

Session 1 Take-Home: Saved, Being Saved, Will Be Saved

What We Found

Scripture speaks of salvation in **three tenses**, and all three are the Bible's own voice. Past: "by grace you **have been saved** through faith" (Eph 2:8) and "in this hope we **were saved**" (Rom 8:24). Present: the cross is the power of God "to us who **are being saved**" (1 Cor 1:18), and we are told to "work out your own salvation with fear and trembling; for God is at work in you" (Phil 2:12-13). Future: "he who endures to the end **will be saved**" (Mt 24:13), and "salvation is nearer to us now than when we first believed" (Rom 13:11).

We found the Church's great map of the three tenses in the Exodus, a typological reading anchored in St. Paul's own use of the story in 1 Corinthians 10:1-4: Israel was *saved* at the Red Sea, a rescue she only received; she was *being saved* through the wilderness, fed and led; and she *would be saved* in the Promised Land: not automatically, for Paul immediately warns that most of that generation fell in the wilderness (1 Cor 10:5-12), which is exactly why this study exists. Paul even calls the sea crossing a baptism "into Moses in the cloud and in the sea." Keep that map; this study will walk it to the end.

So when someone asks "Are you saved?", the fully biblical answer uses every tense the Bible uses: **I have been saved, I am being saved, and I hope with confidence to be saved.**

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

On the Gift of Perseverance (c. 428)

At the end of his life, St. Augustine devoted a whole work to persevering to the end. He teaches, in substance, that final perseverance is a gift of God, not an achievement we can guarantee from our own resources, which is why the Church begs God for it in her daily prayers: nobody asks God for what he already securely owns.

VOICE OF THE CHURCH · St. Gregory of Nyssa

The Life of Moses (4th century)

Reading the Exodus as the soul's journey to God, St. Gregory teaches, in substance, that perfection is not a finish line but a perpetual pressing forward into God, whose goodness has no limit. Scholars call this his doctrine of *eppektasis*, from St. Paul's word for "straining forward" (Phil 3:13). "Being saved" is not the rescue failing; it is the rescue working.

VOICE OF THE CHURCH · St. John Henry Newman

An Essay on the Development of Christian Doctrine, ch. 1 (1845)

"In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often." The long middle tense of salvation is not a defect in God's plan; it is where we live.

Live It This Week

Pray the verse. Once a day, pray Philippians 2:12-13 slowly, and rest a moment on "for God is at work in you."

Write the answer. Write out your own three-tense answer to "Are you saved?" in your own words, and keep it in your Bible.

Watch the tense. Once this week, notice yourself thinking of salvation as only past or only future, and gently supply the missing tenses.

SCRIPTURE MEMORY VERSE

"Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure."

Philippians 2:12b-13 (RSV2CE)

Before next session: read Romans 5:1-11, and notice what we were when Christ died for us.

Catechism of the Catholic Church: 162, 1996, 2016

My Guess

Answer honestly, in two or three sentences. Then fold this page, seal it with tape, write your name on the outside, and hand it to your leader. It will not be opened, by anyone, until Session 8.

MY GUESS · sealed until Session 8

Can a true Christian lose their salvation? Why or why not?

Session 2 Take-Home: The Rescue We Could Not Stage

What We Found

God's saving initiative always comes **first**. Paul's words for what we were when Christ died for us: weak, ungodly, sinners, enemies (Rom 5:6-10). "While we were still weak, at the right time Christ died for the ungodly." And the proof of the love is its timing: "God shows his love for us in that while we were yet sinners Christ died for us" (Rom 5:8).

God chose Israel not for size or merit, but out of his gratuitous love and his oath to the fathers: "It was not because you were more in number... but it is because the LORD loves you" (Deut 7:7-8). In Ezekiel 36:25-27 we counted the verbs: God does everything (clean water, a new heart, a new spirit, his own Spirit within), and the people's only contribution to the passage is the heart of stone. Jesus says the same: "No one can come to me unless the Father who sent me draws him" (Jn 6:44); "apart from me you can do nothing" (Jn 15:5).

The prodigal son rehearsed a wage-earner's speech: "treat me as one of your hired servants." The father ran, embraced him, and never let him finish it (Lk 15:20-24). "God helps those who help themselves" is not in the Bible; the Bible says God helps those who cannot help themselves, and his help arrives first. Grace is favor, "the free and undeserved help that God gives us" (CCC 1996), and even our preparation to receive grace is itself grace (CCC 2001). None of this makes our response meaningless; grace creates the response. More on that soon.

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

Confessions, Book X, ch. 29

"Give what you command, and command what you will." God's commands are real, and the ability to keep them is itself God's gift, to be begged for rather than assumed. Augustine himself later recounted, in *On the Gift of Perseverance*, that this line infuriated Pelagius when he heard it read aloud: it conceded nothing to human self-sufficiency.

VOICE OF THE CHURCH · St. Ambrose of Milan

On Jacob and the Happy Life

The bishop who baptized St. Augustine teaches, in substance, that the Christian's boast is never his own innocence: he will not glory because he is righteous, but because he has been redeemed; not because he is free from sins, but because his sins are forgiven.

VOICE OF THE CHURCH · St. Thérèse of Lisieux

Act of Oblation to Merciful Love (1895)

St. Thérèse prays that in the evening of this life she will appear before God with "empty hands," asking him not to count her works, wanting to be clothed in his own justice. The hands that hold nothing can receive everything.

Live It This Week

Empty hands. Begin each day's prayer with thirty seconds of thanks for graces you did nothing to earn, before you ask for anything.

Catch the proverb. If you hear or think "God helps those who help themselves" this week, silently answer it with Romans 5:6.

One undeserved gift. Do something kind this week for someone who has not earned it and cannot repay it. Notice what that teaches you about how God loves.

SCRIPTURE MEMORY VERSE

"But God shows his love for us in that while we were yet sinners Christ died for us."

Romans 5:8 (RSV2CE)

Before next session: read Romans 6:1-14, and watch what Paul says happened to you.

Catechism of the Catholic Church: 1996, 1998, 1999, 2001

Session 3 Take-Home: Born of Water and the Spirit

What We Found

The water and spirit God promised through Ezekiel ("I will sprinkle clean water upon you... a new spirit I will put within you," Ezek 36:25-26) are delivered by Jesus in Baptism: "unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5). The promise made through a prophet is kept in a sacrament.

The New Testament speaks of Baptism as the moment God applies the rescue to a person, not a symbol of a rescue that happened elsewhere: "be baptized... **for the forgiveness of your sins**" (Acts 2:38); "be baptized, and **wash away your sins**" (Acts 22:16); buried with Christ and raised to newness of life (Rom 6:3-4); "put on Christ" (Gal 3:27); "the washing of regeneration" (Titus 3:5); and Peter's astonishing sentence about the flood's fulfillment: "Baptism... **now saves you**," immediately guarded from magic: "not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ" (1 Pet 3:20-21). Truly effective, never mechanical.

Paul calls Baptism the circumcision "made without hands" (Col 2:11-12), and God gave that older covenant sign to infants on the eighth day (Gen 17:12). Because Baptism is God's gift to the helpless and not our achievement, an infant with empty hands is, we suggested, the clearest picture of grace there is; the Catechism teaches that infants need the new birth and that Baptism's grace is entirely gratuitous (CCC 1250). And the good thief fits in one Catechism sentence: "God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments" (CCC 1257).

One more Old Testament shadow worth reading at home: Naaman the Syrian, healed of leprosy by washing in the Jordan, "his flesh... restored like the flesh of a little child" (2 Kings 5:1-14). Restored like a child, in the river where John would one day baptize.

Voices of the Church

VOICE OF THE CHURCH · St. Justin Martyr

First Apology, ch. 61 (c. 155)

Explaining Christian practice to the Roman emperor, St. Justin describes converts "born again" through washing in water in the name of the Father, the Son, and the Holy Spirit, a washing the Church calls *illumination*. Within living memory of the apostles' students, Baptism is new birth and light, not a symbol.

VOICE OF THE CHURCH · St. Gregory of Nazianzus

Oration 40, On Holy Baptism (381)

St. Gregory piles up Baptism's names in wonder: gift, grace, anointing, illumination, the garment of immortality, the bath of rebirth, the seal. It is called gift, he explains in substance, because it is given to those who bring nothing. The Catechism quotes this passage in its own teaching (CCC 1216).

VOICE OF THE CHURCH · Tertullian

On Baptism, ch. 1 (c. 200)

The early Christian writer Tertullian: "we, little fishes, after the example of our *ΙΧΘΥΣ* Jesus Christ, are born in water." *Ichthys*, fish, was an early acrostic: Jesus Christ, Son of God, Savior. Christians are creatures who come to life in water.

Live It This Week

Find the date. Call your parents or your parish and find the date of your Baptism. Write it in your Bible next to Romans 6:4, and consider marking it every year like the birthday it is.

Use the water. Each time you bless yourself with holy water entering a church this week, do it slowly, as a deliberate renewal of your Baptism.

Renew the promises. One evening this week, pray the baptismal promises: reject sin, profess the Creed, and thank God for the day he made you his own.

SCRIPTURE MEMORY VERSE

"We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

Romans 6:4 (RSV2CE)

Before next session: read Romans 3:21-31, and circle the word "justified" every time it appears.

Catechism of the Catholic Church: 1213, 1216, 1250, 1257, 1263-1266, 1992

Session 4 Take-Home: Justified

What We Found

Justification is a **gift**: "they are justified by his grace as a gift, through the redemption which is in Christ Jesus" (Rom 3:24); God "justifies the ungodly" (Rom 4:5); and the justified have "peace with God" and "access to this grace in which we stand" (Rom 5:1-2). Nothing from Session 2 was taken back: no one earns the beginning.

And the gift transforms. When God declares, reality obeys ("Let there be light"). So Scripture refuses to stop at the verdict: "if any one is in Christ, he is a **new creation**" (2 Cor 5:17); "you were washed, you were sanctified, you were justified" (1 Cor 6:11); Christ was made sin "so that in him we might **become** the righteousness of God" (2 Cor 5:21). David asked for exactly this: "**Create** in me a clean heart, O God" (Ps 51:10), and Ezekiel promised it: the heart of stone out, the heart of flesh in (Ezek 36:26). "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man" (CCC 1989, quoting the Council of Trent), and it is conferred in Baptism (CCC 1992).

We discovered that Scripture attaches faith and justification language to three moments of Abraham's life, decades apart: the call he obeyed (Gen 12; Heb 11:8), the stars he believed (Gen 15:6; Rom 4:3), and the altar where "faith was completed by works" and Genesis 15 "was fulfilled" (Gen 22; Jas 2:21-23). Righteousness, in Scripture, is alive: gratuitously begun, really given, and grown in a walk with God.

Voices of the Church

VOICE OF THE CHURCH · St. Irenaeus of Lyons

Against Heresies, Book IV, ch. 20 (2nd century)

"The glory of God is a living man; and the life of man consists in beholding God." Applied to justification (the application is ours, from his anthropology): God is not filing verdicts but making creatures alive with his life and turned to behold him.

VOICE OF THE CHURCH · St. Thomas Aquinas

Summa Theologiae I-II, q. 113, a. 9

The justification of the ungodly is, in one respect, a greater work than the creation of heaven and earth: the good of grace in a single soul is greater than the natural good of the entire universe. What happened at your Baptism outweighs the making of the galaxies.

VOICE OF THE CHURCH · St. Leo the Great

Sermon 21, On the Nativity (5th century)

"Christian, recognize your dignity, and now that you share in God's own nature, do not return by sin to your former base condition." The Catechism opens its section on Christian morality with this line (CCC 1691). Trent's point exactly: justification is not only the remission of sins but also the sanctification and renewal of the interior man; Scripture's warnings are addressed to that real new life.

Live It This Week

Pray Psalm 51. Once this week, pray the whole psalm slowly, and mean verse 10.

Reread the mountain. Read Genesis 22:1-18 on your own, remembering it is the fulfillment of the stars. Ask what God has asked you to trust him with.

Say the sentence. Memorize this and try it on a friend: "Justification is not God calling me something I am not. It is God making me something I was not."

SCRIPTURE MEMORY VERSE

"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ."

Romans 5:1 (RSV2CE)

Before next session: read Galatians 5:1-15, and underline what Paul says avails in Christ Jesus.

Catechism of the Catholic Church: 1987, 1989, 1990-1992, 1995

Session 5 Take-Home: Faith Working Through Love

What We Found

We hunted for "faith alone" and found it exactly once in all of Scripture: "You see that a man is justified by works and **not by faith alone**" (Jas 2:24). James's question is about salvation itself, "Can his faith save him?" (2:14), and his verdict lands twice: "faith by itself, if it has no works, is dead" (2:17); "faith apart from works is dead" (2:26). His exhibits: Abraham on the mountain, where faith "was completed by works," and Rahab of Jericho, justified by the risky deed of receiving the spies.

Paul agrees: his fight in those letters was over "works **of the law**", circumcision and the Mosaic system demanded of converts, not the obedience of love; and no works of any kind, charity included, merit the grace of initial justification. The same Paul wrote: "neither circumcision nor uncircumcision is of any avail, but **faith working through love**" (Gal 5:6); God "will render to every man according to his works," giving eternal life to those who by patience in well-doing seek glory (Rom 2:6-7); and faith that moves mountains without love "is nothing" (1 Cor 13:2). Jesus's own judgment scene (Mt 25:31-40) examines works of love: "as you did it to one of the least of these my brethren, you did it to me."

The Catholic teaching is not "earn it." Initial justification remains a pure gift, and the works of love are grace bearing fruit, "prepared beforehand" by God himself (Eph 2:10). The claim is about what living faith **is**: charity is its animating soul, not its receipt. Dead faith and living faith differ as a corpse differs from a body.

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

On Faith and Works (5th century)

Augustine wrote an entire treatise against teachers who claimed faith by itself, without a changed life, suffices for salvation. The faith which saves, he teaches in substance, is the faith that works through love; a faith that refuses to work is not what the Gospel means by the word.

VOICE OF THE CHURCH · St. Gregory the Great

Homilies on the Gospels, 30 (6th century)

The proof of love is shown in deeds: love of God is never idle, for it works great things if it truly exists, and if it declines to work, it is not love. The take-home test is not "do you feel saved?" but "is your love doing anything?"

VOICE OF THE CHURCH · St. John of the Cross

Sayings of Light and Love (16th century)

"At the evening of life, we shall be judged on our love." The Catechism quotes this line in its teaching on the judgment (CCC 1022). Not sincerity alone, not profession without practice, not feelings: the judgment exposes whether faith became love, because love is what faith was for.

Live It This Week

Do the named work. The concrete work of love you named in the session. Love that stays theoretical is a corpse.

Pray Galatians 5:6. Each morning, ask: "Lord, give my faith its hands today."

Read Matthew 25:31-46 once more, slowly, alone, and let the King's exam questions read you.

SCRIPTURE MEMORY VERSE

"For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love."

Galatians 5:6 (RSV2CE)

Before next session: read John 15:1-11, Jesus's picture of the connected life.

Catechism of the Catholic Church: 1814-1816, 1826

Session 6 Take-Home: Grown in Grace

What We Found

God's goal is not acquitted defendants but adopted children who share his life: "partakers of the divine nature" (2 Pet 1:4). By the Spirit we cry "Abba! Father!" as real sons and daughters, "heirs of God and fellow heirs with Christ" (Rom 8:14-17). John will not let us deflate it: "See what love the Father has given us, that we should be called children of God; **and so we are**" (1 Jn 3:1). Hosea paints the family photo: a Father who called his son out of Egypt and taught him to walk (Hos 11:1-4). "Grace is a participation in the life of God" (CCC 1997).

We found the vine's backstory: Israel was the vine God brought **out of Egypt** (Ps 80:8), tended completely, and it yielded wild grapes (Isa 5:1-7). So "I am the **true** vine" (Jn 15:1) is an enormous claim: Jesus is in himself the Israel that finally bears fruit, and we are branches with one job: "Abide in me... apart from me you can do nothing" (Jn 15:4-5). The Father **prunes** every fruitful branch, "that it may bear more fruit" (15:2): pruning is tending, not punishment. And abiding is concrete: "If you keep my commandments, you will abide in my love... that my joy may be in you, and that your joy may be full" (15:10-11).

Sanctification is not extra credit: "This is the will of God, your sanctification" (1 Thess 4:3); "strive... for the holiness without which no one will see the Lord" (Heb 12:14). We are being "changed into his likeness from one degree of glory to another" (2 Cor 3:18). Holiness is not the price of the Father's love; it is what the Father's love does to you if you stay in the sun.

Voices of the Church

VOICE OF THE CHURCH · St. Athanasius of Alexandria

On the Incarnation, ch. 54 (4th century)

"For the Son of God became man so that we might become God." The Catechism quotes the sentence at CCC 460. Not a blurring of the Creator-creature line the champion of Nicaea spent his life defending: it means what 2 Peter 1:4 means, a real share, by grace, in the divine life.

VOICE OF THE CHURCH · St. Francis de Sales

Introduction to the Devout Life (1609)

Devotion is genuine holiness fitted to every state of life: the soldier, the tradesman, the married woman are each called to a devotion proper to their calling, and a devotion that impedes the duties of one's vocation is not true devotion (Introduction to the Devout Life, Part I). The vine grows where it is planted.

VOICE OF THE CHURCH · St. Carlo Acutis

Attributed sayings (d. 2006; canonized 2025)

The Church's first millennial saint is widely remembered for the saying attributed to him: "All of us are born originals, but many of us die as photocopies." God is not mass-producing acquittals; he is growing originals, each conformed to Christ in a way no other soul will repeat.

Live It This Week

Abide on schedule. Ten minutes daily in Jesus's company, John 15 open, no agenda. Branches do their growing attached.

Name the pruning. Write down the one you identified in the session, and pray for the grace to stop fighting the shears.

Watch for actual graces. Each evening, name one help God supplied that day: the nudge, the strength, the clarity. Gratitude sharpens the eye.

SCRIPTURE MEMORY VERSE

"See what love the Father has given us, that we should be called children of God; and so we are."

1 John 3:1a (RSV2CE)

Before next session: read Psalm 95, slowly.

Catechism of the Catholic Church: 460, 1997, 1999, 2000

Session 7 Take-Home: The Warnings Are Real

What We Found

The study kept its promise: John 15:6 got its night. Branches, people "in me", that stop abiding are "cast forth... thrown into the fire and burned." And the warnings kept coming, every one addressed to believers: the wilderness generation, "baptized into Moses," fed on Christ the Rock, "overthrown in the wilderness," written down "for our instruction... let any one who thinks that he stands take heed lest he fall" (1 Cor 10:1-12); grafted branches cut off unless they "continue in his kindness" (Rom 11:22); people "once enlightened... partakers of the Holy Spirit" falling away (Heb 6:4-6); the apostate "sanctified" by the very blood he profaned (Heb 10:29); Christians "severed from Christ... fallen away from grace" (Gal 5:4); and Paul disciplining himself "lest after preaching to others I myself should be disqualified" (1 Cor 9:27). The warnings have no exemption clause for apostles.

We also granted, gladly, what the assurance texts promise: no one can **snatch** Christ's sheep from his hand (Jn 10:28); nothing in all creation, no external enemy on Paul's whole list, can separate us from God's love (Rom 8:35-39). But one thing is missing from that list, and Scripture warns of it elsewhere: "your iniquities have made a separation between you and your God" (Isa 59:2). God's love never ceases; grave sin is what breaks our communion with it, from our side. The sheep cannot be stolen. The question is whether the sheep can wander, and the Shepherd tells a parable about exactly that. Assurance gets its own full night in Session 12; the promise stands.

On our own map, we are wilderness people: rescued at the font, fed on the way, not yet home, reading mail addressed specifically to the confident.

Voices of the Church

VOICE OF THE CHURCH · St. Cyprian of Carthage

On the Lapsed (251)

After the Decian persecution, St. Cyprian grieved over the *lapsi*: baptized, communicant Christians who denied Christ under threat. Their fall was real and their peril mortal, he teaches in substance, and then he spends his strength on the road back. The early Church's penitential practice plainly treated post-baptismal falling as a real pastoral reality, and built the theology of mercy for it.

VOICE OF THE CHURCH · St. Augustine of Hippo

On Rebuke and Grace (c. 427)

Some truly receive the grace of justification, St. Augustine teaches in substance, and yet do not persevere in it to the end; the gift of persevering is distinct, and no one may presume it of himself. Grace is entirely God's gift, and the warnings are entirely serious; the Doctor of Grace held both at once.

VOICE OF THE CHURCH · St. Alphonsus Liguori

The Great Means of Prayer (1759)

St. Alphonsus teaches in substance that persevering prayer is the necessary ordinary means of salvation: the grace to stand is offered to all, and prayer is how the believer goes on receiving it; abandoning prayer abandons the supply line. Falling has an anatomy, and so does standing. The one who keeps asking, keeps receiving.

Live It This Week

Pray daily for perseverance. One sentence, every day: "Lord, grant me the grace of final perseverance." The Church begs this gift because it is a gift; join her.

Walk the map. Reread 1 Corinthians 10:1-13 at home, through verse 13 this time: the warning chapter ends with a promise about temptation and the way of escape. Scripture warns like a Father.

Check the drift. Name, privately and honestly, the one place you have been coasting on "I stand." Bring it with you; next session is the one the envelopes have been waiting for.

SCRIPTURE MEMORY VERSE

"Therefore let any one who thinks that he stands take heed lest he fall."

1 Corinthians 10:12 (RSV2CE)

Before next session: read 1 John 1:5-2:2.

Catechism of the Catholic Church: 162, 1274, 2016

Session 8 Take-Home: Sin That Kills, Sin That Wounds

What We Found

We found the distinction in apostolic ink: "There is sin which is mortal... All wrongdoing is sin, but there is sin which is not mortal" (1 Jn 5:16-17). It resolves John's own letter: every Christian stumbles ("If we say we have no sin, we deceive ourselves," 1:8), and, as the Church reads John whole, the one abiding in God does not commit the deadly kind (3:9). Jesus himself grades culpability along the same lines the Church's conditions name: the matter and its weight (anger, insult, "the hell of fire," Mt 5:21-22) and by knowledge (the severe beating and the light one, Lk 12:47-48). James gives sin's embryology: desire conceives, gives birth to sin, "and sin when it is full-grown brings forth death" (Jas 1:14-15).

The Church's anatomy of the deadly kind, all three conditions together: **grave matter, full knowledge, deliberate consent** (CCC 1857). Mortal sin "results in the loss of charity and the privation of sanctifying grace... If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom" (CCC 1861). Venial sin wounds charity but "does not deprive the sinner of sanctifying grace" (CCC 1863), and unrepented, it disposes little by little toward the deadly kind. A diagnosis is not a budget; it is the reason the patient reaches the doctor in time.

And the envelopes opened. Seven weeks of evidence answered the question we sealed in Session 1: yes, a true Christian, really justified, really a child of God, can destroy the life of grace through mortal sin. The texts said it before the Church did. But the last word of the night was Ezekiel's, from the same chapter that carried the warning: "I have no pleasure in the death of any one, says the Lord GOD; so turn, and live" (Ezek 18:32). And such **were** some of you, Paul told Corinth: "but you were washed, you were sanctified, you were justified" (1 Cor 6:11). Grave sin is not identity; it is history, for everyone who turns. Next session is the turning.

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

Enchiridion (c. 421)

The Church has always distinguished, St. Augustine teaches in substance, the grave crimes that sever a Christian from the altar and demand the Church's penance, from the light daily sins no just man escapes, whose daily medicine is the Our Father prayed with a forgiving heart. Two gravities, two remedies, one mercy.

VOICE OF THE CHURCH · St. Thomas Aquinas

Summa Theologiae I-II, qq. 71-89

The difference between mortal and venial sin, St. Thomas teaches in substance, is what happens to charity: mortal sin turns the soul away from God as its last end and destroys charity; venial sin stumbles over the means without abandoning the end, leaving charity alive though its fervor and act are impeded. Some things injure a living body, and some things kill it, and no doctor treats the two alike.

VOICE OF THE CHURCH · St. John Paul II

Reconciliatio et Paenitentia (1984)

Against the modern blurring of all sin into vague "sinfulness," St. John Paul II reaffirmed in substance the constant teaching: mortal sin, grave matter chosen with knowledge and consent, truly deprives the soul of sanctifying grace; and he warned equally against making mortal sin a rare, nearly impossible act. Both blurrings cost souls the truth they need.

Live It This Week

Keep your guess. Tape your opened guess inside your study Bible: evidence of a mind changed, or confirmed, by Scripture itself.

Pray Ezekiel's sentence. Each day: "You have no pleasure in the death of anyone, Lord; so I turn, and live." Present tense, and daily.

Do a gentle examen. One evening, review the three conditions honestly over your week: matter, knowledge, consent. Not to torment yourself; the way a sailor checks the hull, knowing where the shipyard is: next session.

SCRIPTURE MEMORY VERSE

"For I have no pleasure in the death of any one, says the Lord GOD; so turn, and live."

Ezekiel 18:32 (RSV2CE)

Before next session: read Psalm 32, David's report of what silence did to him and what confession undid. Next session: the way back, and the tale of two apostles who fell the same night.

Catechism of the Catholic Church: 1855, 1857, 1861, 1862-1863

My Answer Now

You sealed a guess in Session 1 and opened it tonight. Write your answer as you hold it now, with the one text that most persuades you. Keep this page where your sealed guess used to live: some questions deserve to be answered in your own handwriting twice.

MY ANSWER NOW · opened and answered, Session 8

Can a true Christian lose their salvation? My answer now, and the text that persuades me:

Session 9 Take-Home: The Way Back

What We Found

On Easter evening, wounds still visible, among the risen Christ's first acts was a standing ministry of forgiveness: he **breathed** on the apostles, deliberately echoing the breath that made Adam live (Gen 2:7), and said: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (Jn 20:22-23). The logic hides in plain sight: forgiving or retaining is a judgment, and no one judges a case he has not heard. Confession is not an add-on to John 20; it is the verse's natural operating logic, confirmed by the Church that received it. The foreshadowing is a thousand years older: Nathan sent by God, David's one unexcused sentence, absolution through the same human channel: "The LORD also has put away your sin" (2 Sam 12:13); and David's own report: "When I declared not my sin, my body wasted away... I acknowledged my sin to you... then you forgave" (Ps 32:3-5).

The tale of two apostles: both chosen, both warned at the same table, both fell within hours, and both felt it after; Judas even confessed aloud and returned the silver. The divide was **direction and company**: Judas took his remorse to the chief priests ("What is that to us?") and went out alone, down what the Church has always read as despair's road; Peter wept bitterly but stayed with the brethren, and Jesus, who had prayed for him in advance ("when you have turned again, strengthen your brethren," Lk 22:32), rebuilt the scene: a **charcoal fire** (Jn 21:9; the only other one in John is the fire of the denial, 18:18), three questions traditionally heard as answering three denials, each answered aloud, each met with a commission. Audible, embodied restoration, lived out by the Lord himself: the pastoral logic of confession.

"Only God forgives sins" is the Church's own first principle (CCC 1441); the question is whether the God who alone forgives has chosen instruments, and he answered it: authority "on earth" to forgive, given "to men" (Mk 2:10; Mt 9:8), delegated on Easter evening (Jn 20:23), carried as "the ministry of reconciliation" by ambassadors (2 Cor 5:18-20). The whole power of the sacrament is restoring us to God's grace and friendship; for the devout it brings peace and serenity of conscience with deep spiritual consolation (CCC 1468, in substance). If it has been years: the confession times in the bulletin are printed for you. Tell the priest it has been a long time; helping you is his happiest work. And if you forget every formula, sorrow sincerely meant can borrow the publican's prayer: "God, be merciful to me, a sinner" (Lk 18:13). Prayed from the heart, it went home justified.

Voices of the Church

VOICE OF THE CHURCH · St. John Chrysostom

On the Priesthood, Book 3 (4th century)

Men who dwell on earth, St. John Chrysostom marvels in substance, have been entrusted with the administration of things in heaven, and given an authority God gave neither to angels nor archangels: what priests do below, God ratifies above. If John 20:23 means what it says, the confessional is the most understated room on earth.

VOICE OF THE CHURCH · St. John Vianney

The witness of Ars (19th century)

The facts of his life are the teaching: assigned to a village of a few hundred souls, St. John Vianney ended his life hearing confessions for a dozen and more hours a day, as pilgrims in the tens of thousands came to Ars each year for absolution. A man does not spend decades of his whole strength on a task he believes futile, and penitents do not cross France for a burden. Mercy at the door was the report of his entire ministry.

VOICE OF THE CHURCH · St. Faustina Kowalska

Diary (1930s)

St. Faustina recorded the words she understood from the Lord about confession: that the greatest miracles take place there, and that it suffices to come with faith to the feet of his representative and reveal one's misery. The tribunal of mercy is a real tribunal, and its verdict is mercy for every repentant soul that comes rightly disposed.

Live It This Week

Go. If you are conscious of grave sin, or it has simply been too long: find this week's confession times and go. Take this page with you if it helps.

Pray Psalm 32. Once, slowly, and notice verse 1 is a beatitude: "Blessed is he whose transgression is forgiven." David is describing the parking lot afterward.

Leave a light on. Reach out to one person who has been away, without agenda: a meal, a text, a seat saved. Peter stayed findable because the brethren kept him close.

SCRIPTURE MEMORY VERSE

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

1 John 1:9 (RSV2CE)

Before next session: read Psalm 121, the traveler's psalm: eight verses about the Keeper who does not sleep.

Catechism of the Catholic Church: 1441, 1446, 1461, 1468

Session 10 Take-Home: Run So As to Obtain

What We Found

The New Testament's master image for life after Baptism is a **race**: "let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith" (Heb 12:1-2), surrounded by "so great a cloud of witnesses", whom the Church reads as the finished encircling the running; "So run that you may obtain it," training for an "imperishable" wreath (1 Cor 9:24-25). Even Paul, mid-course, refused the finish-line claim: "Not that I have already obtained this... but I press on, straining forward to what lies ahead" (Phil 3:12-13), and "straining forward" is the word St. Gregory of Nyssa built on in *The Life of Moses* (Session 1): the pressing itself is the saved life.

Our month-old homework detonated: Hebrews 3:7-14 quotes Psalm 95 at length and squeezes one word: "exhort one another every day, **as long as it is called 'today'**... For we share in Christ, if only we hold our first confidence firm to the end." Perseverance's unit is not decades; it is today, repeated, inside a community that exhorts daily. And its grammar is synergy, both halves in one letter: "**keep yourselves** in the love of God" (Jude 21) and glory "to him who **is able to keep you** from falling" (Jude 24); we "by God's power are guarded through faith" (1 Pet 1:5). Work out, because God works in: our first memory verse, fully grown.

And for mile eighteen: Elijah under the broom tree, praying to die, received no lecture: sleep, bread baked on hot stones, water, a touch, and bread again, "else the journey will be too great for you" (1 Kings 19:4-8, in substance). Forty days' strength from that food. Collapse inside the journey is not apostasy, and God's aid stations are real: prayer (the Catechism itself enshrines St. Alphonsus's maxim on prayer and salvation, CCC 2744), the sacraments, and one another.

Voices of the Church

VOICE OF THE CHURCH · St. Polycarp of Smyrna

The Martyrdom of Polycarp, ch. 9 (c. 155)

Ordered to curse Christ or die, the aged bishop, a disciple of St. John, answered: "Eighty-six years I have served him, and he has done me no wrong. How can I blaspheme my King who saved me?" His crown was the last step of a race his own eighty-six years imply began in his youth: a finished "today, and today, and today."

VOICE OF THE CHURCH · St. Benedict of Nursia

Rule, Prologue (6th century)

Near the end of his Rule's Prologue, St. Benedict writes, in substance, of a race: as we progress in this way of life and in faith, we run the path of God's commandments with hearts overflowing with love, persevering in the school of the Lord's service until death. Western monasticism is a perseverance manual, and its genius is ordinariness: fixed prayer, stability, beginning again.

VOICE OF THE CHURCH · St. Teresa of Calcutta

Private letters, published as Come Be My Light (2007)

Her published letters revealed that for roughly half a century she served through nearly unbroken interior darkness, feeling little of the presence of the God she served, and she did not stop. That documented fidelity is the voice: perseverance is measured by faithfulness, not felt success or consolation.

Live It This Week

Run today only. Each morning: "Lord, faithful today." The decades arrive one today at a time.

Deploy the runner's kit you named in the session: the fixed daily prayer, the sacramental rhythm on the calendar, the first message to your person.

Feed a runner. One concrete broom-tree kindness for a weary Christian this week: a meal, a ride, a "still praying for you."

SCRIPTURE MEMORY VERSE

"Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith."

Hebrews 12:1b-2a (RSV2CE)

Before next session: read Matthew 6:1-21, and count how many times Jesus talks about reward.

Catechism of the Catholic Church: 1810, 2016, 2742-2744

Session 11 Take-Home: The Crown He Crowns

What We Found

The New Testament's reward vocabulary is enormous and mostly red-letter: "your reward is great in heaven" (Mt 5:12); the Father "who sees in secret will reward you" (Mt 6:4); "treasures in heaven" (Mt 6:20); "Well done, good and faithful servant... enter into the joy of your master" (Mt 25:21); "God is not so unjust as to overlook your work and the love which you showed for his sake" (Heb 6:10); "the crown of life which God has promised to those who love him" (Jas 1:12); and Paul at the finish: "there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, **and not only to me but also to all who have loved his appearing**" (2 Tim 4:8). The crown is family inheritance, not an apostle's exception.

And the grammar that keeps it all grace, welded into one Pauline sentence: "**I worked harder than any of them, though it was not I, but the grace of God which is with me**" (1 Cor 15:10), with 1 Corinthians 4:7 closing every gap: "What have you that you did not receive?" St. Augustine's permanent formula: when God crowns our merits, he crowns nothing other than his own gifts. The key is **sonship** (Session 6): a father's reward to his child, whose talents, training, and existence all came from him, is love wearing justice's clothes, not an employer's wage. "With regard to God, there is no strict right to any merit on the part of man" (CCC 2007); and yet filial adoption lets God freely ordain that our Spirit-moved works truly count (CCC 2008-2010, in substance).

And where does the Catechism end its merit section? Paragraph 2011, after teaching that the charity of Christ is in us the source of all our merits, quotes from St. Thérèse's Act of Oblation: appearing before God in the evening of this life with **empty hands**, asking him not to count her works: the very prayer we met in Session 2. The Church's merit section ends on empty hands, with Christ's own charity named as every merit's source: hands empty of claims, filled by grace, and then truly crowned.

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

Letter 194, to Sixtus (418)

"When God crowns our merits, he crowns nothing other than his own gifts." One sentence, sixteen centuries of use, and the whole dispute dissolves: the crown is real, the merits are real, and every ounce of both was grace first.

VOICE OF THE CHURCH · St. Bernard of Clairvaux

Sermons on the Song of Songs (12th century)

In substance: my merit is the mercy of the Lord; I am not poor in merit so long as he is not poor in mercy; and if the mercies of the Lord are many, then many too are my merits. The saint carries his merits not like invoices but like love-letters received.

VOICE OF THE CHURCH · St. Thomas Aquinas

Summa Theologiae I-II, q. 114

In substance: no creature holds a merit claim against God by absolute equality, and no one can merit the first grace for himself; but God has freely ordained that, moved by grace and charity, our works truly count toward the eternal life he prepared. Merit is real because God promised, not because we invoiced.

Live It This Week

Work one thing in secret. One deliberate act of love this week that no one but the Father will ever see (Mt 6:4). Feel what it is to bank treasure.

Pray Paul's sentence. Each evening: "I worked today; yet not I, but the grace of God with me." Both halves, every time.

Reread the finish line. 2 Timothy 4:6-8, slowly, and pray to be counted among "all who have loved his appearing": that persevering love is exactly whom Paul included.

SCRIPTURE MEMORY VERSE

"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness."

2 Timothy 4:7-8a (RSV2CE)

Before next session: read Psalm 42 and Psalm 43.

Catechism of the Catholic Church: 2006-2011

Session 12 Take-Home: The Anchor Holds

What We Found

The study's oldest debt, paid: 1 John 5:13, "that you may **know** that you **have** eternal life," affirmed at face value. John's own letter defines the knowing, by observable, present-tense tests: keeping his commandments (2:3), loving the brethren (3:14), the gift of his Spirit (4:13); and "have" is present tense: you may know you are alive now, by the pulse, not by a certificate about the future. Three certainties, in descending order: God's promises: **absolute** ("hope does not disappoint us," Rom 5:5; the anchor "sure and steadfast... behind the curtain, where Jesus has gone," Heb 6:19-20); my present state: **really knowable**, by John's tests, commanded self-examination (2 Cor 13:5), and the timestamped fact of absolution; my own future free choices: **hoped and prayed for**, never presumed. (Trent's precision, absent special revelation: no *certitude of faith*, the kind that cannot err, either of one's present justification or of final perseverance; moral confidence and commanded hope stand untouched.) This is the honest ground every Christian actually walks on.

Hope's two opposite sins, in the Catechism's own definitions: **presumption**: relying on one's own capacities without help from on high, or on God's mercy hoping for forgiveness without conversion and glory without merit (CCC 2092, in substance); **despair**: ceasing to hope for one's personal salvation, for help attaining it, or for forgiveness: contrary to God's goodness, justice, and mercy (CCC 2091, in substance). And their faces are the two apostles we know: Peter at the table, hours before the courtyard: "Though they all fall away... **I will never fall away**" (Mt 26:33): presumption, before the fall, walking him into it; and Judas, whom tradition reads as despair's gravest warning, his final state left to God. Peter's whole biography, presumption, fall, tears, hope, charcoal fire, commission, is the doctrine walking.

Mark the line in permanent ink: **despair is an act of the will, not a feeling** (and suffering or illness can lessen culpability for it). The psalmist with tears for food still commands his own soul: "Why are you cast down, O my soul? **Hope in God**" (Ps 42:5); Lamentations chooses its memory in the ashes: "his mercies... are new every morning" (Lam 3:22-23). The person still praying through darkness is not despairing; they are hoping heroically. And Sirach's challenge stands across every generation: consider the ancients and see: who ever trusted in the Lord and was put to shame? (Sir 2:10, in substance). No one. Ever.

Voices of the Church

VOICE OF THE CHURCH · St. Thérèse of Lisieux

Letters (1890s)

In substance, and in her letters' repeated refrain: it is confidence, and nothing but confidence, that leads to Love. She wrote it while walking through a trial of faith in which heaven itself felt closed: the Doctors of hope earned their doctorates in the dark.

VOICE OF THE CHURCH · St. Claude de la Colombière

Act of Confidence in God (17th century)

In substance: My God, I hope in you for grace and for glory, for your mercies' sake, your promises, and your power; you never fail those who hope in you; and my confidence itself I place in your keeping. Hope anchored entirely outside the hoper: the only kind built to survive his bad days.

VOICE OF THE CHURCH · St. Padre Pio of Pietrelcina

Counsels handed down (20th century)

"Pray, hope, and don't worry." The means, the virtue, and the verdict on anxiety's usefulness, in five words, from a saint who battled darkness most of us cannot imagine.

Live It This Week

Talk back to your soul. Once a day, Psalm 42:5 in the first person: "Why are you cast down, O my soul? Hope in God." Especially on the day you least feel it.

Run John's tests, gently. One evening: commandments, love of the brethren, the Spirit's fruit. Answer whatever you find with gratitude or the confessional, never the closed verdict.

Memorize the five words. "Pray, hope, and don't worry." Deploy on contact with anxiety.

SCRIPTURE MEMORY VERSE

"And hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us."

Romans 5:5 (RSV2CE)

Before next session: read Psalm 84, the pilgrim psalm: "my soul longs, yes, faints for the courts of the LORD." Two sessions remain, and the road is about to reach the door.

Catechism of the Catholic Church: 1817, 1821, 2091-2092

Session 13 Take-Home: Nothing Unclean Shall Enter

What We Found

We built the problem before we named the solution. Heaven's door policy: "nothing unclean shall enter it" (Rev 21:27). The requirement: "the holiness without which no one will see the Lord" (Heb 12:14). The promise: "he who began a good work in you will bring it to completion" (Phil 1:6). And the honest, humbling likelihood: many of the faithful die as real friends of God, forgiven but not finished. So between death and glory, something happens: a completion. The Church's name for it is Purgatory, and its whole core is one sentence: "All who die in God's grace and friendship, but still imperfectly purified, are indeed **assured of their eternal salvation**; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven" (CCC 1030). A doctrine about the saved, from its first word.

We found the man the usual categories forget: foundation on Christ, shoddy work burned on the Day, suffering loss, "but he himself will be saved, **but only as through fire**" (1 Cor 3:15): a text Catholic tradition has long read, and the Catechism cites (CCC 1031), as a saved man purified on his way into glory: not hell, for he is saved; not yet glory, for he suffers loss, through fire. Jesus's strange clause has been heard the same way since the Fathers: a sin not forgiven "either in this age **or in the age to come**" (Mt 12:32), read by St. Gregory the Great, whom the Catechism quotes there (CCC 1031), as leaving some forgiveness open in the age to come. And forgiveness does not always erase every consequence: David, forgiven, with a consequence standing (2 Sam 12:13-14); Moses, barred from the land for Meribah (Num 20:12; Deut 32:51-52) and dying on Nebo within sight of it (Deut 34): the Church calls this the temporal punishment of sin, purified here or hereafter, not vengeance from without but sin's own residue (CCC 1472, in substance). Even our Exodus map taught it: the wilderness ends with an account settled at the border.

And the family habit: Judas Maccabeus prayed and offered sacrifice for his fallen dead, "that they might be delivered from their sin" (2 Macc 12, in substance); the Gospels record no correction of the practice from Jesus (an observation, not a proof); the catacombs and the ancient liturgical traditions of East and West witness it; and a dying St. Monica asked only to be remembered at the altar. Praying for the dead has always, in the Church's reasoning, aimed at someone who can be helped: not the blessed, who need nothing; not the lost, who can use nothing; but the beloved in between, being helped home. Purgatory is not an insult to the Cross; it is the Cross refusing to leave anyone half-washed. All who die in his grace will arrive clean.

Voices of the Church

VOICE OF THE CHURCH · St. Monica, through St. Augustine

Confessions, Book IX, ch. 11 (c. 397)

Dying at Ostia: "Lay this body anywhere... only this I ask of you: that you remember me at the altar of the Lord, wherever you may be." The most famous mother in Christian literature ends her story with a request for prayers after death, honored by a Doctor of the Church in writing.

VOICE OF THE CHURCH · St. Catherine of Genoa

Treatise on Purgatory (15th century)

In substance: apart from the happiness of the saints in heaven, there is no joy comparable to that of the souls in purgatory: confirmed in God's love, certain of salvation, their suffering is love itself burning away, with their full consent, everything that resists it. The doctrine's true face: Love finishing the job on someone who finally, completely, wants him to.

VOICE OF THE CHURCH · St. John Henry Newman

The Dream of Gerontius (1865)

In Newman's poem, the soul glimpses Christ and begs, not for admission, but for purification: "Take me away", gladly, because one glance at Holiness makes the soul unable to bear its own stains or want anything but their removal. Purgatory, from the inside, is answered prayer.

Live It This Week

Pray for your dead, by name. Each night this week: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them." Say the names.

Offer a Mass. Contact the parish office and have a Mass offered for someone you love who has died: simple, ancient, and CCC 1032 in action.

Start the purification early. Name one attachment you would rather surrender now than carry to the door, and bring it to confession or prayer this week.

SCRIPTURE MEMORY VERSE

"And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ."

Philippians 1:6 (RSV2CE)

Before next session: read Revelation 21:1-7 and 22:1-5, slowly, twice.

Catechism of the Catholic Church: 1030-1032, 1472

Session 14 Take-Home: Hold Fast Your Crown

What We Found

We saw the city. "He will wipe away every tear from their eyes" (Rev 21:4); "He who conquers shall have this heritage, and I will be his God and **he shall be my son**" (21:7): adoption become inheritance; and the center of it all: "they shall **see his face**" (22:4): the beatific vision that 1 John 3:2 promised and 1 Corinthians 13:12 longed for. Not clouds and wisps: a **new heaven and a new earth**, resurrection bodies, a river, the tree of life on both banks, Eden outgrown and its ancient exclusion, in the vision's images, ended. And the map completed: the sea was your font, the wilderness was these years, and the land is a face. The man who led Israel across the Jordan when Moses could only look from Nebo was Joshua, Hebrew *Yehoshua*/*Yeshua*; and Jesus is that same name in its Greek dress. The study has read the map, with the Church, as a map of Jesus all along.

And the study handed over its secret. The title has been hiding all season in a sentence of the risen Christ to the church of Philadelphia: **"I am coming soon; hold fast what you have, so that no one may seize your crown"** (**Revelation 3:11**): and the whole study is folded in its four clauses. *"What you have"*: salvation really possessed: the three tenses, grace, the font, justification, faith working through love, sonship (Sessions 1-6). *"So that no one may seize your crown"*: really at stake: the warnings, the sin that kills, the way back (Sessions 7-9). *"Hold fast"*: really keepable, by grace: today's faithfulness, the crown he crowns, the anchor behind the curtain (Sessions 10-12). *"I am coming soon"*: the horizon: nothing unclean shall enter, he completes what he begins, the city, the face (Sessions 13-14). Fourteen weeks were an exegesis of one sentence, and you performed it from memory.

You were commissioned. You spoke your three-tense answer aloud: **I have been saved; I am being saved; and I hope, with confidence, to be saved.** You named the text you will carry, and the person you will carry it to. The parking lot list ended empty: every question this study parked, it answered. That, too, was a lesson: the faith holds up under questions. Now go: the porch light is on, and you know where the door is.

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

The City of God, Book XXII, ch. 30 (426)

"There we shall rest and see, see and love, love and praise. Behold what shall be in the end without end. For what other end do we have, if not to reach the kingdom which has no end?" The last paragraph of his last great work: all of history, resolving into four verbs and a rest.

VOICE OF THE CHURCH · St. Ignatius of Antioch

Letter to the Romans (c. 107)

Traveling under guard to the arena, the disciple of the apostles begged not to be rescued, writing in substance: it is better for me to die into Jesus Christ than to reign over the ends of the earth; suffer me to attain the pure light, for when I arrive there, I shall truly be a man. The crown, wanted more than life: not morbid, but magnetized.

VOICE OF THE CHURCH · St. John Paul II

Homily inaugurating his pontificate (October 22, 1978)

"Do not be afraid," he told the whole world at his inauguration, summoning it to open wide the doors to Christ. Said once to the whole world; said tonight to you. The study ends with doors: the door of heaven held open by grace, and every door in your week that Christ is asking you to open wide to him.

Live It From Here

Keep the kit. The runner's kit from Session 10, the daily prayer, the sacramental rhythm, the person, does not graduate. It is the rest of your life's equipment.

Go to the person you named. Within two weeks, while the commissioning is warm. You are not bringing an argument; you are bringing a porch light.

Begin again. Groups that end well begin again: the natural companion is *Abide* (the same doctrines from the apologist's chair), or whatever your group chooses. Pick the date.

SCRIPTURE MEMORY VERSE

"I am coming soon; hold fast what you have, so that no one may seize your crown."

Revelation 3:11 (RSV2CE)

The last assignment: it was always this verse. Keep it where you kept your sealed guess and your answer: some sentences deserve to be carried for life.

Catechism of the Catholic Church: 163, 1023-1024, 1028, 1042-1044