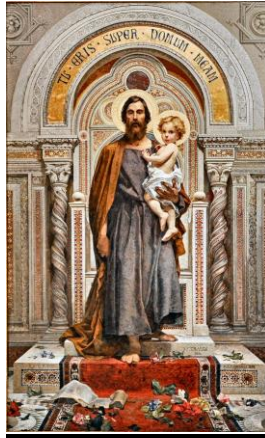


St. Joseph Society's May Boot Camp Podcasts



Podcast Schedule

- Episode #33 – The Perfection of the Christian Life
- Episode #34 – The Purgative Way
- Episode #35 – The Illuminative Way
- Episode #36 – The Unitive Way

Episode #33 – The Perfection of the Christian Life

I. Introduction

1. Last week, we discussed the three things that men need in order to live holy and happy lives. First, men need a vision of authentic masculinity and a mission. Second, a man needs a band of brothers who will walk with him down the narrow path of salvation. Finally, a man needs a rule of life that will help him to “Order All Things to Christ” and become strong in mind, body, and spirit. We must redeem the time.
2. This week, we are going to discuss the perfection of the Christian life. We are going to discuss the universal call to holiness, our duty to tend to perfection, and the nature of Christian perfection.

II. The Perfection of the Christian Life

1. Universal Call to Holiness
 - a. *Lumen Gentium* – All the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity (40).

- b. “When we speak of perfection or sanctification as a goal of the spiritual life, we must distinguish **a twofold state or level of that life: life in glory and life on earth**, life before death and life after death.” (Aumann, 46)
 - i. “In the strictest sense of the word, the Christian will attain his full and complete perfection only in glory, where, through the beatific vision, he possesses for all eternity the beauty, goodness, and truth of the triune God.” (Aumann, 46)
 - ii. “The goal of our spiritual life as wayfarers: the perfection of the supernatural life received through Christ by the power of the Holy Spirit.” (Aumann, 47)

2. The Duty of Tending to Perfection

- a. **Matthew 5:48** – You, therefore, must be perfect, as your heavenly Father is perfect.
- b. “All Christians are commanded to love God above all things and, consequently, to tend to perfection by using the means offered them in their state of life.” (Aumann, 113)
- c. A thing is said to be perfect in so far as it attains its proper end, which is the ultimate perfection thereof. Now it is charity that unites us to God, Who is the last end of the human mind, since "he that abideth in charity abideth in God, and God in him" (1 John 4:16). Therefore, the perfection of the Christian life consists radically in charity. – St. Thomas Aquinas (ST II-II, q. 184, a. 1)

3. The Nature of Christian Perfection

- a. St. Thomas Aquinas – Primarily and essentially the perfection of the Christian life consists in charity, principally as to the love of God, secondarily as to the love of our neighbor (ST II-II, q. 184, a. 3).
- b. “All perfection consists in the love of God and of the neighbor for God’s sake” (Tanqueray, 160).
- c. “Charity required for perfection may then be defined: Charity so well established in the soul as to make us strive earnestly and constantly to avoid even the smallest sin and to do God’s holy will in all things out of love of Him.” (Tanqueray, 159)

V. Application

1. Join the St. Joseph Society and Find Freedom in our Rule of Life

- a. Can a person stay in a state of grace without striving to grow in holiness? – “In the state of fallen nature, one cannot for long remain in the state of grace without

striving at the same time to make progress in the spiritual life and the exercise oneself from time to time in the practice of some of the evangelical counsels (poverty, chastity, and obedience)” (Tanqueray, 176-177).

- b. Why a rule of life?
 - i. It enables us to make better use of our time.
 - ii. It enables us to supernaturalize all our actions.
 - iii. It gives us a program of sanctification.
- 2. Monthly Challenge: **Pray the *Memorare* to St. Joseph Daily**
 - a. Build on your Progress: Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying the Rosary, genuflecting before the Lord reverently, building the habit of meeting with our Lord in adoration once a month, starting to lead your family spiritually, completing a daily examination of conscience and going to confession monthly, placing ourselves before the Cross and seeing the Mass as prayer, and committing to intellectual, theological formation twice per week. This month, we begin to pray the *Memorare* to St. Joseph daily for the intentions of the St. Joseph Society.
 - b. Read: 1 & 2 Peter, Jude, and 1 & 2 Corinthians

Episode #34 – The Purgative Way

I. Introduction – The Three Ways of the Interior Life

1. Last week, we discussed the perfection of the Christian life. We talked about the universal call to holiness, our duty to tend to perfection, and the nature of Christian perfection.
2. This week, we are going to discuss the first of the three ways of the interior life, namely, the purgative way. As you will discover, the purgative way is the first stage on the path of holiness. We will discuss the nature and purpose of the purgative way, the three categories of beginners, and the first and most important task for beginners in the spiritual life.
3. The Three Ways of the Interior Life in the Bible
 - a. Old Testament – “Depart from evil, and do good; seek peace, and pursue it” (Psalm 34:14).
 - i. Purgative Way: “Depart from evil”
 - ii. Illuminative Way: “do good”
 - iii. Unitive Way: “seek peace, and pursue it”
 - b. New Testament – “If any man would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23).
 - i. The Purgative Way – “let him deny himself”
 - ii. The Illuminative Way – “take up his cross daily”
 - iii. The Unitive Way – “follow me”

II. What is the Purgative Way?

1. The Purgative Way – The soul must be purified of past faults and strengthened against future ones.
2. 1 Corinthians 9:24-27 – Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

III. Beginners in the Spiritual Life

1. Who are Called Beginners? - Tanquerey p. 305

- a. “In the spiritual life, beginners are those that habitually live in the state of grace and have a certain desire for perfection, but who have still attachments to venial sin and are exposed to fall now and then into grievous faults.”
- b. “We therefore rule out of the class of beginners those that frequently commit mortal sin and do not avoid its occasions . . . They are sinners, worldlings, who must first of all be helped to sever their attachment to mortal sin and to part with the occasions of sin.”

2. Different Categories of Beginners - Tanquerey, p. 306

- a. Innocent Souls – Young men and women who desire to grow in the spiritual life.
- b. Converts – Persons who have sinned grievously, but return to God in all sincerity and press on toward perfection.
- c. Lukewarm Souls – Persons who have given themselves to God and advance in the spiritual life, but have fallen into a state of tepidity.

3. The First Task of Beginners: Purification of the Soul

- a. “Perfection consists essentially in union with God through love. But . . . We cannot be united to Him unless we are clean of heart – a state implying a twofold condition: atonement for the past and detachment from sin and the occasions of sin for the future” (Tanquerey, 308).
- b. Purification of the soul can be imperfect or perfect.
 - i. Imperfect purification is inspired by motives of fear and hope – fear of hell and hope for heaven.
 - ii. Perfect purification does not exclude fear and hope, but has for its ruling motive the love of God and the desire to please Him.

IV. Application

1. Join the St. Joseph Society and Find Freedom in our Rule of Life

- a. The Prayer of Beginners
- b. Penance, To Atone for the Past
- c. Mortification, To Safeguard the Future

- d. Warfare Against Deadly Sins & Temptation
2. Monthly Challenge: **Pray the *Memorare* to St. Joseph Daily**
- a. Build on your Progress: Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying the Rosary, genuflecting before the Lord reverently, building the habit of meeting with our Lord in adoration once a month, starting to lead your family spiritually, completing a daily examination of conscience and going to confession monthly, placing ourselves before the Cross and seeing the Mass as prayer, and committing to intellectual, theological formation twice per week. This month, we begin to pray the *Memorare* to St. Joseph daily for the intentions of the St. Joseph Society.
 - b. Read: 1 & 2 Peter, Jude, and 1 & 2 Corinthians

Episode #35 – The Illuminative Way

I. Introduction

1. Last week, we discussed the first of the three ways of the interior life, namely, the purgative way. As we discovered, the purgative way is the first stage on the path of holiness. We talked about the nature and purpose of the purgative way, defined what it means to be a beginner, and finally discussed the first and most important task for beginners in the spiritual life.
2. This week, we are going to discuss the second of the three ways of the interior life, namely, the illuminative way. In the illuminative way, the soul must be adorned with Christian virtues. We will discuss the nature of the illuminative way, the two classes of souls at this stage, and the program to be followed.

II. Proficients in the Spiritual Life

1. St. Paul on the Illuminative Way
 - a. 1 Corinthians 11:1 – Be imitators of me, as I am of Christ.
 - b. Philippians 3:13-17 – Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained. Brethren, join in imitating me, and mark those who so live as you have an example in us.
2. The Nature of the Illuminative Way
 - a. The illuminative way “is thus named because the great aim of the soul is now the imitation, the *Following of Christ*, by the *positive exercise of the Christian virtues*.” (Tanquerey, 454)
 - b. The main differences between the purgative and the illuminative way is that beginners struggle against sin and its causes, while the souls in progress also practice penance and mortification, but they struggle to become more like our Lord.
3. The Two Classes of Souls
 - a. Devout souls have a good-will, are ambitious to do good, and attempt to avoid deliberate faults. However, they lack constancy so they advance slowly and need to cultivate the virtues of fortitude and humility.

- b. Fervent souls are more humble and generous. They distrust themselves and have confidence in God and are more energetic and constant in practicing virtue. However, their virtue has not been solidified by trial and they have to detach themselves from whatever hinders their union with God.

4. The Program to be Followed

- a. First, a man needs to make Christ the center of his thoughts. This knowledge will lead to greater love of God wherein Jesus becomes the center of his affections. Eventually, the love of God leads him to imitating our Lord.
- b. Second, he needs to practice affective prayer and practice the moral and theological virtues so that his actions may not be based on one's emotions but on deep-rooted convictions.
 - i. Affective prayer "is that form of prayer in which devout affections predominate . . . whereby we express to God our love and our desire of glorifying Him. In this kind of prayer the heart is engaged to a greater extent than the mind" (Tanqueray, 976).
 - ii. Moral virtues include the cardinal virtues (prudence, justice, fortitude, and temperance) and their related sub-virtues and the theological virtues of faith, hope, and charity.

IV. Application

1. Join the St. Joseph Society and Find Freedom in our Rule of Life
 - a. Prayer of the Proficient
 - b. The Moral Virtues
 - c. The Theological Virtues
 - d. The Counter-Attacks of the Enemy
2. Monthly Challenge: **Pray the *Memorare* to St. Joseph Daily**
 - a. Build on your Progress: Continue "The First 15" by praying the Morning Offering to Our Lady of Mt. Carmel, praying the Rosary, genuflecting before the Lord reverently, building the habit of meeting with our Lord in adoration once a month, starting to lead your family spiritually, completing a daily examination of conscience and going to confession monthly, placing ourselves before the Cross and seeing the Mass as prayer, and committing to intellectual, theological formation twice per week. This month, we begin to pray the *Memorare* to St. Joseph daily for the intentions of the St. Joseph Society.

b. Read: 1 & 2 Peter, Jude, and 1 & 2 Corinthians

Episode #36 – The Unitive Way

I. Introduction

1. Last week, we discussed the second of the three ways of the interior life, namely, the illuminative way. We discovered that in the illuminative way, the soul is adorned with Christian virtues. We discussed the nature of the illuminative way, the two classes of souls at this stage, and the program to be followed.
2. This week, we will turn our attention to the final way which is called the unitive way. When one enters the unitive way, he is read for an intimate union with God. This way was captured by St. Paul when he said, “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me” (Galatians 2:20). We will start by looking at the nature and purpose of the unitive way, the characteristics of this stage of the interior life, and the three conditions of a man on the unitive way.

II. The Path of the Perfect

1. The Nature and End of the Unitive Way
 - a. The goal of the unitive way is “none other than habitual and intimate union with God, through Jesus Christ” (Tanqueray, 1290).
 - b. “To live altogether unto God, the Living God, the Most Blessed Trinity dwelling in us, to praise God, serve Him, revere Him and love Him . . . The aim of the perfect Christian” (Tanqueray, 1290)
2. Four Characteristics of the Unitive Way (Tanqueray, 1292-1295)
 - a. **The soul lives continually in the presence of God;** it delights to contemplate Him living in the heart, “to walk inwardly with God.”
 - b. **The love of God becomes not only the principal virtue of the soul, but,** one may say, **its only virtue,** in the sense that all the other virtues which it practices are for it but so many acts of love.
 - c. **Prayer becomes increasingly simple.** Reasoning disappears to make room for pious sentiments, which in turn becomes more simple, until they become but a loving, lingering thought of God.
 - d. **A simplification of our whole life.** Life becomes a perpetual prayer: whether working, or recreating, whether alone or in the company of others, we continually rise towards God by conforming our will to His.

3. Three Following Conditions of a Man on the Unitive Way (Tanqueray, 1296)
 - a. **A Great Purity of Heart**, not merely the expiation and reparation of past faults, but detachment from whatever may lead to sin, horror for all deliberate venial sins, and even for any willful resistance to grace.
 - b. **A Great Mastery Over Self**, acquired by the mortification of the passions and the practice of the moral and theological virtues.
 - c. **A Constant Need of Thinking of God**, of conversing with Him and of performing every action with the view of pleasing Him.

IV. Application

1. Join the St. Joseph Society and Find Freedom in our Rule of Life
 - a. The Seven Gifts of the Holy Spirit
 - b. Prayer of the Perfect
 - c. Extraordinary Mystical Phenomena
2. Monthly Challenge: **Pray the *Memorare* to St. Joseph Daily**
 - a. Build on your Progress: Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying the Rosary, genuflecting before the Lord reverently, building the habit of meeting with our Lord in adoration once a month, starting to lead your family spiritually, completing a daily examination of conscience and going to confession monthly, placing ourselves before the Cross and seeing the Mass as prayer, and committing to intellectual, theological formation twice per week. This month, we begin to pray the *Memorare* to St. Joseph daily for the intentions of the St. Joseph Society.
 - b. Read: 1 & 2 Peter, Jude, and 1 & 2 Corinthians