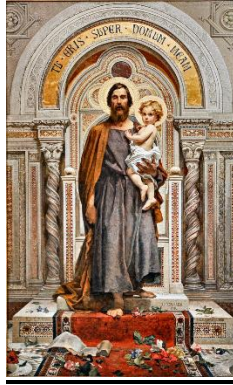


St. Joseph Society



Objective: Spiritual Theology has been referred to as the science of the saints. It can also be referred to as the science of Christian perfection. Spiritual theology attempts to guide the soul from the very beginning of the Christian life through the purgative, illuminative, and unitive way. Over the next six months, we will investigate this “science of the spiritual life” as we discover an authentic Catholic male spirituality.

Unit 4 Podcast Schedule

- Episode #13: Introduction to the Purgative Way
- Episode #14: The Prayer of the Apprentice
- Episode #15: Penance
- Episode #16: Mortification
- Episode #17: Warfare Against Deadly Sins

I. Episode #13 – Introduction to the Purgative Way

1. Adolphe Tanqueray – “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. . . . 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” (*The Spiritual Life*, 305).
2. Different Categories of Beginners: Innocent Souls, Converts, and Lukewarm Souls
3. The First Task of Beginners: Purification of the Soul – “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” (Tanqueray, 308).

II. Episode #14 – Prayer of the Apprentice

1. “The necessity of prayer is based on the necessity of actual grace. Without grace we are utterly incapable of obtaining salvation, and still more of attaining perfection. Prayer is the normal means through which God wills that we obtain all actual grace” (Tanqueray, 310-311).

2. Distractions: “In the act of praying, one may focus attention on any one of three elements: the words themselves, the meaning of the words and content of the prayer as a whole, or the one to whom the prayer is addressed and the purpose of the prayer” (Aumann, 240).
3. Dryness: “An inability to produce the necessary intellectual and affective acts, or in an actual distaste for prayer. Dryness in prayer may be caused by the individual, by God, or by the devil” (Aumann, 243).

III. Episode #15 – Penance

1. Ludwig Ott explains that the virtue of penance “is that moral virtue, which inclines the will to turn away inwardly from sin, and to render atonement to God for it . . . External manifestations of the virtue of penance are the confession of sins, the performance of penitential works every kind, for example, prayer, fasting, almsgiving, mortifications, and the patient bearing of all trials sent by God” (*Fundamentals of Catholic Dogma*, 439).
2. The Practice of Penance
 - a. Willfully and joyfully accepting the crosses that God may see fit to send us
 - b. Faithfully discharging the duties of our state in life
 - c. Fasting & Almsgiving

IV. Episode #16 – Mortification

1. “The struggle against our evil inclinations in order to subject them to the will, and the will of God. . . . Mortification must include the whole man, body and soul; for each of our faculties unless well-disciplined may be the cause of sin . . . Mortification is the enemy of pleasure . . . however, [it] must be practiced with prudence and discretion.” (Tanqueray, 364, 370-1)
2. “Mortification, however, must be practiced with prudence and discretion. It must be properly fitted to the physical and moral strength of each, and must be in keeping with the accomplishment of one’s duties of state” (Tanqueray, 372).

V. Episode #17 – The Seven Deadly Sins

1. The Threefold Concupiscence: 1 John 2:16 – For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world.
2. The Seven Deadly Sins – The seven deadly sins “must be known and attacked. They are tendencies rather than sins; however, they are called sins, because they lead to sins; they are termed capital (deadly), because they are the fountain-head or source of other sins” (Tanqueray, p. 392).
3. The Seven Deadly Sins & The Threefold Concupiscence – “These tendencies can be referred to the threefold concupiscence in this way: from pride are born vain-glory, envy, and anger; from the concupiscence of the flesh issue gluttony, lust, and sloth; lastly, the concupiscence of the eyes is one with avarice or the inordinate love of riches.”