



The Fulfillment of All Desire

The Purgative Way

[Part 2]

(pages 47-118; Chapters 4-6)

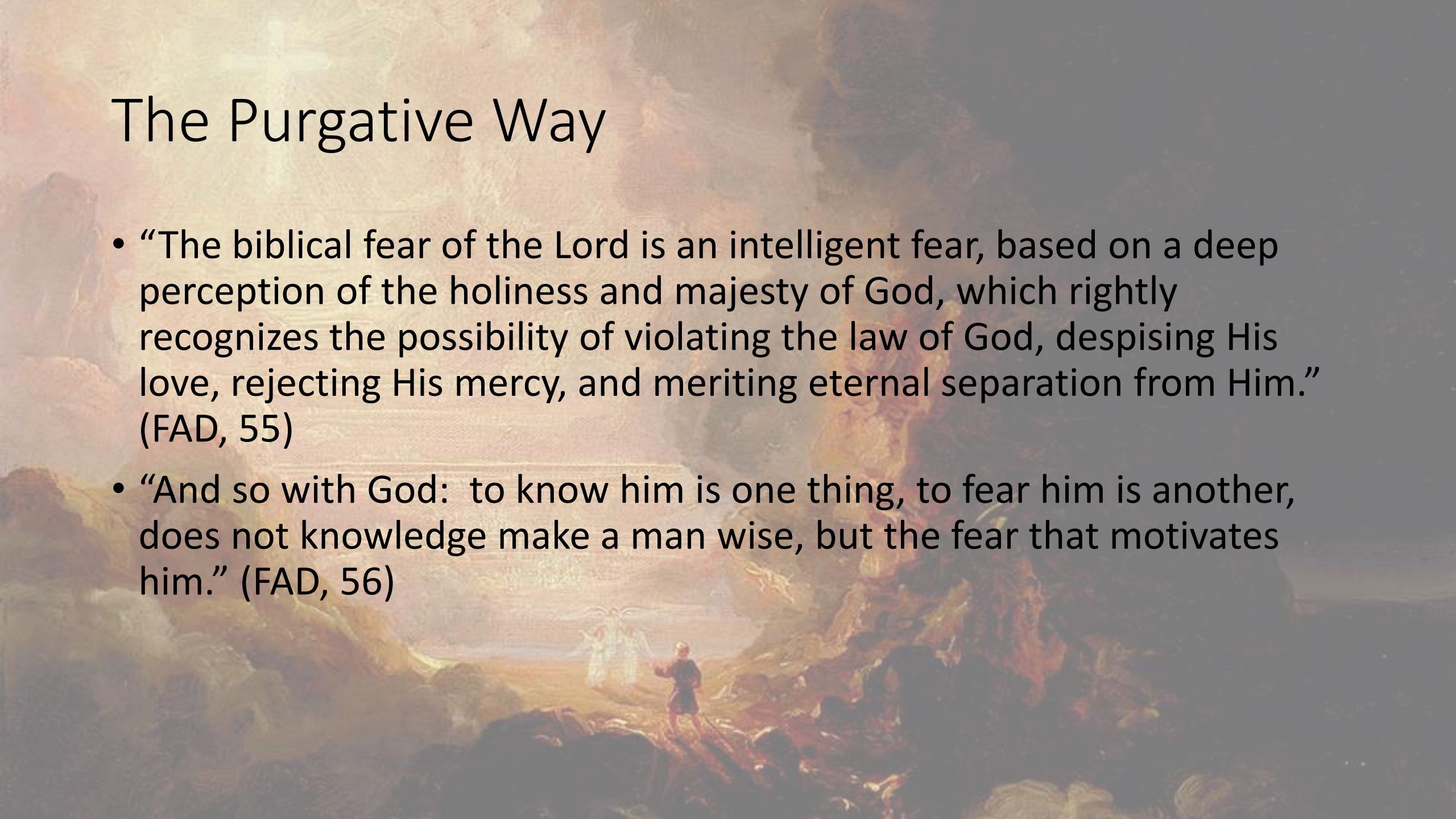
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- Four Torments of Hell (revealed to St. Catherine)
 - “The first is that these souls are deprived of seeing me (God).” (FAD, 52)
 - “The second torment is ceaseless regret and agonizing about what has been lost.” (FAD, 52)
 - “...the third torment of hell will be the opposite (of the beatific vision), the demonic vision of the source of evil itself, which intensifies all the torments” (FAD, 52)
 - “The fourth torment is the ceaseless burning of an immaterial fire that has as many forms of the sins that were committed, and is more or less severe in proportion to their seriousness.” (FAD, 53)

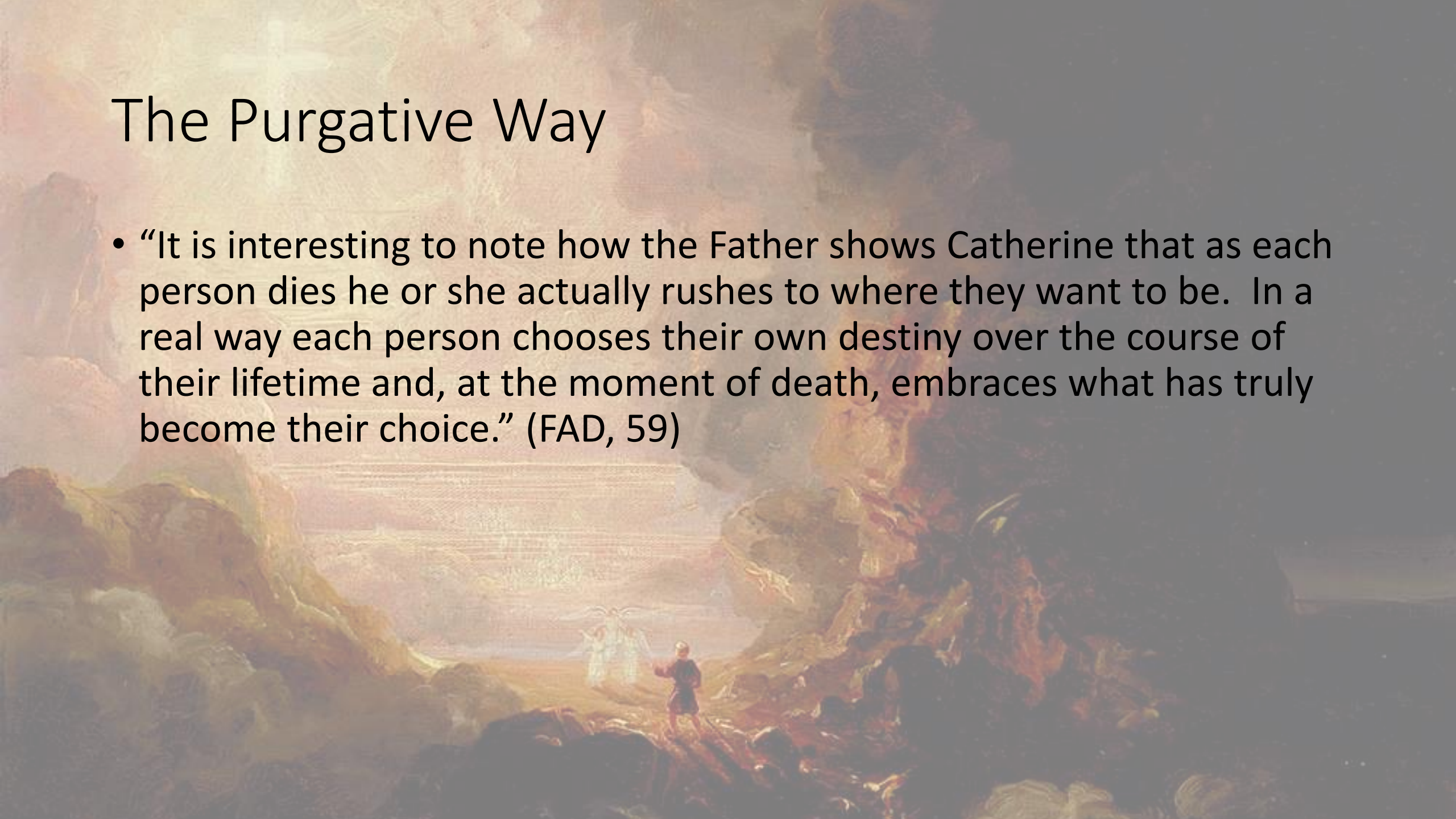
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- “The biblical fear of the Lord is an intelligent fear, based on a deep perception of the holiness and majesty of God, which rightly recognizes the possibility of violating the law of God, despising His love, rejecting His mercy, and meriting eternal separation from Him.” (FAD, 55)
- “And so with God: to know him is one thing, to fear him is another, does not knowledge make a man wise, but the fear that motivates him.” (FAD, 56)



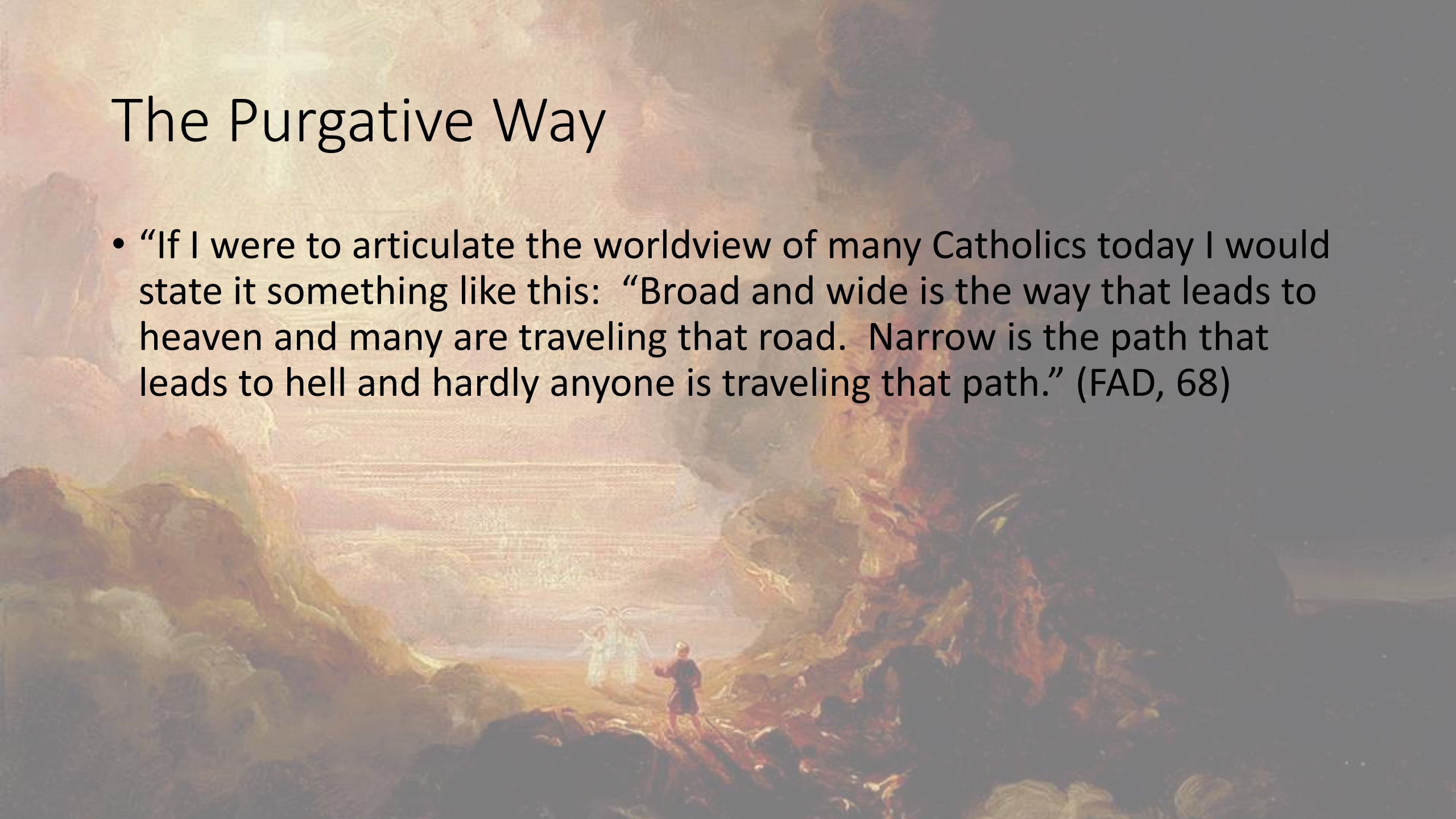
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- “It is interesting to note how the Father shows Catherine that as each person dies he or she actually rushes to where they want to be. In a real way each person chooses their own destiny over the course of their lifetime and, at the moment of death, embraces what has truly become their choice.” (FAD, 59)



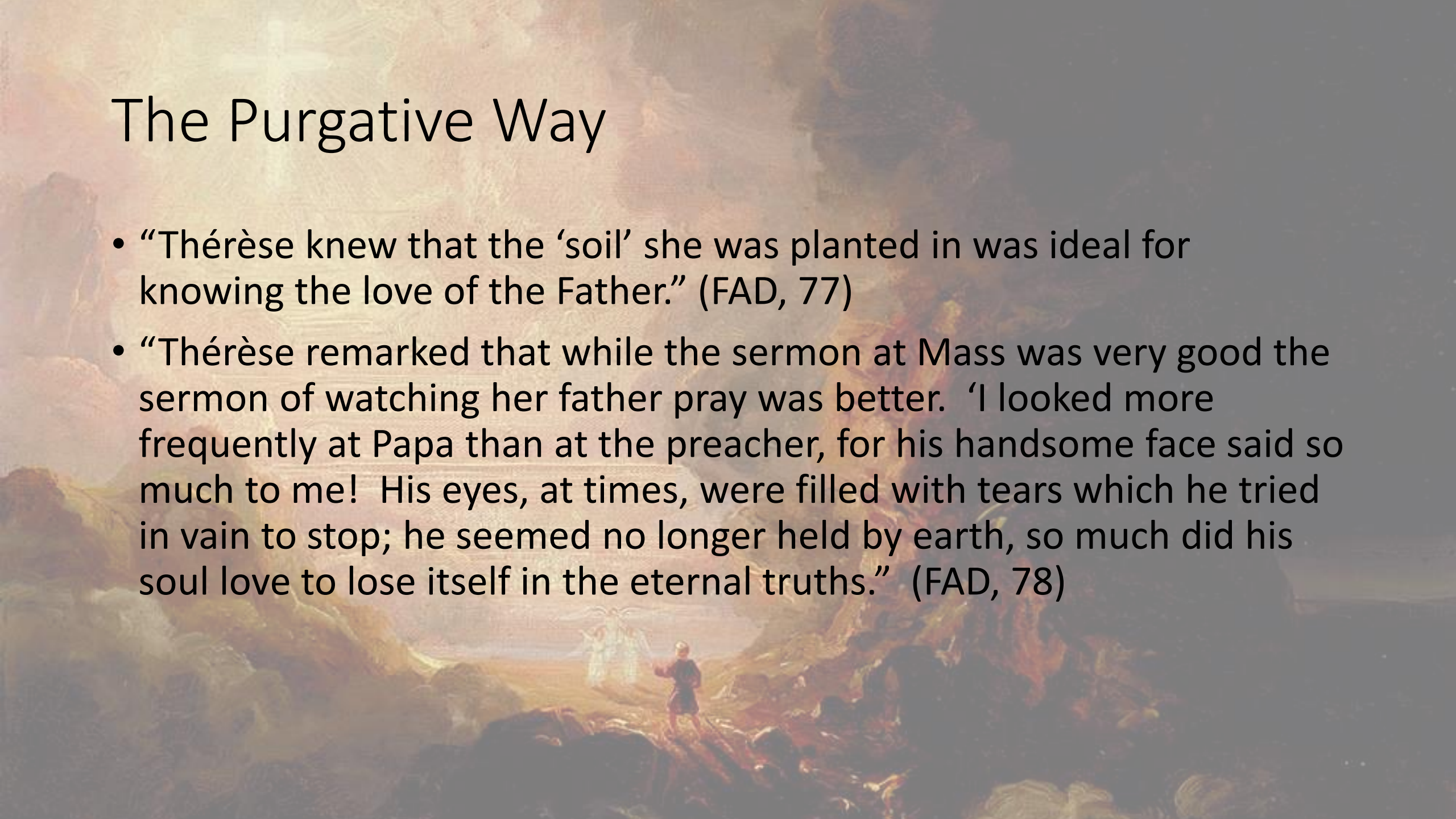
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- “If I were to articulate the worldview of many Catholics today I would state it something like this: “Broad and wide is the way that leads to heaven and many are traveling that road. Narrow is the path that leads to hell and hardly anyone is traveling that path.” (FAD, 68)



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- “Thérèse knew that the ‘soil’ she was planted in was ideal for knowing the love of the Father.” (FAD, 77)
- “Thérèse remarked that while the sermon at Mass was very good the sermon of watching her father pray was better. ‘I looked more frequently at Papa than at the preacher, for his handsome face said so much to me! His eyes, at times, were filled with tears which he tried in vain to stop; he seemed no longer held by earth, so much did his soul love to lose itself in the eternal truths.’ (FAD, 78)



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- “John of the Cross defines temporal goods as, specifically, ‘riches, status, positions, and other things claiming prestige; and children, relatives, marriage, and so on.’ While he clearly states that nothing in these goods is necessarily sinful or the cause of sin, he warns that because of our weakened human natures we tend to become attached to them, looking to them for satisfaction that only God can give...His basic principle is that we should rejoice in these goods to the extent that we are coming closer to God, fulfilling His will, and giving Him honor and glory through them.” (FAD, 95)

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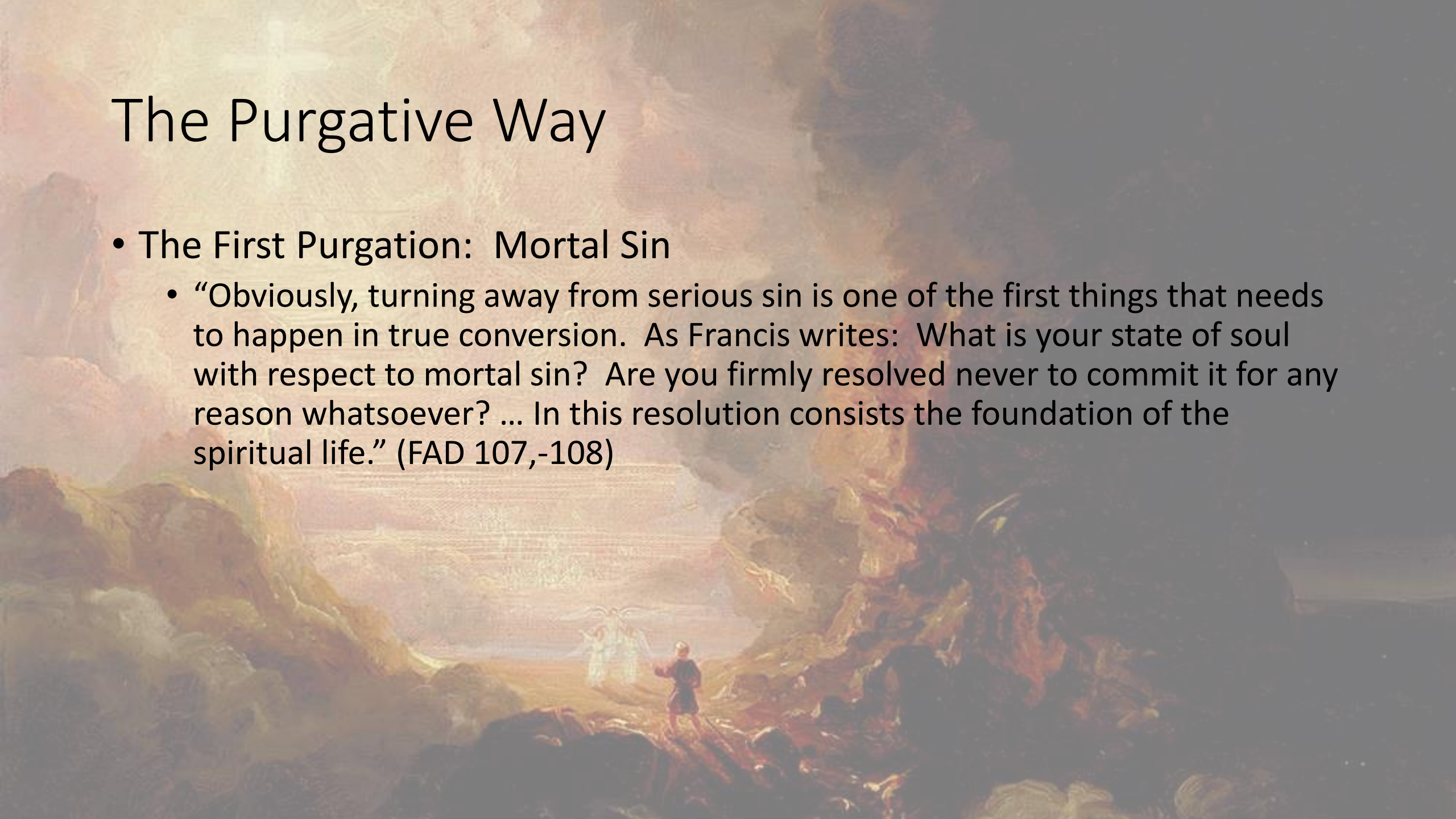
- 4 degrees of harm from inordinate joy in things (St. John of the Cross)
 - “The first degree of harm is a clouding of the intellect to the things of God, which causes a certain ‘backsliding.’” (FAD, 96)
 - “The second degree of harm from an inappropriate joy in temporal goods is an increasingly lenient attitude toward the passing things of his world” (FAD, 96)
 - “The third degree of harm is ‘the complete abandoning of God.’ Carelessness and lukewarmness now lead to falling into ‘mortal sins through covetousness.’” (FAD, 97)
 - “The fourth degree of harm...is the very forgetting of God. These people now have a new god, money. Greed itself has become a form of idolatry.” (FAD, 97)

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- “As we begin the spiritual journey, the struggle against sin may be particularly intense. Ignorance about what’s right and wrong needs to give way to true understanding. Conversion has to deepen. Deeply ingrained habits have to be exposed to the light and the power of grace.” (FAD, 101)
- True Devotion (St. Francis de Sales)
 - “...’devotion’ or holiness doesn’t consist primarily in external practices of piety but in a heart transformed in love and justice.” (FAD, 105)

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- The First Purgation: Mortal Sin
 - “Obviously, turning away from serious sin is one of the first things that needs to happen in true conversion. As Francis writes: What is your state of soul with respect to mortal sin? Are you firmly resolved never to commit it for any reason whatsoever? ... In this resolution consists the foundation of the spiritual life.” (FAD 107,-108)



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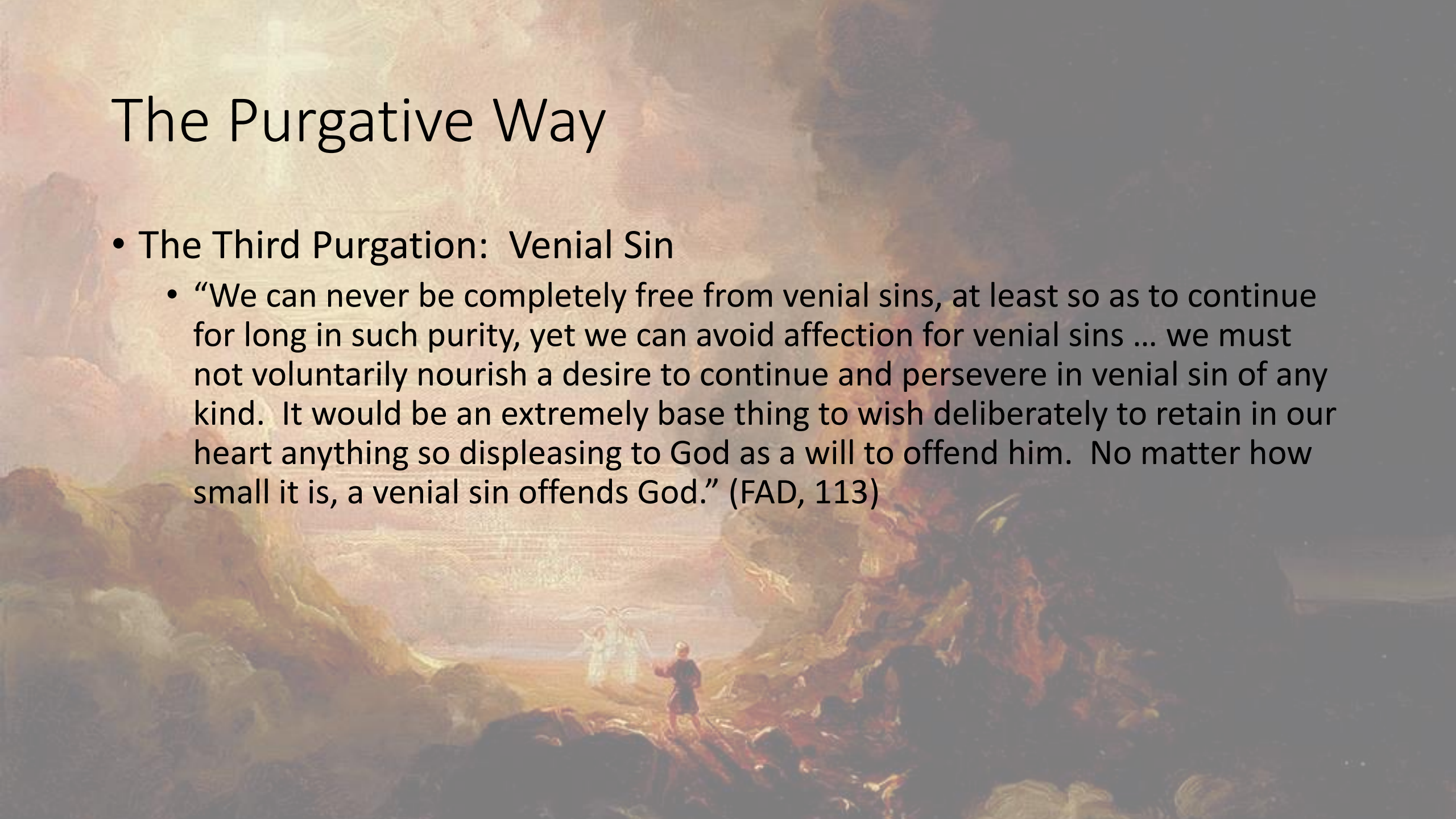


- The Second Purgation: The Affection for Sin
 - “He (St. Francis) points out that oftentimes we might turn away from serious sins in our life and try hard not to commit them, but still nurture affection for such sin, which greatly slows down our spiritual progress and disposes us to future falls.” (FAD, 109)
 - “He also tells us we should strive to eliminate or reduce such affection for sin by confession, tears, and prayer. Even if we should not prove successful, at least we can grow in gentleness and humility as we bear the burden of such a continuing struggle.” (FAD, 110)

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- The Third Purgation: Venial Sin

- “We can never be completely free from venial sins, at least so as to continue for long in such purity, yet we can avoid affection for venial sins ... we must not voluntarily nourish a desire to continue and persevere in venial sin of any kind. It would be an extremely base thing to wish deliberately to retain in our heart anything so displeasing to God as a will to offend him. No matter how small it is, a venial sin offends God.” (FAD, 113)



The Purgative Way

- Next time: Feb 26
 - The Purgative Way [Part 3]
 - (pages 119-178; Chapters 7-8)
- Small-Group Discussion Questions:
 - 1. Do you have a holy fear of God? Describe that fear. Has that holy fear ever helped you in your decision making? Can you describe a time when it did?
 - 2. How does the modern culture pull you from the narrow path that leads to God and true happiness?
 - 3. The family is often referred to as the “domestic church” or the “school of faith”. How did family life help you deepen your relationship with God?
 - 4. Do you struggle with inordinate affection toward temporal things? Why do you think you have these struggles?
- Individual Reflection: what serious sin(s) did you reject before you were able pursue a more intimate relationship with God? How does it feel to be freed from those chains?