Good and Evil in This World

The history of the world and the history of our own personal life is a coexistence between divine forces and diabolical forces. As the good grain and the chaff grow next to each other, thus also the Kingdom of God and the realm of the devil develop next to one another in this world and in the hearts of men.

Each one of us experiences this tension, this conflict, in our own inner self. We are between these two forces and from both of them we carry something within ourselves. There will always be something good in man because God is acting continuously. But there will also be some evil within him because the devil is also acting permanently.

But the modern world no longer believes in the devil. Today, he has managed to achieve his best manoeuvre/trick: to see to it that his existence is in doubt. An evident proof of the existence of the devil: that the presence and action of evil in our world greatly exceeds the capacity and evil of the men who carry it out.

We probably have also felt that tremendous force of evil which works in us and which at determined moments bursts into our life.

Who of us has never felt amazed seeing what he was capable of, what he came to think, to desire or to do?

We know the classic objection against God: Or God is almighty and then is not good because he could abolish evil and does not do it. Or God is infinitely good and hates evil but cannot oppose it and then ceases to be almighty.

Jesus responds to us about this dilemma today: Good and evil are inseparately bound in this world. At the present, no means of separating one from the other exists. We are incapable of distinguishing all which is good in things which are evil, and of the evil in the things which are good.

Upon abolishing evil, good would have to suffer, the same as when pulling out the chaff, we could damage the good grain. This mixture of good and evil on earth is a mystery, but reflection/meditation can bring forth much light into it.

For example, suffering is inevitable in a sensitive being. Suffering is nothing more than the consequence of our capacity to feel. All which can be removed from our capacity to suffer will have to be necessarily removed from our faculty to like and to enjoy.

And sin? Man is able to love God, to surrender to Him, to place his confidence in Him because he is free. And it is the same freedom which permits him to do evil, which permits him to sin. Upon removing the chaff from sin, at the same time we would be abolishing all the good grain from the virtues.

What would happen if man would serve God only with the freedom of a slave? If each one of our faults would be immediately sanctioned/approved and we would be taught to serve God through fear, and never again through love?

Moreover, even sin is tied to the good much more intimately than what we believe. Because generally the consequence of sin is humiliation: our weakness is discovered, our impotence is apparent, we learn to what degree we have need of God.

God is not frightened by evil, He is not scandalized by sin. God knows how to use it and to see to it that it serves what is good. Also of us, God expects this same attitude of patience and optimism. In this world, God does not judge those who are bad, rather He awaits for their conversion until the last moment. So, we are at least entitled to a judgement.

Because we ourselves are still in this struggle between good and evil, and if we already count ourselves among the good, we need a space where we can demonstrate what we are. Thus we are going to grow and mature until the day of the great harvest.

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