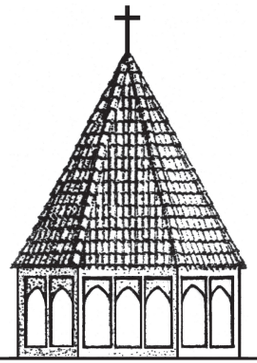
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WINNOWING FAN

The Spiritual Life according to the Fathers and Saints of the Catholic Church in preparation for Christ's Second Coming.

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The *Winnowing Fan* hopes "...to do what little it could to solve the evils that beset the Church."
St. Teresa of Avila

THE APOSTOLIC COMMISSION ON EVANGELIZATION II

The second command on evangelization is 'to baptize them in the name of the Father, and of the Son and of the Holy Spirit.' The reason for this Sacrament is for number three. The third command of evangelization is to teach people the commands of Christ. These commands cannot be learned unless the soul has sanctifying grace. So before the souls can learn the commands of Christ as taught in the New Testament they have to be in the state of grace. It is impossible to learn the commands of Christ without sanctifying grace.

The almost total state of the Catholic Church is that Catholics do not know the Commands of Christ as taught in the New Testament; all the more they cannot obey those commands for the same reason. Why? Because sooner than latter they easily lose the sanctifying grace received at Baptism even before they learn one command of Christ. With the loss of grace they can learn the commands of God in the Old Testament but not the commands of Christ in the New Testament.

To be able to learn the commands of Christ in the New Testament they have to recover the grace of Baptism that will enable them to be in the state of grace again. But Baptism cannot be received twice. While the Sacrament of Penance is not the substitute for Baptism. Because Penance does not have the complete prayers in Baptism like the exorcism.

So what had been the solution of the early Church? Monasticism !! Monasticism was a second baptism, sort of. A soul tries to recover what he had when he was first baptized and which he had lost through mortal sin early in age. What is it in Baptism that is recovered in monasticism ? The virtue of Penance. This virtue was natural in the child. If it is lost due to mortal sin, that natural virtue can be recovered, but this time in the spiritual form. Thus, as written in Scriptures, the person is born again. Not physically but spiritually. This is most misunderstood by the born again Protestants. They do not know how to be born again. It is by living the monastic life that a person is born again.

GO HOME, SELL.....AND FOLLOW ME.

This second step has three parts which cannot be done without doing the first step. The first step, obedience to the 10 commandments is referred to as the spirituality of the Old Testament. While the second step which is obedience to the commands of Christ is referred to as the spirituality of the New Testament.

The second step cannot be done without grace; and grace is given only to those who have completely repented of their past sins or like the young man, who have not sinned against the 10 commandments.

Thus the three steps that make up the second step are; go home, sell all your things and give the proceeds to the poor. And come follow Me.

You can go home without any need for any grace. You can sell all your things, also, without any need for grace. But to give the proceeds to the poor will need much grace. Nobody in his right mind will do this. So grace is needed to convince your right mind that this act is superior to right reasoning. This is a spiritual act over and above one's natural capability.

> Let us try to banish all worldly cares by prayer and hope. But if we cannot do so to perfection, let us confess to God our shortcomings and on no account abandon diligence in prayer. For it is better to be blamed for frequent omissions than for complete neglect.
>
> **St. Mark the Ascetic**

THE LAWYER AND CHRIST.

The parable of the Good Samaritan is the Gospel of the 15th Sunday in Ordinary Time. The Lawyer asked the same question that the young rich man asked Christ. It should be the question all should be asking: 'What must I do to inherit everlasting life?' Christ, always, gives the same answer.....somewhat in different words but essentially the same. 'Obey the commands of God,' both as found in the Old Testament and the New Testament.

What is written in the Old Testament.....'To Love God.' This is found in Deuteronomy. And 'To love one's neighbor.' This is found in Leviticus.

These commands are found, both, in the Old and in the New Testaments. What is the difference, if there is any? The love of God and neighbor in the Old is imperfect. The Love of God and neighbor in the New is perfect.

Both the Gospel about the young rich man and the Good Samaritan described the perfect love of God and neighbor. Sadly, at the moment, both the young rich man and the lawyer could not do the more perfect command.



Bishops, priests and Pope Francis reject 'Veritatis Splendor.'

Because of this second requirement, nobody wants to follow Christ. They find the price too high. Of course, they are not thinking. They do not realize that the price is nothing compared to the reward given to those who follow Christ.

Many bishops and priests, also, are not weighing what will be given up to what reward is coming. To make matters worse, any one not desirous to follow Christ will not even avoid sin. They will not even do the first step.

And that is the situation today. Because people are not interested in following Christ to the Cross, they do not want to go home, sell all their possessions, give it to the poor and follow Christ …...they are not avoiding sin at all, which is the first step. This is the sure way to hell.

WHAT MUST I DO.

The question of the young rich man and the lawyer is the same question that all of us should be asking: 'What must I do to have everlasting life?' That is like asking the question, 'What must I do to go to heaven?'

Actually, most people are not interested. They are more interested on how to go abroad, how to get a high paying job, who to marry, where to live, etc. The question asked in the Gospel has very few takers. But for those interested this is a crucial question. It is doubly more important precisely because since few are asking the question very few know the answer.

We are lucky to find a priest or bishop who knows the answer. Fortunately, the entire Liturgy of the Mass tells us the answer; like in the 15th Sunday in Ordinary Time.

HOW SHOULD WE LOVE GOD AND NEIGHBOR

To the question of the lawyer, Christ answered: 'You must love God with all your heart, with all your soul, with all your strength and with all your mind.'

Then, 'Love your neighbor as you love yourself.' Note the HOW. We must love God with all our hearts but we must love our neighbor, only, as we love ourselves.

Christ did not say to love God as we love ourselves. He said to love God above all things and to love our neighbor as we love ourselves.

But since it is difficult to love God who we do not see and easier to love our neighbor who we see, St. Augustine wrote that we should concentrate on loving our neighbor since it is the same as loving God if we define both loves properly as obedience to the commands of Christ.

> Our meditation in this present life should be in the praise of God; for the eternal exultation of our life hereafter will be the praise of God, and none can become fit for the future life, who hath not practiced himself for it now.
>
> **St. Augustine**

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