



WINNOWING FAN

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NEW EVANGELIZATION

PART EIGHTEEN

THE CRUCIFIX - A Call for Conversion

We have seen the probable cause of the unexplainable massive loss of Faith in the Catholic Church as an error in teaching theology in the seminaries after the Council of Trent. The Holy Father Pope Benedict concluded this from the findings of the International Theological Commission of which he was formerly a part. Seminarians are supposed to be taught to rise up from the natural level and go up to the supernatural level where God, Himself, infuses the teachings of the New Testament like the Incarnation and Redemption. In his 'New Evangelization' the Pope described

this perceived error as an error in Method and Structure. The consequence would be an error in teaching the contents of the Catholic Faith, the error of teaching dogmas instead of teaching Morals, as theologians would describe it. Belief in dogmas goes along with a moral life, the latter coming first.

To correct the erroneous way in which Bishops and priests had been taught since after the Council of Trent, he gave us the classical four steps used by the Catholic Church from the beginning of Christianity and taught in her Liturgy. To reach perfection and attain Eternal Life, we must first pass through a Life of Conversion, then enter the Kingdom of God (this is

accomplished when we receive the theological virtue of Faith); then Encounter Christ, the created soul of the Church and be united with the Holy Spirit, the uncreated soul of the Church. Having accomplished this we will attain eternal life. These are the four steps that Pope Benedict gave us in his 'New Evangelization.'

This topic "The New Evangelization" that leads to "Porta Fidei" is the topic to be discussed by the Bishop's Synod in Rome that began this week and will go on for the next three weeks. And the Holy Father's opening address to them contained these statements: That all Christians are called to holiness, which should include the

complete four steps the Pope had enumerated. The reason he gave is that 'Holiness' is the only language understood by all, insinuating what he had already mentioned that vocal preaching as everyone is doing these days is not the way of the 'New Evangelization.' He already mentioned it in Aparecida: that 'contemplation' is the way. He had repeated this often in his talks on the New Evangelization. And that is why St. Therese is the patroness of the 'New Evangelization,' a saint who had converted so many souls that she is considered the co-patroness of missionariesand yet she never left the *clausura* of her convent, never preached by mouth, never wrote theological treatises or articles, and never appeared

in radio or television. The life of a contemplative is the most eloquent form of Evangelization (which we shall explain later on.)

The Holy Father, in his opening address to the Bishop's Synod repeated what we mentioned in the last article; that to encounter Christ we must reach Faith acquired through grace. He also repeated that the "New Evangelization" is a call to 'conversion and reconciliation' two words that mean the same thing. And the symbol is the

Crucifix, he adds.

At birth the mind becomes conscious of Itself, a creature, AND at the same time he becomes conscious of a superior Creator whom he believes had created him.

This, we mentioned before, was what was intentionally omitted in both the *Lineamenta* and *Instrumentum Laboris*.....and yet is essential for the

whole process of

Evangelization, without which Faith is impossible. Then the Pope mentioned something to the effect that Evangelization is similar to making a marriage work.....which we shall explain later.

Let us return briefly to the 'initial' grace necessary for the beginnings of conversion that leads to Faith. We shall take three examples, the case of St. Therese of Lisieux, declared Patroness of the 'New Evangelization', the case of St. Augustine, whose conversion was so well documented in his confessions, and the case of John Cardinal Newman whose conversion was aptly described in his *Apologia pro Vita Sua*.

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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

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St. Thomas Aquinas

Since man's nature is dependent on a higher nature, natural knowledge does not suffice for its perfection, and some supernatural knowledge is necessary.

There is only one nobility, to do the will of God. Therefore it follows, *Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother.*

When human frailty beset with difficulties considers the weakness of its own powers, it looks upon itself as in darkness; when it raises its view to the protection of Heaven, it straightaway beholds the rise of the morning star, which gives it light.

Men are subject to many failings, so that he who is superior in one respect, is or may be inferior in another.

Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven; for by how much a man is humble now, by so much shall he be exalted in the kingdom of heaven.

High place courts him who flies from it, and shuns him who courts it. A better life then, and not a more worthy degree, should be our object.

SERMON *in a sentence*

Whatever we are able to do He gave us the power to do when He created us.

Seek praises from God alone.

Humility orders us in relation to God; Justice regulates us in regard to our neighbors; and Purity with regard to ourselves.

The Devil takes away the seed of good works, at the same time that he makes men to glory in them.

Man has to believe others in matters that he cannot know perfectly by himself. Now no one is to be believed as much as God is. Thus, those who will not believe the statements of faith are not wise, but foolish and proud.

Earthly greatness is confounded when heavenly greatness shows itself.

What avails noble birth to him whose life is disgraceful? Or, on the other hand, what hurt is a low origin to him who has the luster of virtue?

made that condition permanent and supernatural by the grace of God. That is the beginning of Conversion and the beginning of the Life of Faith, which St. Therese never lost. She grew from Faith to the perfection of Charity thus the document declaring her doctor of the Church was entitled "The Science of Love" making her aptly the patroness of the four steps that lead to Eternal Life according to the complete schema of Pope Benedict.

St. Therese never lost contact with that semi-permanent natural condition wherein all souls are born with their minds knowing themselves and where they stand BEFORE the presence of God to whom the creature must be completely subject as to its Creator. That is called HUMILITY the perfect disposition to receive the gift of grace from God that will begin our entrance to the "Door of Faith."

In the next articles we shall see the example of the conversions of St. Augustine and Blessed John Cardinal Newman, both favorites of Pope Benedict. Many souls, like ourselves, would fall under this category because we did not have the favorable environment St. Therese had and did not have the splendid parents that she had. The majority of souls, even of Catholics, would sadly fall under the example of Eve, which this Year of Faith is trying to prevent. But which the *Lineamenta* and *Instrumentum Laboris* for this Bishop's Synod is tending to because they had not followed the Pope's schema.

We have seen in the last article the natural disposition or prelude to the initial grace that God grants which raises up the soul from the natural level to the supernatural level, which is the beginning of Conversion that leads to Faith.

Every child that is born is made to the image and likeness of God. The image and likeness is in the faculties of the soul namely the intellect or mind and the free will. At birth the mind becomes conscious of Itself, a creature, AND at the same time he becomes conscious of a superior Creator whom he believes had created him. A continuous consciousness of this fact puts the soul in an attitude of complete subjection to his Creator. This is a semi-permanent situation.....until the soul with its two faculties becomes distracted by its worldly surroundings; in which case the semi-permanent situation ceases. And the soul is in trouble.

In the case of St. Therese, she also found herself in that semi-permanent condition.....a natural state. But this semi - permanent condition continued for some time probably due to favorable environmental conditions, like the conscious transferring of the family initiated by Louis, the Father, from the full, tempting commercial town to a more quiet provincial setting. This semi-permanent condition became more permanent due to the splendid training given by Louis and Zellie to their children which gave Therese long enough time to make an assent of her mind and a consent of her free will to the semi-permanent condition.....which