



# 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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## A Historical Misfortune - II

The cancer seems to have grown and burst open its puss around the year 1800. Pope Pius IX noticed it and warned the Church of it. Its deadly filthy puss exploded in French Revolution. The face of evil appeared with two heads that will continue to haunt the world; communism and democracy. Both will make mankind focus their attention and their hearts on the things of the world and away from God. Democracy will be the more pernicious evil that will remove man away from God through worldly pleasures. While communism will take away man's mind from God through fear. Vatican I was convoked to arrest the evil; but, as usual, Councils cannot correct evil. It is Saints who do it. But the saints can only present a choice; each person will still have to choose. And the

world would choose the pleasures of the world. A new religion has begun to exist whose god is a trinity; the pleasures of the world, the independent conscience of man and the prince of the world, the devil. It is the beginning of the eschatological Good Friday.

Vatican I. The Pope will try to remedy the situation; but as usual the medicine may be available but the patient may refuse the medication. And so it happened.

Pope John XXIII announced the opening of the Council and presented his goal; that the visible signs of the true Church as mentioned in the Nicene Creed might appear splendidly in the Catholic Church and this goal should be uppermost in the minds of the

Fathers of the Council as they proceeded with their work.

The exact opposite happened. The experts chosen by Pope John were all removed from their offices and a new batch of heads were appointed and elected. Most of them were tinged with the heresy of modernism and pushed their own agenda of creating a completely new church different from the Church established by Christ and preached by the Apostles.

Vatican II ended with an entirely new protestant sect in the offing. The post Vatican II Popes, Paul VI, John Paul I, John Paul II, and Benedict XVI tried to forestall the demise of the Church. But.....it was time for the prophecy to be fulfilled. A Pope resigned whose resignation is being questioned up to now. And a Pope was elected whose election is being questioned up to now. And most bewildering is the fact that the resigned Pope continues to be called Pope; while the elected Pope refused to be called Pope but only as bishop of Rome. Is this a case of a resigned Pope who is still a Pope; and an elected Pope that insists on behaving as a bishop and, therefore, is an anti-pope.

## THE VIRTUE OF PENANCE - 1

The first act that makes up the virtue of Penance is to know your sins. To know your sins you must know all the commandments of God in the Old Testament. These commands can be known by all men because they are in the natural level; being summarized in the Golden Rule. To know the commandments of Christ in the New Testament, because they are in the supernatural order, needs grace from God. That is why Baptism is needed. And if, when after Baptism you lose your grace and cannot know the commands of Christ in the New Testament, to regain graces lost you must go to confession, in which obtaining the virtue of Penance is more important than the absolution of the priest.

**I**f a man cannot bear being reviled, he will not see glory. If he is not cleansed of gall, he will not savor sweetness.

St. Barsanuphius

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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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## THE VIRTUE OF PENANCE – 2

The second step after knowing your sins is to be sorry for your sins. This is called contrition. You must be sorry for your sins not because of the embarrassment, not because you feel bad, not for any reason except that those sins are acts of aversion towards God.

Contrition is a realization that we have abandoned Someone who deserves all our love. It must be a contrition based on filial love and not on fear of God.

Not only is it necessary for the penitent to know his sins, he must know all his sins, especially all his mortal sins.

## THE VIRTUE OF PENANCE – 3

The third step that makes up the virtue of Penance is called 'Purpose of amendment': when we promise to strive hard not to repeat the mortal sin committed in the past. Of course, the possibility of committing the same sin again in the future is very great. But at the moment the penitent is making his purpose of

amendment, he should mean it. And that is good enough for the meantime.

## THE VIRTUE OF PENANCE – 4

The fourth step that makes up the virtue of Penance is Reparation. Since sin is always an offense against God first; and against neighbour secondly, reparation must be done to both.

Let's take an example: adultery. Adultery is a sin against the wife and the children. It is also a sin against the commandment of God. So when a penitent has committed adultery, he must make reparation first to his wife and children; and then he must reparation to God. One just has to use his imagination in making reparation to his wife and children. Reparation to God is simpler; it consists, simply, of denying oneself, like giving up one's golf. Any act of self-denial is sufficient to make reparation to God. After all God does not need our reparation. He just wants proofs that will convince ourselves, not God, that we have truly made reparation, thus perfecting our virtue of Penance.

The above-mentioned four elements of the virtue of Penance are what forgives our past mortal sins. The absolution of the priest perfects our virtue of Penance but the virtue of Penance alone is sufficient to save our souls. That is why receiving the absolution from a priest can be postponed if a priest is not available.

## THE VIRTUE OF PENANCE MUST BE COMPLETE.

The four steps that make up the virtue of Penance, namely: first, knowledge of one's sin; second, contrition for one's sins; third, promise to avoid the same sins in the future; and fourthly, reparation for sins committed. All of these four steps must be applied to each mortal sin and to all mortal sins.

If the penitent neglects to apply one of these steps on one mortal sin, all the sins remain in the soul of the penitent. None is forgiven. It is all or nothing.

So it becomes very important that each of the four steps is done perfectly on each sin. And all the four are perfectly applied on all

mortal sins.....otherwise, all the sins remain.

So it becomes important that one continues to repent for all mortal sins because one can never be sure that he had truly repented for all of them. And as the Psalm says, we must do this every second, every minute, up to the end of our lives. The reason: because we can never be sure if we have perfectly applied the four steps of the virtue of Penance on all our mortal sins.

Thus the Psalmist wrote; 'my sins are always before me.' Why? So I can repent for them continuously not knowing for sure if I have repented having committed them.



Just as He took upon Himself the death of the body in order to bestow spiritual life on us, so did He bear bodily poverty, in order to enrich us spiritually.

St. Thomas Aquinas

