



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 YOUNG RICH MAN

The Gospel narrates a young rich man went to Christ asking how he could have eternal life. And Christ imposed observance of the O.T. commands to which the young man responded that he had observed them from his youth.

At this point Christ looked at him and loved him. In Scriptures, every time Christ looks at a person He loves him; giving him the theological virtue of Faith, Hope and Charity; enabling the person to love God and neighbor and enabling him further to rise up to perfection.

It was at this point that Christ, therefore, invited him to perfection. But he refused and that saddened Christ.

Recall that this young rich man had observed all the commandments of God in the O. T. He had no sin. As such He would receive the gift of supernatural Faith that would assure his salvation. This is why the Fathers of the Church are unanimous that the young rich man

was saved. His soul was in the same state as one who had sinned against the O.T. commands but who has repented. This is equivalent to reaching the first Beatitude wherewith "yours is the kingdom of heaven," but the person could not rise to the higher Beatitudes that would make him perfect "as the heavenly Father is perfect." His reward was for those who deserve the kingdom of heaven but not for those whose reward is 'great' in the kingdom of heaven.

Since the young had no sin, or if one who has sinned had repented, both would receive the grace of God with its accompanying virtue of Faith. And from there both could gradually rise up to the perfection of Divine Charity.

But if both sinned and could not repent for their sins then they will need to observe the 3 Evangelical Counsels that will aid them in repenting for past sins. These are Poverty, Chastity and Obedience. If one cannot avoid evil or

sinful things, they must learn to give up good things as an aid to repentance. Unless we practice the Evangelical Counsels we will not be able to have our past sins forgiven. But with the aid of the counsels we will be able.

The first apostles were obliged to observe the counsels not because they could not repent for their past sins but because they were being called to perfection since they were meant to be bishops, in whom perfection is necessary for them to accomplish their work.

The young rich man was loved by Christ. So he could have reached the heights of perfection demanded by Christ. He was contented in being saved but not in having a great reward in heaven...this is what made Christ sad."

PRAYER

What are some characteristics of prayer? And what are the goods or blessings we ought to ask for in prayer?

St. Paul enumerates three characteristics of prayer. First, it must be timely, i.e. it is urgently needed now for the salvation of our souls. Secondly, it must be unceasing. And thirdly; prayer must be the raising of our minds to God requesting for certain things that God really wants to give us.

In the three characteristics of prayer it is important that we know we cannot

bend God to us but instead raise ourselves up to God in prayer.

In raising ourselves up to God we ask for three things. First, we should ask for knowledge of the truth: Secondly, that we act in a virtuous way. Thirdly, that we have the endurance to stand up under evil.

In the first, i.e. asking knowledge of the truth, there are three kinds of knowledge we must pray for: the knowledge of His will (that we may know the Will of God which is your sanctification), the knowledge of Divine things in all wisdom and the understanding of spiritual things (the first knowledge of the truths is in general, the second knowledge pertains to the active life and the third pertains to the contemplative life.

Over and above the knowledge of God three things more are required: to lead a life worthy of the Lord, correct intentions in all acts and bearing fruits in every good work.

I travel, work, suffer my weak health, meet with a thousand difficulties, but all these are nothing, for this world is so small. To me, space is an imperceptible object, as I am accustomed to dwell in eternity.

St. Frances Cabrini

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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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"I COMPLETE WHAT IS LACKING IN CHRIST."

At first glance these words can be misunderstood to mean that the passion of Christ was not sufficient for our redemption and that the sufferings of the saints were added to complete it.

But the opposite Protestant belief that Christ had done all the sufferings for us and we do not have to suffer anymore is equally erroneous.

The Catholic belief is clear: that the blood of Christ is sufficient to redeem many worlds. But we should understand that Christ and the Church are one mystical person, whose head is Christ and whose body is all the just, for every just person is a member of this head.

Now, God in his predestination has arranged how much merit will exist throughout the entire Church, both in the head and in the members, just as he has predestined the number of the elect. And among these merits, the sufferings of the holy martyrs occupy a prominent place. For while the merits of Christ, the head, are infinite, each saint displays some merits in a limited degree. I, therefore, complete what is lacking in the afflictions of the whole Church of which Christ is the head. I complete, that is, I add my own amount; and I do this in my flesh, that is, it is I myself who am suffering. Just as Christ suffered in His flesh, so St. Paul and all

true Catholics should suffer in their flesh.

Afflictions are still lacking, because the treasure house of the Church's merits is not full, and it will not be full until the end of the world.

The Beatitudes of the Saints

After the last judgment the Beatitudes of the saints will increase several times more.

The soul, at first without the glorified body, will have increased happiness, knowledge and everything that goes with being in heaven. This will increase in extension and in intensity.

The Beatitude of the soul will further increase because of its union with the glorified body which on its part will also have increased Beatitude in extension and intensity.

Though while on earth the body was a burden to the soul, after judgment this burden will be changed into an asset thus further increasing the Beatitude of the soul.

Though while on earth the soul is more powerful when separated from matter, after judgment the soul will be

more powerful united with the glorified body.

Though the soul does not need the body to function, as in understanding, but after the last judgment the union of the glorified body to the soul will increase the abilities of the soul as in understanding the mysteries of God.

The soul in Beatitude is happy. But that is one who is happy. But united to the glorified body there will be two who are happy. Therefore, the happiness of the soul united to the body after the last judgment will have extension, i.e. there are two entities united as one who are happy.

SEVERAL MANSIONS

Christ consoled His quarreling apostles who were discussing about priorities in heaven that they should stop discussing because there are many mansions in heaven. The place for one does not displace the other in any way. Each one will get the mansion he deserves according to the degree of Charity he has. This is like saying their mansions will depend upon the Beatitudes they reach because the beatitudes spring from Charity.

The mansions depend upon one's union with God and that in turn depends upon Charity.

The mansion one receives will depend upon a proximate principle which shows the disposition of the soul in performing the Beatitudes. Each soul would have different dispositions. One may do it with greater zeal or devotion; another may do it with less.

Each soul exerts different efforts in attaining Charity. But this is not what dictates the mansion one receives but the Charity he was received from God. The different grades of Charity will dictate what mansion one receives.

There is a love like a small lamp, fed by oil, which goes out when the oil is ended; or like a rain-fed stream which goes dry, when rain no longer feeds it. But there is a love like a spring gushing from the earth, never to be exhausted. The first is human; the second is Divine, and has God as its source.

What is a charitable heart? It is the heart of him who burns with pity for all creation.... He looks at the creatures and his eyes are filled with tears. His heart is filled with deep compassion and limitless patience. It overflows with tenderness, and cannot bear to see or hear any evil or the least grief endured by the creature.

St. Isaac of Syria

