



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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Contemplative Faith.

The Holy Father, Pope Benedict, had been mentioning Evangelization side by side with contemplation. Evangelization is the process by which souls are directed towards the life of Faith that God alone can give. When God gives a soul the supernatural virtue of Faith, that faith begins in a small degree. So Christ, Himself, used to refer to the disciple's Faith as small or weak. That kind of Faith can easily be lost. When a soul progresses in the life of faith and that virtue progresses to a heroic degree then it is referred to as contemplative faith. This is the faith that makes us deserving of Eternal life and what is looked for in a candidate for canonization.

When we Evangelize to lead souls to Faith, we actually teach souls to reach contemplative Faith. So in effect we teach souls to be contemplatives so their faith will not be just weak faith but heroic Faith. This is living Faith vivified with Charity which is found in all the just. Its characteristics are firmness of adherence to all the teachings of Christ in the New Testament especially the most obscure mysteries, promptness in

the rejection of all errors and penetration in which the soul sees the doctrines of Divine Revelation in all aspects of his life.

The first characteristic shows the soul's knowledge of all the teachings of Christ in the New Testament. The second characteristic enables the souls to detect instantly any error against the teachings of Christ. And the third characteristic enables the soul to detect immediately in his life if the situation confronting his soul is against or in conformity to the teachings of Divine Revelation.

When we Evangelize a soul towards Faith, that soul should have these three characteristics. Needless to say the one evangelizing should also have these three characteristics. So in effect we have here a contemplative leading souls to be contemplatives....which is the "New Evangelization." When contemplatives lead souls to contemplation that is the only time when God, Himself, teaches the soul the teachings of the Catholic Church, the first of which is that Jesus Christ is the Son of the Living God, i.e. Faith in Jesus. This is taught not by men of flesh and blood but by the Father in Heaven.

KNOWLEDGE OF THE FINAL AND ULTIMATE END OF MAN.

THE THIRD STATE OF THE CHURCH- in the course of time.

The third state is called the age of Christ present, or the formation of the head of the Church. Why was the incarnation so delayed?

Every man must aim at his final and ultimate end spelled out by his Creator. And he must have this end constantly before his mind. God had also given man the means to reach his final goal in the form of commandments. As long as he obeys these commandments that lead to his final goal he will be all right. But better still as long as he has the true God before his mind he will always use the right means to his final and ultimate goal.

As long as man has the true God and the true religion before his mind, acquired first by his natural reasoning and further strengthened by grace, his heart will always choose the right means to his goal both from his thoughts and heart. That is why it is so important that the mind or intellect is well-educated in the truth. A slight error on who is the true God and the true religion and all the means towards our final and ultimate goal would be derailed.

The faithful of the New Law, who marvel at being the object of such a wonderful preference, recognize in that lasting patience of God the respect of the Creator for the creature, according to which time is necessary not only on the cultural level, to deploy the never-failing resources of his spirit, but still more on the spiritual level to progress in the knowledge of the mysteries of redemption. Humanity was not able to accept the Son of God too soon.

For our leader, the Divine Word, does not demand a strong body and beautiful countenance, or high and noble birth, but a pure soul, well-grounded in holiness.

St. Justin Martyr

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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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SIN

MORTAL SIN

Sin is the evil in man and an offense against God. The redemption introduced by the New Adam presupposes that there was on the part of man a mysterious refusal that we call sin.

Without mentioning the terrible catastrophes into which sin casts humanity – the moral wounds of a nature henceforth inclined toward evil, death with its cortege of sorrows – it is necessary to be attentive to what sin itself is, to what is concealed in its very depths, the catastrophes of which are but consequences.

Regarding confession:

Oh my soul, when our corrupted nature overpowers, when we are sick of ourselves, weakened on all sides, discouraged by repeated lapses, wearied with sin and sorrow, we, gently, sweetly, lay the whole account at his feet, reconciled and

Mortal sin appeared first of all in a stain, as an evil affecting man himself, whom it turned away from God, the infinite God, in order to fix himself a temporary creature and a finite good. Thus destroying in him the divine grace and friendship. This is totally contrary to charity, by which man effectively chooses God as his last end, that which ultimately motivates all the steps of his life. Whence, whereas charity itself is always susceptible of growth and consequently is something absolutely infinite in man, sin, considered as a stain affecting man, will always be susceptible of measurement and will be something limited or finite.

encouraged by his appointed representative, yet trembling and conscious of our imperfect dispositions, we draw near the sacred fountain. Scarcely the expanded heart receives its longing desire, than wrapt in his love, covered with his righteousness, we are no longer the same.

St. Elizabeth Seton

SERMON *in a sentence*

We must heed the order of desire, as regulated by charity, so that a corresponding order of goods to be hoped and asked for from God may be established. The order of charity requires us to love God above all things. And so charity moves our first desire in the direction of the things that are of God.

Happiness is not to be found in material goods [because] such goods cannot satisfy man. This is clear on many scores.... Material goods, as being the lowest in the order of nature, do not contain all goodness but possess only a portion of goodness.

Man naturally desires perpetual stability. But this cannot be found in material things, which are subject to corruption and many kinds of change. Therefore the human appetite cannot find the sufficiency it needs in material goods. Accordingly, man's ultimate happiness cannot consist in such goods.

The ultimate good... contains perpetual and full joy. Our Lord was thinking of this when He bade us, in John 16:24: "Ask and you shall receive, that your joy may be full." Full joy, however, can be gained from no creature, but only from God, in whom the entire plenitude of goodness resides.

St. Thomas Aquinas

THE INFINITY OF THE OFFENCE

Each time mortal sin is committed, the infinite right God has to our adoration and love is infringed upon; the injury is infinite. Here we touch upon the paradox of the relation between God and the world. God's sovereign domain over his creatures – unequal though they be; the atom, the angel, the human will – is equally infinite. If I give my adoration, my faith, and my charity, as well as my penance for my past sins, the gift is always finite, capable of being better; but if I refuse them, the refusal is always, in one aspect, infinite. The result is that man is more powerful in evil than in good, that it is only in the line of evil that his work can be infinite.

Or visit our website:
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