



# WINNOWING FAN

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

Vol. XXIX No. 6 ENGLISH EDITION June 2012

## **'YEAR OF FAITH' part 5** editorial

The main attraction in the "Year of Faith" is a review of the 'Compendium of the Catechism of the Catholic Church' by Pope Benedict XVI himself. Of course, out of courtesy the Holy Father advises us to use the Vatican II Catechism written by a group of writers. The latter version is long and tedious, the former is short, concise and relaxing. For everybody's tight schedule the short, concise version of the Catechism would be preferable.

The Compendium is to be used for a "New Evangelization." The goal of the "New Evangelization," using the Compendium is to reach Faith, without which we cannot enter the Church and assure our salvation.

The "New Evangelization" is the Holy Father's main thrust during this

time of his Pontificate. It is, in fact, his first and only duty as Pope. He knows he must lead the Church to this its goal through this "New Evangelization." It is practically all that he speaks about. But sadly many are getting him wrong because they do not read his instructions. Many think that the "New Evangelization consists in using new means of Evangelization like the Internet and other mass media. Of course, we should use all means to spread the Word of God but to use all means had always been the instruction of Holy Mother the Church. So what is "New"? In his talk in New York to Religion teachers and Catechists, he mentioned about a New Method or structure and a New Content.

This does not consist of New Doctrines or New Truths obviously. The

impression many are getting is new doctrines, new liturgical practices, new ways of preaching.....none of these is what the Holy Father is referring to.

The Holy Father stressed two things for the priest-Evangelizer: to study anew his theology and to have a new heart. These are the two NEW things in the NEW Evangelization....nothing on the dogma and morals, everything on the person who is Evangelizing.

Let us look at the first: all priests should study their Theology again because they studied it before in the wrong way. Why wrong? Because when they studied their theology in the seminary the three branches of Theology, Dogma, Morals and Ascetical, were separated, thus making each discipline ineffective in the spiritual life of the priests. Pope Benedict stressed this during the "Year of the Priest." But to study these three branches of Theology in a united and coherent way would take years. And so I doubt if any priest followed this instruction of the Pope.

The two instructions of the Pope, again, are: to study again their Theology and to change their hearts. These two go together. Because priests learned the wrong way (influenced by Nominalism) their hearts became impure. The Pope's

solution is to restudy their Theology (Dogma, Morals and Ascetical) and put these lessons into practice (ascetical theology) the result of which is the purification of the Heart.

"Blessed are the pure in Heart for they shall see God." Having seen the Face of God, now they can describe Him to others thru Evangelization for they know Him whom they are preaching. They have seen Him. They have talked to Him. They know Him personally. Unlike before, priests were preaching someone they never met, someone they never talked to, someone who was a mere historical figure.

**T**he soul... should love her neighbor with such devotion that she would lay down a thousand times, if it were possible, the life of her body for the salvation of souls, enduring pains and torments so that her neighbor may have the life of grace, and give her temporal substance for the profit and relief of his body.

St. Catherine of Siena

## FORTITUDE or Courage

St. Augustine says, courage or fortitude is itself incontrovertible testimony to the existence of evil in the world. The aim of courage is to obtain justice. One whose aim is not justice cannot be courageous. St. Thomas says: “Praise of courage depends on justice.” That means that I can only praise a person for his courage if I can at the same time also praise him for his justice. True courage is therefore essentially connected with the will to be just. Fortitude is not aggression or fearlessness.

## TEMPERANCE or Moderation

A person whose natural drive to be happy is not fulfilled becomes destructive, he becomes insane. The only way by which a man’s natural desire to be happy can be fulfilled is by developing the four natural moral virtues.

St. Thomas enumerates the remedies against sadness of the soul that all men experience because of the fallen nature.

The first is any kind of pleasure. All

kinds of worldly pleasure is like rest for the soul: except that worldly pleasures are a temporary rest and after the rest, the sadness of the soul worsens.

The second is tears: that the sad soul should go to a room and quietly weep. This will reduce the sadness of the soul. After weeping the sadness of the soul returns but not as bad as before.

The third is the sympathy of friends. This is a more lasting medication for the sadness of the soul. But like all natural means it is not permanent. The sadness returns when the friends are gone.

The fourth (and this is the best and most permanent anti-dote for the sadness of the soul common to all men) is.....contemplation of the truth. It cures the sadness of the soul completely with the person ending in loving wisdom. This must be the contemplation of theological topics.

**T**he practice of virtue became attractive, and seemed to come more naturally. At first, my face often betrayed my inward struggle, but little by little sacrifice, even at the first moment, became easier.

**St. Therese of Lisieux**

## LEVELS OF HUMAN SUFFERINGS.

There are human sufferings that can be borne just by natural means. This is common amongst men. But there are sufferings that can only be borne in the supernatural level. This means that the sufferer has to use theological or supernatural means to bear them.

There are natural human sufferings that can be borne just by sleeping and bathing, St. Thomas quips. But there are supernatural sufferings that would need meditation on the whole dogmatic theology to be overcome.

## MORAL AND THEOLOGICAL VIRTUES

The Moral Virtues are responses to natural realities. The theological virtues are responses to the reality of the Blessed Trinity which at the same time gives us the strength to make that response.

The Moral Virtues make us gentlemen, as St. Francis de Sales described it in his “Introduction to the Devout Life.” The theological Virtues make us saints, as

St. Francis de Sales described it in his “Treatise on Love.”

The theological virtues are built on nature, the Moral virtues, St. Thomas of Aquinas would add. The Moral Virtues are the virtues of the Heart. The theological virtues are the virtues of the soul.

## *WHEN MORAL VIRTUES GROW FROM THE THEOLOGICAL VIRTUES.*

The moral virtues are natural virtues that all men can develop without help from grace. But when the soul reaches the theological virtues of Faith, Hope and Charity the four moral virtues must continuously grow but this time built on Faith, Hope and Charity. When this happens the four moral virtues will appear in quite a different way. They may even appear contradictory to the Moral virtues when they were merely natural. Taking care of one’s parents that is done under the virtue of justice may now consist in leaving one’s parents.

But the moral virtues must continue to be perfected within and over the theological virtues where they will aid the theological virtues to grow perfectly.

