



# 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 SUNDAYS BEFORE CHRIST THE KING.

The Liturgy of Christ the King reminds us of the General Judgment, or the Second Coming of Christ, when He will come to judge the living and the dead. Then the world will be destroyed by fire. These details should not bother us and we should not even talk about these. What is most important is what kind of judgment shall we receive from the Divine Judge. Eternal life or eternal damnation. These Sundays in Ordinary Time before Christ the King tell us the basis for God's judgment; who will deserve eternal life and who will not.

The Liturgy in these last Sundays teaches the Faithful two things; how to prepare for a holy death that will make a soul deserving eternal life. And, a description of the situation in which one's salvation is to be worked out. The first describes the life of Faith, Hope and Charity required for salvation. The second

describes the distressful times, as mentioned in the Feast of All Saints day, that will test mankind in these days.

By this time in the Liturgical Cycle, all Catholics should know where they will go when they die. The Liturgy, from Advent up to Christ the King has described the way of salvation, i.e. what every soul should accomplish to deserve everlasting life. The last three Sundays before Christ the King is just summing up the general outlines.

Those who have heard the Words of God and those who had the opportunity to hear the Words of God and did nothing about it are the ones who will be judged according to what had been taught from Advent up to the Sundays before Christ the King. While those who have never heard the Words of God because they never had the opportunity to do so

are the ones to be judged according to the norms laid up in the Feast of Christ the King. So, by this time, all those who have heard the words of God and have the opportunity to know the Words of God are, already, judged by now. Christ said; "they are already judged."

The rest will still be judged on Christ the King.



## THE PERFECTION OF FAITH

While the Liturgy of Easter – Pentecost explains the last lesson Christ was giving His apostles, the lesson was concentrated on the perfection of the theological virtue of Faith. For seven weeks after Easter up to Pentecost, the emphasis Christ gave in His instructions to the apostles is the perfection of Faith. The apostles constantly showed defects in their Faith, and Christ would correct it.

Even up to Trinity Sunday the apostles have not yet perfected their Faith.

The perfection of Faith is very important. Of course, it is enough to have Faith to be saved. But it is better still if there is Charity which is a gift of the Holy Spirit. This is given on Pentecost Sunday.

Many Catholics, even priests, and bishops are careless with regard with their Faith. Like the Apostles at the beginning of their training, their faith was often weak, and Christ would correct them for it.

But on the Sundays after Easter up to Pentecost, the apostles had great Faith...but they were not perfect. And so Christ spent several Gospels perfecting their Faith after Easter.

Christ had to perfect the Faith of the apostles. The apostles cannot do that themselves. They needed the help of Christ. The same goes for all of us. Faith is a supernatural and theological virtue. We cannot have it nor perfect it without the help of God.

Forgetting the need to perfect our Faith with the help of God, most neglect to perfect it. This process of perfection cannot be rushed. It all depends on God. It will only be perfect when God has perfected it. And we never know when that will be.

Let this my body, which was the instrument of so many sins, undergo every torment [of martyrdom].

St. Afra

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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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## PERFECT FAITH IS PRE-REQUISITE FOR CHARITY.

A soul must have perfect Faith before he can receive Charity from God. Many think that they can have Charity even if they do not have perfect Faith. Charity is not given to those with small or weak Faith. It is given only to those with perfect Charity. St. Thomas of Aquinas repeats this in his Catena Aurea, in his commentary on the four Gospels.

Love of God and love of neighbor is not a mere human act. Mere human love is called 'Eros,' as in the erotic love between Romeo and Juliet. Christian love is "Agape". It is a supernatural gift and a theological virtue. It is a gift from God. And God gives it only to those whose Faith is perfect.

So in spiritual formation, whether in convents or seminaries, there must great care in perfecting one's Faith, otherwise they will not be able to love God nor neighbor.... not even love themselves properly. They will love themselves and others with purely emotional or lustful love.

Sin is a fearful evil, but easy to cure for him who by repentance puts it from him.

St. Cyril of Jerusalem

## TWO RECEIVINGS OF THE HOLY SPIRIT.

It will be noticed that Christ breathed on His apostles during the Easter Season prior to the Day of Pentecost. And said; "receive the Holy Spirit. Whose sins you forgive are forgiven, etc..."

This is the first time Christ told His apostles to receive the Holy Spirit. And it was during this time that the apostles, also, receive the power to forgive sins.

It is obvious that there is some degree of training necessary before the Apostles could forgive sins. They did not forgive sins earlier but only after Easter.

The same degree of spirituality is necessary before priests can forgive sins, which, unfortunately, priests do not observe.

Can priests forgive sins even though they have not reached the spirituality of Easter as can be seen in the case of the Apostles?

St. Thomas Aquinas wrote that it was, also, during this time that Christ gave His disciples the power to love their neighbor the way Christ had loved us.

## HE WILL TEACH YOU ALL THINGS.

The teachings of Christ as found in the New Testament is learned, not from seminaries or schools of theology. It is learned directly from God. This is clear in the Words of Christ when He asked His disciple who people say He was. The disciples gave the right answers but not the exact answers. When St. Peter gave the right answer Christ said; 'No man had taught you this but My Father in Heaven.

Clearly, theology is learned directly from God and not from men, like theology professors. The entire theology can be learned when a soul receives the Holy Spirit. Not only will the soul learn his theology. The Spirit will even remind him of all the things that Christ had taught in the New Testament.

So a priest who receives the gift of the Holy Spirit will, not only, know all the teachings of Christ in great depth but will not forget any of those teachings.

In other words, the priest who has received the Holy Spirit will know perfectly the way to salvation and answer any question pertaining to the same topic.

## THE LIFE OF REPENTANCE.

The spiritual life begins with the life of repentance. St. Augustine describes this as a life that blends prayers, fastings, and good works. It begins with the life of repentance preached by St. John the Baptist in the Old Testament and continues with the life of repentance taught by Christ in the New Testament.

The prayer, fasting and good works described by John the Baptist were more in the physical level, like fasting from food, verbal prayer and feeding the beggars.

The prayer, fasting and good works taught by Christ were spiritual in nature; Praying with the mind and will, fasting from the five senses and instructing the ignorant on how to go to heaven.

The Winnowing Fan had been publishing the writings of the Fathers of the Church with regard to the Old Testament spirituality. These issues will concentrate on the New Testament spirituality, i.e. on Faith, Hope, and Charity. These three theological virtues must be built on the foundation in a life of perfect repentance.

To sin is human, but to persist in sin is devilish.

St. Catherine of Siena

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