



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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WHAT HAPPENED TO THE BISHOPS HEADLINED IN THE USA.

A lot of bishops are now in the headlines. And they are joined by many priests. It seems that the roof is falling down on the Catholic Church. The headlines state that these priests and bishops are committing very serious sins since their seminary days and up to the present. What sin they have committed is not important, and how long they have been committing them is not important either. What is important is; why they have not effectively repented from those sins. If they had done so, none of them would be in this situation.

Everybody is getting involved in the picture. Psychologists, sociologists, federal authorities, mayors, etc. Only one seems to be uninterested, the Pope. Though a synod is scheduled soon the topic of concern will not be discussed. This problem was already brewing since the bishops' synod during the papacy

of Pope Benedict. The Pope instructed the synod to discuss the "New Evangelization," with emphasis on the life of repentance. The synod started and ended. But the topic on the life of repentance was not discussed. A short line on the topic appeared in the final document but there was no explanation nor even a definition of the term repentance.

In Scriptures, there is the Old Testament repentance preached by St. John the Baptist. And there is the New Testament repentance preached by Christ. The same word is used but there is a slight difference in its execution. St. Augustine described the three elements of repentance as; prayer, fasting and good works.

In the New Testament, the life of repentance consists of three elements, too: Prayer, fasting and good works. Except that the three

elements in the Old are on the natural level; while the three elements in the New are on the spiritual level. And most priests and bishops have the impression that the Sacrament of Penance practiced today is the repentance of the New Testament. It is not! The repentance practiced in today's Sacrament of Penance as taught by priests and bishops is the Old Testament repentance. And as clearly preached by St. John the Baptist, this repentance does not forgive sins. It is the repentance of the New Testament that forgives sin. So most Catholics, from bishops down to the laymen are going to confession without knowing that their repentance is the Old Testament repentance and, therefore, their sins are not forgiven.

Instead, their sins are multiplied and become serious to the point that they are possessed by legions of devils. This explains the explosive deluge of serious sins among bishops and priests that are hugging the headlines in the whole world, today.

What happened? As during the bishops' synod at the time of Pope Benedict XVI, he discovered that the bishops in the synod did not know how to repent. Ignorance of this first step towards salvation puts all Catholics in danger of damnation.

So check your knowledge of "repentance," if it is according to the

teachings of the Catholic Church as enunciated by St. Augustine and St. Thomas Aquinas.



THE PLAN OF SALVATION in general.

The Plan of Salvation is laid down in the New Testament and consists in the following steps that should be obeyed in proper order: repentance, Faith, Hope and Charity. The New Testament deals with all these four steps that should be followed in the right order.

Observance of this Plan of Salvation will be on two levels; the level of grace and the human level. The level of grace is exclusively God's work. The human level is man's cooperation to the grace of God.

Though these articles will cover both levels, the emphasis will be on the human level: what man must do to cooperate with the grace of God. It will be upon man's cooperation that his salvation will depend.

Man's cooperation is in the way he uses his spiritual faculties, the mind and the free-will.

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THE BEAUTY OF HUMAN NATURE.

The Greatness of God is reflected in the beauty of human nature. Human nature, indeed, was made to the image and likeness of God. Knowing human nature, which is possible for all men, is what enables man to know the nature of God, with the help of grace.

And the first characteristic of human nature is its beauty, that reflects the beauty of God. God's beauty is reflected, too, in nature. But much more so in human nature. This is shown in the unity of contrasts.

There are different faculties of the soul and powers of the body but there is order and unity amongst all its functions with the free will as the supreme ruler. The result is the presence of order. Order produces harmony and proportion and eventually, there is beauty.

Human nature, as such, is a type of a saint, in particular. And it is a figure of the Catholic Church.

So we have here a picture of human nature, an image of the Mystical Body of Christ. Both being according to the image and likeness of God.

THE GOOD AND THE BEAUTIFUL.

The beautiful is the object of the Intellect; while the good is the object of the Free Will. While beauty and goodness agree to a certain extent they are not one and the same thing.

The good is that which pleases appetite and will; the beautiful is that which pleases sense and understanding.

The good is that whose possession delights us; while the beautiful is that whose apprehension pleases us.

For this reason we attribute corporeal beauty in the strict sense only to the objects of the two senses that have the greatest capacity for knowledge and best serve the intellect, namely, sight and hearing.

Thus we say, these are beautiful colors and voices, referring to sight and hearing.

The theological virtue of Faith is an act of the intellect; while the theological virtue of Charity is an act of the free will. Both are necessary for salvation.

The Beautiful

The beautiful is the object of the intellect. Its apprehension delights the person. The beautiful must have unity and variety, integrity, order, and harmony. There should be splendor and clarity so that the thing may be knowable and visible to the intellect.

BEAUTY IS INEFFECTIVE

Beauty is ineffective, useless, and dead, if clarity and splendor do not make it live and give it power. We describe colors as living when they have brilliance and luster.

To things that have soul and life, beauty in them is not achieved without true grace.

In addition to that harmony of complete parts which produces beauty, such grace adds that harmony of movement, gesture and action which is as it were the life and soul of beauty in living things.

All the above characteristics of beauty are present in the teachings of the Catholic Church, thus the truths please the intellect. All other sects do not have beauty that is why other beliefs have to be imposed under pain of death; because they are ugly.

In the Catholic Church, God is supreme beauty; we recognize union, unity of essence in distinction of Persons, together with an infinite clarity joined to an incomprehensible harmony of all the perfections of act and movement present within Him.

All these, so to say, are superlatively joined and fitted together in the most unique and most simple perfection of pure divine act, which is God Himself, immutable and invariable, as we shall explain later.



With those tears, those burning, manly tears, you can purify your past and supernaturalize your present life.

Ven. Jose Escriva



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