



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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INCREASE OF GRACE – Through the Sacraments.

Knowledge of the Theology of Grace is necessary for both the administration and reception of the Sacraments. Ignorance of grace on the part of the priest and on the recipient had been the cause of loss of graces.

In most instances every one is concerned with matter and form. Few are concerned with 'proper disposition' and almost no one is interested on how to maximize the graces they receive.

Let us take the case of Baptism. A child is baptized with the proper matter and form. And a baptismal party follows and gifts flow from the sponsors. In a very short while that sacramental grace received by the child is lost and no one knows anything about it. The child had entered the Church. The child had left the Church and nobody knew it. This happens in almost all the Sacraments.

Where does the theology come in? Well, you see the guilt of the child had been removed by the sacramental grace. But the child's passions and concupiscence are still completely out of

control. The child needs a life of repentance to complete the repair of his fallen nature that had only been partially cured by Baptism. And that means a life of Prayer, Penance and Good Works.

But who will teach the parents and sponsors this life of repentance? The priests. But even now most of the priests do not know this, as mentioned by Pope Benedict in his Ash Wednesday address and mentioned by the Blessed Virgin in her apparitions.

The Devil, as Our Lady of Good Success had already warned us, had positioned himself in the whole world to prevent men from repenting by creating a world order opposed to every element of Repentance. A brilliant master plan in that without repentance the devil does not have to do anything to us to destroy souls.

So the Church today had lost her Sacramental life or Life in grace....except in a very few, because she can never cease to exist.

ENDS

The value of a seed can only be known if we see how it looks like at its full maturity. The Madeira seeds are so small and insignificant but at its full maturity it is a lovely bush with purple blossoms.

To know the value of a human soul we must know the possibility of the soul in a man who has reached his full development, as in a Greek Philosopher.

To know the value of grace we must see how grace is fully developed in the life of eternity. Unfortunately, this vision is of faith; a doctrine of spirit and life is invisible to the senses. It is for this reason that it is so often neglected because it cannot be seen. And yet it is from this that flow down the living waters of Christian Doctrine. Is it any wonder why so many are ignorant of Christian doctrine?

job. There is still the goal to travel at old age and the goal to have a fine tomb. Even the Philosophers of Greece had their goals both final and proximate.

Only in Christianity can you find an eternal goal.. But we live in a culture where goals are myopic: concerns are often of what is now. When a man sits down in front of his computer, his goal is simply to find a website with no other further goal.

But our 'Saviour' always spoke not only of a future life but of eternal life; an entirely supernatural life intimately united with Deity. And Christ tell us that the way to this life is narrow, and that to obtain this we must turn away from sin and keep the commandments of God. And that the beginning of this life consists in believing in Christ with a living faith united to Charity.

INCREASING GRACE - through prayers.

There is a difference between the prayer of petition and prayer of merit. The sinner who has lost sanctifying grace cannot merit an increase of grace. Sanctifying grace is the principle by which we can merit anything supernaturally.

By actual grace, however, the sinner can ask for the grace of conversion and humility, confidence and perseverance.

THE GOAL OF ETERNAL LIFE

Man has a thousand proximate goals. He has a goal to wake up and shave, a goal to have a fine breakfast, a goal to dress up for office. And there is the goal to finish his studies, the goal to find a

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could to solve the evils that beset the Church."
St. Teresa of Avila



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THE DIVINIZATION OF HUMAN NATURE.

The soul with its natural faculties can neither know nor love God, who is over and beyond man's capabilities. But a created intellect and free will can rise up to the immediate vision of God by the help of God's grace. With this grace man is now capable of a supernatural knowledge of God and able to love God supernaturally. It is even described as a participation in the divine nature of God.

And how do we know that we have reached such levels? St. John answers "if we love our brethren." Definitely, not by carnal or natural love, but by charity, which is love deified by grace.

When the intellect and free will have been deified by grace then the soul itself in its essence has been deified.

VIATOR

Man, because he is a living creature must constantly grow, both in body and in soul. If he grows in age but not in soul and body he would be stunted in a very ugly way. Though through some organic defect his body may not grow, his soul must grow.

If there is anything in him that must grow, it is the virtues of Faith, Hope and Charity, because he is 'viator,' a man on a journey towards his goal. He will never reach his goal if he stops. He must progress every minute to reach his goal.

Our goal is eternal life in heaven. And the growth we must watch is what will lead us to heaven and these are the theological virtues of Faith, Hope and Charity. So we must progress in these virtues.

When man first acquires these virtues he does not become perfect. He will still have many sins and imperfections to overcome. And this means perfecting these three virtues. And of the three virtues he must watch carefully the growth of charity.

And just in nature when one is nearer his goal the attraction of the goal becomes stronger, so in the spiritual life as the soul approaches God the attraction of God becomes stronger and so the 'viator' walks faster.

Go ahead! Courage!

In the spiritual life he who does not go forward goes backward.

It is the same with a boat which must always go forward. If it stands still, the wind will blow it back.

St. Padre Pio

PRAYER: Conversation with oneself improved by God.

The interior life is the elevation of the intimate conversation that everyone has with himself as soon as it tends to become a conversation with God. Here the Holy Spirit gradually shows to souls of good will what God desires of them and what He wishes to give them. As if our Lord is saying: You will not seek Me if you have not already found Me.

The interior life thus becomes more and more a conversation with God, in which man gradually frees himself from egoism, self-love, sensuality, and pride and in which, by frequent prayer, he asks the Lord for the ever new graces that he needs.

Thus St. Dominic knew how to speak only of God or with God; this is what made it possible for him to be always charitable toward men and at the same time prudent, strong and just.

We must never lose sight of the fact that we are either saints or outcasts, that we must live for heaven or for hell: there is no middle path in this.

You either belong wholly to the world or wholly to God.

If people would do for God what they do for the world, what a great number of Christians would go to heaven.

St. John Vianney

SANCTIFYING GRACE

Sanctifying grace is the proper disposition necessary to receive the light of glory immediately after without passing through purgatory.

Purgatory is a punishment which presupposes a sin that could have been avoided and an insufficient satisfaction that could have been complete if we had accepted with better disposition the sufferings of the present life. Normally purgatory should be spent in this life while meriting, while growing in love, instead of after death without merit.

An ardent desire has been the way to purify oneself and obtain immediate entrance to heaven. This ardent desire ordinarily exists in this life when one is in union with God, which results from the infused contemplation of the mysteries of salvation. So this is further proof that contemplation is the ordinary fare for those who wish to be holy.

