



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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EVANGELIZATION ACCORDING TO ST. MATTHEW

Evangelization is the process by which preachers sent by God teach others how to go to God. First, Christ evangelized the Apostles following exactly the same process. And then Christ commanded the Apostles to do exactly the same process to all nations. The process of evangelization was taught by Christ, taught by Christ to the Apostles. And since then all preachers sent by God observed the same process.

Evangelization cannot be changed or modified because only one person came down from heaven. And only one person went back to heaven. Only one person knows the way back because He came from there and went back there, Jesus Christ the Son of God. No man can do that, so no man can teach the way to heaven.

For the sake of future generations and for the instruction of His Church, Jesus Christ taught the

Apostles the process of evangelization. And His very words were written down by St. Matthew at the last chapter of his Gospel. It is referred to as the Apostolic Commission. Here He commanded His Apostles to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And teaching them all My commands and how to obey them.

Those were three steps: neither two nor four, just three steps. First, make disciples of all nations. Second: baptizing them. Third: teaching them all My commands and how to observe them.

The "new" evangelization of Pope John Paul II and Pope Benedict is no different from this. It is exactly the same because Popes cannot change God's ways. In fact, Pope Benedict said that the "new"

evangelization is identical with the evangelization mentioned in Matthew with a very slight difference. The difference is because we are living at the end times. We must keep in mind that there will be no purgatory when we approach the end times. And that must be taken into consideration in evangelization.

BAPTISM OF WATER AND SACRAMENTAL BAPTISM.

St. John called his Baptism the Baptism of water or the Baptism of repentance. It is more of repentance than the pouring of water. His baptism is different from Sacramental Baptism. The latter is more of pouring of water and less of repentance. While St. John's Baptism is essentially the act of repentance, Sacramental Baptism is the crown of the life of repentance.

Sacramental Baptism adds something to the life of repentance. Because what is added is something added to repentance, there must be repentance to which it can be added to. What is added by the Sacrament of Baptism cannot be added to nothing. So, if there is no life of repentance Sacramental Baptism can add nothing to the soul. Grace builds on nature. It cannot build on nothing. And repentance is a natural activity based on the Old Testament.

LAST SERIES.

Editor:

These series will be the last issues of this newsletter. Following the example of Christ, after He had preached in Capernaum and He saw that the Jewish people were not responding favorably to His preaching, He abandoned them and prepared Himself to transfer to the Gentiles. This series had been going on for more than 30 years. Those who are destined to be saved have surely learned what is needed to be learned for their salvation. And they must have been putting this knowledge into practice. The rest must be left behind and we must go on to the next town, as Christ did. And so we would want to repeat for one last time the way to salvation as taught by Christ and interpreted by the Fathers of the Church. Both the teachings of Christ and the interpretation of the Fathers had been summarized by Pope Benedict XVI in his 'Compendium of the Catechism of the Catholic Church' and he had added a few clarifications in his 'Year of Faith,' which we shall now include. Thank you for having followed us in this pilgrimage to the Holy City. May our reward be that we see each other there.

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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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MONASTICISM IS LIFE OF REPENTANCE CROWNED WITH SACRAMENTAL BAPTISM.

Monasticism is the imitation of the 30 years hidden life of Christ. St. John the Baptist, also, lived it. And the early prophets in the Old Testament like Elijah lived it. It is essentially the life of repentance lived in the desert. As mentioned above, monasticism can be lived at home as Jesus, Mary and Joseph did. It is putting into practice obedience to the commands of God the Father as enumerated in the Old Testament.

Repentance is still of the utmost importance in the New Testament. It still consists in obedience to the commands of God the Father in the Old Testament. But it is crowned with the Baptism of Christ which is referred to as Sacramental Baptism.

As we have mentioned before.....Sacramental Baptism in the New Testament is as good only as the life of repentance of the aspirant. An incomplete repentance will result in an ineffective Baptism. From here there can be absolutely no progress in the spiritual life. The next steps of which are Faith, Hope and Charity.

A GOOD FIRST STEP

There are three steps in the evangelization taught by Christ. These three steps must be taught to all men. It must be taught to us. It must be taught to preachers before they can preach. Then, finally, it should be preached to all nations. The obligation of all Catholics stops with teaching all nations the first step. All nations should pick up from where Catholics left and progress to the second and third steps mentioned at the beginning of this series.

The step in which the commands of God the Father as enumerated in the Old Testament are learned and obeyed....is described as Love of God. 'If you love Me obey My commandments.'

The step in which we teach others, like our loved ones and neighbours the commands of God the Father and how to obey them is described as Love of neighbour. It is enough for us to teach these commands to our loved ones and neighbours for us to love our neighbour. Whether our loved ones and neighbours obey the commands they have learned is not up to us and does not affect our obedience to the command to love our neighbour.

LOVE OF GOD IN THE OLD AND NEW TESTAMENTS.

Love of God in the Old Testament consists in knowing and obeying the commands of God the Father as enumerated in the Old Testament.

Love of neighbour in the Old Testament consists in teaching our loved ones and neighbours the commands of God the Father as enumerated in the Old Testament. Whether our neighbours obey those commands is up to their free will.

Love of God in the New Testament consists in knowing and obeying the commands of Jesus Christ as enumerated in the New Testament.

Love of neighbour in the New Testament consists in teaching our loved ones and neighbours the commands of Jesus Christ as enumerated in the New Testament. Whether our neighbours obey those commands is not part of our Love of neighbour since we have no control over our neighbour's free will.

The difference between love of God and neighbour in the Old and New Testament is this: we only need

actual grace to obey the Old Testament commands. While we need the superior sanctifying grace to obey the New Testament commands.

While actual grace is given to all men, sanctifying grace is given only to those who have perfected their life of repentance and have undergone proper Sacramental baptism. In short, sanctifying grace comes along with Faith, i.e. after repentance and Sacramental Baptism. Faith is what follows.



Spiritual things infinitely surpass corporal things.

To have riches is no sin; but moderation is to be observed.

Like the hired laborer seeks first to his task, and after to his daily food, so ought we to mind first those things which concern the glory of God, then those which concern our own profit.

St. Thomas Aquinas

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