



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 PARABLES ON THE KINGDOM OF GOD.

In the Liturgy of the Mass, aside from teaching the way to enter the Church, i.e. through an act of perfect Faith, the Liturgy, also, teaches how the Church looks like, not through visible signs, but eschatologically. These are found in the parables on the "Kingdom of God."

There is the parable on the kingdom of God where cockles were sown by the devil while wheat was planted by the farmer. This shows that the Catholic Church will contain both evil and good souls. The parable of the kinds of soil: the wayside soil, the stony soil, the soil with thorny weeds and the fertile soil.

There is the boat at sea. The first boat parable is when the Apostles lowered their nets on all side and caught all varieties of fishes. The fishes were hurled into the boat, i.e. the Church. But later on they would

be separated, the edible and not so edible. That is on last judgment day.

The other parable is when the boat was in a stormy sea which shows the heresies that will assail the Church. That is what has been happening in the Church especially today.

The other parable is the same boat in Tiberias where the net was lowered in a very specific place, the right side. And where the Apostles caught 153 large fishes. These fishes represent souls who have perfect repentance, perfect Faith and the beginnings of Charity. The sea was calm, i.e. no heresies within the true Church. And there were only 7 Apostles in the boat, i.e. the Pope has the seven gifts of the Holy Spirit. Thus St. Thomas gave this as the interpretation of the Gospel text.

Then the fish caught were laid at

the feet of Christ who was standing by the shore of eternal life.

THE FREE WILL AND SIN.

Before you commit sin, so long as sin has not yet gained your consent but is only in your feelings, that is, is still in your appetite and not in your will, then "your lust is under you and you shall have dominion over it."

Before the will gives its consent to appetite, it rules over appetite; after giving consent, the will becomes its slave.

This sensual appetite is in strict fact a rebellious, seditious and subversive subject. We must acknowledge that we cannot conquer it so completely that it will not rise up again and assail reason. Yet the will has such strong control over it that if it wishes it can put reins upon it, shatter its plans and drive it back, since not to consent to its suggestions is enough to drive it back.

We cannot prevent concupiscence from conceiving, but we can prevent it from bringing forth and perfecting sin.

PERTURBATION vs PASSION

Lust or the sensual appetite has many movements, by which, as though by many rebellious chieftains, it causes sedition within man.

They trouble the soul and agitate the body. As they disturb the soul they are called "perturbation." As they unsettle the body they are called "passions."

All of them are concerned with good or evil, that is, to obtain good and avoid evil. If good is considered in itself as to its natural goodness, it arouses love, the first and principal passion.

If a good is considered as something absent from us, it arouses a desire for it. If it is desired and we see we can obtain it, we begin to have hope.

If we think we cannot obtain it, we experience despair. When we possess it as present to us, it gives us joy.

Hide nothing from your confessor
... A sick man can be cured
only by revealing his wounds.

St. Margaret of Cortona

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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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RECOGNIZING EVIL.

When we recognize an evil, we hate it. If it is absent, we shun it. If we think that we cannot avoid it, we are fearful. If we judge that we can avoid it we are encouraged and gain confidence. If we experience its presence we become sad.

Then anger and wrath quickly rush forth to reject and repel it, or at least to wreak vengeance upon it. If we cannot do so, we remain in grief. If we have repelled it or avenged it, we feel satisfaction and gratification, viz., pleasure resulting from triumph; for just as possession of the good gives joy to the heart, so also victory over evil gratifies a courageous spirit.

Over this whole race of sensual appetites, the will holds its empire; it rejects their solicitations, beats back their attacks, impedes their effects, and at the very least firmly refuses to give its consent.

Without such consent they cannot harm us, and by refusal of it they remain vanquished, yes, in the long run, are laid low, weakened, worn out, crushed, and if not completely dead at least mortified.

THE REBELLION WITHIN MAN.

The Apostle complains: “there is a law within our bodies which wars against the law of our minds.” Among us Christians, says the great St. Augustine, according to Holy Scripture and sound doctrine, the citizens of the sacred city of God who live according to God on their pilgrimage in this world fear, desire, grieve, and rejoice.

Yes, even the sovereign King of this city has feared, desired, sorrowed and rejoiced to the point of tears, pallor, trembling, and sweating blood, although in Him these movement were not passions like ours.

The great St. Jerome and after him the schools, have not dared to give them the name of passions because of reverence for the person in whom they were, but testify that these sensible movements in our Lord had the place of passion although they were not passions.

He endured or suffered nothing from them except what seemed good to Him and as it pleased Him, for He governed them and kept them in order according to his will.

We sinners cannot do this, for we endure and suffer such movements in disorder and against our wills with great prejudice to the good estate and government of our souls.

CHARITY GOVERNS THE WILL.

Love so dominates the will that it renders the entire will such as it is itself. If the will loves good, it is governed by goodness. If the will is evil, it is ruled by evil.

All the other passions and affections are good or bad, vicious or virtuous, according as the love from which they proceed is good or bad.

Love diffuses its qualities brought them in such ways that they seem to be identical with love itself.

St. Augustine reduces all the passions and affection into four. Love, as striving to possess what it loves, is called concupiscence or desire.

As having and possessing it, it is called joy. As fleeing from what is contrary to it, it is called fear. If this fear reaches it and experiences it, then love is called grief.

These passions are evil if the love is evil, good if it is good.

Citizens of the City of God fear, desire, grieve and rejoice and because their love is righteous, all their affections are also righteous.

Christian doctrine subjects reason to God, so that he may guide and help it, and it subjects all these passions to reason so that it may restrain and moderate them to the

end that they may be turned to the service of God.

CHARITY RULES ALL THE AFFECTIONS AND PASSIONS.

We use the word “love” as describing love in the mere human sphere. We use the word “Charity” when referring to the theological virtue of Charity, which is supernatural love. The way they relate to the free will is identical.

Love, in general, is the complacency that we take in the good. We feel very good when we have the good. When we feel good, we begin to desire this good feeling. So love precedes desire.

In fact, what else do we desire except that which we love. Love comes before delight, for how could we take joy out of the enjoyment of a thing if we did not love it?

It precedes Hope, for we hope only for a good that we love.

It precedes hatred, for we hate an evil only because of the love that we have for the good, whereas an evil is evil only because it is contrary to the good.

It is the same with the other passions and affections for they all issue from love as their source and root.