



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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EXORCISM

All men are born with original sin except for the Blessed Virgin Mary. As such, all men can be easily possessed by the devil because the devil is miserable when he does not possess a soul. So he makes it a point to look for souls empty of Faith and possesses them. That means practically every living person. It is for this reason that a child is baptized as early as possible.

The Liturgy of Baptism begins with an exorcism precisely for this reason. After Baptism, the parents with the help of the god-parents and parish priest are supposed to train the child to grow up, trained in perfect repentance that leads him to Faith. The Faith must still be perfected so that the devil, who once, possessed the person, may never return again.

If due to the neglect of parents, god-parents and parish priest, the child is not trained in the life of repentance and, therefore, is unable to attain Faith, then, in spite of the

previous exorcism, when the devil that has been exorcised notices that the soul of the child remains empty of Faith, he returns to that soul with seven more vicious devils. So that the state of the soul of the child becomes worse than before.

The Gospel on the Syro-Phoenician woman describes that the Faith of a Gentile woman was ascribed by Christ as the reason why her daughter who was possessed was freed from the devil. The mother had exorcised her own daughter by her Faith. If the faith of a mother can exorcise her daughter, then the same Faith can exorcise any person that is possessed.

If you are possessed, just attain perfect repentance and the Faith that will come after perfect repentance will drive away the devil in your soul. This is the very essence of monastic life; it is a process wherein persons who are possessed by the devil enter the monastery to repent

and attain the theological virtue of Faith. After which, if he is possessed, the devil will leave his soul. If his Faith attains perfection, then the devil will never be able to repossess him again.

On the other hand, if a person is possessed again by the devil after Baptism and he does not learn how to repent and thus does not attain the virtue of Faith, then the original devil will repossess him and bring seven more devils. And every time that soul sins, more devil will possess him until there are legions of devil abides in him. In which case, repentance and the attainment of Faith becomes more difficult if not impossible. Since this is spiritual possession, different from physical possession, no other exorcist can exorcise him.

We are living in sinful days where legions possess most souls. Exorcists are no longer dependable. Exorcists are only able to exorcise those physically possessed by the devil. But they cannot exorcise those spiritually possessed by the devil, like Judas. Note that even the very apostles who were in front of Judas could not exorcise him. Neither Christ who was in front of Judas, because Christ would not want to do so against Judas' consent. So Judas remained possessed up to the end of his life.

Considering the prevailing evil atmosphere today, the possibility is great that most possessions are spiritual in nature. Exorcists will not be effective. The more efficient way is for each person to make an act of perfect Faith. This way the devil will leave the possessed person and will not be able to return. And such person, in turn, will be able to exorcise other spiritually possess persons as the mother did to her daughter.



Man's reason is right, in so far as it is ruled by the Divine will, the first and supreme rule.

In spiritual things there is a twofold servitude and a twofold freedom: for there is the servitude of sin and the servitude of justice; and there is likewise a twofold freedom, from sin, and from justice Man, by his natural reason, is inclined to justice, while sin is contrary to natural reason.

Christ had most perfect obedience to God, according to Philippians 2:8: *Becoming obedient unto death.* And hence He taught nothing pertaining to merit which He did not fulfil more perfectly Himself.

St. Thomas Aquinas

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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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INTELLECTUAL OR RATIONAL APPETITE.

We are describing the physical and spiritual faculties of the soul because, for the salvation of our souls, we have to love God with all these faculties. We will not be able to love God as He had commanded unless we know what are the faculties of man and how to control them and direct them towards the love of God and neighbor.

The intellectual or rational appetite is termed will. This is different from the sensible or sensual appetite. The former are usually called affections; and the latter are called passions.

The pagans are capable of affections. In a certain way they love God, their countries, virtue and the sciences. They hate vices, hoped for honors, hate death or calumny, desire to be wise.

All these movements are from the rational part since the senses and sensual appetite cannot be applied to such objects.

These movements are affections of the intellectual or rational appetite and not passion of the sensual appetite.

THE AFFECTIONS IN THE RATIONAL FACULTY ARE NOBLE AND SPIRITUAL.

The affections we experience in our rational faculty are more or less noble and spiritual in so far as they have objects more or less elevated and have a more eminent rank in the mind.

In us there are certain affections that proceed from reasoning made according to sense experience.

There are others formed on reasoning derived from human sciences. Others still proceed from reasoning made according to Faith. Finally, there are some that have their origin in a simple feeling that the soul has for God's truth and Will and its acquiescence therein.

The Crucified One spoke to me and said:

“When these my sons, who through sin have departed from my kingdom and made themselves sons of the devil, do return to the Father, he has great joy in them and shows them his exceeding great delight in their return because of the pity which he has on their wretchedness.”

St. Margaret of Cortona

THE CONTINUOUS WAR BETWEEN THE INTELLECTUAL AND SENSUAL APPETITES.

Do not we too often feel passions in the sensual appetite, or concupiscence, contrary to affections that we simultaneously feel in the rational appetite or will?

One can testify to having in the will an extreme affection of displeasure contrary to that passion of pleasure which is felt in the sensual appetite.

How often do we hate pleasures that our sensual appetite delights in and love spiritual goods in which it finds disgust.

In this consists that war which we daily experience between spirit and flesh, between our outer man, who is subject to the senses, and the inner man, who is subject to reason.

Man is changeable in this life, and by frailty and being overcome. . . he falls into sin. In himself he is powerless and unwise, and his will is overborne. In this time he is in tempests and in sorrow and woe. The cause is blindness, for he does not see God. If he saw God continuously, he would have no mischief-making feelings and no kind of stirring or yearning that would urge him to sin.

Blessed Julian of Norwich

The Wife is Raised to the Dignity of the Husband.

A wife changes her rank to that of her husband. She becomes a noblewoman if he is a nobleman, a queen if he is a king, a duchess if he is a duke.

The will also changes in quality according to the love that it espouses. If the love is carnal, it is carnal; spiritual if the love is spiritual.

So too, like children formed of a marriage of love with will, all the affections of desire, joy, hope, fear, and grief receive as a consequence their qualities from love.

The will is moved only by its affection, love gives impetus to all the rest and causes all other movements of the soul.



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