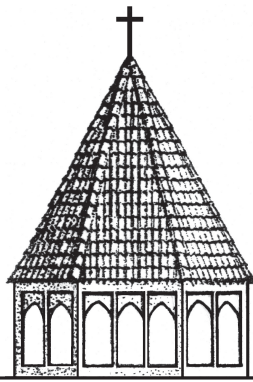


# WINNOWING FAN

The Spiritual Life according to the Fathers and Saints of the Catholic Church in preparation for Christ's Second Coming.

Vol. XXIX No. 11 ENGLISH EDITION Nov. 2012



Owned and copyrighted by  
S of G Foundation, Inc.

Entered as Second Class Mail at the Makati Central Post Office on March 14, 1984  
Permit # 2nd-07-15-NCR

The *Winnowing Fan* hopes "...to do what little it  
could to solve the evils that beset the Church."  
St. Teresa of Avila

## NEW EVANGELIZATION

PART FOUR

Months had passed when the Holy Father introduced the 'New Evangelization.' And many think that the 'new' here means new ways of Evangelizing. We are indeed encouraged to find new ways of Evangelizing but that had been the practice since time immemorial. The "New" is not the presentation of the content of the message. The 'new' is the Evangelizer, the priest. He must be different from most of those Evangelizing for the last 400 years.

Pope Benedict XVI gave the schema for the New Evangelization. He gave two

method, and secondly the contents. The first deals with the Evangelizer or the preacher or the priests. The second deals with the contents of his preaching. We have partially dealt with the second, the contents which are a.) conversion, which is the life of repentance or metanoia, b.) the kingdom of God, which is how to enter the Catholic Church, c.) union with Jesus Christ, the created soul of the Church, d.) union with the Holy Spirit, the uncreated soul of the Church and finally, e.) Eternal life. In the last article we had presented 'conversion' only. Before proceeding with the next 'content' of the New

Evangelization let us go back to the structure, i.e. the preacher or the priest.

In the 'New Evangelization,' the priest, himself, must have finished his own conversion, his metanoia. How can he teach others how to repent when he, himself, has not repented? When the Holy Father stated during the year of the priest that priests should be contemplatives, he meant one who has completely finished his repentance and is already in the realm of supernatural Faith. Using the words of the Apostolic Commission Christ gave His disciples, the priest must have been baptized and knows all the commandments of Christ and how to obey them. This is only possible if he has the Theological virtue of Faith which in essence is the contemplative life. It is only when the priest knows all the commandments of Christ and how to obey them can he really preach. This can only occur if he has made an act of natural faith, like St. Thomas on Easter evening; he has made an act of supernatural faith, like St. Thomas when he saw the Resurrected Christ; and only after Christ has enlightened his mind by making him understand Scriptures as what Christ did to Thomas at the end of the same Gospel narrative. The problem is most priests have not finished their life of repentance and, therefore, do not have supernatural faith. Now, that is quite an accusation. Cardinal Ratzinger

mentioned that in his 'Ratzinger Report.' That the Church is undergoing a crisis of Faith. What does that mean? That the Bishops and priests have no faith and as a consequence the lay people have no faith. They are all unable to enter the Catholic Church and save their souls.

But this is nothing new in the Church. There had been eras in the history of the Church that this had occurred. Montanus, a priest, messed up the early Church during his time by introducing the first Protestant version of the Charismatic movement long before the Pentecostals were born. And this is the version followed by most Charismatics in the Catholic Church today.

At the time of St. Jerome, he woke up one day and the world was Arian. And this included the monks, the priests and Bishops. St. Athanasius had to fight monks, priests and bishops who had no faith. And this state did not only last for a month. It lasted for years.

Around the 10th century, this happened again. The light of Faith was barely flickering in the Church because the monks, priests and bishops had no Faith. Of course, the Popes always led the reform and they were helped by a small group of chosen souls raised by God, Himself. During this time the small Benedictine monastery of Cluny aided the Pope.





Again this occurred around the 12th century. Fortunately St. Thomas of Aquinas was around. After the Council of Trent, this loss of Faith again occurred. But we had the communities of the Theatines whom God raised to aid the Church. After Trent, it was too difficult to restore the former resplendent light of the Church. It became darker in the 18th century. As usual, the Popes were at the forefront of the renewal: Pope Pius IX up to Pius XII. It was an uphill battle.

The problems the Church is now experiencing with the priests and even some Bishops are due to the absence of Faith and even the absence of repentance. When Mary called for Repentance three times in Fatima the Bishops and priests could not answer the call because they themselves did not know how to repent. Courses in Seminaries do not teach the detailed steps on repentance.

So the problem in the New Evangelization is that the preachers, themselves cannot teach the first content of Evangelization - conversion or repentance. And yet the Popes had reminded us how it is done. From 'Veritatis Splendor,' to the 'Year of St. Paul,' to the 'Year of the Priest,' to 'Instrumentum Laboris' and now 'Porta Fidei,' declaring the Year of Faith.

Faith is a gift of God to those who have repented. The emphasis must be on repentance, not on Faith. So in the New Evangelization, the Pope is describing the priest-preacher as one who is a contemplative who must preach in community.....that is a priest who has finished his conversion and has entered into the life of supernatural Faith. He is practically describing those whom God raised during those eras of crisis in the Church..... if we study the Pope's description. Well, he was actually describing the first Apostles, he was describing the Fathers of the Church and as we see in the history of Church during those critical times, he was describing the instruments God used to prop up His Church. The New Evangelization is the Pope's call for a 'Repeat Performance' from the lessons of history.

And this is what many are missing in the "New Evangelization." I have to still hear someone describe this effort of the Pope in the right way. 'Improve everything except ME,' is the cry we hear. No, it is the ME that needs complete renewal. As in the past crises in the history of the Church, the cause was the ME who was so imbued with the 'Spirit of the World.' Note that those who help the Church believed in "fuga mundo," a fleeing away from the spirit of the world. And the Holy Father

mentioned this as the characteristic of the Evangelizer. 'He must have a pure love for Christ.' What else that does mean, except one who loves God above all things.... a perfect Catholic. And the Pope repeated that 'the priest must be perfect as the Heavenly Father is perfect.' In the next article let me describe the Evangelizer, the priest or bishop, as the Holy Father would want him to look like in the 'New Evangelization,' an image we drew from his many talks on the 'New Evangelization.'

.....

### *TO BE HAPPY— BE OBEDIENT*

When a group of priests complained because they wanted to marry aside from wanting other things they were advised simply to be obedient. Happiness is a reward to those who deserve it. It is not something someone can acquire by his own efforts. This is a common error by the world and they have never learned their lesson.

Happiness is a reward. It is a gift that

one receives for accomplishing something. It is a reward for being obedient to God.

God created man to be happy. And God by His Divine Providence showed man how he can be happy. It is by following His Divine Providence. This would mean obedience to the Divine Providence of God.

The opposite of obedience is disobedience and this is what Lucifer did. This is also what Adam and Eve did. Their refusal to obey or their decision to choose their own way towards happiness is what caused them to lose their happiness. Happiness is a reward. You cannot attain happiness by an act of disobedience. Disobedience will make you deserving of punishment and not a reward. The whole world is running after a million sources of imagined happiness. But happiness is not there. It can only be found in God and it is given to those who obey God. Obedience is the source of happiness, writes Blessed John Newman.

.....

**F**aith seeks understanding.

I do not seek to understand that I may believe, but I believe in order to understand.

St. Anselm