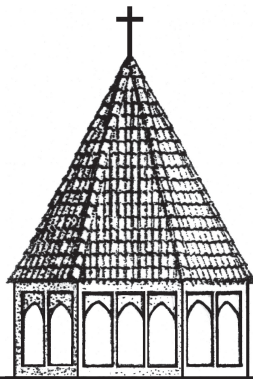


WINNOWING FAN

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

Vol. XXX No. 12 ENGLISH EDITION December 2013



An ACT OF GRACE - Conversion

The first thing necessary in Evangelization is not a Bishop's Synod. It is GRACE which comes with the beginning of Conversion. From then on it will be grace upon grace....until the soul receives the grace of final perseverance and Eternal Life. The Lineamenta and Instrumentum Laboris had omitted the first two steps in Pope Benedict's 'New Evangelization'.....because they said it is not needed. They would, then, have omitted the thing most needed in the

whole process of Evangelization which is the initial grace. Without this first grace that comes at the beginning of Conversion the next graces will not follow.

Pope Benedict had noted why there is a need for 'New Evangelization'.....because there was and still is an error in the 'Structure and Method of teaching' the Catholic Faith AND there is an error in the 'Contents' in what was taught. These errors probably occurred in seminaries and the consequence would stagger our imagination. Pope Benedict had already

noticed the consequence in Tübingen when he saw that the seminarians did not believe in God. They were in fact communists. This was one of the best theological schools. With this error in seminaries there would be no Faith in all seminaries after two generations.

But the gates of hell can never prevail over the Church. Where would true Catholics come from? The Holy Father knows. The answer is found in the last Chapter of the last Gospel according to John which we shall discuss later.

Now, let us look at the importance of 'Conversion,' the first step in Pope Benedict's 'New Evangelization'. While addressing priests and deacons last March, he described it as the most important step in the 'New Evangelization.'

On the part of the Evangelized, grace is the most important first step. On the part of the 'Evangelizer' contemplation is the most important characteristic. Let us look first at the ones being Evangelized. The 27th Sunday in Ordinary time and the previous Sunday Gospels spoke about 'being children', learning from children and welcoming children. These Gospels are describing 'Conversion.' Conversion is to become like little children again 'because the kingdom of God belongs to such as this.' Pope Benedict's second step is

'The kingdom of God.' Christ said: the Kingdom of God belongs to such as these i.e. to those who are like children. Christ did not tell us to become little children which Nicodemus in fact mistook saying; Do we have to return to our mother's womb? Christ said; 'to be LIKE little children.'

Conversion is to be LIKE little children. If we become LIKE little children then it is to such as this that the Kingdom of God belongs. So it is clear that the GRACE that helps us begin our Conversion is given to us by God at the beginning of 'Conversion.' Exactly when?

Why did Christ tell us to be LIKE children? Let us study the natural psychology of a child. When a child is born, his intellect suddenly exposed to the outside world becomes conscious of two things. First, he becomes conscious of himself. And secondly with his intellect he reasons out that there must have been Someone who created him. That is a natural intellectual process of cause and effect. The child does not think his parents created him. He has no way of finding that out. So he is suddenly conscious of MYSELF before GOD my Creator. He further uses his intellect to reason out that his Creator is much superior to himself having the great enormous power and wisdom to be able to create a masterpiece called

Owned and copyrighted by
S of G Foundation, Inc.

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

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





MYSELF. Seeing MYSELF inferior to GOD he reasons that he must be subject to this obviously superior Being. And consequently he must do what pleases this superior Being simply because it is obvious that He knows better than I.

As long as the MIND of this child is in this MYSELF and GOD situation and is conscious that he must submit himself and please this SUPERIOR BEING he has the proper disposition to receive the beginnings of Faith but not yet. Remember he is still a child and does not need a lengthy conversion. There is no grace yet. The child has to do one more thing before he receives the grace he will need to propel him up to the perfection of FAITH, HOPE AND CHARITY.

Let us go back briefly using the description of conversion according to St. Augustine and John Newman whom the Pope is quoting. So the child's mind is focused on MYSELF in the presence of GOD, THE SUPERIOR BEING. He knows God is superior and, therefore he must be subject to Him. He knows he must do all things to please Him. He never removes his mind's focus on these two things; MYSELF AND GOD. Here, he is still in the natural level.

When will he receive the Grace from God so necessary to begin his conversion and on which the next graces

leading to perfection will depend on? When his mind assents to these truths which is confronting him....and when his free will consents to these truths confronting him. When he does these things, God gives him the grace which includes the beginnings of supernatural Faith. He is now in the supernatural level.

This response rarely takes place. It happened to St. Therese of Lisieux. It did not happen to St. Augustine and Blessed John Newman. We shall show the difference between these three in another article.

Because the 'Lineamenta' stated that Conversion is not necessary and the Instrumentum Laboris based everything on that omission....unless this is modified or corrected during the Synod, the Bishops and priests all over the world will omit the most important step in Evangelization, 'Conversion,' where the initial grace necessary to sustain the whole process is attained. It is difficult to imagine any greater disaster that can ever occur in this world.

**We must give alms.
Charity wins souls
and draws them to
virtue.**

St. Angela Merici

FAITH – St. Francis de Sales

When God gives us Faith, He enters our soul and speaks to our spirit, not by way of discourse but by His inspiration. When Faith comes, the soul strips itself of all discourses and arguments and, subjecting them to faith, it enthrones faith on them, recognizing it as queen. When the light of Faith has cast the splendor of its truths on our understanding, our will immediately feels the warmth of celestial love.

LOSS OF FAITH.

When a child is baptized he receives sanctifying grace and with it he receives the virtue of Faith. The parents and god-parents should help in the growth of the Faith. If this is neglected, which often happens, the child loses his Faith and it will be more difficult to get it back the second time around because Baptism cannot be received a second time. What is the alternative way of getting back what was lost in Baptism? A life of Repentance. As soon as the child is baptized he must begin his life of repentance even if he has not committed any sin because Repentance is not only for the forgiveness of sins. Its primary goal is to prevent him from committing sin. Its three activities are prayer, fasting and good works. Saints do these, too, to perfect their theological virtues.

HOW FAITH GROWS

Faith may grow by extension, by which we know explicitly all the teachings of Christ as proposed by the Church. A soul may be ignorant of some teachings of Christ but may have a profound understanding of one of those teachings, like the Eucharist. When the Apostles prayed that Christ 'increase their Faith' they were asking for a faith that is greater in depth and intensity.

THE THREE BIRTHS OF CHRIST

The Gospel of John contains the synthesis of what revelation teaches about the mystery of Christ. The Gospel recalls the three births of Christ: His eternal birth with the Father in the beginning as Word of God, His temporal birth according to the flesh in Mary, and His spiritual birth in souls in the act of Faith.

Referring to Christ's birth in our soul God says to us: "If anyone loves me, he will keep My Word. And My Father will love him, and we will come to him and will make Our abode with him." Not only grace will come but the three Divine Persons, the Father, the Son and the Holy Spirit.