



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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PERFECT FAITH

Perfect repentance, perfect Faith and the beginnings of Charity are needed for the salvation of our souls. Perfect repentance is repentance according to St. John the Baptist and according to Jesus Christ. The former repentance is in the natural level which involves the physical works of mercy. While the latter is in the spiritual level which involves the spiritual works of mercy.

Perfect Faith consists in believing that Christ is man and God. As man Christ can be known through Scriptures. As God, He can be known partially through Scriptures and perfectly through Divine Revelation. For the salvation of our souls we must know Christ partially as God through Scriptures.

Aside from having perfect repentance and perfect Faith the soul must, also, have the beginnings of Charity. Just the beginnings is

enough. Perfect Charity is unattainable here on earth. It can only be perfected in heaven.

Perfect Faith means knowing everything about the humanity of Christ including the fact that He was going to be crucified and die. It means, also, knowing partially the Divinity of Christ, like, that He is going to resurrect on the third day.

Faith is not perfect as long as there is a truth regarding the humanity and divinity of Christ that we must know but of which we are ignorant of.

St. Peter was oblivious of these two truths just mentioned when Christ called him "Satan." Because as long as we are ignorant of the truths we are required to know for salvation, we are capable of committing sins that Satan can commit, like to go against God's Will.

In fact, it was because St. Peter suggested that Christ avoid dying and being crucified, both of which was God's Will, that Christ called him "Satan."

Whenever anyone goes against God's Will, he is committing a sin similar to the sin that transformed some of the first angels into devils.

THE AFFECTIONS

Natural affections consist in desires to have good health, the means needed to clothe and feed oneself, and pleasant and agreeable associations with others.

Affections of the second class are called rational since they are based on spiritual knowledge in the reason, by which our will is incited to seek for tranquility of heart, the moral virtues, true honor and the philosophical contemplation of the things of eternity.

Affections of the third rank are called Christian; they take their birth from reasoning derived from the teachings of our lord, who has caused us to cherish voluntary poverty, perfect chastity and the glory of paradise.

The affections of the highest degree are called divine and

supernatural, since God himself diffuses them throughout our minds and they look towards God and tend to God without the medium of any reasoning or any natural light.



SERMON *in a sentence*

By obedience a man offers to God his will.

Christ, though not subject to the Law, wished, nevertheless, to submit to circumcision and other burdens of the Law, in order to give an example of humility and obedience; and in order to show His approval of the Law.

Obedience is preferred to all sacrifices, according to Samuel 15:22: *Obedience is better than sacrifices*. Therefore it was fitting that the sacrifice of Christ's Passion and death should proceed from obedience.

Human willing can't conform to God's willing by equaling it, but it can imitate it. And in the same way human knowing conforms to God's knowing by knowing truth.

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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THE SUPERNATURAL AFFECTIONS

The supernatural affections are chiefly three; first, the mind's love of the beautiful in the mysteries of Faith. Secondly, its love for the utility of those goods promised us in the life to come. And thirdly, its love for the supreme goodness of the most holy and eternal God.

BODY AND SOUL

In working for the salvation of our soul, we must remember that we are made of body and soul. And both must be considered.

Just as in believing in Jesus Christ, which is necessary for salvation, we must know that Christ is perfect man and perfect God. To forget one aspect of Christ's personality is to commit a great heresy.

To forget one aspect of our personality we could, also, commit heresy.

Much can be learned about our humanity. Medical science has contributed much. Much, also, can be learned about our soul. And

philosophy had contributed much about it.

For our purposes, let us consider two faculties of our soul; the mind and the free will. For the moment keep in mind that the theological virtue of Faith, which is essential for salvation, is an act of the mind.

While the theological virtue of Charity which is even more essential for the salvation of our soul, is an act of the free will.

Do not imitate those who deceive themselves by saying: "I will sin and then go to confession." How do you know that you will have time to make your confession? Is it not madness to wound oneself, in the hope that a doctor will be found to heal the wound?

St. John Bosco

CONFORMITY TO THE MIND AND WILL OF GOD

Man was made to the image and likeness of God. So, man can conform his mind and free will with the Mind and Will of God to some degree. Not perfectly, of course, but to some degree. And God requires this of all men for the salvation of his soul.

To be able to do so, God had expressed the contents of His mind and will to man through Divine Revelation.

To some degree the mind and will of God can be known through purely natural means. But graces are needed to know the mind and will of God.....and conform to it in a limited way, that we may attain eternal life.

This is the goal of these treatises. To know the mind and will of God. And to conform to them to some degree that we may attain everlasting life.

THE PROCEDURE ON HOW TO CONFORM TO THE MIND AND WILL OF GOD.

The procedure on how to do this is taught by philosophy, considering how the mind and will work.

First, the mind or intellect must know the truths in the mind of God. This is found in Divine Revelation.

Then, the mind must consent to these truths as truths, devoid of any error.

After consenting to the truth, the mind must inform the free will that this truth is good, to convince the free will to accept it as something good.

The free will must accept this truth as good and, then, must consent to the good perceived.

Then the free will must move the mind to act upon the truth perceived as good. If this process is applied to a particular truth taught by God as found in Divine Revelation, then we can say that the soul has conformed to a truth found in God's mind and will with his own mind and free will.

Even if you are committing mortal sins, keep on praying, and I guarantee you that you will reach the harbor of salvation.

St. Teresa of Avila

