



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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HOW OTHER SECTS TRY TO PROVE THAT THEIRS IS THE TRUE CHURCH. (3)

Pagan religions have made no attempts to prove that their religion is the true religion. An attempt to use the most common human proof, i.e. philosophy, appears to show that all pagan religions are, in fact, false religions because they go against natural law. The Protestant sects have tried to prove that theirs is the true religion by choosing texts from Scriptures that fit their sect to prove so.

Martin Luther attempted to propose seven marks of the true Church; but he made sure that the signs he chose were those that his sect had, carefully avoiding the four visible signs mentioned in the Nicene Creed which his sect did not have.

Analysis: the Marks of the true Church must be proper and not common. It must be a sign that makes the church different from all

the rest. It must not be a sign that is found in all the churches. So Martin Luther's mark, the preaching of the Gospel cannot be a sign of the true Church because all heretical sects preach the Gospel. In fact everybody who takes hold of a Gospel tends to become a preacher of the Gospel. But that does not mean that his church is the true Church. It is for this reason that the preaching of the Gospel is not one of the Marks of the true Church. Sometimes, even Catholics think that this is one of the signs of the true Church; so they end up joining the countless sects just because they preach the Gospels.

The Gospel is preached in the Catholic Church; but it is the entire Gospels that are preached without blemish; not only a portion of it as is done in Protestant sects. Still, this is not considered as a Mark of the true Church. One of the true visible signs of the true Church is when there is a

perfect teaching of the Gospel with a complete interpretation from the Fathers of the Church or from the "ancient Churches." That is one of the true visible signs.

The teachings are considered the treasure; but the guardian of the treasure ought to be known rather than the treasure; and the teacher more than the doctrine, although doctrine is sought from a teacher, not the other way around. Therefore the Church is the mark of true preaching, rather than true preaching a Mark of the Church. So we must look for the Church who speaks and not for the Pope or bishop who speaks. We do not listen to the doctrine preached by the Pope and the bishop; we listen to the Church who when she speaks is proven by the four visible signs of the true Church.



PREPARATION FOR THE SECOND COMING.

What is needed to prepare for the Second Coming of Christ? Since what is most important is the thought that we will be judged for the last time, we cannot afford to be unprepared for the last general judgment day.

We should know three things; first, we must know how the Church looks like. Secondly, we must know where to look for the Church. And thirdly, we must know how to enter the Church.

Salvation consists in God finding us inside the Church, so we must know the three above things. The Liturgy of the Mass answers these three topics. It is only by knowing these three things can we enter the Church.

I know that soldiers have a lot to endure, and to endure in silence. If upon rising they would only take the trouble to say to our Lord every morning this tiny phrase, "My God, I desire to do and to endure everything today for love of Thee," what glory they would heap up for eternity.

St. Bernadette

He who does not give up prayer cannot possibly continue to offend God habitually. Either he will give up prayer, or he will stop sinning.

St. Alphonsus Liguori

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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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SERMON

in a sentence

The light of natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the divine light. It is therefore evident that the natural law is nothing else than the rational creature's participation of the eternal law.

Eternal law can't make a mistake but reason can. So, in giving consent to human reason, will is not always right, and not always giving consent to eternal law. In moral action, just as in logical reasoning, a fault early on will lead to others.

Because to be right and good a thing must measure up to its proper standard, human willing, to be good, must conform to God's willing.

We are bound to do many things which we cannot do without the aid of healing grace, such as to love God and our neighbor, and likewise to believe the articles of faith. But with the help of grace we can do this.

St. Thomas Aquinas

WHERE IS THE CHURCH?

Where is the Church? At the beginning the Church was in Paradise where Adam and Eve were. But because they sinned, they were kicked out of the Church.

So the Second Person of the Blessed Trinity had to come down where man is to save him by establishing the Church where he was, here on earth. But man needed to be prepared before he can enter the Church. So we had the Old Testament era where man was prepared by God through a life of repentance as taught by St. John the Baptist.

The repentance of St John the Baptist could not forgive sins. It was just a preparation. When Christ came, He perfected the life of repentance of John the Baptist by enabling men to receive the grace of Faith. This grace is what forgives sins.

This grace became the entrance to the Church that Christ instituted here on earth when He came.

You go to pray: to become a bonfire, a living flame, giving heart and light.

Venerable Jose Escriva

WAS THE CHURCH TRANSFERRED?

The Book of Revelation clearly stated that there will be a time when God, Himself, will release all the devils that He had imprisoned in the bottomless pit to test mankind for one last time. So the world will be filled with evil, so great that man will not be able to withstand it.

In which case God transferred the Church from the world to a very special place in the desert, which He, Himself, prepared for her protection. So, at a certain time, the Church will cease to exist in the world. It will exist in the desert.

Man always knew this. So the first prophets and patriarchs lived in the desert. St. John the Evangelist organized his first community in the desert and the early Christians formed the first Catholic Churches in the desert.

The more we pray, the more we wish to pray. Like a fish which at first swims on the surface of the water, and afterwards plunges down, and is always going deeper; the soul plunges, dives, and loses itself in the sweetness of conversing with God.

St. John Vianney

THE DESERT.

The desert as described in the spiritual life is not a physical place but a manner of life. It is living the entire Evangelical life in an ideal situation by laymen. The ideal situation is the monastic life as first envisaged by the early monks.

It consists in denying the senses the pleasures of the world in an atmosphere of silence and solitude.

The first Christians precisely went to the desert, the mountains, in islands and in forested areas to find the ideal atmosphere to learn how to enter the Catholic Church.

The "desert" is the ideal set up outside of which it becomes very difficult to enter the Catholic Church. All orders and all seminaries are supposed to have these elements of the "desert life." Unfortunately, these elements are no longer present even in monasteries.

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