



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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NEW WORLD GOD - Original Sin

Editorial

The new god worshipped by the whole world today is Original Sin. It is the sin of both Lucifer and Adam and Eve. It consists in doing one's will in complete disregard of God's will. It was the first "people's power" in heaven and in paradise, an attempt of a few to impose their will on God. To insist in one's own will is always to impose it on God.

In the history of men vices had always been erroneously worshipped and personified in human form, like Bacchus was the personification of the vice of drunkenness. Virtues are also personified. But today man worships the source of all vices, original sin. This source of all vices had been worshipped during different eras in man's history but never was it worshipped as in the French Revolution and more so today. Original sin was even given a feminine form in Lady Liberty and a philosophical form in democracy (quite different from Suarez's Christian democracy). Its slogan is: I will do what I want and impose my wants on others in complete disregard of what God wants.

This false feminine goddess exists in our historical memory in the image of Aphrodite, then from France it was exported to different parts of the world under the term 'democracy' and is the predominant philosophy of the US and Europe today. Its spirit is completely contrary to the true Christian religion and especially against the Catholic Church. But it had infected the Catholic Church, too.

Since this sin was the cause of the decline and fall of the angels and of Adam and Eve, of Rome and Greece, it is the primary cause of the decline of the whole world

today. With original sin everything goes down.....as Pope Benedict mentioned last Dec. 20,..... to hell. And in its decline it descends faster and faster as it approaches the bottom (St. Thomas declares). It was Lucifer's sin. Lucifer used it to destroy Adam and Eve. And Lucifer is still using it to destroy the rest of mankind.

The whole spirituality of the Catholic Church is precisely to overcome original sin and its effects. And so the Church had to defend herself from every move of all governments influenced by this philosophy. Notice that the advice these governments give other nations whatever problems they have is to tolerate anarchy and let the disorder of a few rule the majority. This goes against their concept of 'the will of the majority' which they contradict by encouraging the 'will of a boisterous few'. Doesn't that look like the Reign of terror? Vendee will not be far behind because whatever comes from the author of original sin is meant for the destruction of the Catholic Church. Notice that those giving advices are heads of nations that are in deep trouble? That is an invitation to join them in their decline.

The god worshipped today is the Lady of physical liberty that wants us to be like gods and caused the fall of the first angels and the human race.

THREE WAYS OF VIEWING THE CHURCH.

The first is the look of a superficial observer: The statistician, or the historian of religion who limits himself to a mere description of the Church. She appears to him as one religious society among others. It is, initially, relatively easy for him to distinguish her from other Christian religions or those that are non-Christian, to delineate her system of government, her structures, teachings, forms of worship, her sacrifice, sacraments, liturgical and paraliturgical prayers.

The second, a keener observer will penetrate more deeply. He will be able to recognize those exceptional qualities that distinguish the Catholic Church from other sects. He may even go so far as to discern in her steadfastness, in her unity and universality, in her effect of sanctity, an assemblage of extraordinary characteristics. He may see in the papacy a spiritual power whose origins, development, growth and influence comprise the most extraordinary phenomenon in the history of the world.

The third way is with the eyes of faith. Then the Church is seen in her mystery, in her profound reality as the Body of Christ, inhabited by the Holy Spirit, who directs her and dwells in her as her Guest.

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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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THEOLOGY OF THE HEART THEOLOGY OF REASON.

The theology of the heart is represented by St. Bernard of Clairvaux, the theology of reason is represented by Abelard.

Theology is the search for a rational understanding, insofar as possible, of the mystery of Christian revelation, believed: *fides quaerens intellectum* – Faith seeking understanding.

Now, whereas St. Bernard, typical representative of monastic theology, places the accent on the first part of the definition, that is, on *fides*, Abelard, who is a scholastic, stresses the second part, that is the *intellectus* - on understanding through reason.

For Bernard, faith itself is gifted with a profound certainty based on the testimony of Scripture and on the teaching of the Church Fathers. Faith, moreover, is reinforced by the testimony of the saints and by the inspiration of the Holy Spirit in the soul of each believer. In case of doubt, Faith must be protected by the ecclesial magisterium, wrote Pope Benedict XVI.

SIMPLE FAITH – An ASSENT.

There is the simple faith of the typical laymen and the theologian's faith of the experts. The defect in both is often that both who hold the proposition of faith do not apprehend it. No. We must apprehend a proposition before we can hold that proposition. Real assent, the essence of faith, can only occur after an apprehending of the proposition.

John Cardinal Newman distinguishes four kinds of assents: the first he calls 'profession', where you assent to something which you do not fully understand. The second he calls credences, or assents gained by hearsay, opinions or half-thought conjectures. Then the third is presumptions, where we have confidence in some instinctive principles. And the fourth is speculations, the conscious acceptances of propositions explicitly held true.

THREE WAYS OF VIEWING CHRIST.

The first way: many who met Christ were able to see in him only one man among others. Astonished by His

preaching, they ranked him among the enlightened or among the political revolutionaries. These saw only the externals.

The second way: these looked upon Christ with a more penetrating vision. They were able to discern exceptional qualities in him. They perceived in His teaching a surprising wisdom. In his holiness of life they sensed something truly unique.

The third way: there were those who looked upon Jesus with the eyes of supernatural faith. They believed in the mystery of the Word made flesh and the miracle of his life was made manifest to them.

It is indeed just that the soldiers guard and accompany the missionary; but if despite this the Indians should kill a missionary, what good are we going to obtain by waging a military campaign against them?

The military will answer me by saying: "We will inflict an exemplary punishment on them so that they will not kill others." To this I reply: "Allow the murderer to live so that he can be saved." This is our purpose here....

It should be conveyed to the murderer, after some moderate punishment, that he is forgiven and thus we shall fulfill our Christian law which commands us to forgive injury and not to seek the sinner's death, but his eternal salvation.

Blessed Juniper Serra

THE LOVE OF GOD

St. Bernard of Clairvaux writes: we should love God without measure for two reasons: nothing is more reasonable and nothing is more profitable. If one asks why God deserves our love, the primary reason is because he first loved us. Should not he be loved in return especially when we think who loved, whom he loved and how much he loved?

So it was God who loved us, loved us both freely and while yet we were enemies.

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