



# 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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## WHERE IS THE CHRISTIAN CATHOLIC CHURCH.

When God decided to save fallen mankind, He established a Church wherein those inside can attain the salvation of their souls. It was necessary that men can easily recognize this Church. So God gave His Church four visible signs by which all men can recognize her. After recognizing her, man was obliged to enter her to be saved.

The four visible signs are found in the Nicene Creed recited at Mass, namely; One, Holy, Catholic and Apostolic. Many of the Fathers of the Church have explained these signs and have elaborated on them. The most extensive elaboration was made by St. Robert Bellarmine, a Jesuit and doctor of the Church. The Vatican II Apostolic Constitution on the Church is based on his teachings. He, also, wrote the 15 Marks of the true Church which is an elaboration of the four visible signs mentioned in the Creed. By these signs, anyone

can easily check if his parish or diocese is truly Catholic.

These signs can, also, be used to check if a religious order is Catholic. Something we must do before entering any order. It can be used to check if groups claiming to be Catholic, like Focolare, Neo-catechumens, Opus Dei, charismatics, etc., are Catholic. It can be used to check if the priest, bishops or even the Pope is Catholic, or check if a doctrine is Catholic. God gave those visible signs precisely for this purpose because He knew the devil will create many fakes these days to deceive man.

Now, that we know God wants to save mankind and has instituted a Church within which man can work out his salvation; now that we know how to recognize the Church, how do we enter the Church. This is taught in the Liturgical Season,

starting from Advent and ending in Christ the King. To aid man, how to enter the Church is explained three times, Cycle A, B and C, covering the four Gospels. The way is explained in the liturgy of the daily Mass. To attend Mass only on Sundays will not give the complete procedure on how to enter the Catholic Church.

## THE GOOD AND THE BEAUTIFUL – The norm of all Catholic activities.

If it is not good and beautiful, it is not Catholic. God wishes to make all things good and beautiful. He has reduced their plurality and distinction to perfect unity, and as it were brought them all under a monarchy, under one head, the free will.

Out of many persons, He forms a family, out of many families a city, out of many cities a province, out of many provinces a kingdom, and he makes the entire kingdom subject to a single king ... the free will subject to Christ the King.

God had said to the free will what Pharaoh said to Joseph; "You shall be over my house, and at the commandment of your mouth all the

people will obey.....without your commandment no one shall move."

This is the very essence of Christian discipline and training. The entire person is subject to the intellect that knows all the commandments of Christ. The intellect obeys the free will that loves the commandments of Christ. And no one moves except to obey the will subject to the commands of Christ. This is Love of God. This is Charity. This is obedience that saves.

When the soul is in sin, God does not cease to urge and inwardly call it. And if it responds to his gentle wooings, he receives it back into his grace with the same pure love as before, and has no wish to remember that he has ever been offended, and never ceases to show it all the benefits he can.

What a task it is to purge a soul here below and restore her with no further purgatory to her pristine purity . . . . She must pass through many cruel sufferings that she may gain merit by many and grievous penances.

St. Catherine of Genoa

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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 FREE WILL RULES IN DIFFERENT WAYS.

The free will is like the father of a family. He rules in different ways. He rules his wife in one way; his children in another way. He rules the servants in a different way and rules the dogs and other animals in a different way.

The free will controls our faculty of external movements as instinct controls animals. Unless these animals are hindered they never fail to obey.

We can close our mouths, move our tongue, hands and feet without resistance and at our own pleasure and according to our will.

But we cannot control as easily our nutrition and reproduction. We can easily command our pet dogs but not a falcon or eagle.

We need a bridle to make a horse turn left or right.

We cannot command our eyes to see or our ears to hear. We cannot command our stomach not to digest or our body not to grow.

None of these faculties have intelligence and, therefore, they are

incapable of obedience.

St Paul mentioned this fact: that he wants to control these faculties but ends up obeying them instead.

## SERMON *in a sentence*

The natural law, considered in itself, has the same force at all times and places . . . . The law of nature is imprinted on the heart.

It belongs to the order of justice that a man should obey his superior in those matters to which the rights of his authority extend.

Man is master of his own actions but not those of others.

All acts of virtue, in so far as they come under a precept, belong to obedience . . . . Obedience is said to ingraft and protect all virtues.

The law of the Gospel is the law of love . . . . The Divine Law instructs man perfectly about such things as are necessary for right living.

Human judgment should conform to the Divine judgment, when this is manifest.

St. Thomas Aquinas

## TO CONTROL UNCONTROLLABLE FACULTIES WE NEED CARE AND A SYSTEM.

A doctor cannot command a sick baby to do certain things for its health because the baby cannot obey.

The doctor instead commands the nurse or its mother. He orders the nurse to feed the baby this food or tells the mother to drink certain vitamins that go to the milk that the baby will drink. Thus a doctor does not command the baby; but the nurse or mother who will obey for the sake of the baby.

We cannot command the stomach to fast during Holy Week. But we can command the hands not to put food into the mouth on Holy Week.

We cannot command the eyes not to see something in front. But we can command the eyelids to close to avoid sinful sights.

The will can control the mind and the memory. The intellect understands and the memory can recall. But the free will can dictate to the intellect what to understand and the memory what to recall. This is the discipline necessary in the spiritual life to lead souls to God.

The will must control the faculties of man.

Thus with the Apostle Paul, we tend to say; “We, too, are often constrained to lament that we do not think of the good that we love but of the evil that we hate.”

## CONTROLLING THE FACULTIES OF MAN.

The free will rules over memory, intellect and imagination, not by force, but by authority. Hence it is not unfailingly obeyed any more than the father of a family is always unfailingly obeyed by his children and servants.

It is the same with regard to the sensual appetite which in us sinners, as St. Augustine says, is called concupiscence. It remains subject to the will as a wife is subject to her husband.

Your appetite is under you and you shall dominate it. Your enemy can arouse in you the feeling of temptation, but if you will, you can either give or withhold consent.

If you allow appetite to carry you into sin, then you will be under it and it will have mastery over you. For whosoever commits sin is a slave of sin.

