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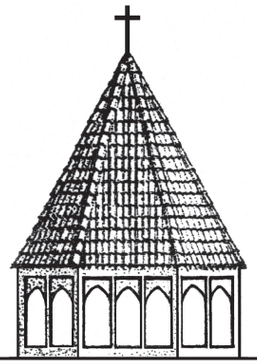
Entered as Second Class Mail at the Makati Central Post Office on March 14, 1984
Permit # 2nd-07-15-NCR

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





Winnowing Fan

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

Vol. XXXIII No. 5 ENGLISH EDITION May 2016

THE APOSTOLIC COMMISSION ON EVANGELIZATION I

The four steps of evangelization as found in the Apostolic Commission given by Christ to the Apostles as found in the Gospel of St. Matthew instruct His Apostles to do four things; first, to go to all nations; secondly, to baptize those who want to follow Christ; thirdly, to teach them all the commands of Christ; and fourthly, to teach them how to put those commands into practice.

First, the command to go to all nations is not a command to go to all nations that you want to go. It is a command to go to nations to whom God tells you to go. St. Paul never moved from making tents until God told him where and to whom to go. The reason is clear; only God knows who is ready to listen and respond to the Gospel message. The conversion of Mexico was miraculous because God commanded evangelists where and to whom to go. Though most evangelists did not know that at that time but undoubtedly they went where God commanded them. When evangelizers go to places of their own choice, the conversions are not so good. All the Apostles went only to places and people dictated by God. Even the modern saints, like St. Vincent the Paul went only to where God told him to the chagrin of his own established order. St. Therese could not go to Vietnam which was her desire because it was not God's Will. Many missionaries disobey this first command of the Apostolic Commission so they end up just being tourists.

DOGMA AND MORALS

Dogmas are the truths we must believe to attain eternal life . While morals are the things we must do to attain eternal life.

Both are important in that morals are built on dogmas. The two cannot be separated. An example is; we must first believe in heaven and hell before we can act to deserve heaven and act differently to avoid hell.

We will not do what is needed to be done if we do not believe in heaven. And we will not avoid evil acts if we do not believe in hell.

FAITH AND GOOD WORKS

Catholics believe (faith) and do good (morals). Protestants believe but do not have good works in which case even if they believe their Faith is dead, therefore useless.

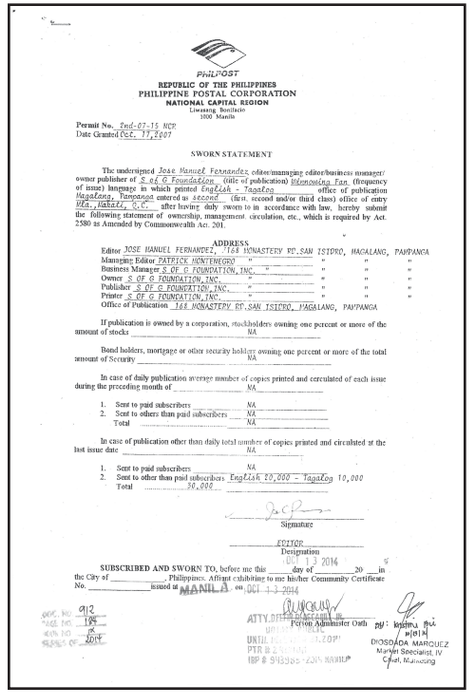
It is possible for a Catholic to believe all the truths taught by Christ; though this is rare even for Catholics because there are so many truths as can be seen in the catechism.....more than 500 truths.

These truths are all connected to each other so they can be summarized into a few words. And Scriptures contained both; the long version and the summarized version.

But even if you know all the truths (dogmas) but you do not practice them (morals) you cannot attain eternal life.

A better guarantee of salvation is morals. If a person has good morals the probability is great that he knows all his dogmas. So when teaching, Christ concentrated on Morals.





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PHILIPPINE POSTAL CORPORATION
NATIONAL CAPITAL REGION
Liwasang Bonifacio
1000 Manila

Permit No. 2nd-07-15 NCR
Date Granted Dec. 17,2007

SWORN STATEMENT

The undersigned Jose Manuel Fernandez, editor/managing editor/business manager/ owner publisher of S of G Foundation, Inc. (title of publication) Winnowing Fan (frequency of issue) language in which printed English - Tagalog office of publication Tagalang, Pampanga entered as second (first, second and/or third class) office of entry MCA., Makati, S.C. after having duly sworn to in accordance with law, hereby submit the following statement of ownership, management, circulation, etc., which is required by Act. 2580 as Amended by Commonwealth Act. 201.

ADDRESS
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Publisher S.OF G.FOUNDATION, INC. " " " "
Printer S.OF G.FOUNDATION,INC. " " " "
Office of Publication 168 MONASTERY ST.SAN ISIDRO, MAGALANG, PAMPANGA

If publication is owned by a corporation, stockholders owning one percent or more of the amount of stocks NA

Bond holders, mortgage or other security holders owning one percent or more of the total amount of Security NA

In case of daily publication average number of copies printed and circulated of each issue during the preceding month of NA

1. Sent to paid subscribers NA
2. Sent to others than paid subscribers NA
Total NA

In case of publication other than daily total number of copies printed and circulated at the last issue date NA

1. Sent to paid subscribers NA
2. Sent to other than paid subscribers English 20,000 - Tagalog 10,000
Total 30,000

Signature

EDITOR
Designation

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'Veritatis Splendor' is about morals.

The most important encyclical by John Paul II was 'Veritatis Splendor.' this is about morals. It contains many dogmatic truths, of course, but the main thrust is morals. And this is very emphasized to show its importance.

The encyclical starts with the most important question that all men are asking; what must we do to have everlasting life.

Unfortunately, most pagans will never get the right answer. Most Protestants will never get the answer. But many Catholics, even if their religion has the answer, the individual Catholics do not know the answer. And this is because their bishops and priests do not know the answer.

The proof of this is that the encyclical 'Veritatis Splendor' was so important that it was addressed only to bishops. But most bishops have not read it. Priests and bishops do not usually bother to read encyclicals because they are too long and boring.

But this encyclical is very important; it pertains to the salvation of souls. And yet many of them have not read it. In fact it is fundamental and basic to the Catholic Faith and yet it is not preached by parish priests in their parishes. So we will repeat it here.

WHAT MUST I DO.....

to have eternal life? And Christ gave two answers: two things we must do. First, obey the 10 commandments of God as proclaimed in the Old Testament.

Let us concentrate on this first. The 10 commandments forbid sins that all men around the world know are sins. Even the most primitive tribes know, by nature, that these are sins. One does not need any education to know that these are sins. By nature all men know that these are sins.

So man cannot have any excuse that he does not know that these are sins. And because these sins can be known naturally, the young man mentioned in the Gospel and in the encyclical '*Veritatis Splendor*' knew the 10 commandments. And he knew that these sins must be avoided. And he, in fact, was able to avoid all these sins.

He said; 'Lord, I have kept all of them since my youth.' Imagine, he has not committed any of these sins since he was a child. Very few can do that.

What if you are one of those who have committed these sins in the past. Can you proceed to the next? No, you must first repent for your past sins. If you have repented well then like the young man you can also say; I have observed these now because I have repented for my sins committed during my youth. Yes, now you can proceed to the second step.

SECOND STEP

The encyclical '*Veritatis Splendor*,' quoting the Gospel, quotes Jesus Christ giving the second condition. 'Go home, sell all your things, give it to the poor and come follow Me.'

This is the reason why many bishops did not read the encyclical and even more did not preach it....though this is the necessary requirement for salvation. Why? It is impossible for most. Just read that condition again. Can you do it? In the lives of the saints, only the saints were able to do it. For modern men to do this is almost next to impossible.

But it is a necessary requirement for salvation. And it must be taught to all. And let those who can take it do it. And those who do not want to do it, let it be.

There are many who really want to be saved and they will do this second step eagerly. So they should not be deprived of this knowledge.



When our mind is intent on temporal things in order that it may rest in them, it remains immersed therein; but when it is intent on them in relation to the acquisition of beatitude, it is not lowered by them, but raises them to a higher level.

St. Thomas Aquinas

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