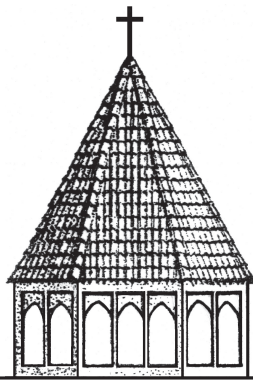




The *Winnowing Fan* hopes "...to do what little it  
could to solve the evils that beset the Church."  
St. Teresa of Avila

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# WINNOWING FAN

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

Vol. XXVIII No. 6 ENGLISH EDITION June 2011

## LOVE YOUR ENEMIES

If the Catholic Church is the most persecuted Church today it is because only we love our enemies. No other religion can do that because love of one's enemies can only be done by Catholics who have reached perfection. Love of one's enemies is the highest form of love possible in man; higher than this there is none.

Love for one's family and relatives is the lowest form of love. Even the animals and the pagans can do that. Love of neighbors is a higher form of love superior to love of one's own relatives. This needs grace from God because it is a reflection of a degree of Love for God. One who loves his neighbor loves God while one who loves merely his relatives does not love God, so Christ commented that even the pagans can do that.

When a person loves his neighbor, thus showing a higher degree of love, his love for his relatives is also elevated according to this higher form of love. But both those who love their relations and those who love their neighbor cannot love their enemies yet because both levels of loves are inferior. Though love of neighbor is a sign of love for God, one needs a higher form of love of God to love one's enemies.

When a person loves God perfectly only at this point can they love their enemies. So one can love his enemies because his love for God is perfect. Loving God perfectly he can now love his enemies, and his neighbors and relatives with a superior kind of love. So rightly did Christ say that love of God and love of neighbor, whether they are one's relatives or just neighbors are the same command. But one cannot love

one's enemies unless his love for God is perfect. When one loves God perfectly, the perfection of his love is what enables him to love his enemies, and the same is what perfects his love for neighbor and relatives. The love one has for others is just as much as he loves God.

## SALT OF THE EARTH AND LIGHT OF THE WORLD.

Christ referred these words to those who are already in the life of Beatitudes. We cannot be 'salt' and 'light' by self appointment. To be such is a result of the life of Beatitude.

To be salt of the earth is to be able to preserve whatever little Charity that exists in our listener. To be light of the world is to be able to increase the Charity that has been maintained in our listener. Nobody can do this except those who have reached Faith, Hope and Charity: in short, the life of Beatitudes. Without the Beatitudes or, worse without having repented, we would tend to destroy what charity is found in souls, and darken the minds of souls. Spiritual writers are agreed that such souls should concentrate first in seeking God and His holiness before engaging in the salvation of others.

## THE ACT OF FAITH

The complete act of faith is made up of an act of the intellect and an act of the free will. Since the intellect is a cognitive faculty it can only assent. Since the free will is a volitional faculty it can only consent.

To make a complete and effective act of Faith that will place us within the Church we must make an act of Faith. Thus we must first ASSENT to ALL the propositions or commandments that Christ had given us in the New Testament, deliberate with our intellect on how to best accomplish them and then CONSENT to those propositions with the free will. Then and only then have we made the act of faith.

**T**here is something in humility that strangely exalts the heart. The desire for fame tempts even noble minds. There is a kind of matronly dress which may become Christian wives without affronting Christian decorum.

St. Augustine

**PREDESTINATION – to be a Catholic.**

When God predestines a soul to glory from the beginning of creation, He gives His elect all the external and internal graces which will incorporate them into the Mystical Body of Christ and to the salvation of eternal assumption into Christ.

To predestine a soul to eternal glory consists in incorporating that soul into the Catholic Church.....but not the way most Catholics think.

The process consists of the following: a.) The Gospel is preached to the person. This is explained well and completely thus enabling the person to give the assent of his intellect and the consent of his will.

b.) God gives the mind the thought that the word of the Faith is to be believed

c.) God gives the will the grace to accept the Faith by which one is brought to baptism into Christ.

**H**e is rich enough  
who is poor with  
Christ.

St. Jerome

d.) God gives him the grace to persevere in righteousness.

It is all God’s doing by which the elect are infallibly saved in the Catholic Church. This was confirmed by St. Peter upon the founding of the Church at Pentecost: “And the Lord added to the Church daily such as should be saved.”

**GRACE and PREDESTINATION.**

Between grace and predestination there is only this difference, that predestination is the preparation for grace, while grace is the donation itself. “Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus in good works,” this is grace; but see what follows “which God hath prepared that we should walk in them” is predestination, which cannot exist without foreknowledge, although foreknowledge may exist without predestination. God foreknew by predestination those things which He was about to do, whence it was said, “He made those things that shall be.”

God predestines a soul as a preparation for the receiving of grace. Grace is the effect of that predestination.

**REPROBATION**

By the mercy of God, God predestines souls to heaven by giving them all the graces for them to attain eternal salvation. God foreknew who should believe on Him and at what times and places they should believe.

By the justice of God souls shall be damned. In justice, God will give them all the graces they need to be saved. But God foreknew that they will reject these graces so in justice God would judge them as worthy of condemnation.

How does God do this? When the soul rejects the grace that God freely gives him, God withdraws this grace. When this grace is withdrawn the soul becomes ignorant of the Faith. Therefore, he cannot believe and is left ignorant of divine matters, which is due to original sin, from which ignorance God is obliged to save no one. God could bring the preaching of the Gospel to them. But He chooses not to. This is, in fact, the state of most of mankind, those outside the Church and many who think they are inside the Church. By their free will they fell but with their free will they could not rise.

Referring to the fall of Tyre and Sidon, Christ mentioned the fact that if

He sent a preacher to Tyre and Sidon they could have been saved. But God left them in their ignorance unto their condemnation.

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**SIGN OF REPROBATION**

St. Thomas Aquinas gives several signs of predestination. It is impossible for one to know for certain if he is predestined. These signs were collated among the signs from canonized saints, like devotion to the Blessed Virgin Mary and knowledge of the entire teachings of the Church and the continuous desire to learn more about her.

One sign of reprobation mentioned by both St. Augustine and St. Thomas of Aquinas is invincible ignorance. When God sees that a soul will not respond properly to the graces He will give, He will withdraw the graces and will put that soul into a state of invincible ignorance making him ignorant of the primary truths of faith thus depriving him salvation.

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