

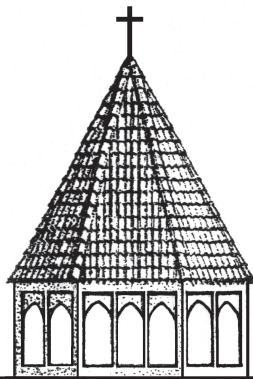


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The *Winnowing Fan* hopes "...to do what little it  
could to solve the evils that beset the Church."

St. Teresa of Avila

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# 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. 11 ENGLISH EDITION Nov. 2011

## KNOWLEDGE OF THE FINAL AND ULTIMATE END OF MAN.

Every man must aim at his final and ultimate end spelled out by his Creator. And he must have this end constantly before his mind. God had also given man the means to reach his final goal in the form of commandments. As long as he obeys these commandments that lead to his final goal he will be alright. But, better still, as long as he has the true God before his mind he will always use the right means to his final and ultimate goal.

As long as man has the true God and the true religion before his mind, acquired first by his natural reasoning and further strengthened by grace, his heart will always choose the right means to his goal both from his thoughts and heart. That is why it is so important that the mind or intellect is well-educated in the truth. A slight error

on who is the true God and the true religion and all the means towards our final and ultimate goal would be derailed.

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**ADDRESS**  
Editor *JOSE MANUEL C. FERNANDEZ*, 168 MONASTERY RD., SAN ISIDRO, HAGALANG, PAUPANGA  
Managing Editor *PATRICIA BONTES* " " " "  
Business Manager *S of G FOUNDATION, INC.* " " " "  
Owner *S of G FOUNDATION, INC.* " " " "  
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## GOD IS GOOD

Wisdom is the better attribute of God.  
But goodness is the attribute that is  
easier to understand. The concept of  
good which is implied by the existence  
of particular good things and our ability  
to recognize them as good is easier for  
our imagination to conceptualize and  
apply to God.

The soul can gain or lose goodness;  
and this implies a goodness that is  
independent of the soul towards which  
or away from which the soul can move.  
From this we can easily see that we can  
approach or depart from God depending  
on our free will.

The soul can hold to the supreme  
Good only by love; and love, for its  
advance to the knowledge of vision,  
must be supported by the knowledge of  
faith, which is an act of the intellect.

Our intellect must first know the  
goodness of God before the free will  
can love God. It is important that the  
intellect has a right knowledge of God.  
An error in the intellect may lead a soul  
to an erroneous concept of God and a  
love of the wrong God.

## LOVE OF NEIGHBOR

Christ said: "By this, men will  
know that you are My disciples: by your  
love for your neighbor." When we love  
our neighbor we say: I love John. In this  
we must know who is 'I'. We must  
know who is John and we must know  
what is love.

To know "I" means to know our mind  
and its functions. To know John is to  
know that he is made up of body and  
soul, the soul being more important than  
the body.

The moment we have defined "I"  
properly and act according to the true  
definition of "I" and we know John and  
see him as made up of body and soul;  
with his soul being more important than  
the body, now we should know what is  
love. The moment we know what is love  
then we would immediately know who  
is God who said "God is love." Thus we  
know God when we love our neighbors  
righteously.

**No one  
heals  
himself by  
wounding  
another.**

St. Ambrose

## LOVE and the BLESSED TRINITY

All love must have an object. And St. John's epistle teaches us that the love which has a brother for its object is not only "of God," but "God." But we cannot love a brother without also loving love. In other words, the two great commandments are inseparable.

St. Paul's description of the character of God's ministers kindles our love through its correspondence with the pattern present to our inward vision.

And all love implies, besides itself, a loving subject and a loved object; three entities, one of which, love, is the link between the other two.

## HATE AND LOVE OF SELF

When a man hates a man he desires to do him hurt. It is with good reason that man's mind may be said to hate when it is hurtful to itself. It's ill will to itself is unconscious, because it does not suppose that what it wants is injurious; yet in wanting what is injurious it is willing evil to itself. So it is written: "He that loveth iniquity, hateth his own soul."

Therefore, the man who knows how to

love himself, loves God; while the man who does not love God, though he retains the love of self which belongs to his nature, may yet properly be said to hate himself when he does what is contrary to his own good and behaves to himself as his enemy.

## PREACHING THE NEW TESTAMENT

Often the homilies given during the Sunday Masses are geared towards the Old Testament spirituality. New Testament words are used but Old Testament spirituality is presented. The reason for this defect is that it is difficult to interpret the New Testament especially if the training of the priests is Old Testament spirituality, which is the common way of teaching in Seminaries.

The interpretation of the Old is different from the New Testament. But it can easily be learned.

Explaining the New Testament consists in believing that each passage of the text contains a word, a precious truth addressed to us by Christ, which we are open to receive and try to put into practice, knowing that only action and experience will carry us to the underlying reality.

The conclusions, for instance of the Sermon on the Mount say as much: whoever hears these words and carries them out will be like a man who builds his house upon rock; the one who hears them and does not do them builds on sand.

The exegesis called for by the Sermon on the Mount therefore transcends the merely textual and literal. It must be realistic, that is, it must penetrate beyond the words to the reality signified. And this is the way to interpret the texts of the New Testament.

## THE TRINITY IN MAN

Man was made to the image and likeness of God in that man has a mind that remembers, a mind that understands and a mind that loves its Maker. And it is in so doing that it attains wisdom. If these three functions are not directed to God then it is a mere act of folly.

Let the mind then remember its God, in whose image it was made, let it understand him and love. In a word, let it worship the uncreated God who created it with the capacity for himself, and in whom it is able to be made partaker. For this cause it is written: 'Behold the worship of God is wisdom.'

If a man does not remember Him, does not understand Him, nor love Him, he is not with God. With these elements in mind it is logically implied that no one can love what he does not remember, or of which he is wholly without knowledge.

The natural constitution of the human mind is such that it is never without the memory, the understanding, and the love of itself. But these faculties should still be focused on God.

## GOD'S IMAGE IN MAN

God, in His wisdom, made man in such a way that man might easily know Him and His true Religion without error. It would have been a careless god who would create man who would find it impossible to know Him.

To do so God made sure that He created man into His own image and likeness. So man would simply have to look for God within him and not outside him.

In doing this God created man with a mind, a free will and the power to love. This is the image of God within man and to find God man just has to know himself and love himself.

