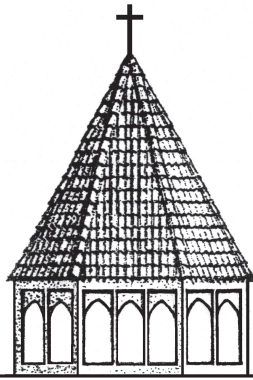




Entered as Second Class Mail at the Makati Central Post Office on March 14, 1984
Permit # 2nd-07-15-NCR

Owned and copyrighted by
S of G Foundation, Inc.
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. XXIX No. 5 ENGLISH EDITION May, 2012

'YEAR OF FAITH' part 4 editorial

Here is a more detailed Act of Faith. Keep in mind that the important thing about the Act of Faith is the ASSENT of the intellect and the CONSENT of the free will that result in an Act. i.e. the Act of Faith. Without assent the thought is just a thought, without the consent the act of the will is just a mere desire. And there will be no Act that will follow. There will be no Act of Faith.

We are talking only about Faith. To be saved we must go further and make the Acts of Hope and Charity. But if we make a good act of perfect Faith, Hope and Charity will just come easily.

Here is a more detailed Act of Faith which we must apply to every truth of Divine Revelation taught by Christ and proposed by Holy Mother the Church through the Holy Father. A review of the

acts of man by St. Thomas of Aquinas will give us a better understanding of the process of an Act of Faith. We will leave that to your individual zeal. Note the acts of the intellect and the acts of the free will:

The intellect begins by searching for its end, the good. It learns that 'believing in God' is a good it should attain. Awareness of this good is the first act of the intellect. The intellect can learn this good either from the innate desire to know and love God that God gives all men from birth or from Divine Revelation. This is called perception.

The intellect presents this good to the free will for it to react with a simple willing. I must know first about the existence of God before I can will to know Him. This is called natural

volition. The will can will even without the inclination to achieve a certain good. It is possible to think of something and do nothing about it and it is possible to will something and do nothing about itthat is why it is difficult to make an act of faith.

We saw the first act of the intellect and the first act of the free will. Now, let us go back to the intellect. After the simple willing of the free will, the intellect tries to think whether the end of knowing God is attainable.....judgment (the second step in the act of intellect (consideration) is different from the first step which is perception.) Judgment is a more serious consideration than perception. If the intellect judges that the end of knowing God is possible this will move the free will to make an intention to desire to know God as a goal.

This act of the free will of making an intention will stimulate the soul to perform a particular act which will fulfill its desire. The intention made by the free will includes desiring the means to attain the knowledge of God. Intention is different from simple willing because this does not include desiring the means.

Since the free will had shown its

intention now the intellect has to deliberate on the choices that will lead it to success (to know God) towards its end. The deliberation must be based on first principles like: "Seek first the kingdom of God." This will limit the choices. To seek God I will enter a monastery....would conclude the deliberation. If the intellect says: I will tour Africa.....the deliberation will uselessly be prolonged without concluding one's deliberation. When one speedily makes its deliberation because it is based on Divine Revelation the soul experiences spiritual satisfaction.

PHILPOST
REPUBLIC OF THE PHILIPPINES
PHILIPPINE POSTAL CORPORATION
NATIONAL CAPITAL REGION
1000 Manila

Permit No. 2nd - 07 15 NCR
Date Granted: DEC. 17, 1987

SWORN STATEMENT

The undersigned JOSE MANUEL C. FEJERARTE, Managing Editor/Business Manager/owner/publisher of the FOUNDATION, INDEX of publication/ANNUARY (Frequency of issue) language in which printed ENGLISH TAGALOG office of publication MAGALANG, PAMPANGA entered as (Title, second matter third class) office of entry MANILA, PHILIPPINES 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 501.

ADDRESS

Editor JOSE MANUEL C. FEJERARTE 1st MONASTERY RD. SAN ISIDRO, MAGALANG, PAMPANGA	
Managing Editor PATRICK MONTENEGRO	
Business Manager S. OF G FOUNDATION, INC.	
Owner S. OF G FOUNDATION, INC.	
Publisher S. OF G FOUNDATION, INC.	
Printer S. OF G FOUNDATION, INC.	
Office of Publication 1st Monastery Rd. 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 months 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: [Signature]
Designation: EDITOR

SUBSCRIBED AND SWORN TO, before me this 21st day of APR 2012 in the City of MANILA, Philippines. Affiant exhibiting to me his/her Community Certificate No. 5320213 issued at Manila, on June 9, 2012.

Manila

ATTY. ERNEST B. DAVINA
NOTARY PUBLIC
Manila, Philippines
P. O. Box 1002
P. O. Box 1002
P. O. Box 1002
P. O. Box 1002
P. O. Box 1002

Here, the faculties of the soul, the intellect has given its assent and the free had given its consent. The Act of Faith had been made but not yet put into practice. As St. Paul would say, Faith is now in the mind and heart but not yet in the lips. The executive power is in place because of the consent of the free will. But there is no command. So the intellect gives the command for execution “Do this.” And the soul commands the entire body. The intellect gives the command as subject to the will and stimulated by the will. In short, command is an act of the intellect presupposing the activity of the will.

This first Act of Faith is a partial act of Faith, a small Faith, a weak Faith. Now the soul has to go to the next truth of Divine Revelation,.....and the next.....and the next.....until it finishes the entire teachings of Divine Revelation. But it is important to note that once a human act is started, it can be interrupted at any step preceding its accomplishment. We might skip perception, or simple willing, or judgment or intention or deliberation or consent in which case we failed in BELIEVING properly.

What is suffered is known only to One for whose love and in whose cause it is pleasing and glorious to suffer.

St. Isaac Jogues, Martyr

PRUDENCE and JUSTICE

The first Moral virtue is prudence which is considered the mother of the other three. The second Moral virtue which is the first daughter of Prudence is Justice. Prudence and Justice are more closely connected than at first sight as they would seem to be. Justice is the ability to live truly with the other persons. But it is not difficult to see how much this art of living together – which almost amounts to saying; the art of living at all – is dependent on objective knowledge and acceptance of reality, and therefore, on Prudence. Only an objective person is just; and lack of objectivity means, also in ordinary everyday language, almost the same as injustice.

Prudence provides the real possibility of being good; only the prudent person has the predisposition required for being good. That is the reason why prudence rates so highly. Justice is to be rated highly because it is the highest and most genuine form of this being good.

THE GOOD PERSON IS JUST

It is not by chance that Holy Scripture and the Liturgy of the Church characterize the man gifted with divine grace as “the just man.”

The practice of justice is required of man as a member of the community.

Community “we” justice is present if these structures are present:

. The relations of the members to one another: the rightness of these relations concerns justice in exchange; commutative justice.

. The relations of the whole to the members; the rightness of these relations concerns sharing out: distributive justice.

. The relations of the individual members to the “we” totality; the rightness of these relations corresponds – as the scholastics say – to legal justice.

FORTITUDE is motivated by Fear of the Lord.

What is the order of fear in a Christian? What is really and ultimately terrible? St. Thomas says we should not be concerned in fearing things which are not really and ultimately terrible and he is concerned not to judge as harmless what is the ultimately terrible.

The ultimately terrible is none other than the possibility that the person,

through guilt, willingly separates himself from the ultimate ground of being which is God.

The possibility of incurring guilt is the most extreme danger to human existence. And fear of the Lord is the appropriate answer to the fearsomeness of the ever-possible separation, in guilt, from the ultimate foundation of being.

Guilt is what is ultimately terrible. No one can bear it and take it upon himself “with greatness.” Even the greatest saints fear this. And this fear has to be borne until one has attained eternal life.

If courage protects us from loving our life in such a way that we lose it that means that fear of the Lord as fear of the loss of eternal life is the foundation of all Christian courage and fortitude. One must, of course, keep in mind that fear of the Lord is only the negative side of Hope in, and love of, God. The fear to go to hell is the fear of annihilation which is man’s natural fear.....to disappear from the face of the earth....in which hell is even worse.

***Silence is a gift of God,
 So let us speak more
 intimately with God.***

St. Vincent Pallotti

