



THOSE CATHOLIC MEN MANIFESTUM

*The whole creation was readied, the heavens were crowned with a varied throng of stars, and the earth below shone forth with every sort of flower. The peaks of the mountains reached their full height, the fields and valleys and, indeed, the whole face of the earth were filled with plants and trees and grasses. The flocks and herds leaped and frolicked, the choirs of singing birds showed their proper nature and filled the whole sky with song. The sea teemed with creatures of the deep, the pools and fountains and rivers were filled with the fish which are native to them (cf Gn. 1:1-25). When everything was readied and nothing was left incomplete, then the body sought after its head, the city searched for its ruler, and creation for its king.
By this, of course, I mean man.*

-St. John Chrysostom-

I. Preamble

- I.1. When God arranged the cosmos, he endowed man with such *magnitude of stature* as to make him the crown of all creation. So valued and beloved is man by God that man can hardly conceive of his relationship to him. The Psalmist asks, “What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor.”
- I.2. Thus, we begin here: The Catholic man must believe in himself, he must acknowledge that he has been raised by God to be his co-worker in the universe, charged with sacred and indispensable labor which must be accomplished for the well-being of the family, of society, and of the Church. Man’s place in universe and his own self-perception changes profoundly when he knows, when he truly believes, that he is a son of the Living God.

II. The Crisis

- II.1. Yet, because of his place in the plan of God and his profound respect for the natural order, a man today finds himself in a difficult circumstance. By the nature of his existence, of his very person, he is an obstacle to a dangerous and dehumanizing agenda; an agenda that seeks to offer “men an apparent solution to their problems at the price of apostasy from the truth” (*Catechism of the Catholic Church*, 675). Thus, he is accused of a multitude of depravities and made an object of contempt. Amid the darkness and confusion, man is now tempted to no longer see himself as a king at the service of those around him, but as a stupid beast, diminished even by his own estimation.



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II.2. Long ago, God raised Samson of the Old Testament to be the protector and judge of Israel. His strength and his power were unprecedented; preserved by his purity and obedience to God. He scrupulously refrained from anything which would deplete him of his might and supremacy. United to God, Samson was unstoppable. Then seduced away from his original dignity and his sacred duty, Samson lost his power and his ability to protect and preserve his homeland. He allowed himself to be reduced by his enemies even to the point of revealing the source of his strength. All was nearly lost and Samson found himself bound and powerless. But by the grace and patience of God, Samson eventually recovered his strength and delivered his enemies to their death.

II.3. Catholic men are in a similar situation. Through much deception and subtle manipulation, men have come to abandon their original dignity and have accepted an alternative existence; one of powerlessness and weakness and irrelevancy; man is no longer a living force with which to contend. Like Samson, his power has been cut away from him. The Catholic man must recover himself, re-engage his sacred duty, assume his place in the universe, and come to see himself, once again, as the man God has created him to be.

III. The Resistance

III.1. He must do this by resisting the erroneous belief that somehow man is fundamentally wrong or that what is natural to him is not worthy of humanity and was not ordained by God. The current condition in which we find ourselves is unprecedented. Men must respond to this situation by reasserting his vocation as a noble and benevolent guardian and accomplish what is his to accomplish. A man must be a creature of action.

III.2. He must reorder the world away from the delusion of liberal academia, elite progressives, political operatives: those motivated by special interests which imagine a world divorced from nature and grace and re-made according to their own world view; limited as it is and nearly always destructive. Even as these groups congratulate themselves on their enlightened view and their newfound power and authority, they are depleting humanity of its life. They congratulate themselves for breaking the so-called glass ceiling, while the shards fall upon the culture and the family – children, sons and daughters, the elderly.

III.3. Likewise, bishops and priests must be made to fully acknowledge the current situation as it exists in the church. This cannot be ignored or trivialized. There is no family without the father, there is no church without the family. There is no society without the church. The



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oppression and undermining of men will be destruction of the church. A man must be loyal to the church and the church must be loyal to the man. Men are simply irreplaceable.

III.4. Naysayers and objectors and the frightened be silent! They have held man from his true identity long enough. They have dismantled what God has created and brought untold harm to countless souls and our own sons and daughters. They must stop deceiving humanity with their lies and confusion, and must retreat from our presence and be still. We must live in peace, but reject all that their cunning has devised. We will not fear their wrath and we will continue to we seek for true justice and for peace.

IV. The Future

IV.1. So, let us speak of potential: the setting in motion of divine energies within the Catholic man. A man must believe in the greatness of his soul as well as his participation in the anointing of the Christ by the Holy Spirit. Man was meant to be free, to be generative, to wield power - power that was meant for the good of others. He is called to make sacrifice.

IV.2. He must be the defender of the weak and helpless. He must free others from ignorance and sin, darkness, and death. A world without true and worthy men risks the loss of children, the disorientation of women, the dismantling of society, the collapse of culture, and foreign invaders. Man has been destined to a sacred intentionality; a seriousness and sobriety of life.

IV.3. He must free himself of the falsehood and limitations set upon him by those who would have men to be weak and irrelevant. He must re-establish a sacred brotherhood that seeks to build a better man, one man at a time. Catholic men must settle for nothing less than excellence in himself and in each other.

V. The Movement

V.1. Man in his greatness, man fully alive, is a man given to the good of others. He lives daily by giving deeply and unselfishly of himself. Would a true man oppress women? Would he exert tyrannical authority? Would he undermine any other? Men build and are generative. Men protect, mentor and provide.

V.2. Long have men known that apart from women he lacks balance, sensibility, compassion and civility; women know that apart from men they lack direction, purpose, meaning and stability. Thus, the bond of marriage in which he enters must be sealed in indissoluble love. The sweetness of a man's life must be the daily placement of himself at the service of his bride. Let men and women emerge who can preserve the unity of the family and build a true and just society.



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V.3. A man does not sire children and leave them to their own devices. Dishonor comes upon the man who neglects his progeny and leaves them to this corrupt age or who abandons them before the age of independence. A man's vocation to fatherhood is unique, challenging, and utterly essential in the life of young people. The rearing of the young by both fathers and mothers must be made a sacred priority.

V.4. Worship of Almighty God is man's highest dignity. Man must, with excellent humility, bow deeply before the throne of God. Worship of God is the reason man exists and his unity with God is the joy of his life. The faith should be the ark that will protect us and deliver us to a future time when life is re-ordered to the benefit of us all. A man must not underestimate his power to witness to the truth of Jesus Christ. He must stand for the truth of Christ and be willing to sacrifice life and treasure for his sake. Free from the tyranny of falsehood, nihilism, faithlessness, and depravity.

V.5. Catholic men must make preparations for the struggles to come by prayer, study, asceticism, and brotherhood.

VI. The Prayer

6.1 "Almighty ever-living God, whose will is to restore all things in your beloved Son, the King of the universe, grant, we pray, that the whole creation, set free from slavery, may render your majesty service and ceaselessly proclaim your praise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen" (*Solemnity of Christ the King, Collect, Roman Missal*).



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