



Faith and Virtue: The Natural Order

For the attention of Governor Mourne Kushrenade,

I am taking some time out of my priestly duties today to respond to your interesting document entitled '[Re-Ordering Virtue](#)'. I must admit I enjoyed reading it if only to further strengthen my own conviction in the Ten Virtues. It is clear to me that although you use their names, you fail to understand them fully.

The Ten Virtues are a fundamental fact of worship of God. Every schoolchild across the sector knows them, and the order in which they reside. Faith, which becomes Propriety, which leads to Justice, which inspires Fortitude, which grants Wisdom, which allows Temperance, which is necessary for Diligence, which is the reason for Charity, which shows us how to hold Integrity, which is giving of Hope.

However, your writing shows sign of some intelligence, for you correctly identify **Faith** as the first and most important Virtue. Faith is the assured expectation of things to come. It is the faith that when you perform an action the result will be as you expect. It is knowing in your soul that what the sacred texts say is true. It is knowing in your soul that when your worldly form dies, your soul will continue on into the After. It is knowing, without any doubt, that when the time comes for your Soul to be judged you will have lived a good and virtuous life. It is for this latter reason that I am so concerned to read your writings on the matter of Virtue, for if one were to try and live their lives by the pattern that you have described they would never be able to achieve the life that God wishes upon all of us. They would be striving after the wind, expending all effort to grasp at an unattainable goal. For each of the Virtues is necessary for the rest. Although this should be obvious to all, I shall humour you and explain why this is an undeniable fact.

The most glaring of your errors is of course trying to move the Virtue of **Propriety** from its natural positioning after Faith. You claim that the other Virtues must come before Propriety, that they are able to be achieved without following this Virtue. If this is the case, perhaps I can illustrate. Trying to place anything other than Faith before Propriety is like trying to teach a young child complex mathematics before they can even read. Propriety is fundamental. It is the teachings of custom, tradition and values. Many of those who claim to be part of the 'Repentants' are doctors, academics and other learned peoples. How can you not see that just like scientific progress, spiritual progress must be made by following the work of people who have come before. When we pay attention to Propriety, using our Faith to cling onto that which we are taught we truly are 'standing on the shoulders of giants'. We are raised above the mistakes of our predecessors, we can see how to move forward in God's will. We learn from our past, we learn from those whom God chose to lead us. The Blood Eagle, she who taught us how to have peace. To place Propriety before other Virtues would be to reject these and more vital lessons. God's purpose does not change. God's will does not change. God's standards do not change. Propriety will teach us these things.

In your writings you next attack the virtue of **Justice**. I appreciate the respect that you showed this interconnected and vital virtue by naming it in your so-called 'foundational virtues'. On that point you are correct! Justice is built upon the foundation of Propriety, although you are incorrect that it should be led by our Wisdom. Although having Wisdom is a

vital part of being able to Judge, it is the concept of Justice itself that comes before Wisdom. Even newborn babes have a sense of Justice, a sense of what is fair. If you give a child food, and another child none, they will share it between themselves. A Child is certainly not yet Wise, they do not have great Fortitude, and yet they can be showing in Faith, Propriety and Justice. Justice is a mirror of Charity, and not without good reason. Justice is about balance, about fairness. You would seek to claim that Justice cannot be fair, when we have the distinction between those who are Noble and those who are not, and yet this too is Justice. Those who are Noble have much greater responsibility, and thus Justice dictates they have much greater reward. Those who break the law and take away from others have shown imbalance, and as such that is corrected. Natural laws dictate that when you remove something from one place something else is added to another. In God's creation itself we can see Justice. You cannot change it's function in the order of Virtue no more than you could change combustion requiring oxygen, fuel and heat.

In your discussion of **Fortitude**, you almost arrive at the truth and yet again miss its true nature by trying to raise Wisdom above it in the order of things. Fortitude must be built upon Propriety and Justice, but most of all Faith. When you are faced with a challenge, how do you go about solving it?

You first have Faith that you will be able to overcome it. You have Propriety; which teaches you it is a challenge others have overcome. And you have Justice, which lets you know that if only you can overcome this hardship there will be a reward in return. All of these things create the Virtue of Fortitude. Aside from getting the order wrong, your discussion on the Virtue itself is largely without error. Indeed, it would be hard to argue that we should not be showing of Fortitude. Facing up to hardships and struggles is something that we must all face, due to the imperfect nature of the Universe and our Human frame being at stark contrast with the Perfection of God's standards and the Human Soul.

And so we arrive at **Wisdom**, a most important Virtue that you seem to want to thrust upon all without the proper preparation to receive it. Wisdom is not knowledge. Wisdom is not achievable without help. For us to gain Wisdom we must learn from the past lessons, by the study of the sacred texts and of tradition. For us to gain Wisdom we must learn that life has to be in balance, that we must apply our knowledge to practical matters. For us to gain Wisdom we must have faced times in which we were not so wise, faced hardships and challenges and learn from our mistakes, so that in future we may not fall into the same traps again. Wisdom finds its proper place as the Fifth virtue. The Virtue which we achieve by maturing into adulthood, by taking in knowledge and learning through our lives how to apply it. Truly the only one with absolute wisdom is the Divine themselves. We strive to have just a portion of it. Seek out and Pray for Wisdom Governor, that you might see the error of your ways.

Temperance is a virtue unlike the first five. It is not as attractive, perhaps, as the first Virtues. To have Temperance is to deny yourself. In your writings you claim that Temperance must come after the Virtues which follow it, that is not the case. Without Temperance to teach you that the worship of God is a priority above all other desires, you may find yourself lost to the fanciful daydreams Hope can inspire. Lost to fervently obsessing over minutiae of Diligence, Lost to trying to raise up all who need charity. It is not wrong to want any of these things, it is not wrong to want to try and do good. What is wrong is to love something more than the worship of God. Temperance is a guiding hand, a restraint that makes sure we never find ourselves lost from the rightful path. Wisdom allows temperance, for through our Wisdom we can see the pitfalls that vice and desire can be. To have Temperance is to know our limits.

In your discussion on **Diligence** you claim that it is unique. That it is a 'supportive' Virtue. This is true in the sense that all Virtue exists to uphold Faith, and yet you are also wrong to assume that Diligence cannot stand alone as something important. Diligence is the mirror of Fortitude. Fortitude is a Virtue dictating our actions when we face hardship.

Diligence is a Virtue that dictates our actions in times when we face no such trials! We should seek to continually worship God. We should seek to always pay full attention in our worship of them even when it seems like we do not need their help. Do not forsake your prayer and obeisance just because your life is easy. Your error in ordering this time is to place this Virtue after that of Charity. Do you then claim that we should forget making sure our own affairs are in order, before helping others? You would have the man on a leaky boat dive into the water to save stranded passengers before first repairing the boat. If you try to show Charity before first making sure of your Diligence, you will sink.

And now to a Virtue with which we are both familiar. That of **Charity**. I doubt we shall find squabble here when I say it is important. It is part of our fundamental being to want to help those who have less than they should. You claim that the High Church misunderstands this Virtue. You claim that Charity is responsible for dealing with injustice, there you are correct. Where you yourself show your complete misunderstanding of this topic is to use the phrase 'perceived injustice'. Just a few lines before you claim that it is us who do not understand the Divine is the one to judge, and yet you then go on to raise yourself up as those who would decide upon what an injustice is. The High Church does not do such things. The Divine themselves has shown us what each Human is deserving of. Through Charity we seek to raise up those who fall below their station. A Serf will be raised from destitution to the loving care of a Noble. A Noble who falls upon hard times will be taught once more how to correctly fulfill their responsibility. A Child without parents will be accepted into the loving arms of the Clergy, and raised into the adult they were always supposed to be. Charity is the restoration from what is chaotic to that which is Ordered. To give of our want, to those who need.

Aside from the previously mentioned Errors in order, I am glad to see that we agree on the Virtue of **Integrity**. It is indeed the virtue which "holds us firm on the path of goodness". It teaches us that if we were to betray our virtues for convenience sake we would be lying to ourselves. Brother of the faith, keep a tight grasp on your Integrity! I hope your own self-reflection will lead you to re-discover the truth on the matter of Virtue.

As I come to the end of my letter it is very appropriate that I write on **Hope**. Surely you see by now why Hope occupies the position of Virtue that it does. It is the mirror of Faith. All these other Virtues speak to the immediate. To what you as a person should be doing from Day to Day, the Virtues you must strive to achieve with every waking breath. When we have all these other Virtues Hope is a natural result. We find ourselves having Hope for a better future. A future where we all are closer to doing what is willed by the Divine. A Hope that our own mistakes will better inform our Children. A Hope that one day all will be united in the After. Hope is not about change. Hope is about seeing the world around us and knowing that it will become a better one if only we can be showing of Virtue. We must all play our part in this.

Beautiful lost lamb of God. Cast aside your erroneous thinking. Return to the rightful structure of Virtue. Pray to the Divine and they will answer you undoubtedly with forgiveness should you do this simple task.

Ten Blessings upon you fellow child of God,

High Priest Callixtus Pius

