

# Colloquī

April 19, 2019  
Volume 03, Number 37



A journal for restless minds

## Verum Quia Faciendum

*The feasibility of truth*

### Deacon's Diner

*Food for a restless mind*

Colloquī is a Deacon's Corner weekly journal. Its mission and purpose: to encourage serious discussion, to promote reasoned debate, and to provide serious content for those who hope to find their own pathway to God.

Each week Colloquī will contain articles on theology, philosophy, faith, religion, Catholicism, and much more.

Be forewarned! Articles may and often will contain fuel for controversy, but always with the express intent to seek the Truth, the whole truth, and nothing but the truth, so help us God.

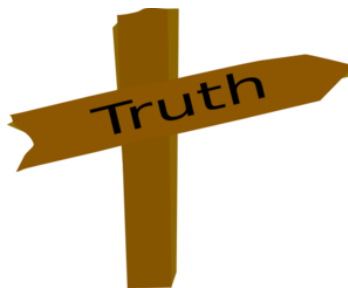
## Verum Quia Faciendum

*The feasibility of truth*

Every now and then, or so it would seem, a phrase or word rises from relative obscurity to overuse in the blink of an eye. Until a few years ago, a "narrative" applied to the genre of literary short stories and tall tales; then media pundits discovered its usefulness to "fit the narrative" to a particular slant and suddenly every other word or so subjected the listener or reader to "the narrative." More recently, the self-same media pundits discovered goo beneath the shifting sands of their empty cranial pits, preferring to drill on "credible" sources rather than provable and proven truth. This linguistic legerdemain is neither new nor original as any teenager would quickly attest.

Some time ago—a few thousand years if you must know—the fifth prefect

of the Roman province of Judaea, Pontius Pilātus, posed a simple question, "*Quid est veritas?*" to a Jewish rabbi brought before him to be judged, condemned and crucified. It is a question remarkable in its simplicity for which the answer retreats faster than the speed of light through the vacuum of our thought-averse minds.



It is characteristic of this contemporary thoughtless attitude, "which molds, whether we like it or not, every single individual's feeling for life and shows us our place in reality," this self-supposed limitation to "phenomena", to what is self-evident, to only what one might physically grasp.

We have given up seeking the hidden "in-itselfness" of things and sounding the nature of being itself; such activities seem to us to be a fruitless enterprise; we have come to regard the depths of being as, in the last analysis, unfathomable. We have limited ourselves to our own perspective, to the

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visible in the widest sense, to what can be seized in our measuring grasp. The methodology of natural science is based on this restriction to phenomena. It suffices us. We can deal with it and thus create for ourselves a world in which we can live as men. As a result, a new concept of truth and reality has gradually developed in modern thinking and living, a concept that holds sway, for the most part unconsciously, as the assumption on which we think and speak and that can only be overcome if it, too, is exposed to the test of consciousness.<sup>1</sup>

**O**n Wednesday, a week ago, a letter written by Pope Emeritus Benedict XVI, was published in a small Bavarian paper. *The Church and the Scandal of Sexual Abuse* was written in three parts, of which the first part was reprinted here last issue. As has come to be expected from those who hold a progressive intolerance for tradition and objective truth, their denunciation and harsh criticism began before the ink could even be applied to the page. The most capable and knowledgeable theologian since, I submit, Thomas Aquinas, was immediately and cruelly pilloried by the unthinking mob for having the temerity to admit that the emperor was prancing around *au naturel*.

Critics were quick to criticize his “lengthy” essay, calling it a “sad attempt to preserve a legacy already mixed and trending downward,” written by a “politically motivated operator” lacking “specific analysis” one should expect from this aging and increasingly enfeebled (implying a loss of mental acuity) doddering emeritus pope. As has become *modus operandi*

for those dysfunctional souls suffering strident sinistrality: ignore the message, condemn the messenger. This is, of course, no recent innovation for those who hold no tolerance for anything or anyone who would dare speak of truth.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered him, “**If this man were not an evildoer, we would not have handed him over**” (John 18:28-30).

That the Church is in crisis no one should deny; what rests at the root of the current crisis depends largely on one’s theology.

What is at the root of the crisis which strikes so powerfully at the credibility of the Faith? We are all waiting for an answer to this question. And then a rare letter appears on our doorstep from an elderly bishop who once sat in Peter’s chair. Somehow hidden from our view, his voice is unmistakable. It is the voice of a father. Benedict XVI has written to us about the question we are asking.

His most fundamental answer is disarmingly simple: *Man has turned away from God.* (emphasis mine)

Yet Benedict attends to precisely how man has turned away from God in moral, sexual, and cultural detail. He focuses mainly on the period where the abuse cases peaked, in “the 20 years from 1960 to 1980,” since it was also during that most intensive period of abuse that “the hitherto binding standards

regarding sexuality collapsed entirely, and a normlessness arose.”<sup>2</sup>

**T**hose who are willing to follow Christ to Calvary, those who are willing to bear the weight of his cross while suffering the condemnation of those who would not, though vastly outnumbered and frequently silenced by the din of the riotous mob, still stand steadfast against the foes of truth, justice, righteousness and God. One of those voices is Charles J. Chaput, O.F.M. Cap., Archbishop of Philadelphia, who in a recent essay for First Things, wrote:

Writing nearly half a century ago (1970), the Italian Catholic philosopher Augusto Del Noce noted that

*I often find myself envying unbelievers: Does not contemporary history provide abundant evidence that Catholics are a mentally inferior species? Their rush to conform to the opinion about Catholicism held by rationalist secularists is stunning.*

Those words from his essay “The Ascendance of Eroticism” open Del Noce’s brilliant reflections—part analysis, part prophecy—on Europe’s then-current sexual revolution. At a time when a young priest named Joseph Ratzinger was predicting a smaller, more hard-pressed, but purer Church of the future in his 1969–70 German and Vatican radio interviews, Del Noce was explaining how it would happen. He foresaw that “the decisive battle against Christianity [can] be fought only at the level of the sexual revolution. And therefore the problem of sexuality and eroticism is today the fundamental problem from the moral point of view.”

History has proven him right, and for obvious reasons. Sex is both a powerful bond and a fierce corrosive, which is why, historically,

nearly all human cultures have surrounded it with taboos that order its harmonious integration into daily life. The naive eagerness—“stupidity” would not be too strong a word for Del Noce's purposes—of many mid-century Church progressives in accepting, or at least accommodating, sexual license as a form of human liberation, spearheaded the intellectual collapse of an entire generation of Catholic moral theology. Since the 1960s, license has morphed into widespread sexual and social dysfunction, conflict, and suffering—also foreseen by Del Noce.

Unfortunately, the lessons of the '60s are steadfastly ignored today by much of the Church's own intellectual class: Simply put, sex is tied intimately to anthropology, to human self-understanding and the purpose of the body. Thus, for the Church to remain the Church, there can be no concordat with behaviors fundamentally at odds with the Word of God and the Christian understanding of the human person as *imago Dei*. All such attempts lead inevitably to what Ratzinger (now Benedict XVI, pope emeritus) once called *silent apostasy*. (emphasis mine) The current situation with Germany's bishops' conference comes to mind; but the problem is wider than a single local Church.

The essay lacks some of the rigor of his earlier formal writings, and it will not satisfy those critics who see John Paul II and Benedict as slow in addressing the scale and gravity of the problem, but his words are nonetheless as clear and penetrating as ever.

Like the laypeople they serve and lead, priests are shaped by the culture from which they emerge. They should be held, rightly, to a higher standard because of their calling. But priests and bishops have no miraculous immunity to the abnormality bubbling around them.

Ratzinger locates the seed of the current crisis in the deliberate turn toward sexual anarchy that marked much of Europe in the 1960s, and the complete failure of Catholic moral theologians to counter it—a failure that more often resembled fellow-traveling. He also notes, as did Del Noce, the dirty little secret of the sexual revolution: *Relaxing sexual norms does not reduce an appetite for violence, including sexual violence. It does exactly the opposite.* (emphasis mine)

Ratzinger seeks to explain the initially slow and inadequate Church response to the abuse problem. He correctly saw the abuse issue as a crisis impacting the integrity of the faith and not merely as a legal matter grounded in the rights of accused clergy. Thus he successfully forced the transfer of abuse cases from Congregation of the Clergy jurisdiction to the Congregation for the Doctrine of the Faith where dealing with cases could be expedited. But even there, the scope of the problem proved larger than anyone anticipated. He remains silent on what many see as the continuing resistance of Rome to candidly name the core issue of the clergy abuse problem, which is not primarily a matter of clerical privilege but rather a pattern of predatory homosexuality.

Throughout his brief text, Ratzinger has moments of insight and genius that fall like rain in a desert, especially today. As in: “There are values which must never be abandoned for a greater value and even surpass the preservation of physical life. There is martyrdom. God is [about] more than physical survival. A life that would be bought by the denial of God, a life that is based on a final lie, is a non-life.” And: “A world without God can only be a world without meaning.” And: “A paramount task, which must result from the upheavals of our time, is that we ourselves once

again begin to live by God and unto him.”

The words of the pope emeritus are especially piercing when he speaks of the many contemporary Catholics who treat the Eucharist—the Real Presence of God in our midst; the source and summit of Christian life—as “a mere ceremonial gesture . . . that destroys the greatness of the Mystery.” Or when he notes that the Church today “is widely regarded as just some kind of political apparatus,” and even many bishops “formulate their conception of the Church of tomorrow almost exclusively in political terms.” And finally this:

*Today the accusation against God is, above all, about characterizing his Church as entirely bad, and thus dissuading us from it. The idea of a better Church, created by ourselves, is in fact a proposal of the devil, with which he wants to lead us away from the living God through a deceitful logic by which we are too easily duped. No, even today, the Church is not just made up of bad fish and weeds. The Church of God also exists today, and today it is the very instrument through which God saves us . . .*

*Today's Church is more than ever a Church of the Martyrs, and thus a witness to the living God. If we look around and listen with an attentive heart, we can find witnesses everywhere today, especially among ordinary people, but also in the high ranks of the Church, who stand up for God with their life and suffering. It is an inertia of the heart that leads us to not wish to recognize them. One of the great and essential tasks of our evangelization is, as far as we can, to establish habitats of faith and, above all, to find and recognize them.*

Amen. Not much more need be said.

Toward the end of his own 1970 essay, Augusto Del Noce noted that “an enormous cultural revision will

be necessary in order to really leave behind the philosophical processes that have found expression in today's sexual revolution." The bad news is that too many of today's Catholics seem to lack the will and ability to pursue that task. The good news is that some of our leaders still have the courage to speak the truth.<sup>3</sup>

**B**enedict's letter, which indeed lacks some of the rigor of his earlier formal writings, could not be clearer nor more *en pointe* which is precisely the point, pun intended. One can (as several critics have) argue that this is proof positive that the emeritus pope is losing it, that his once formidable intellectual prowess has been severely compromised, diminished to the point of irrelevance. Such critique merely proves their hypocrisy and unyielding antipathy toward any thought not in lock-step with their own.

The cultural revolution of 1968, unlike revolutions prior to it, ushered in a new sexual permissiveness that unhinged the world. Like some post-traumatic manic break from reality, the cultural collapse dovetailed with destructive innovations in moral theology, making seminaries even more ill-prepared to meet the challenge.

Moral theologians had been on a long, exploratory mission to unsettle the place of natural and divine law, and to "update" morality in ways which were more accommodating to the revolution. Benedict admits these theologians were sophisticated in their endeavors, but the aim was simple: the innovators taught that every moral act was justified if the agent has the best intentions. It was an early version of the "love is love" argument. In Benedict's view, the central

pushback came with *Veritatis Splendor* in 1993, which decisively refuted this sophisticated form of situation ethics sometimes called "proportionalism." *St. John Paul II intervened by authoritatively teaching moral realism, "that there were actions which were always and under all circumstances to be classified as evil."* (emphasis mine)

When God is lost, humanity loses itself too. "A society without God — a society that does not know Him and treats Him as non-existent — is a society that loses its measure." This was the era which proclaimed the death of God, and yet we are only just beginning to realize that if we have turned away from God's Presence, this will mean something terrible for the image of God, for our children, and for our families, societies, and yes, for our priests and bishops.

Benedict asks our question directly: "Why did pedophilia reach such proportions?" His answer is not political but theological: "Ultimately, the reason is the absence of God."

Since we are no longer accustomed to speaking well about God in society, this answer is bound to meet with some indifference. But I suspect that after all the studies are done, after the review boards are formed, cases heard, after new protocols and safeguards are in place, Benedict's answer will be the one which endures. What will be remembered as the seed of renewal, as the root of restoration, is precisely Benedict's counsel that we turn our faces back to Christ who is the perfect image of the Father's love.<sup>4</sup>

**O**ne thing which even non-Catholic intellectuals and even secularists should understand is the Catholic Church is not a political (in the secular meaning of the word, for politics is part and parcel to human behavior) operation or glob-

al business; the Church is the Mystical Body of Christ, instituted by Christ for the salvation of all mankind,

and as such possesses a holiness that confounds those tuned in only to whims of politicians, gurus, and entertainers. And yet, sadly, there are far too many priests and bishops who have and promote an anemic, politicized ecclesiology. Or worse. As Benedict states:

*Today, the accusation against God is, above all, about characterizing His Church as entirely bad, and thus dissuading us from it. The idea of a better Church, created by ourselves, is in fact a proposal of the devil, with which he wants to lead us away from the living God, through a deceitful logic by which we are too easily duped. No, even today the Church is not just made up of bad fish and weeds. The Church of God also exists today, and today it is the very instrument through which God saves us.*<sup>5</sup>

**A**s Benedict reminds us, the Church's moral teaching is not simply a form of *sola scriptura*—even though the roots of moral theology are scriptural and ought never be ignored—but draws primarily upon natural law.

Benedict presents a stark assessment of the situation since the Council, saying that "Catholic moral theology suffered a collapse that rendered the Church defenseless against these changes in society", by which he means changes in how sexuality was understood and lived out. This section is especially notable because some of the leading theologians of the immediate post-conciliar years (Bernard Häring, C.Ss.R. and Josef Fuchs, S.J. come to mind) who denied, either overtly or in more subtle fashion, the existence of absolute moral norms.

In short, it is evident that Benedict is saying that a devastating (and willful) failure to uphold Catholic moral theology has played a central role in the often lacking, if not outrightly horrible, response by Church leaders to the sexual abuse crisis and many related evils.

**Yet, this is not the time for the Church to feel sorry for herself; rather, now is the time for the Church to be herself. And part of that means the Church must provide uncompromising teaching and an unapologetic presentation of the truths about sexuality, life, love, faith, and marriage.** (emphasis mine) As the great historian Christopher Dawson asserted in the 1930s, in his chapter on “Christianity and Sex” in *Enquiries into Religion and Culture* (Sheed & Ward, 1933):

*Hence the restoration of the religious view of marriage which is the Catholic idea is the most important of all the conditions for a solution of our present difficulties. Its importance cannot be measured by practical considerations, for it means the reintroduction of a spiritual principle into the vital centre of human life. Western civilization today is threatened with the loss of its freedom and its humanity. It is in danger of substituting dead mechanisms for living culture. Hedonism cannot help, nor yet rationalism. It can be saved only by a renewal of life. ... The loss of faith ultimately means not merely moral disorder and suffering, but the loss of social vitality and the decay of physical life.<sup>6</sup>*

I began with an excerpt from Ratzinger’s *Introduction to Christianity*, first published in 1968, which is not merely coincidental to his recent letter. For those who are wont to criticize Benedict by proposing a decline in his remarkable intellect, I would—wishing thinking aside—strongly suggest reading *Introduction to Christianity*. Under

the section “*The Boundary of the Modern Understanding of Reality and the Place of Belief*” you will find the previously cited excerpt. Following that is a lesson in how the attitude previously described first arose in two stages with the intellectual revolution.

The first, for which the way was prepared by Descartes, attained its full development in Kant and, even before that, in a somewhat different intellectual context, in the Italian philosopher Giambattista Vico (1668–1744), who was almost certainly the first to formulate a completely new idea of truth and knowledge and who, in a piece of bold anticipation, coined the typical formula of the modern spirit when it comes to dealing with the question of truth and reality. Against the Scholastic equation *verum est ens* (being is truth) he advances his own formula, *verum quia factum*. That is to say, all that we can truly know is what we have made ourselves. It seems to me that this formula denotes the real end of the old metaphysics and the beginning of the specifically modern attitude of mind.

Philosophers, following in Aristotle’s footsteps, have long asserted that real knowledge is the knowledge of causes.

I am familiar with a thing if I know the cause of it; I understand something that has been proved if I know the proof. But from this old thought something completely new is deduced: If part of real knowledge is the knowledge of causes, then we can truly know only what we have made ourselves, for it is only ourselves that we are familiar with. This means that the old equation of truth and being is replaced by the new one of truth and factuality; all that can be known is the *factum*, that which we have made ourselves. It is not the

task of the human mind—nor is it within its capacity—to think about being; rather, it is to think about the *factum*, what has been made, man’s own particular world, for this is all we can truly understand. Man did not produce the cosmos, and its bottommost depths remain opaque to him. Complete, demonstrable knowledge is attainable only within the bounds of mathematics and in the field of history, which is the realm of man’s own activities and can therefore be known by him.

The second stage outlines how the attitude turned toward technical thinking. The philosophical supposition *verum quia factum* which directs man to history proved an insufficient receptacle of truth.

With this the task of philosophy was once again fundamentally redefined. Translated into the language of the philosophical tradition, this maxim meant that *verum quia factum*—what is knowable, tending toward truth, is what man has made and what he can now contemplate—was replaced by the new program *verum quia faciendum*—the truth with which we are now concerned is feasibility. To put it again in another way: The truth with which man is concerned is neither the truth of being, nor even in the last resort that of his accomplished deeds, but the truth of changing the world, molding the world—a truth centered on future and action.

*Verum quia faciendum*—this means that the dominance of the fact since the middle of the nineteenth century is being succeeded to an increasing degree by the dominance of the *faciendum*, of what can and must be done, and that consequently the dominance of history is being supplanted by that of *techne*. For the farther man advances along the

way of concentrating on the fact and seeking certainty in it, the more he also has to recognize that even the fact, his own work, largely eludes him. The verifiability for which the historian strives, and which appeared at first in the nineteenth century to be the great triumph of history as opposed to speculation, always retains something disputable about it, an element of reconstruction, of interpretation and ambiguity, so that, as early as the beginning of the twentieth century, history reached a crisis and the historical approach with its proud claim to knowledge became open to question. It grew clearer and clearer that there is no such thing as the pure fact and its unshakable certainty, that even the fact is subject to interpretation and the ambiguity this implies. It became less and less possible for people not to admit to themselves that once again they did not hold in their hands the certainty they had at first promised themselves when they turned away from speculation to investigation of the facts.

So the conviction was bound to spread more and more that in the final analysis all that man could really know was what was repeatable, what he could put before his eyes at any time in an experiment. Everything that he can see only at secondhand remains the past and, whatever proofs may be adduced, is not completely knowable. Thus the scientific method, which consists of a combination of mathematics (Descartes!) and devotion to the facts in the form of the repeatable experiment, appears to be the one real vehicle of reliable certainty. The combination of mathematical thinking and factual thinking has produced the science-orientated intellectual standpoint of modern man, which signifies devotion to reality insofar as it is capable of being shaped. The fact has set free the *faciendum*, the "made" has set free

the "makable", the repeatable, the provable, and only exists for the sake of the latter. It comes to the primacy of the "makable" over the "made", for in fact what can man do with what has merely existed in the past? He cannot find his real purpose in making himself into the museum attendant of his own past if he wants to master his own contemporary situation.

Like history before it, *techne* now ceases to be a subordinate, preliminary stage in the intellectual development of man, even if to a decidedly arts-oriented mentality it still retains a certain hint of barbarity. The structure of the general intellectual situation has been fundamentally altered: *techne* is no longer banished to the "House of Commons" of learning, or, to be more accurate, here, too, the House of Commons has become the decisive element in the constitution; in comparison with it the "House of Lords" now seems only a collection of aristocratic pensioners. *Techne* has become the real potential and obligation of man. What was previously at the bottom is now on top. Simultaneously the perspective is changing once again: at first, in ancient and medieval times, man had concentrated on the eternal, then, during the short-lived predominance of the historical approach, on the past; but now the *faciendum*, the "makeable" aspect of things, directs his attention to the future of what he himself can create. If before, perhaps through the conclusions implicit in the doctrine of the origin of species, he might have resignedly noted that so far as his past was concerned he was just earth, a mere chance development, if he was disillusioned by such knowledge and felt degraded, he does not need to be disturbed by this any longer, for now, wherever he comes from, he can look his future in the eye with the determination to make himself into whatever he wishes; he does not need to regard it as impossible

to make himself into the God who now stands at the end as *faciendum*, as something makeable, not at the beginning, as *logos*, meaning. This is already working itself out concretely today in the form of the anthropological approach.

What already seems more important than the theory of evolution, which for practical purposes already lies behind us as something self-evident, is cybernetics, the "plannability" of the newly to be created man, so that theologically, too, the manipulation of man by his own planning is beginning to represent a more important problem than the question of man's past—although the two questions cannot be separated from each other and in their general tendency largely govern each other reciprocally: the reduction of man to a "fact" is the precondition for understanding him as a *faciendum*, which is to be led out of its own resources into a new future.

When the modern mind took this second step, when it turned to the idea of "makability", it simultaneously wrecked theology's first attempt to come to terms with the new situation. For theology had sought to meet the problem of the historical approach, its reduction of truth to facts, by presenting belief itself as history. At first sight it could be perfectly content with this turn of events. After all, so far as its content is concerned, Christian belief is essentially centered on history; the statements of the Bible are not metaphysical but factual in character. So on the face of it, when the hour of metaphysics was succeeded by that of history, theology could only agree; for this seemed to mean at the same time that its own hour had at last struck. Perhaps, indeed, it might even be permissible to put down this whole new development as a product of its own point of departure.



The progressive dethronement of history by *techne* has swiftly killed these hopes again. Instead another idea is now in the air—people feel tempted to shift belief away from the plane of the fact onto that of the *faciendum* and to expound it by means of a “political theology” as a medium for changing the world. I think myself that this is only doing again in the present situation what “history of salvation” thinking attempted one-sidedly to do in the situation created by the historical approach. People see that the world of today is governed by the notion of the “makeable” and respond by transposing belief itself to this plane. Now I should not want to dismiss these two attempts as senseless. That would certainly not be just to them. On the contrary, both bring to light essential factors that in other contexts had been more or less overlooked. Christian belief really is concerned with the *factum*; it lives in a specific way on the plane of history, and it is no accident that history and the historical approach grew up precisely in the atmosphere of Christian belief. And indubitably belief also has something to do with changing the world, with shaping the world, with the protest against the lethargy of human institutions and of those who profit from them. Again, it is hardly an accident that the comprehension of the world as something to be “made” grew up in the atmosphere of the Christian-Jewish tradition and was conceived and formulated precisely in Marx out of the inspiration provided by it, albeit as an antithesis to it. To this extent it is indisputable that both approaches brought to light aspects of the real meaning of Christian belief that had previously remained only too well hidden. Christian belief has a decisive connection with the motivational forces of the modern age. It is in fact the great opportunity of our historical moment that we can gain

from it a completely new understanding of the position of faith between fact and *faciendum*; it is the task of theology to accept this challenge, to make use of this possibility, and to find and fill the blind spots of past periods.

But it is just as wrong here to jump to conclusions as it is to pass swift judgment. When either of the two approaches described above is adopted exclusively and belief is consigned wholly to the plane of the fact or of “makability”, in the end this only conceals what it really means when a man says “Credo” — “I believe”. For when he says this, he is not primarily enunciating a program for changing the world or simply attaching himself to a chain of historical events.<sup>7</sup>

**O**n Good Friday last, during the narration of the Passion, I was struck by what parallels there were with the reception and determined denunciation of Benedict’s letter. This one truly gave me pause:

When he had said this, he again went out to the Jews and said to them, “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” They cried out again, “Not this one but Barabbas!” (John 18:38-40).

1. Joseph Cardinal Ratzinger, Pope Emeritus Benedict XVI, *Einführung in das Christentum*, (Munich: Kösel-Verlag GmbH, 1968). “Introduction to Christianity,” English translation © 1969 by Burns and Oates, Ltd., New with ecclesiastical approval German edition, published with a new preface, 2000. Revisions to the English edition and Preface © 1990 © 2004 Ignatius Press, San Francisco.
2. C. C. Pecknold, “Why Benedict’s intervention is so important”, Catholic Herald, April 11, 2019.
3. Charles J. Chaput, O.F.M. Cap., Archbishop of Philadelphia, “Benedict and the Scandal”, First Things (Web Content), April 11, 2019.
4. C. C. Pecknold, “Why Benedict’s intervention is so important”.
5. C. C. Pecknold.
6. C. C. Pecknold.
7. Joseph Cardinal Ratzinger, *Introduction to Christianity*.

## Deacon’s Diner

### *Food for a restless mind*

**F**or those restless minds that hunger and thirst for more. Each week this space will offer a menu of interesting and provocative titles, written by Catholic authors, in addition to those referenced in the articles, for you to feed your restless mind.

### BOOKS

#### Thoughtful Theism

*Fr. Andrew Younan*

Emmaus Road Publishing  
2017, 200 pages.

#### Introduction to Christianity 2nd Ed

*Joseph Cardinal Ratzinger*

Ignatius Press  
2004, 380 pages.

#### Mere Christianity

*C. S. Lewis*

C. S. Lewis Pte. Ltd.  
1952, 228 pages.

### PERIODICALS

#### First Things

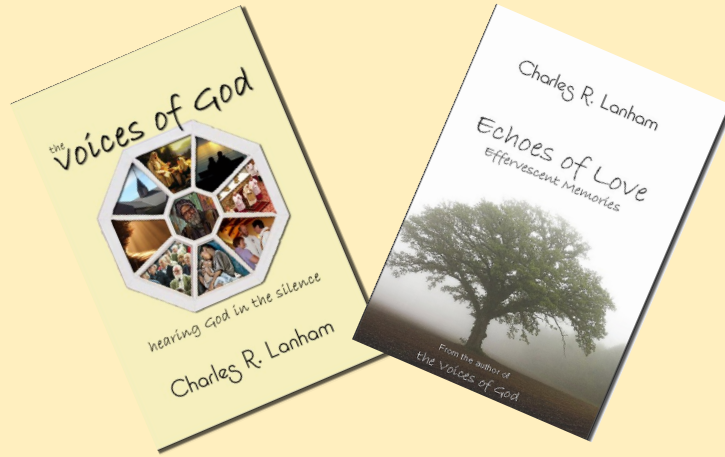
Institute on Religion and Public Life  
Editor: R. R. Reno  
Ten Issues per year.  
[www.firstthings.com](http://www.firstthings.com)

#### Touchstone

A Journal of Mere Christianity  
Editor: James M. Kushiner  
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[www.touchstonemag.com](http://www.touchstonemag.com)

#### Catholic Answers Magazine

Share the Faith, Defend the Faith  
Editor: Tim Ryland  
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**Deacon Chuck Lanham** is an author, columnist, speaker, and a servant of God.

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