

Colloquī

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A journal for restless minds

The Bully Paroxysm

Who's the bully now?

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.

The Bully Paroxysm

Who's the bully now?

Civil discourse, the language of statecraft and reasoned argument, no longer loiters around the public square, rare or never is it an invited welcome guest among the tenured oracles lurking the algoid halls of academe or politic.

Tenderized mercies strained beyond the breaking; no more do limpid vessels seek respite among their coddled peerage, now they sulk, angrily demanding relief from the acquiescent bully pulpit of superficial accommodation. Personal interaction met with fists of rage, civic engagement lynched by unruly mobs, relationships valued less than days-old bread. Persecutors blame those they persecute, bullies protest the bullied protests, up is

down until it's not, gender is amorphous and self-defining, life is precious yet expendable, God is, well, ... best forgotten.

Social and cultural connecting tissue have become moribund and dissolute, evidenced by weak family connections and frangible religious commitments.

There are fewer apron strings to bind one to one another for lack of aprons, common connections which used to tie us to that old-fashioned concepts of family, community and country. Whether one is willing to admit it or not, this is a real problem as lawyer, scholar, and Catholic convert James Kalb

succinctly notes:

Man is a social and cultural being who depends on society to live well. Aristotle tells us that someone who didn't need this would be either a beast or a god. And we're not gods.



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Normally, the culture of a people helps them go beyond their personal limitations by providing workable solutions for everyday problems. What are men and women? What obligations do they owe each other? How about neighbors? Young people and old? And what should we aim for in life? Solutions to these questions that work out badly get a bad name, while those that turn out at least tolerably well survive and become established. Thus social tradition normally makes us better people and gives us a better life.

This process no longer works well. A basic reason is that durable local connections have given way to transitory distant ones. Under such conditions the machinery of publicity substitutes image and dazzle for long-term familiarity. Our heroes are celebrities whose actual lives no one should imitate. Social media turn our fellows into a kaleidoscope of momentary images, disrupting the mutual concern that attaches to lasting face-to-face relationships. Human exchange becomes snark and civic engagement a matter of sporadic lynch mobs, and when we get tired of people we can drop them effortlessly.

The result is a pop culture that is not the product of the everyday experiences of people living their whole lives together and dealing with the consequences of how they live them. It is the fruit of a world of electronic fantasy pervaded by manipulation.

To make matters worse, the abolition of culture has become our official ideal as Americans. That is the meaning of the Supreme Court's assertion in *Casey v. Planned Parenthood* that "at the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life." Culture involves a common understanding of life and

the world, while the Court's version of liberty makes that impossible by telling everyone he should invent his own.

Multiculturalism points in the same direction. Culture is a system of cooperation that evolves and allows a community to function. As such, it's a network of common attitudes and understandings that are accepted as authoritative or at least presumptively correct. Multiculturalism wants to put all such systems on an equal footing. However, if this happens then none of them will have any authority, and there will be no basis for social cooperation.

People think we don't need common traditions or culture because we have experts, education, and law, which are expected to provide a more just and efficient way of dealing with issues. However, academic expertise can't tell us how to live, education no longer passes on civilization or indeed much of anything, and law does not function without reference to the culture of those who enforce and live by it.

The cultural chaos that results from such tendencies prevents people from thinking coherently and leads them to believe they are making their own choices while following fad, impulse, propaganda, or the degraded pop culture around them. Some keep their lives mostly in order through careerism, high-end consumerism, and political correctness, while others pursue short-term distractions and then grumble about the situation in which they find themselves.

Those tendencies also mean the end of politics based on discussion and consent, which can't exist outside a community tied together by social trust and a reasonably coherent understanding of the common good.

Social decline affects all of us. Today most of us are lukewarm in religion as in other aspects of life,

and we don't want to do any heavy lifting. This is one reason for the attention devoted to figures like Mother Teresa and the last two popes: we thought they could do the heavy lifting for us. But such figures have become scarcer and less well-placed. Without institutional momentum to carry us forward many drop out, while others who intend to do better find it hard to keep pushing forward.

Still, the Church has more than nine lives. She arose during a period of dissolution under a wealthy cosmopolitan empire with a declining culture and horrific popular entertainment. Loyalty to the city no longer held human life together. Gods were multiplying, but people were taking them less seriously. And while mystery religions appealed to people in their private capacities they couldn't hold society together. Christianity provided a solution for that situation.¹

Anyone with eyes should readily see how dissolute the cultural, societal, and indeed, religious mores have sunk. Scandal is no stranger to either politics or church, trust and faith no longer virtues, truth belongs to the megaphonic mob. Scandal no longer scandalizes, it rarely stirs the conscience from its somnolent stupor enough to ask "Does anybody really care?"

The Second Vatican Council concluded some fifty-four years ago, ancient history for modern Catholics who, having no understanding of—even less interest in—the council's actions and consequential documents, is now all but forgotten and ignored. No doubt, ask any number of Catholics to name one document the council produced and underwhelmingly their

response will be, “Vatican II?” or “When was that?” or simply a blank stare of non-comprehension.

Small wonder then that some, who do recall the council, are asking whether Vatican II remains relevant for today’s Catholic, the Catholic Church, and the world writ large.

Popes Paul VI, John Paul II, and Benedict XVI devoted the heart of their respective pontificates to trying to implement—or salvage, depending on one’s perspective—the teachings of the Council. All three were present for its duration and major players in its workings as pope, cardinal-archbishop, and theological adviser, respectively. All three deeply believed in the Council’s purpose, message, and general teachings, and sought to make them vibrant within their own Magisteria.

Even Joseph Ratzinger, who, when writing within the guild as an academic theologian, openly criticized certain aspects of various conciliar documents, most notably the *Constitution on the Church in the Modern World*, sought to preserve the integrity of the Council when he became pope. In his first Christmas address to the Roman Curia in 2005, forty years after the Council’s conclusion, Benedict XVI made his most famous attempt at rescuing the Council from what he called the “hermeneutic of discontinuity and rupture,” a method of interpretation that disregarded what the Council actually said in favor of an agenda inimical to the Council and to the Church’s teachings, hidden under the nebulous banner of the “Spirit of Vatican II.”

Benedict, though well aware of the dramatic upheavals the Council generated, expressed his steadfast

commitment to its correct implementation: “Today we can look with gratitude at the Second Vatican Council: if we interpret and implement it guided by a right hermeneutic, it can be and can become increasingly powerful for the ever necessary renewal of the Church.”

It is well known that in the ensuing decades after the Council, the “Spirit of Vatican II” ruptured the Church’s theological, liturgical, and pastoral life. Everything that belonged to the Church’s centuries-long Tradition was suddenly forbidden by those who controlled the parishes, chanceries, seminaries, and universities. Instead, new fads, prompted not by the faith but by the left-leaning wanderings of the rapidly secularizing West, were introduced into every facet of Church life.

A tiny number of bishops, priests, and lay people labored to stop these alarming practices by appealing to the actual texts of the Council: nowhere did a single document even mention turning the altar to face the people, or that all religions were equal, or that theologians formed their own authoritative Magisterium, or that Catholic universities need not be controlled by the Church, or that clerical celibacy and women’s ordination ought to be reconsidered.²

What has become painfully obvious, midst the scandals and shallowing faith is the mind-numbing, apathetic lethargy that has enveloped the dwindling faithful few. The documents issued by the Second Vatican Council have been largely circumscribed by the “Spirit of Vatican II,” which is to say, dismissed with a wink and a nod by those who would innovate and “modernize” the Catholic Church.

Does this mean that the actual teachings of Vatican II will fade into oblivion? This is unlikely to happen in the short term since the Council’s documents and approach have been incorporated into the extensive and widely consulted *Catechism of the Catholic Church*, which was created to rein in the wayward Spirit of Vatican II.

The Second Vatican Council concluded in 1969, coincidental to the beginnings of the sexual revolution and the liberalizing ideologies of secular progressivism. Change was in the air; it mattered not what change nor why, any change was sure the better than no change, or so the mantric danced. The world was introduced to the council through the emerging medium of television, the first council of the Catholic Church the world had ever witnessed, it was news, big news and the world was mesmerized by the grandeur that was Rome.

But, change was in the air and the council’s fifteen minutes was quickly overshadowed by what was all too soon to follow. No one cared when cameras turned away from the pomp and dullish panoply of history; the libertine antics of the salacious mob made better viewing. Round and round they danced, down the eddied vortex of utopian delight, neither care nor want of truth be found nor spiral of the reel. The spirit moved in wanderlust, caring not for what had been, for change was in the air.

Unquestioned change seldom satisfies, for such novelty and unbridled innovation quickly stale and lose what

flavor to the tongue.

No cook would so carelessly disregard the measure of a time-tested recipe for the sake of novelty: one cup of salt where a pinch must do, a dash of sugar when two cups are needed, broiling instead of boiling an egg or two. Neither would a carpenter build a house without following a set of plans. And yet, under the guise of adhering to the "spirit" of the council, two millennia of doctrine, dogma and magisterial tradition were relegated to the archives, novelty and innovation (change) were conjured and installed in the "new" Church, the old was washed away.

Were only the external and the visible subjected to such novelty and innovative alterations the damage would have possibly been ameliorated or minimized. But, unfortunately, the damage was far greater and more significant with the internal, by introducing ideological fallacies into much of Catholic theology, doctrine, and pedagogy.

Such a drastic shift did not escape the notice of Pope St. John Paul II who in his Apostolic Exhortation *Reconcilatio et Paenitentia*, released in 1984, called theologians, ordained and lay, to task for many of the errors in their teaching. This did not sit well with many of the more liberal moral theologians of the time.

[P]rominent moral theologians objected to his account of mortal sin, arguing that it is almost impossible for most people to sin mortally. A sin may be serious but seldom mor-

tal, especially where sins "below the belt" are concerned. John Paul II's encyclical on moral theology, *Veritatis Splendor*, rebutted this position, arguing clearly and cogently that some acts are intrinsically evil and endanger one's eternal salvation.

The response to this encyclical was even more negative, as moral theologians rejected the pope's conclusions and even his right to teach them. In short, even if significant steps were undertaken to change the moral tone of seminaries, the mindset of moral theologians teaching in many Catholic institutions was hostile to the Church's teaching of morality. The problem is widespread. For the past 35 years, despite the papacy of John Paul II and his strong teaching on the requirements of Catholic moral life, many young men have been ordained to the priesthood with an inadequate grasp of the foundations of moral realities. Many voices we hear today ignore his theology of the body; indeed, many seem to wish it to disappear, calling instead for a new "theology of love."³

In Rome, at Saint Peter's, on August 6, 1993, the Feast of the Transfiguration of the Lord and the fifteenth year of his Pontificate, Pope John Paul II issued the Encyclical *Veritatis Splendor*, addressing his venerable brothers of the Episcopate (Bishops) with this blessing:

The splendor of truth shines forth in all the works of the Creator and, in a special way, in man, created in the image and likeness of God (cf. Gen 1:26). Truth enlightens man's intelligence and shapes his freedom, leading him to know and love the Lord. Hence the Psalmist prays: "Let the light of your face shine on us, O Lord" (Ps 4:6).

In his introductory remarks he

addresses man's necessary obedience to the truth while noting that such obedience is not always easy.

1. Called to salvation through faith in Jesus Christ, "the true light that enlightens everyone" (Jn 1:9), people become "light in the Lord" and "children of light" (Eph 5:8), and are made holy by "obedience to the truth" (1 Pet 1:22).

This obedience is not always easy. As a result of that mysterious original sin, committed at the prompting of Satan, the one who is "a liar and the father of lies" (Jn 8:44), man is constantly tempted to turn his gaze away from the living and true God in order to direct it towards idols (cf. 1 Thes 1:9), exchanging "the truth about God for a lie" (Rom 1:25). Man's capacity to know the truth is also darkened, and his will to submit to it is weakened. Thus, giving himself over to relativism and skepticism (cf. Jn 18:38), he goes off in search of an illusory freedom apart from truth itself.

But no darkness of error or of sin can totally take away from man the light of God the Creator. In the depths of his heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it. This is eloquently proved by man's tireless search for knowledge in all fields. It is proved even more by his search for *the meaning of life*. The development of science and technology, this splendid testimony of the human capacity for understanding and for perseverance, does not free humanity from the obligation to ask the ultimate religious questions. Rather, it spurs us on to face the most painful and decisive of struggles, those of the heart and of the moral conscience.

2. No one can escape from the fundamental questions: *What must I do? How do I distinguish good from evil?*

The answer is only possible thanks to the splendor of the truth which shines forth deep within the human spirit, as the Psalmist bears witness: "There are many who say: 'O that we might see some good! Let the light of your face shine on us, O Lord' " (Ps 4:6).

The light of God's face shines in all its beauty on the countenance of Jesus Christ, "the image of the invisible God" (Col 1:15), the "reflection of God's glory" (Heb 1:3), "full of grace and truth" (Jn 1:14). Christ is "the way, and the truth, and the life" (Jn 14:6). Consequently the decisive answer to every one of man's questions, his religious and moral questions in particular, is given by Jesus Christ, or rather is Jesus Christ himself, as the Second Vatican Council recalls: "In fact, *it is only in the mystery of the Word incarnate that light is shed on the mystery of man.* For Adam, the first man, was a figure of the future man, namely, of Christ the Lord. It is Christ, the last Adam, who fully discloses man to himself and unfolds his noble calling by revealing the mystery of the Father and the Father's love".⁴

3. The Church's Pastors, in communion with the Successor of Peter, are close to the faithful in this effort; they guide and accompany them by their authoritative teaching, finding ever new ways of speaking with love and mercy not only to believers but to all people of good will. The Second Vatican Council remains an extraordinary witness of this attitude on the part of the Church which, as an "expert in humanity",⁵ places herself at the service of every individual and of the whole world.⁶

The Church knows that the issue of morality is one which deeply touches every person; it involves all people, even those who do not know Christ and his Gospel or God himself. She knows that it is precisely *on the path of the moral life that the*

way of salvation is open to all. The Second Vatican Council clearly recalled this when it stated that "those who without any fault do not know anything about Christ or his Church, yet who search for God with a sincere heart and under the influence of grace, try to put into effect the will of God as known to them through the dictate of conscience... can obtain eternal salvation". The Council added: "Nor does divine Providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God, yet who strive, not without divine grace, to lead an upright life. For whatever goodness and truth is found in them is considered by the Church as a preparation for the Gospel and bestowed by him who enlightens everyone that they may in the end have life".⁷

4. At all times, but particularly in the last two centuries, the Popes, whether individually or together with the College of Bishops, have developed and proposed a moral teaching regarding the *many different spheres of human life.* In Christ's name and with his authority they have exhorted, passed judgment and explained. In their efforts on behalf of humanity, in fidelity to their mission, they have confirmed, supported and consoled. With the guarantee of assistance from the Spirit of truth they have contributed to a better understanding of moral demands in the areas of human sexuality, the family, and social, economic and political life. In the tradition of the Church and in the history of humanity, their teaching represents a constant deepening of knowledge with regard to morality.⁸

Today, however, it seems *necessary to reflect on the whole of the Church's moral teaching,* with the precise goal of recalling certain fundamental truths of Catholic doctrine which, in

the present circumstances, risk being distorted or denied. In fact, a new situation has come about *within the Christian community itself,* which has experienced the spread of numerous doubts and objections of a human and psychological, social and cultural, religious and even properly theological nature, with regard to the Church's moral teachings. It is no longer a matter of limited and occasional dissent, but of an overall and systematic calling into question of traditional moral doctrine, on the basis of certain anthropological and ethical presuppositions. At the root of these presuppositions is the more or less obvious influence of currents of thought which end by detaching human freedom from its essential and constitutive relationship to truth. Thus the traditional doctrine regarding the natural law, and the universality and the permanent validity of its precepts, is rejected; certain of the Church's moral teachings are found simply unacceptable; and the Magisterium itself is considered capable of intervening in matters of morality only in order to "exhort consciences" and to "propose values", in the light of which each individual will independently make his or her decisions and life choices.

In particular, note should be taken of the *lack of harmony between the traditional response of the Church and certain theological positions,* encountered even in Seminaries and in Faculties of Theology, *with regard to questions of the greatest importance* for the Church and for the life of faith of Christians, as well as for the life of society itself. In particular, the question is asked: do the commandments of God, which are written on the human heart and are part of the Covenant, really have the capacity to clarify the daily decisions of individuals and entire societies? Is it possible to obey God and thus love God and neighbor, without respecting these commandments in all

circumstances? Also, an opinion is frequently heard which questions the intrinsic and unbreakable bond between faith and morality, as if membership in the Church and her internal unity were to be decided on the basis of faith alone, while in the sphere of morality a pluralism of opinions and of kinds of behavior could be tolerated, these being left to the judgment of the individual subjective conscience or to the diversity of social and cultural contexts.

5. Given these circumstances, which still exist, I came to the decision — as I announced in my Apostolic Letter *Spiritus Domini*, issued on 1 August 1987 on the second centenary of the death of Saint Alphonse Maria de' Liguori — to write an Encyclical with the aim of treating "more fully and more deeply the issues regarding the very foundations of moral theology",⁹ foundations which are being undermined by certain present day tendencies.

I address myself to you, Venerable Brothers in the Episcopate, who share with me the responsibility of safeguarding "sound teaching" (2 Tim 4:3), with the intention of *clearly setting forth certain aspects of doctrine which are of crucial importance in facing what is certainly a genuine crisis*, since the difficulties which it engenders have most serious implications for the moral life of the faithful and for communion in the Church, as well as for a just and fraternal social life.

If this Encyclical, so long awaited, is being published only now, one of the reasons is that it seemed fitting for it to be preceded by the *Catechism of the Catholic Church*, which contains a complete and systematic exposition of Christian moral teaching. The Catechism presents the moral life of believers in its fundamental elements and in its many aspects as the life of the "children of God": "Recognizing in the faith their

new dignity, Christians are called to lead henceforth a life 'worthy of the Gospel of Christ' (Phil 1:27). Through the sacraments and prayer they receive the grace of Christ and the gifts of his Spirit which make them capable of such a life".¹⁰ Consequently, while referring back to the Catechism "as a sure and authentic reference text for teaching Catholic doctrine",¹¹ the Encyclical will limit itself to dealing with *certain fundamental questions regarding the Church's moral teaching*, taking the form of a necessary discernment about issues being debated by ethicists and moral theologians. The specific purpose of the present Encyclical is this: to set forth, with regard to the problems being discussed, the principles of a moral teaching based upon Sacred Scripture and the living Apostolic Tradition,¹² and at the same time to shed light on the presuppositions and consequences of the dissent which that teaching has met.

Throughout the encyclical, Pope John Paul II refers often to the question asked of Jesus by the rich young man, "Teacher, what good must I do to have eternal life?" (Mt 19:16). This then is the essential question we must answer.

If we therefore wish to go to the heart of the Gospel's moral teaching and grasp its profound and unchanging content, we must carefully inquire into the meaning of the question asked by the rich young man in the Gospel and, even more, the meaning of Jesus' reply, allowing ourselves to be guided by him. Jesus, as a patient and sensitive teacher, answers the young man by taking him, as it were, by the hand, and leading him step by step to the full truth.

Veritatis Splendor is a monumental, yet clear guide for all Christians to

read and reread, to inhale its truth and exhale the false notions we have been led to believe. It is a lengthy document, but one with more than enough truth to last a lifetime.

Please bear with me as I conclude this essay with a few more excerpts from *Veritatis Splendor*. My hope is that you will be convinced to read it in its entirety.

18. Those who live "by the flesh" experience God's law as a burden, and indeed as a denial or at least a restriction of their own freedom. On the other hand, those who are impelled by love and "walk by the Spirit" (Gal 5:16), and who desire to serve others, find in God's Law the fundamental and necessary way in which to practice love as something freely chosen and freely lived out. Indeed, they feel an interior urge — a genuine "necessity" and no longer a form of coercion — not to stop at the minimum demands of the Law, but to live them in their "fullness". This is a still uncertain and fragile journey as long as we are on earth, but it is one made possible by grace, which enables us to possess the full freedom of the children of God (cf. Rom 8:21) and thus to live our moral life in a way worthy of our sublime vocation as "sons in the Son".

This vocation to perfect love is not restricted to a small group of individuals. *The invitation*, "go, sell your possessions and give the money to the poor", and the promise "you will have treasure in heaven", *are meant for everyone*, because they bring out the full meaning of the commandment of love for neighbor, just as the invitation which follows, "Come, follow me", is the new, specific form of the commandment of love of God. Both the commandments and Jesus' invitation to the rich young man stand at the service

of a single and indivisible charity, which spontaneously tends towards that perfection whose measure is God alone: "You, therefore, must be perfect, as your heavenly Father is perfect" (Mt 5:48). In the Gospel of Luke, Jesus makes even clearer the meaning of this perfection: "Be merciful, even as your Father is merciful" (Lk 6:36).

29. The Church's moral reflection, always conducted in the light of Christ, the "Good Teacher", has also developed in the specific form of the theological science called "moral theology", a science which accepts and examines Divine Revelation while at the same time responding to the demands of human reason. Moral theology is a reflection concerned with "morality", with the good and the evil of human acts and of the person who performs them; in this sense it is accessible to all people. But it is also "theology", inasmuch as it acknowledges that the origin and end of moral action are found in the One who "alone is good" and who, by giving himself to man in Christ, offers him the happiness of divine life.

The Second Vatican Council invited scholars to take "special care for the renewal of moral theology", in such a way that "its scientific presentation, increasingly based on the teaching of Scripture, will cast light on the exalted vocation of the faithful in Christ and on their obligation to bear fruit in charity for the life of the world".¹³ The Council also encouraged theologians, "while respecting the methods and requirements of theological science, to look for a more appropriate way of communicating doctrine to the people of their time; since there is a difference between the deposit or the truths of faith and the manner in which they are expressed, keeping the same meaning and the same judgment".¹⁴ This led to a further invitation, one extended to all the faithful, but ad-

ressed to theologians in particular: "The faithful should live in the closest contact with others of their time, and should work for a perfect understanding of their modes of thought and feelings as expressed in their culture".¹⁵

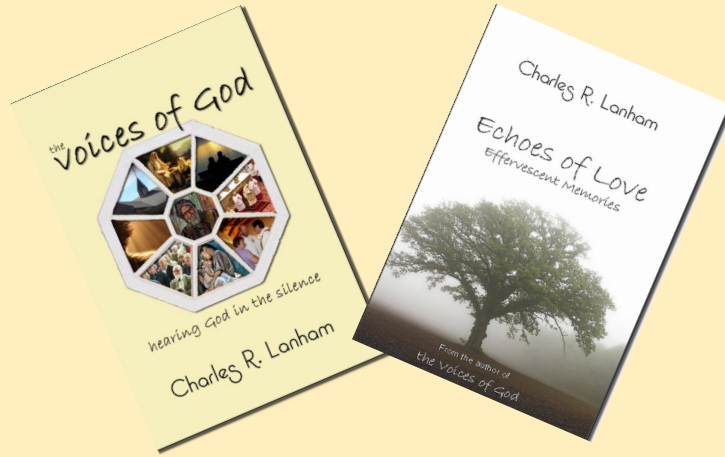
The work of many theologians who found support in the Council's encouragement has already borne fruit in interesting and helpful reflections about the truths of faith to be believed and applied in life, reflections offered in a form better suited to the sensitivities and questions of our contemporaries. The Church, and particularly the Bishops, to whom Jesus Christ primarily entrusted the ministry of teaching, are deeply appreciative of this work, and encourage theologians to continue their efforts, inspired by that profound and authentic "fear of the Lord, which is the beginning of wisdom" (cf. Prov 1:7).

At the same time, however, within the context of the theological debates which followed the Council, there have developed certain interpretations of Christian morality which are not consistent with "sound teaching" (2 Tim 4:3). Certainly the Church's Magisterium does not intend to impose upon the faithful any particular theological system, still less a philosophical one. Nevertheless, in order to "reverently preserve and faithfully expound" the word of God,¹⁶ the Magisterium has the duty to state that some trends of theological thinking and certain philosophical affirmations are incompatible with revealed truth.¹⁷

32. Certain currents of modern thought have gone so far as to exalt freedom to such an extent that it becomes an absolute, which would then be the source of values. This is the direction taken by doctrines which have lost the sense of the transcendent or which are explicitly atheist. The individual conscience is accorded the status of a supreme tribunal of moral judgment which hands down

categorical and infallible decisions about good and evil. To the affirmation that one has a duty to follow one's conscience is unduly added the affirmation that one's moral judgment is true merely by the fact that it has its origin in the conscience.

1. James Kalb, "Catholicism in a Time of Dissolution", Crisis Magazine, April 4, 2019. James Kalb is a lawyer, independent scholar, and Catholic convert who lives in Brooklyn, New York. He is the author of *The Tyranny of Liberalism: Understanding and Overcoming Administered Freedom, Inquisitorial Tolerance, and Equality by Command* (ISI Books, 2008), and, most recently, *Against Inclusiveness: How the Diversity Regime is Flattening America and the West and What to Do About It* (Angelico Press, 2013).
2. David G. Bonagura Jr., "Is Vatican II Irrelevant Now?", Crisis Magazine, April 5, 2019. David G. Bonagura, Jr. teaches classical languages at St. Joseph's Seminary, New York. He is the author of *Steadfast in Faith: Catholicism and the Challenges of Secularism* (Cluny Media).
3. Adrian Reimers, "Male Homosexuality and Priestly Formation", Crisis Magazine, April 2, 2019. Adrian Reimers is an adjunct instructor at Holy Cross College. For seventeen years he taught philosophy at the University of Notre Dame. He has written extensively on the thought of Karol Wojtyla (St. John Paul II) and is the author of *Hell and the Mercy of God* (CUA Press, 2017) and co-author (with Miguel Acosta) of *Karol Wojtyla's Personalist Philosophy* (CUA Press, 2016).
4. *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes*, 22.
5. Paul VI, *Address to the General Assembly of the United Nation* (October 4, 1965), 1: AAS 57 (1965), 878; cf. *Encyclical Letter Populorum Progressio* (March 26, 1967), 13: AAS 59 (1967), 263-264.
6. Cf. Second Vatican Ecumenical Council, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 16.
7. *Dogmatic Constitution on the Church, Lumen Gentium*, 16.
8. Pius XII had already pointed out this doctrinal development: cf. *Radio Message* for the Fiftieth Anniversary of the Encyclical Letter *Rerum Novarum* of Leo XIII (June 1, 1941): AAS 33 (1941), 195-205. Also John XXIII, *Encyclical Letter Mater et Magistra* (May 15, 1961): AAS 53 (1961), 410-413.
9. *Apostolic Letter Spiritus Domini* (August 1, 1987): AAS 79 (1987), 1374.
10. *Catechism of the Catholic Church*, No. 1692.
11. *Apostolic Constitution Fidei Depositum* (October 11, 1992), 4.
12. Cf. Second Vatican Council, *Dogmatic Constitution on Divine Revelation Dei Verbum*, 10.
13. *Decree on Priestly Formation Optatam Totius*, 16.
14. *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, 62.
15. *Ibid.*
16. Cf. Second Vatican Ecumenical Council, *Dogmatic Constitution on Divine Revelation Dei Verbum*, 10.
17. Cf. First Vatican Ecumenical Council, *Dogmatic Constitution on the Catholic Faith Dei Filius, Chap. 4: DS, 3018*.



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