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A journal for restless minds

Colloquī *: to discuss*

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The Log In Your Eye

When even numbers come up odd

Why is it so many with twelve, sixteen, seventeen or more years of education are seemingly lacking in even a modicum of common sense, especially when it comes round to the subject of progress or the lack thereof? In his marvelous book *Orthodoxy*—which every Christian should read at *least* twice: once for the pure joy of reading great literature and another for the marvelous insights guaranteed to warm the cockles of your cold heart and concretized mind—G. K. Chesterton wrote, “Progress should mean that we are always changing the world to fit the vision, instead we are always changing the vision.” It seems to me should Chesterton now see the ungodly mess we have made of things in the unholy name of progress he would think we have all gone completely blind and batty, lacking any vision whatsoever. With neither a walking stick nor guide dog we are floundering in the dark believing we are making progress while going nowhere but lost.

There are some who have suggested that I all too regularly overindulge on Chesterton; I readily admit to resembling that remark for I have found no one better at making the truth turn around and bite the liar where it hurts the most. Even after 90-120 years, Chesterton still rings truer and more current than the preponderance of modern writers, present company included. So, objections from the peanut gallery aside, I will happily continue appropriating GKC whenever I am at a loss for a better thought—which will undoubtedly be more frequent than rare, for he is simply far and away out of everyone’s league. Take for instance this bit of wit, written for the *New York Times Magazine*, Feb. 11, 1923: “My attitude toward progress has passed from antagonism to boredom. I have long ceased to argue with people who prefer Thursday to Wednesday because it is Thursday.” Or this one,

from another must read book *What’s Wrong With The World*: “Men invent new ideals because they dare not attempt old ideals. They look forward with enthusiasm, because they are afraid to look back.”

Despite Chesterton’s genius it takes no genius at all to match stem to meerschaum pipe, muck to the muckraking politician or hypocrisy to the pompous pontificator. Those who would ask “who am I to judge” are invariably the first to judge with neither a moment’s hesitation nor pang of conscience—logic and common sense only serve to betray their guilt. Notice how often when they see a speck that is in your eye, they remove one of the logs stuck in theirs and shove it into your other eye and call it equal justice. The current swill of politicians pretending to be Robin Hood, promising to rob the rich to give the poor their pittance, quite cleverly omit



what is in it for poor Robbin’ Robin. Highway robbery is never a fair trade. Robbin’ Robin must be paid for his ill-gotten generosity. Thus, he swipes a dollar from your wallet, keeps ninety percent for highway transfer fees and shares what is left with a dozen or more poor bug-

gers he encounters along his way to hedonistic paradise. There is something unsettling how even money always seems to come up odd, but then, such slight-of-hand escapes those blinded by the trees firmly lodged in the sockets normally used for seeing reality.

There is an old Medieval folk song, well-known by most counts, early versions dating before the Seven Years’ War and the American Revolution whose lyrics go something like this:

*Yankee Doodle went to town,
A-riding on a pony;
Stuck a feather in his cap
And called it Macaroni.*

Now, most have not the slightest idea what those lyrics mean, just that it is a rather jaunty childish tune; that, of course, is the primary reason that I mention it. The term

Doodle most likely comes from the Low German *Dödel*, meaning “fool” or “simpleton”. The *Macaroni* wig was an extreme fashion in the 1770s and became slang for being a fop. It was an example of Rococo dandy fashion, popular in elite circles in Western Europe and much mocked in the London Press.

The term *macaroni* (not pasta) was used to describe a fashionable man who dressed and spoke in an outlandishly affected and effeminate manner. The term pejoratively referred to a man who “exceeded the ordinary bounds of fashion” in terms of clothes, fastidious eating, and gambling. Dandies were men who placed particular importance upon physical appearance, refined language, and leisure hobbies. A self-made dandy was a British middle-class man who impersonated an aristocratic lifestyle. They notably wore silk striped cloth, stuck feathers in their hats, and carried two pocket watches with chains—“one to tell what time it was and the other to tell what time it was not”. In British parlance, the term “Yankee doodle dandy” implied unsophisticated misappropriation of high-class fashion, as though simply sticking a feather in one’s cap would make one noble. One professor of “fashion studies”—is there such a doodle dandy academic discipline?—claims the British were insinuating that the colonists were low-class men lacking masculinity, emphasizing that the American men were womanly.

The song was written by British Army surgeon Dr. Richard Shuckburgh around 1755 and the British troops sang it to ridicule their stereotype of the American soldier as a Yankee simpleton who thought he was stylish if he simply stuck a feather in his cap. The Americans, never ones to let a perfectly good insult go to waste, turned it into a song of defiance, adding verses that mocked the British troops and hailed George Washington as the Commander of the Continental Army. By 1781, Yankee Doodle had turned from being an insult to being a song of national pride; it remains even today the state anthem of Connecticut.

A writer, Mary Kate Fain, of whom I must admit until recently of not being in the least aware of her at all, was recently fired from her job as a software engineer because she had the unforgivable audacity of writing a piece critiquing non-binary identities. She questioned why so

many of her female friends felt the need to shed their identities as women and to instead identify as “non-binary”—neither male nor female. For her conviction that women are adult human females, whose sex-based rights, such as the right to female-only spaces like bathrooms or sports teams or therapy groups deserve protection, she has been “canceled”. As Mary Farrow reports for the Catholic News Agency, “This view is no longer seen as politically correct by some tastemakers and gatekeepers, because it is “trans-exclusionary”—to hold this view means to hold that a man cannot “become” a woman because he identifies as one, and vice versa.”¹

...this is not something that you’re supposed to say. We’re supposed to just blindly accept what anyone says about their own identity, without any critical analysis, without any feminist analysis even. We’re supposed to ignore that sex-based oppression exists and just admit, “Oh yes, we are what we say we are and that defines reality.” But I think for any feminists, any real feminist, we know that that just simply isn’t true. Our sex does define certain aspects of our reality, and people are not allowed to say that in today’s day and age.

Mary Farrow, in her report notes how Catholic women are seeing radical feminists speaking out so strongly about the reality of sexual differences and the tyranny of gender as a tremendous plus. “While trans-exclusionary radical feminist women typically hold many views with which the Catholic Church disagrees, such as approval of abortion and gay marriage, they share common ground in the belief that women are female and men are male—and they are born that way.” She cites Mary Rice Hasson, the Kate O’Beirne Fellow in Catholic Studies at the Ethics and Public Policy Center in Washington, D.C. and director of the Catholic Women’s forum:

Although we disagree about many things—most significantly about abortion—we agree on some important truths about women, such as opposing violence and exploitation against women, as well as the importance of acknowledging the reality of sexual difference and the dangers of the transgender agenda. Specifically, we agree that sexual difference is real, that males and females are different in significant ways, and that a person’s sex cannot change.

The Church’s vision of the human person differs radically from gender ideology. Christian anthropology

teaches that the person is a unity of body and soul, that we are created male or female, forever. Gender ideology, in contrast, imagines the person as a bundle of assorted dimensions such as gender identity, gender expression, sexual orientation, and biological sex, none of which “needs to align—the person is self-determining. God is really not in the driver’s seat.

According to any reputable dictionary, dysphoria (from the Greek: δύσφορος (dysphoros), δυσ-, difficult, and φέρειν, to bear) is defined as a profound state of unease or dissatisfaction; its antagonist is *euphoria*. In a psychiatric context, dysphoria is commonly associated with deep anxiety, depression, and suicidal despair. In other words, it is a physical or mental disorder not to be confused or propounded with order or normalcy. Dysphoria is often a symptom of a more profound mental or physical condition such as major depressive disorder (unipolar), bipolar disorder (dysthymia) and borderline personality disorder (cyclothymia). Premenstrual syndrome, premenstrual dysphoric disorder, stress, adjustment disorder, and dysphoric rumination are often indicated along with anxiety disorders such as post-traumatic stress disorder (PTSD), dissociative disorders: dissociative identity disorder, dissociative amnesia, and depersonalization disorder. The list is seemingly endless: attention deficit hyperactivity disorder (ADHD), mixed anxiety-depressive disorder, gender dysphoria, personality disorders: borderline personality disorder, dependent personality disorder and antisocial personality disorder, substance withdrawal, body dysmorphic disorder, akathisia, hypoglycemia, schizophrenia, sexual dysfunction, body integrity dysphoria, insomnia and even chronic pain. It is δύσφορος (dysphoros), difficult to bear how something so consistent with mental and physical abnormalities and disorders—itsself being classified as a disordered condition—should or ought to be considered in the leastwise normal. Those who suffer some form of dysphoria should be treated—always with kindness and love—for their disorder, not by convincing them that their abnormal behavior or condition is normal for that would be irrational and a cruel injustice.

In his marvelous encyclical, *Spe Salvi (On Christian Hope)*, Pope Benedict XVI regarded a text by Saint Gregory Nazianzen as enlightening.

He says that at the very moment when the Magi, guided by the star, adored Christ the new king, astrology came to an end, because the stars were now moving in the orbit determined by Christ. This scene, in fact, overturns the world-view of that time, which in a different

way has become fashionable once again today. It is not the elemental spirits of the universe, the laws of matter, which ultimately govern the world and mankind, but a personal God governs the stars, that is, the universe; it is not the laws of matter and of evolution that have the final say, but reason, will, love—a Person. And if we know this Person and he knows us, then truly the inexorable power of material elements no longer has the last word; we are not slaves of the universe and of its laws, we are free. In ancient times, honest enquiring minds were aware of this. Heaven is not empty. Life is not a simple product of laws and the randomness of matter, but within everything and at the same time above everything, there is a personal will, there is a Spirit who in Jesus has revealed himself as Love.²

There is a rhyme in what I have written, a meter to its purpose, and it is simply put, but not of my own words for they are hard to come by with any eloquence of dogma, but those of Mr. Gilbert Keith Chesterton:

There were a great many dogmas which almost all civilized people held, but they were always supposing that they were not dogmas, because they never happened to have met anybody who didn’t hold them.³

We are indeed living in interesting times⁴ which is not to say good times. We have forgotten what words mean—or rather, we have lost their meaning and know not where to find them—and not knowing what we are saying we suppose everyone else understands what we have every thought to convey. It is as if everyone grasps a knife by its handle while we bleed from the wound self-inflicted by quite firmly holding onto the blade.

In the most recent edition of *Gilbert! The Magazine of the Apostolate of Common Sense* (Jan/Feb 2020) under the heading **Chesterton’s Mail Bag: Gilbert Keith Chesterton Answers His Mail**, there is an interesting and enjoyable tête-à-tête which bears repeating and so I shall.

Dear Mr. Chesterton,

Don’t you think the recent prayer of the Archbishop of York concerning the crisis exhibited an inferiority complex?

Signed,
A Leading Journalist

Dear Leading Journalist,

This is an outstanding example of the way in which wooden phrases are moved about in solid blocks, without reference to context or common sense. A man does not use the words that will fit in best even with his own real meaning; he uses the words he has seen most often printed, without reference to whether they fit in at all. The phrase "inferiority complex" is of course a tag from the Two Hundred Tit-Bits of Twopenny Science, and especially from the terminology of Freud, who was the fashion a few years ago and is now getting a little old-fashioned. But the phrase, such as it is, has a meaning, such as it is. An inferiority complex means that somebody in some merely fanciful way supposes himself at a disadvantage with his environment or his neighbors; that he is for some queer reason inferior; that he is not as good as they are, or that they think he is not as good as they are; that he cannot do what is expected of them; that he will fail on some occasion, then called upon to act as they can act; and so on. Thus, by a simple transference of terms, we reach the logical inference. A man praying, or composing a prayer, possesses an inferiority complex, when he conceives the fanciful notion that he is in some way weaker than the Creator of the World; when he gets some morbid notion into his head that he is not quite so good as God; when a fit of nerves makes him feel for the moment that he could not himself create the Universe, that he would somehow get stage-fright and make a fool of himself if called upon suddenly to make the world out of nothing; and his wretched lack of confidence makes him even doubt whether he could conduct the Day of Judgment all by himself. A real prayer, free from all traces of an inferiority complex, would naturally express a sense of slight superiority to God, or a complete indifference to His existence. There are people making new prayers and new religions who are really quite capable of saying that. Those few among such thinkers, however, who are not actually half-witted, will probably agree that it would be rather more sane to say that we don't want any prayers at all.

Your friend,
G.K. Chesterton
(G.K.'s Weekly, Jan. 16, 1932)

* * *

Dear Mr. Chesterton,

Living religion is not in dull and dusty dogmas but rather—

Signed,
A Leading Journalist, Again

Dear Again,

I must stop him with a shout. You go wrong at the very start. If you would condescend to ask what the dogmas

are, you would find out that it is precisely the dogmas that are living, that are inspiring, that are intellectually interesting. Zeal and charity and unction are admirable as flowers and fruit; but if you are really interested in the living principle you must be interested in the root or the seed. In other words, you must be intelligently interested in the statement with which the whole thing started; even if it is only to deny it. Even if the critic cannot come to agree with the Catholic, he can come to see that it is certain ideas about the cosmos that make him a Catholic. He can see that being Cosmic in that way, and Catholic in that way, is what makes him different from other people; and what makes him, at the very least, a not uninteresting figure in human history. He will never get anywhere near it by sentimentalizing against Catholic sentiment or pontificating against Catholic pontiffs. He must get hold of the ideas as ideas; and he will find that the most interesting of all the ideas are those which the newspapers dismiss as dogmas.

Your friend,
G.K. Chesterton
(“What We Think About,” *The Thing*)

* * *

Dear Mr. Chesterton,

In spite of our differences about dogma, can we at least agree that Christianity is flowing towards brotherhood?

Signed,
A Leading Journalist,
for the Last Time

Dear Last,

I may say I do not believe that Christian sentiment is “flowing towards brotherhood” and all the other things. I think there is an unconscious tendency of the age. Because it is the tendency of the age, all good men should resist it. They should especially resist it because it is a tendency, not to brotherhood, but to the rich being the parents and the poor the children. People only get brotherhood by climbing for it. Things that “flow” flow downhill.

Your friend,
G.K. Chesterton
(*Daily News*, Jan. 25, 1913)

* * *

There is an ancient inscription, *In nihil ab nihilo quam cito recidimus* (How quickly we fall back from nothing to nothing) which exemplifies the times of the earliest Christianity. St. Paul reminds the Ephesians that before their encounter with Christ they were “without hope and without God in the world” (Ephesians 2:12). “Of course he knew they had had

gods, he knew they had had a religion, but their gods had proved questionable, and no hope emerged from their contradictory myths. Notwithstanding their gods, they were “without God” and consequently found themselves in a dark world, facing a dark future.”⁵

Myth had lost its credibility; the Roman State religion had become fossilized into simple ceremony which was scrupulously carried out, but by then it was merely “political religion”. Philosophical rationalism had confined the gods within the realm of unreality. The Divine was seen in various ways in cosmic forces, but a God to whom one could pray did not exist. Paul illustrates the essential problem of the religion of that time quite accurately when he contrasts life “according to Christ” with life under the dominion of the “elemental spirits of the universe” (*Col 2:8*).²

Pope Benedict went on to speak of eternal life and asks whether the people of the world really want to live eternally, whether they find it at all attractive.

We have spoken thus far of faith and hope in the New Testament and in early Christianity; yet it has always been clear that we are referring not only to the past: the entire reflection concerns living and dying in general, and therefore it also concerns us here and now. So now we must ask explicitly: is the Christian faith also for us today a life-changing and life-sustaining hope?

Is it “performative” for us—is it a message which shapes our life in a new way, or is it just “information” which, in the meantime, we have set aside and which now seems to us to have been superseded by more recent information? In the search for an answer, I would like to begin with the classical form of the dialogue with which the rite of Baptism expressed the reception of an infant into the community of believers and the infant’s rebirth in Christ. First of all the priest asked what name the parents had chosen for the child, and then he continued with the question: “What do you ask of the Church?” Answer: “Faith”. “And what does faith give you?” “Eternal life”. According to this dialogue, the parents were seeking access to the faith for their child, communion with believers, because they saw in faith the key to “eternal life”. Today as in the past, this is what being baptized, becoming Christians, is all about: it is not just an act of socialization within the community, not simply a welcome into the Church. The parents expect more for the one to be baptized: they expect that faith, which includes the corporeal nature of the Church and her sacraments, will give life to their child—eternal life. Faith is the substance of hope. But then the ques-

tion arises: do we really want this—to live eternally? Perhaps many people reject the faith today simply because they do not find the prospect of eternal life attractive. What they desire is not eternal life at all, but this present life, for which faith in eternal life seems something of an impediment. To continue living for ever — endlessly—appears more like a curse than a gift. Death, admittedly, one would wish to postpone for as long as possible. But to live always, without end—this, all things considered, can only be monotonous and ultimately unbearable. This is precisely the point made, for example, by Saint Ambrose, one of the Church Fathers, in the funeral discourse for his deceased brother Satyrus: “Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life, because of sin ... began to experience the burden of wretchedness in unremitting labor and unbearable sorrow. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing”. A little earlier, Ambrose had said: “Death is, then, no cause for mourning, for it is the cause of mankind’s salvation”.

With great insight, Benedict says what is truly within many a post-modern, progressive heart, that we do not know what we want but we desire it because we do not have it even though we do not want it.

In some way we want life itself, true life, untouched even by death; yet at the same time we do not know the thing towards which we feel driven. We cannot stop reaching out for it, and yet we know that all we can experience or accomplish is not what we yearn for. This unknown “thing” is the true “hope” which drives us, and at the same time the fact that it is unknown is the cause of all forms of despair and also of all efforts, whether positive or destructive, directed towards worldly authenticity and human authenticity. The term “eternal life” is intended to give a name to this known “unknown”. Inevitably it is an inadequate term that creates confusion. “Eternal”, in fact, suggests to us the idea of something interminable, and this frightens us; “life” makes us think of the life that we know and love and do not want to lose, even though very often it brings more toil than satisfaction, so that while on the one hand we desire it, on the other hand we do not want it.²

Robert Sirico, president and co-founder of the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Michigan, wrote an essay for *Crisis Magazine*

in 2012, (*The Great Lie: Pope Benedict XVI On Socialism*). In it, Father Sirico noted how Benedict discerned the essential problem inherent with socialism that has evaded vast numbers of academics for 100 years. As he wrote, “Visit the philosophy and English departments on most college campuses, and you will still find intellectuals waxing eloquent on the glories of socialist theory.”

What about the Soviet Union? We are told that this wasn't really socialism. And what about Nazism—the German word for national socialism? Oh, that's not socialism either. What about the growing impoverishment in one-rich countries with social democratic governments? The failure of micro-socialism in the United States, where entire communities have lived on government subsidies and are plagued with frightening levels of social pathology? They say that this is not socialism either.

Large swaths of American academia are in denial. So too are major parts of the American and European clerical class, which is still under the impression that socialism represents a gospel ideal that has yet to be tried. One suspects that the entire history of the 20th century passed them by, for they have learned nothing from the poverty, despotism and vast suffering wrought by the socialist ideology.

Not Benedict. He wants to talk about it. It fits his message of hope precisely. Are we to discover our hope in salvation from God or from some material transformation?

History is strewn with intellectuals who imagined they could save the world—and created hell on earth as a result. The pope counts the socialists among them, and Karl Marx in particular. Here was an intellectual who imagined that salvation could occur without God, and that something approximating the Kingdom of God on earth could be created by adjusting the material conditions of man.

What were and are the steps Marx saw necessary to wrest the material forces being pushed around by large and impersonal forces? According to Marx, history was nothing but the crashes and grinding of material forces. “There was no such thing as a fixed human nature. There was certainly no God who is the author of history. There are no permanent themes that follow along moral lines.” According to Marx, the expropriated working classes must take back what is rightfully theirs from the exploiting capitalist classes—call it mass thievery, if you will—the working classes

must gain power over the production forces of society. How would this work? Marx never gave it much thought. Actually, he never gave it any thought, why would he since the large and impersonal forces of history would hammer that out. “What follows after is not really a matter of bourgeois science; we must simply accept on faith that somehow, somewhere, sometime, socialism will begin to work brilliantly.

Together with the victory of the revolution, though, Marx's fundamental error also became evident. He showed precisely how to overthrow the existing order, but he did not say how matters should proceed thereafter. He simply presumed that with the expropriation of the ruling class, with the fall of political power and the socialization of the means of production, the new Jerusalem would be realized. Then, indeed, all contradictions would be resolved, man and the world would finally sort themselves out. Then everything would be able to proceed by itself along the right path, because everything would belong to everyone and all would desire the best for one another. Thus, having accomplished the revolution, Lenin must have realized that the writings of the master gave no indication as to how to proceed. True, Marx had spoken of the interim phase of the dictatorship of the proletariat as a necessity which in time would automatically become redundant. This “intermediate phase” we know all too well, and we also know how it then developed, not ushering in a perfect world, but leaving behind a trail of appalling destruction. Marx not only omitted to work out how this new world would be organized—which should, of course, have been unnecessary. His silence on this matter follows logically from his chosen approach. His error lay deeper. He forgot that man always remains man. He forgot man and he forgot man's freedom. He forgot that freedom always remains also freedom for evil. He thought that once the economy had been put right, everything would automatically be put right. His real error is materialism: man, in fact, is not merely the product of economic conditions, and it is not possible to redeem him purely from the outside by creating a favorable economic environment.²

1. Mary Farrow for CNA, ‘Canceled’ radical feminists and the Catholic Church: These unlikely allies believe women are female, *The Catholic World Report*, February 10, 2020; Mary Farrow for CNA, *On transgenderism: Common ground, and real differences, between Catholics and radical feminism*, *The Catholic World Report*, February 13, 2020.
2. Pope Benedict XVI, *Spe Salvi: On Christian Hope*, Encyclical, November 30, 2007. §2, 5, 12, 21.
3. G.K. Chesterton, *Manchester Guardian*, Oct. 3, 1904.

A Catholic Moment

Him only shall you serve

The First Commandment in the Catholic tradition combines Exodus 20:2-4:

I am the LORD your God. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them.

The theological virtues of faith, hope, and charity inform and give life to the moral virtues. Thus charity leads us to render to God what we as creatures owe him in all justice. The virtue of religion disposes us to have this attitude (CCC 2095).

To adore God is to acknowledge, in respect and absolute submission, the “nothingness of the creature” who would not exist but for God. To adore God is to praise and exalt him and to humble oneself, as Mary did in the Magnificat, confessing with gratitude that he has done great things and holy is his name. The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world (CCC 2097).

When asked, “Which is the great commandment in the law?” Jesus said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself.. On these two commandments depend all the law and the prophets” (Matthew 22:36-40).

Once, while teaching a confirmation preparation class, I told my students that God so loved us that he created us in his image and likeness and for that reason and that alone we were honor bound as his creatures to love Him in return. I went further, explaining that since every human person was created and so loved by God, we were equally bound to love everyone in return (the second part

of the great and first commandment). One student, a particularly challenging young man, immediately asked: “Even cops?!!!” “Yes,” I responded, “even cops.”

What is perhaps most difficult to accept or to follow is that our love must be—like God’s, *agape*—total and complete, without reservation, unconditional, “with **all** your heart, and with **all** your soul, and with **all** your mind.” Whenever we find ourselves shortchanging God for someone or something we are breaking the first commandment. Missing Mass because you are tired, had a late night, need to take your child to a soccer game, a dance recital, a birthday party, whatever the excuse, you are breaking the First and Great Commandment.



Whenever you break any of the other nine commandments you are also breaking the first because you are in a real sense telling God you do not love him as you should. You are saying that it is not him alone that you serve; you serve yourself when you covet your neighbor’s wife or goods, steal, kill, ignore the Sabbath day or curse someone in his name.

The duty of offering God genuine worship concerns man both individually and socially. This is “the traditional Catholic teaching on the moral duty of individuals and societies toward the true religion and the one Church of Christ. By constantly evangelizing men, the Church works toward enabling them “to infuse the Christian spirit into the mentality and mores, laws and structures of the communities in which they live. The social duty of Christians is to respect and awaken in each man the love of the true and the good. It requires them to make known the worship of the one true religion which subsists in the Catholic and apostolic Church. Christians are called to be the light of the world. Thus, the Church shows forth the kingship of Christ over all creation and in particular over human societies (CCC 2105).

A Catholic Moment is a regular feature of Colloqui. The intention is to catechize Catholics on authentic Church teaching, rubrics and ritual. If you have a question, never hesitate to send it to Deacon Chuck.

Deacon's Diner

Food for a restless mind

For 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

Salvation: What Every Catholic Should Know

Michael Patrick Barber

Ignatius Press

2019, 189 pages.

Faith and Politics

Joseph Ratzinger (Benedict XVI)

Ignatius Press

2018, 269 pages.

The Day Is Now Far Spent

Robert Cardinal Sarah

Ignatius Press

2019, 350 pages.

Socrates' Children, Volume I: Ancient Philosophers

Peter Kreeft

St. Augustine's Press

2019, 169 pages.

G.K. Chesterton Collected Works: Volume XXXVI

The Illustrated London News 1932-1934

Ignatius Press

2011, 613 pages.

Return of the Strong Gods: Nationalism, Populism and the future of the West

R. R. Reno

Regnery Gateway

2019, 182 pages.

The Irony of Modern Catholic History:

How the Church rediscovered itself & challenged the modern world to reform

George Weigel

Basic Books

2019, 322 pages.

PERIODICALS

First Things

www.firstthings.com

Touchstone

www.touchstonemag.com

Catholic Answers Magazine

www.catholic.com

Catholic Herald

www.catholicherald.co.uk

Chronicles

www.chroniclesmagazine.org

Gilbert!

www.chesterton.org

The National Catholic Register

www.ncregister.com

Our Sunday Visitor

www.osvnews.com

ONLINE

Crisis Magazine

www.crisismagazine.com

The Imaginative Conservative

www.theimaginativeconservative.org

Catholic Exchange

www.catholicexchange.com

Intellectual Takeout

www.intellectuالتakeout.org

Life News

www.lifenews.com

Life Site News

www.lifesitenews.com

OnePeterFive

www.onepeterfive.com

Catholic Vote

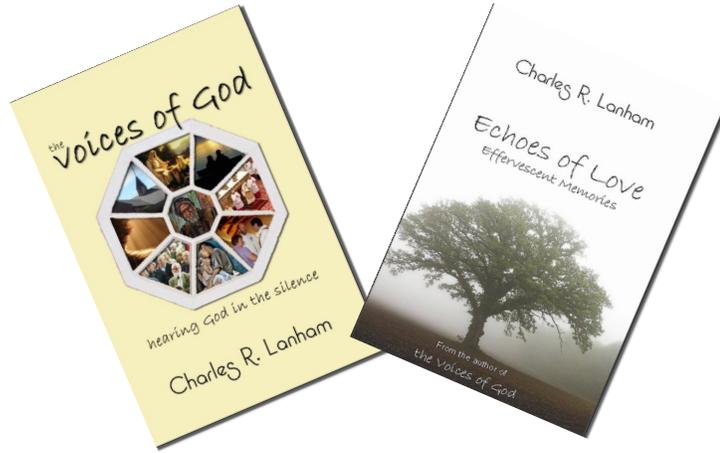
www.catholicvote.org

The Catholic Thing

www.thecatholicthing.org

PragerU

www.prageru.com



Books are available on [Amazon.com](https://www.amazon.com) or from the author's web site at:

deaconscorner.org

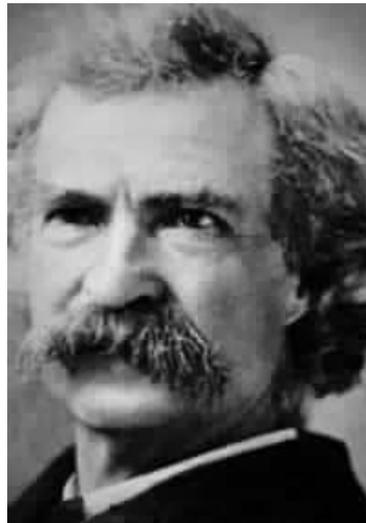
Deacon Chuck Lanham is a Catholic author, columnist, speaker, theologian and philosopher, a jack-of-all-trades like his father (though far from a master of anything) and a servant of God. He is the author of **The Voices of God: Hearing God in the Silence**, **Echoes of Love: Effervescent Memories** and has written over 400 essays on religion, faith, morality, theology, and philosophy.

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Do you remember before the internet that it was thought that the cause of collective stupidity was the lack of access to information?

Well... it wasn't that.



"No amount of evidence will ever persuade an idiot"

– Mark Twain

Colloquī, the present infinitive of *colloquor* (Latin: *to talk, to discuss or to converse*) 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! Essays may and often will contain fuel for controversy, but always with the expressed intent to seek the Truth, the whole Truth and nothing but the Truth, so help us God.

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