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A journal for restless minds

Colloquī *: to discuss*

Dwelling in the Unreal City

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sense, of course, there are always two sides to the question. When they cut down a tree and replace it by a lamp-post, they are at liberty to say that I cannot see the tree in the dark. I am also at liberty to answer that I do not want to see the lamp-post in the daylight. I am permitted to point out that a place which has become only a row of lamp-posts is not even the same place as one which was a grove of trees. Yet, in our way, we are both local patriots; and if I think I am a little more local, I should not like to claim that I am very much more patriotic. Yet, in our way, we are both local patriots; and if I think I am a little more local, I should not like to claim that I am very much more patriotic. The question is not one of sincerity or consistency in our concern for the fate of a certain enclosure or section of the landscape. It is a question of value in landscape or taste in the type of enclosure. But, anyhow, it cannot be settled by calling either me or my neighbour the Town; or either me or my neighbour a mere enemy of the Town.

Now the real deductions from this is rather important, though still probably unpopular. There is a real philosophical case for Persecution; for his cutting down all my groves like the groves of Baal, or my extinguishing all his lamps like the fires of Moloch. For there is a case for the theory that Little Puddle-ton cannot truly live and be one thing unless it is based on a common view of life. But there is no real philosophical case for mere regimentation, on the theory that certain men want the State to be strong and others would merely weaken it. **Whether I want the State to be strong or not is a great deal affected by what the Statesmen will do with the strength when they have got it. To convert everybody to a religion might make a real unity; but to conquer everybody with a system of government is not real unity, any more than open debate is unity.**² (*emphasis added*)

This latter point should make us all stop and think, to seriously consider the current state of the State. Arguably, there currently is the severest paucity of Statesmen and statesmanship in this country, so it should come as no surprise that there is an overabundance of those who are willing to abuse their office by doing what they will with the perceived strength given the opportunity “to conquer everybody with a system of government.” I would add that much the same abusive, though more often submissive, subservient behavior to the aforementioned secular Statesmen can also be found within the hierarchy of the Church. Chesterton much earlier obliged that what bothered him was “everybody missing the point.”

I do not mean that they miss my point, but everybody’s

point: they miss the point of Plato or Mohammed or Augustine or Calvin or Karl Marx. And the great proof is this: that they not only falsify the thing, but they falsify it the wrong way round. The thing is not only not so black as it is painted, but it never set out to be black at all: it is like confusing salt with soot. ...

In short, the modern attack is not an exaggeration: it is simply a flat contradiction of the truth. ... But I repeat that what worries me is most people missing the point—the point of Socialism or Anti-Socialism, the point of Christianity or infidelity. The Anti-Socialists are utterly ignorant of what Socialism is; they are actually more ignorant than the Socialist. The assailants of the Christian Church are so incredibly ignorant that they know less about it than the Churchmen do.³

A few months later, he would observe “There is something awful and uncanny about the brilliant blindness of the enlightened. Telescopes have they and they see not: telephones have they and they hear not: some secret paralysis in the mind or the knot of the nerves prevents them from being conscious of anything that is palpable and present.”⁴ This, it seems to me, has become the now consistent state of man. We have all become enlightened by thoughts not of our own device; holding telescope in hand, wrong end to the eye, we treat it as a microscope, seeing nothing of the cosmos, merely seeing the smallest mote and declaring complete enlightenment. Cosmologists theorize an infinity of universes—multiverses—to explain there is no God; I would suggest, we have lost God and in so doing, are become self-made gods in an infinity of infinitely small universes.

I do apologize for so much mention of Mr. Chesterton, but I simply cannot help but use his voice when it seems appropriate, and whether fortune or mere serendipity, he has more often than I dare contrive made note of what is most appropriate. In his marvelous book *Orthodoxy*, Chesterton writes of the maniac, saying, “The madman’s explanation of a thing is always complete, and often in a purely rational sense satisfactory. Or, to speak more strictly, the insane explanation, if not conclusive, is at least unanswerable; ...” He describes three degrees of madness, of the third a mention for it seems the more obvious and thus the better to illustrate the madness of the current day. He wrote, “if a man says that he is Jesus Christ, it is no answer to tell him that the world denies his divinity; for the world denied Christ’s.” Alas, for the matter, nothing to his

point has changed except perhaps in popularity and population.

If we said what we felt, we should say, "So you are the Creator and redeemer of the world; but what a small world it must be! What a little heaven you must inhabit, with angels no bigger than butterflies! How sad it must be to be God; and an inadequate God! Is there really no life fuller and no love more marvellous than yours; and is it really in your small and painful pity that all flesh must put its faith? How much happier you would be, how much more of you there would be, if the hammer of a higher God could smash your small cosmos, scattering the star like spangles, and leave you in the open, free like other men to look up as well as down!"⁵

One of the rarest of elements is the virtue of wisdom. That ancient Chinese philosopher—and politician—Confucius is recorded to have said, "By three methods we may learn wisdom: first, by reflection, which is noblest; second, by imitation, which is easiest; and third, by experience, which is the bitterest." To the Angelic Doctor, and most philosophers before post-modernity, philosophy was essentially the "love of wisdom" and the faithful pursuit of wisdom wherever it might be found. "The primary understanding of truth was saying of a thing what was and not saying of a thing what was not. In a larger sense, wisdom was an understanding of the truth of things. Philosophy was not navel gazing and not ideological manipulation, but it was a diligent quest to understanding the good, the true, and the beautiful."⁶ Aquinas asserts that while humans are finite, among all the human pursuits, the pursuit of wisdom is the ultimate end, and it is the most noble, and the most useful, and that pursuit which can provide the greatest reward.

Now the last end of each thing is that which is intended by the first author or mover of that thing: and the first author and mover of the universe is an intellect, as we shall prove further on. Consequently the last end of the universe must be the good of the intellect: and this is truth. Therefore truth must be the last end of the whole universe; and the consideration thereof must be the chief occupation of wisdom. And for this reason divine Wisdom, clothed in flesh, declares that He came into the world to make known the truth, saying (Jo. 18:37): For this was I born, and for this cause came I into the world, that I should give testimony to the truth. Moreover the Philosopher defines the First Philosophy as being the knowledge of truth, not of any truth, but of that truth which is the source of all truth, of that, namely,

which relates to the first principle of being of all things; wherefore its truth is the principle of all truth, since the disposition of things is the same in truth as in being.⁷

Now of all human pursuits, that of wisdom is the most perfect, the most sublime, the most profitable, the most delightful. It is the most perfect, since in proportion as a man devotes himself to the pursuit of wisdom, so much does he already share in true happiness: wherefore the wise man says (Ecclus. 14:22): *Blessed is the man that shall continue in wisdom.* It is the most sublime because thereby especially does man approach to a likeness to God, Who *made all things in wisdom*: wherefore since likeness is the cause of love, the pursuit of wisdom especially unites man to God by friendship: hence it is said (Wis. 7:14) that *wisdom is an infinite treasure to men: which they that use, become the friends of God.* It is the most profitable, because by wisdom itself man is brought to the kingdom of immortality, for *the desire of wisdom bringeth to the everlasting kingdom* (Wis. 6:21). And it is the most delightful because *her conversation hath no bitterness, nor her company any tediousness, but joy and gladness* (Wis. 8:16).⁸

The tragedy of the post-modern mind is that wisdom is no longer sought by noble reflection; nor is wisdom pursued by easy imitation, for wisdom to be imitated demands some attention to the words of the wise; as for bitter experience, too much is made of this, though to be fair, too little wisdom ever comes of it.

Bernard Malamud once penned, "We have two lives, ... the life we learn with and the life we live after that. Suffering is what brings us towards happiness."⁹ Likewise, martyr and saint, Maximilian Kolbe, said, "Let us remember that love lives through sacrifice and is nourished by giving. Without sacrifice, there is no love." We collectively have forgotten or simply refuse to accept the notion of suffering or sacrifice; it is too painful to contemplate, especially when everything we desire is so cheaply purchased, available whenever there is the smallest itch to scratch. Far too many are wont to skip the main course, go directly to dessert, and then too late, worry about their weight or health or unshapely shape. Suffering is not for the sufficiently "woke" (whoever first abused that perfectly apt verb, twisting it into a noun of ill-repute should be flogged for verbal malformation) or those easily triggered at the sound of "suffering" or "sacrifice."

I recently heard of a woman, a mother and accomplished musician who was known to have “perfect pitch”, the ability to distinguish musical notes with inerrant accuracy. Yet, her “woke” children now call her “tone-deaf” because of her refusal to use words and terms that are “politically correct”. Her children accuse her of “triggering” them and demand that she show more understanding of their woke generation and others whose attitudes she finds appalling. This of course, is precisely what she, and those like her, should not do. Surrendering to the leftist thought police will only encourage more the same. “But there’s an argument that goes deeper than that, expressed by such as Saint Paul, and Our Savior. To be faithful to our calling requires us not to utter falsity—even when this makes us unpopular. And woke terminology is a tissue of lies.” It is time we go to war, fully engaging to win in what might be best described as a Christian version of “Stand Your Ground.”

It involves calling things by their common names. It is consistent with the plain use of verbs and adjectives. It acknowledges that truth doesn’t change, because words change, and has the class to avoid both smears and euphemisms, except when showing a jolly sense of humor.

It means being “tone-deaf,” as it were, to the world’s verbal subterfuges, except when calling bluffs. For behind woke language lies a long history of bluff, in which even those who consciously disagree are invited, or intimidated into agreeing with propositions that are wrong, to others who would never return the favor.

Are words so important? You bet. Like guns, they can be “weaponized”; and as weapons they can be used to change a person’s behavior. This is why, as a Catholic and Christian, one should turn up to a confrontation—even within one’s family—also verbally armed.¹⁰

Not long ago, I happened upon an essay, a blog post published on *Patheos Catholic* that caused me to pause, take a breath and reflect upon the full weight of what was written and the serious absence of sound sacramental, theological, and catechetical knowledge expressed by the author, Veronica Roltgen, especially given her extensive Catholic education.

I think it’s very important to change the conversation regarding Catholics “status”— that is, whether you’re a “good, faithful” Catholic or a “bad, unfaithful” Catholic. Yes, there are standards for clergy, whether or not

they’re in “good standing” with the Church, but this qualification is nonexistent for laypeople.

I remember when I was first introduced to this concept.

I was a geeky freshman at the Catholic high school, struggling with normal teenager things. However, I also struggled with my faith, being a rather uninformed cradle Catholic. I can recall a conversation I had with some of my classmates during lunch period. I forget how it came up exactly, but someone mentioned the term “cafeteria Catholic.”

Initially, I was confused and asked her to clarify. Since we were all sitting in the cafeteria, were we cafeteria Catholics too?

She explained that it referred to anyone who didn’t follow each and every one of the Church’s teachings and would pick and choose, like you would choose your lunch at the cafeteria. She also gave me some examples, mostly those who contracepted and supported abortion, with the reminder that these were “disobedient,” “bad” Catholics. I remember turning this new information around in my head for a bit. It made sense to me, and I didn’t want to be bad. So, I resolved to never become a “cafeteria Catholic”. This idea was reinforced throughout my college experience at Franciscan University of Steubenville and later on when I was working for various parishes.

However, that idea THANKFULLY has been challenged, and I would like to address it again. I don’t believe that anyone gets to decide if you’re a “good Catholic” or a “bad Catholic” other than God. I think this is especially true during this time of quarantine when the sacraments aren’t as readily available.

No one gets to claim “I’m a good Catholic because I prayed the rosary, the divine mercy chaplet, all of the liturgy of the hours, daily mass, and go to confession every week” because this is such a weird time where doing that isn’t always possible...or perhaps you are able to do all that (outside of a convent), but then it just looks like you’re trying to prove something.

I think it’s vital that we remind people that we’re Catholic because we’re baptized Catholic. It’s not dependent on how often you go to Mass or how many rosaries you pray. It’s not dependent on how many soup kitchens you run or what ministries you do. It’s dependent on where your heart is with God.

And there’s no good way to measure that.

Look at Church history. We’re in good company with those who struggle, who fall, who seriously mess things up. So many saints didn’t even have communion until their death beds!

Consider as well that we all go through different seasons of life with our faith. When I was strictly “practicing” as in attending daily Latin Mass and praying the Liturgy of the Hours regularly, I wasn’t necessarily loving. I didn’t have any concern for the poor or the marginalized. I was incredibly judgmental and frankly mean.

As a former youth minister, I believe that you simply point kids, young adults, etc., in the right direction. Here are resources; keep asking questions. By claiming that the Church and its leaders have all of the correct answers and never mess up, we’re being dishonest to the people of God.

The Church does give us some parameters (go to confession, receive communion once a year), but one’s conscience always takes precedence. If you’re not in a place where you can follow Church teaching according to your conscience, you don’t. Otherwise, you’re violating your conscience.

Receiving the sacraments out of guilt or a sense of duty is not love, and the sacraments are meant to transmit and communicate love.

Again, look at the lives of the saints. Even the apostles didn’t get it right all the time—the first example coming to mind is the denial of Jesus by St. Peter on Good Friday found in all four Gospels: Matthew 26:33-35, Mark 14:29-31, Luke 22:33-34, and John 13:36-38.

Another classic example is Doubting Thomas, of course, found only in John 20: 24-29. Also consider brothers James and John who wanted to be granted seats of honor in heaven alongside Jesus. Later, they wanted to call down fire from heaven upon a Samaritan town, and Jesus rebuked them (Luke 9:51-56). Not exactly “good, Christian behavior”, am I right?

But those are only the instances that are recorded in Scripture. What about all of the mistakes that the early Church surely made as it tried to figure out what on earth was going on?

Though I responded to her post with but brief mention, I shall here attempt to respond more fully on what are all too common misconceptions held by far too many Catholics. As it is usual to start any journey with the first step, I shall therefore begin at the beginning where I believe Ms. Roltgen and many other “Catholics” proverbially embark off the wrong foot. But, before I trod upon such errant ways, I must say a word or two about the blog upon which she posted: *The Shoeless Banshee – Meanderings beyond the pale*. Not exactly the most promising of site names, especially if one were to bother enough to discover

that a banshee is a female spirit in Irish folklore who heralds the death of a family member, usually by wailing, shrieking, or keening. But then, I suppose, few bother with arcane mythology these days; it is enough to have a platform upon which to loudly wail and shriek.

From the outset there is ambiguity. Is it plural or possessive, for an apostrophe makes all the difference, does it not? And, yes I know it is a nit but one I feel compelled to pick for clarity’s sake. Should it be plural: Catholics; should it be singular possessive: Catholic’s; or plural possessive: Catholics’? That is the question that needs be asked for it changes what follows. Then there is “status” which is as meaningful as a banshee’s shriek, which is to say, meaningless. Equally meaningless are the differentiating adjectives Ms. Roltgen then applies to make her point: “good, faithful” or “bad, unfaithful,” as in Matthew 25:21, 23, 26, I presume. Like Chesterton, I must admit to missing the point. “Clarity in charity” as Father James Altman recently proclaimed. All this, of course, is but *hors d’oeuvres* for the next gnaw off the bone. I only hope Ms. Roltgen did not mean what she wrote when she claimed standards (???) only applied to clergy and not to laypeople. This is wrong in so many ways. Notwithstanding the lack of any explication of what “standards” she applies only to clergy, let us suggest the Decalogue as a good place to start. And the last time I looked, these “standards” were written in stone by God for all the people, not just the clergy. Every Catholic is *obligated* to be in “good standing” with the Catholic Church, *every* member of the Body of Christ, there are no exceptions to the rule.

Now, whether one frequently or infrequently fails to “be perfect, as your heavenly Father is perfect” (Matthew 5:48), it must be made clear: no one, no child of God is perfect; it is neither perfection nor imperfection which defines us as faithful or unfaithful for we are all imperfect creatures ordered toward concupiscence which is theologically the desire of the lower appetite contrary to reason. As for “good” or “bad”, Jesus asked “Why do you call me good? No one is good but God alone” (Luke 18:19). What is wrong here are the modifiers “good,” or “bad,” or “faithful,” or “unfaithful” or “practicing” for that matter. I have said it before and I must state it again, it is written and *must be believed and professed by every Catholic*: “I believe and profess all that the holy Catholic Church

believes, teaches, and proclaims to be revealed by God.”¹¹ Where is the equivocation? Where is the option out, the wiggle room, the “only what I want to believe,” or is it “dependent on where your heart is with God”? God has never granted man a vote, we have not been enfranchised; that is why they are called commandments, why they generally begin with “Thou shalt” or “Thou shalt not,” never if, of, and, or maybe.

The problem is we mistakenly think faith as conditional, religion as optional and self-defining, doctrine and dogma as subjective suggestions, mere guidelines or parameters, not objective rules necessary for salvation. To be Catholic is to live Catholic, believe Catholic, die Catholic; there is no try Catholic, no occasional Catholic, no Christmas and Easter Catholic. There are only sinners who believe and profess *all* that the holy Catholic Church believes, teaches, and proclaims to be revealed by God. Period.

Ms. Roltgen wrote of the inviolable nature of conscience, but as with so many, her perceptions are misguided. First, in matters of faith and morals, the Church speaks with authority granted her by Christ. What the Church believes, teaches and professes are neither open for debate nor personal interpretation for such are the Word of God. The Church does not give “us some parameters” to follow, the Church proclaims the Word of God and the teachings of Jesus Christ, and one’s conscience never takes precedence under any and all circumstances. Period. As Msgr. Charles Pope has noted elsewhere, conscience is more student than teacher.

One is obliged to form one’s conscience through both study and experience. Conscience is not independent of Divine Law nor of just law and legitimate authority. It is not private inspiration or interpretation. It is not a law unto itself. **Conscience does not establish law. The role of conscience is to apply what is taught by God, through natural law, Revelation and the Church, to particular situations.** (*emphasis added*) The aim of conscience cannot be to resist such law, but, rather, to receive and apply it. Conscience is not to be equated with sentiment or emotion and surely not merely with one’s desires. Instead, it must seek evidence in what is revealed by objective sources such as Divine Law, natural law and the certain doctrinal teachings of the Church. Acts of conscience must also be certain. They should not be sentiments, hunches or guesses as to what

should be done. They are to be well thought out and rooted in revealed and natural truth. On this their certainty rests, not on what one wants or finds expedient.

Ms. Roltgen’s assertion that the “Church gives us some parameters but one’s conscience always takes precedence. If you’re not in a place where you can follow Church teaching according to your conscience, you don’t. Otherwise, you’re violating your conscience.” is vincibly incorrect in several respects as Msgr. Pope’s comments clearly illustrate. Acts of conscience must be certain, not sentiments, hunches, guesses, or wishful thinking. What you call “conscience” is nothing but how you feel at any given moment. If you don’t like something or disagree with a doctrine, law, or commandment, you allow your uninformed conscience to overrule your reason. This is called vincible ignorance, ignorance that a person could remove by applying reasonable diligence in a given set of circumstances. Too many people view conscience as nothing more than a sense or feeling of what is right or wrong and that whatever they might think, or feel is a product directed by their conscience. Thus, someone may act as if the conscience is an authority that can contradict and overrule even Divine Law. An important point must be made here: Conscience is not its own law. It resides in the reason and thus is a subjective guide; law, by contrast, is objective. Conscience must refer to and rely upon the law in order to make a proper act of judgment, a decision that directs the will to a particular action in a particular set of circumstances.

As for the Sacraments and specifically the Sacrament of Baptism, Ms. Roltgen is again, misinformed and vincibly ignorant, as are most Catholics as well as most Christians. To be baptized does not make one Catholic anymore than to be absolved of one’s sins canonizes one a saint.

Baptism incorporates us into Christ and forms us into God’s people. This first sacrament pardons all our sins, rescues us from the power of darkness, and brings us to the dignity of adopted children,¹² a new creation through water and the Holy Spirit. Hence we are called and are indeed the children of God.¹³

Baptism, the door to life and to the kingdom of God, is the first sacrament of the New Law, which Christ offered to all, that they might have eternal life.¹⁴ He later entrusted this sacrament and the Gospel to his Church, when he told his apostles: “go, make disciples

of all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit.”¹⁵ Baptism is therefore, above all, the sacrament of that faith by which, enlightened by the grace of the Holy Spirit, we respond to the Gospel of Christ. That is why the Church believes that it is its most basic and necessary duty to inspire all, catechumens, parents of children still to be baptized, and godparents, to that true and living faith by which they hold fast to Christ and enter into or confirm their commitment to the New Covenant. In order to enliven such faith, the Church prescribes the pastoral instruction of catechumens, the preparation of children’s parents, the celebration of God’s word, and the profession of faith at the celebration of baptism.

Further, baptism is the sacrament by which its recipients are incorporated into the Church and are built up together in the Spirit into a house where God lives,¹⁶ into a holy nation and a royal priesthood.¹⁷ Baptism is a sacramental bond of unity linking all who have been signed by it.¹⁸ Because of that unchangeable effect (given expression in the Latin liturgy by the anointing of the baptized person with chrism in the presence of God’s people), the rite of baptism is held in highest honor by all Christians. **Once it has been validly celebrated, even if by Christians with whom we are not in full communion, it may never lawfully be repeated.**¹⁹ (*emphasis added*)

Veronica Roltgen, along with like-minded souls, know not of what they speak. It sounds right but it is far from being right. Tragically, they are vincibly ignorant, not of their own accord but have been left ignorant by catechists and clergy themselves ignorant of the truth. It is multi-generational, and it is deadly to the soul. Roltgen claims she was formerly a youth minister and as such she claims her obligation was not to catechize but to “simply point kids, young adults, etc., in the right direction.” All she needed to do was provide the resources and encourage them to “keep asking questions.” I pray for all those young souls who were never taught the faith.

Lastly, calling one's self a Catholic because one was baptized Catholic trivializes faith and all those who believe in Christ and his Church. "The Church exists to teach the truth and to dispel error. Our work is not to affirm modern or popular notions. It is not to reflect the views of the age. Our work is to proclaim the teachings of our head and founder, Jesus Christ. Jesus himself said, “Those whom I love I rebuke and discipline. So be earnest and repent” (Revelation 3:19). We all need constant teaching

and ongoing correction so that we can be transformed by the renewing of our minds (see Romans 12:2). The way that the Church respects those with consciences that lead them astray is by teaching them with love and patience." We are all sinners, no one is perfect, but we are told by Christ to be perfect as our heavenly Father is perfect. That means *knowing* what Christ and his Church teach; those who are unwilling to do so cannot in all good conscience call themselves Catholic.

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1. Anthony Esolen, *Sex and the Unreal City: The Demolition of the Western Mind*, (San Francisco, CA: Ignatius Press, 2020), 8-9.
 2. G.K. Chesterton, “*In Defense of Party*”, *The Illustrated London News*, February 16, 1935; from G.K. Chesterton Collected Works, Volume XXXVII, 1935-1936, (San Francisco, CA: Ignatius Press, 2012), 37-38.
 3. G.K. Chesterton, “*On Missing the Point*”, *The Illustrated London News*, February 21, 1914; from G.K. Chesterton Collected Works, Volume XXX, 1914-1916, (San Francisco, CA: Ignatius Press, 1988), 45-47.
 4. G.K. Chesterton, “*The Peasant Who Became a Pope*”, *The Illustrated London News*, August 29, 1914; from G.K. Chesterton Collected Works, Volume XXX, 1914-1916, (San Francisco, CA: Ignatius Press, 1988), 150-151.
 5. G.K. Chesterton, *Orthodoxy*, (Mineola, NY: Dover Publications, 2004), 11-13. First published (New York, NY: Dodd, Mead & Company, 1908).
 6. Robert M. Woods, *Thomas Aquinas on Wisdom*, *The Imaginative Conservative*, July 16, 2012.
 7. Saint Thomas Aquinas, *Fathers of the English Dominican Province, Summa Contra Gentiles*, vol. 1 (London: Burns Oates & Washbourne, 1924), 2.
 8. Saint Thomas Aquinas, *Summa Contra Gentiles*, 3.
 9. Bernard Malamud, *The Natural*, (New York, NY: Farrar, Straus and Giroux, 1952).
 10. David Warren, *Color Blind & Tone Deaf*, *The Catholic Thing*, September 25, 2020.
 11. *Profession of faith*, from the *Rite of Christian Initiation of Adults*, (Chicago, IL: Liturgy Training Publications, 1988), 351.
 12. See Colossians 1:13; Romans 8:15; Galatians 4:5. See also Council of Trent, sess. 6., *Decr. de justificatione*, cap. 4: Denz.-Schön. 1524.
 13. See John 6:55.
 14. See John 3:5.
 15. See Matthew 28:19.
 16. See Ephesians 2:22.
 17. See 1 Peter 2:9.
 18. See Vatican Council II, Decree on Ecumenism *Unitatis redintegratio*, no. 22.
 19. See Rite of Christian Initiation of Adults, xiv-xv.

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.

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

George Weigel

Basic Books

2019, 322 pages.

Letters on Liturgy

Father Dwight Longenecker

Angelico Press

2020, 164 pages.

Immortal Combat

Father Dwight Longenecker

Sophia Institute Press

2020, 144 pages.

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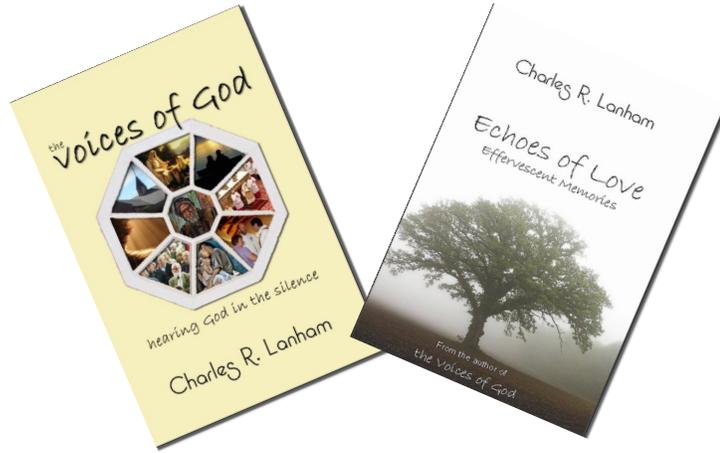
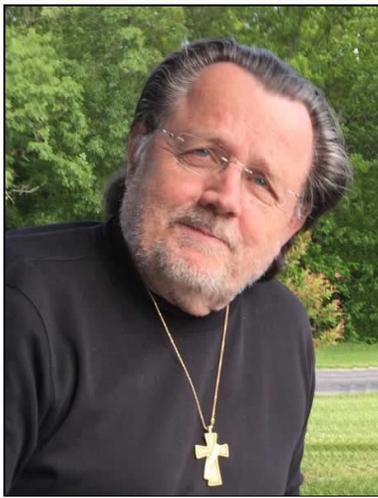
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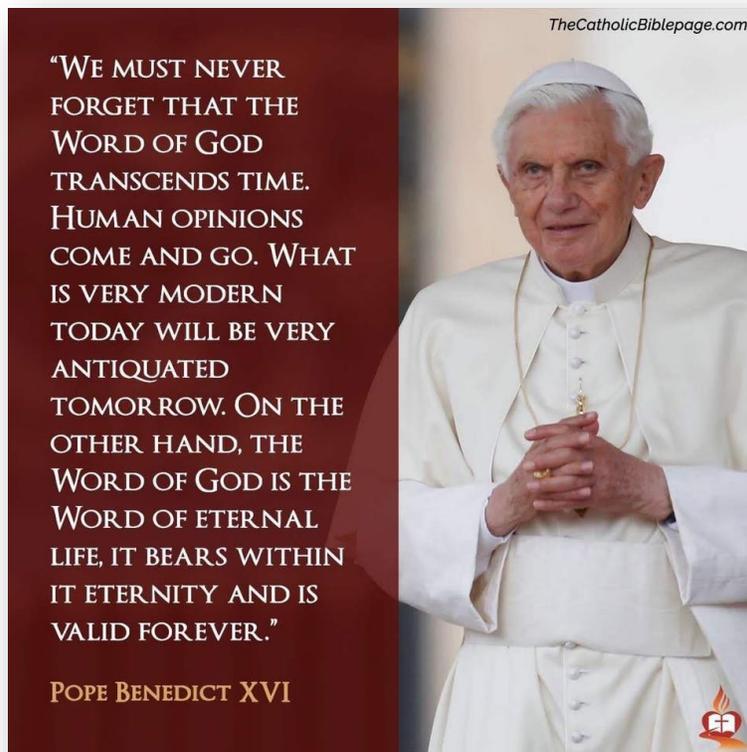
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deaconscorner.org

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 500 essays on religion, faith, morality, theology, and philosophy.

Deacon Chuck can be contacted thru email at

deacon.chuck@deaconscorner.org



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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