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A journal for restless minds

Colloquī *: to discuss*

One Is The Loneliest Number

It is not good that the man should be alone

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Food for a restless mind

One Is the Loneliest Number

It is not good that the man should be alone

Then the Lord God said, **זֶה לֹא טוֹב שֶׁהָאָדָם צָרִיךְ לֵהְיוֹת לְבַד** "It is not good that the man should be alone" (Genesis 2:18). Imagine that. God, in his infinite Wisdom, saw that it was not good for this creature **אָדָם** *adóm* (human or first man) —created out of clay in whom he breathed life, the spirit, the human soul—to be alone. Man was never meant to live in solitude, it is antithetical to his nature, bad things happen whenever there can be only one. The most obvious: the ultimate in population control; absent **אִשָּׁה** *isha* (woman), the world would indeed be a lonely, unlovely place.

That, for some inexplicable reason, is at times a rather salubrious, though thoroughly disagreeable, thought. Imagine a world with Cain, Sodom and Gomorrah, crucifixions, torture, war, heretics, dictators the likes of Hitler, Stalin, Mao, Chavez, Castro, and Idi Amin. Imagine a Church with fallible, broken, worldly prelates, hierarchy, or popes. Imagine a world with strident activists and left-wing anarchists slinging mud and Molotov cocktails, burning and banning fossil fuels, defecating and urinating wherever, whenever; demanding free education, free food, free housing, free, free, free without a single cogent thought on how there can be so much free stuff to be had—who pays for it? Imagine a place with all things subjective and relative: truth, morality, ethics, and virtue, all made up to suit; where good and evil are one and the same or whatever one decides. Imagine an unreality of imagination, fantasy, and fiction where God is but a belief, a hope, a personal perception, a psychological crutch, neither scientific fact nor scientifically provable reality, where God, like all reality is mere matter of opinion.

One can almost wish upon a star that there never was more than one creature made in God's image and likeness. Almost. But, thank the Lord, God created woman, **יְוָי אִיב** *yiv*

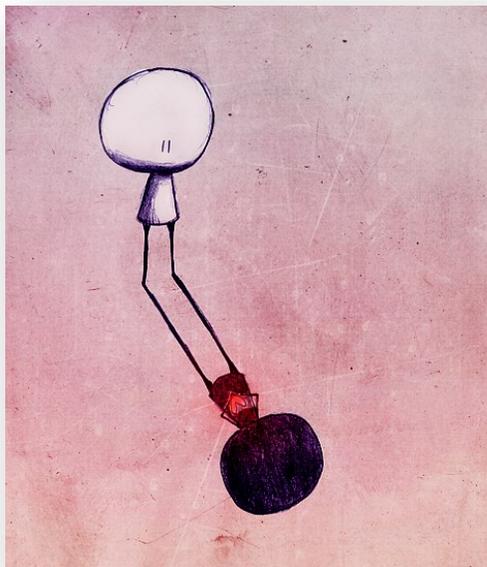
(Eve), because He knew it was not good for Adam to be alone; thus, the world is no longer empty. All because He made two out of love to love. Pope Saint John Paul II, at the beginning of his pontificate wrote "Man cannot live without love."

He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer "fully reveals man to himself". If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension man finds again the greatness, dignity and value that belong to his humanity. In the mystery of the Redemption man becomes newly "expressed" and, in a way, is newly created.

He is newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal 3:28). The man who wishes to understand himself thoroughly—and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being—he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself.

If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes of the Creator, if he "gained so great a Redeemer,"¹ and if God "gave his only Son" in order that man "should not perish but have eternal life" (John 3:16).²

Because of Love, we yearn of inmost necessity for human and divine love; we are bound to love all God's children, even those who believe in Him but a little, if at all. Thank the Lord also that he did not create a **גִּבּוֹר שֵׁנִי** *geber shnei* (second man) instead of the woman as his helpmate—that would truly have been a seminal though sterile creative act on God's part, and the world would have remained a very lonely place.



There is, of course, the confounding questions of God and man: who created who, who needs who, is God real, are we real, why am I here, why am I, who am I, what is truth? These are profound philosophical questions which man has asked and sought to answer since the beginning. "The existence of God is a bold question of fact. So too is the general nature of God. These are matters of basic fact first before they are matters of faith. But it is a hard sell nowadays to convince anyone that God, existence, and nature are matters of fact."

For many in the modern West, God is merely a matter of belief, usually supported with selective evidence rife with confirmation bias. It is an unscientific belief driven by personal needs for meaning and moral certainty unmet by a mechanistic, material universe and psychological comfort in the face of the terror of life in an empty, silent, purposeless cosmos of matter and energy alone.

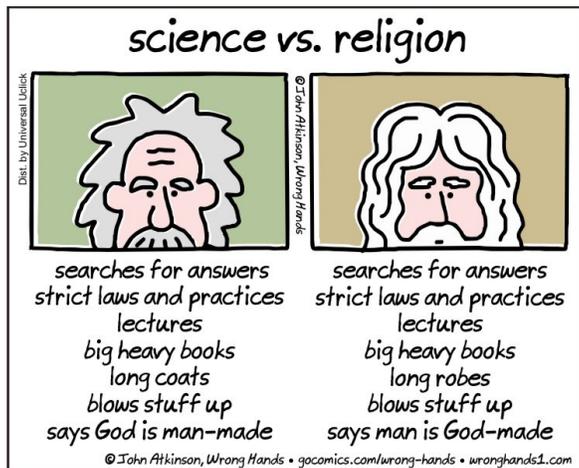
To many moderns, religion, any religion, may be what weak people use to cope with this grinding material reality. And, so long as religion confines its assertions to the realms of belief, opinion and perception and makes no assertions of objective truth and matters of fact, the modern world is skeptically and suspiciously tolerant. But, religious claims of truth is where the secular West draws the line on God and religion.

Much of this modern perception of God as a mere belief arises from four foundational flaws of the modern secular mindset. The first flaw involves a deep distortion of how truth can be known. **For the modern world has come to believe only science can get to the objective truth of anything. And, if the questions asked cannot be explored and demonstrated scientifically, then those questions and answers are merely matters of perception and opinion, matters of philosophy and faith.** [emphasis added]

How often does the modern mind tell us to "Follow the science!" How smooth-tongued their sibilant voices. "The science is overwhelming.", "The majority of scientists agree", "Science is truth.", "Science is the answer to all things." As one non-scientist suggests whenever he hears the slogan, *Listen to the science*, "Maybe that slogan is

meant to be funny because these are the least scientific people I have ever encountered in my life. They live in a hermetically sealed bubble, impervious to facts." Rational conversation is no longer possible. If you doubt the *gods of science*, you are a lunatic, a madman, evil incarnate. Yet, all must bow in obeisance to the deist *gods of science* that wound up the universe, inserted the laws of nature and then let it be to run itself.

Science, so conceived, is the sole source of certainty, the first and final foundation for any and every factual truth. **Unless some truth can be proved empirically and demonstratively replicated, it is just a theory, not a fact. All other assertions of fact and truth are remanded to the realm of relativism, where rhetoric becomes the primary means for promoting and persuading, not proving intangible truths.** [emphasis added]



What is most true, what is real is that science is the study of *uncertainty* and the search for truth. The young climate activist Greta Thunberg, in the midst of the COVID crisis urges everyone to "Listen to the science." Science, however, is not a neat set of infallible statements but an ongoing search for the truth. Science seeks answers to questions, then, using reason,³ attempts to determine the truthfulness of the hypothetical conclusion (answer). Often, most often, the answer leads to further questions or to the realization the question was not the right one or that the conclusion led neither to partial nor to complete truth, or, to no truth at all. In short, science may be the grand inquisitor, but science is neither infallible nor god. Moreover, when the "experts" act as if their concerns should be society's only or primary concerns, they are reaching beyond their area of expertise. The "experts" are not qualified to judge for us what we should value.

The second flaw directly derives from the first. For **if science is the only way to ascertain fact and truth, then reason, particularly deductive reasoning and common sense are remanded to the realm of subjective opinion, personal perception and religious belief.**

As a result, any and every attempt to prove the faith and its many foundational aspects with reasoning and logic, the modern world reflexively rejects. This dismissal denies reason's ability to prove things through reason, through the deductive process. It denies reason's rightful role as our fundamental source of truth.

The third flaw also derives from science's erroneous exclusivity. From this explicit emphasis and its implicit implications comes a disregard and dismissal of reason's champions and its noted practitioners from earlier eras. It is an historical bias founded on science's faulty view of knowledge. People like Aristotle, Augustine, Anselm, Aquinas and Albertus Magnus are all dismissed and ignored as ancient and medieval, obsolete and irrelevant, subjectively biased and woefully ignorant by modern science's standards.

This historical bias and disregard of the history of ideas, particularly those founded on deductive processes, flows naturally from a solitary emphasis on science's absolute dominance. **Why would any modern person consult such authors for truth, when they already know science is the only place where truth and fact are empirically investigated and professionally proved.**

This historical bias and disregard of the history of ideas, particularly those founded on deductive processes, flows naturally from a solitary emphasis on science's absolute dominance. Why would any modern person consult such authors for truth, when they already know science is the only place where truth and fact are empirically investigated and professionally proved. [*emphasis added*]

This modern reliance on empirical science has resulted in the severest impoverishment of the rational mind which has served to produce warped intellects and moribund consciences; by all evidence, man has traded reason and wisdom for stupidity, all in the name of their god of science. Now, while I am somewhat reticent to using the word "stupidity" given these times of snowflake sensitivities and too easy offense, I am emboldened by the angelic doctor Thomas Aquinas who used the word "stupidity" at least once and in more recent days, even the esteemed theoretical physicist (aka scientist) Albert Einstein did so on several occasions. "Two things are infinite," he once said, "the universe and human stupidity; and I'm not sure about the universe." Einstein further added, "The difference between stupidity and genius is that genius has its limits," though genius that he was, he was not averse to applying the condition to himself: "Don't be too hard on

me. Everyone has to sacrifice at the altar of stupidity from time to time," after all, he added, "stupidity is a personal achievement which transcends national boundaries." The Lutheran theologian Dietrich Bonhoeffer wrote in an essay, "Stupidity is a more dangerous enemy of the good than malice. One may protest against evil; it can be exposed and, if need be, prevented by use of force. Evil always carries within itself the germ of its own subversion in that it leaves behind in human beings at least a sense of unease. Against stupidity we are defenseless." According to Annie Kraus, in a treatise *On Stupidity*, stupidity is a vice, not of the intellect, but of the will, not part of man's natural endowment but a consequence of the Fall. To be stupid is to be deaf and dumb toward being, to refuse to do justice to reality. It is a withdrawing into the self and failing to acknowledge the wide world that stubbornly exists beyond the ego.

The fourth flaw flows from this scientific exclusivity too. For when moderns review the religious landscape, they see many religions and implicitly conclude that such a range indicates the absence of any truth. All religions are contrived, a product of human desire for order, meaning and morality.

This scientific bias makes the many religions categorically equivalent, despite their different truth claims, evidence and apologetics. For with science's exclusivity, there is no reason to seriously consider the content and case for each religion. Science's exclusivity precludes any such consideration.

But, it is an odd and arresting reality of science's dominance that its believers are not compelled to prove their assertion of science as the only avenue leading to the only actual truths. [*emphasis added*] They expect this to be a common sense axiom requiring no defense as science's claims are self-evident. But, were they to try to justify their philosophy of knowledge they would have to articulate the case for science by employing reason, not science.

For science cannot prove its case as the exclusive source of truth with science. Only with reason, can this be done. And isn't that a contradiction with their basic premise that science is the only way we can know? It seems science's exclusive assertion about fact and truth is founded on a contradiction and is indefensible by its own definition.⁴

God instilled in man the ability to reason, the power of the mind to think, understand, and form judgments.

Reason is the universal faculty through which we make contact with reality. "We are free," as Mortimer Adler has reminded us, "not when we are *from* reason, but when we are free *through* reason."

Some people refuse to suppress reason and are willing to look at reality the way it is rather than the way they would prefer it to be. Such individuals, we may say, possess a philosophical temperament. The Catholic Church has always been insistent on the use of reason in order to better appreciate God's creation. This fact is nowhere better illustrated than in the Church's founding of the university. Therefore, the Church has always been attractive to those who want to engage reason in order to improve their understanding of reality.

It should not be surprising, then, that the Church has attracted a significant number of philosophers who have made important contributions to their new home. The conversion list is quite impressive: Jacques Maritain, Etienne Gilson, Dietrich von Hildebrand, Alasdair MacIntyre, Max Scheler, Edmund Husserl, Edith Stein, Elizabeth Anscombe and so on. Added to this list are converts who made philosophical contributions though from fields other than philosophy. Let us mention Christopher Dawson, G. K. Chesterton, Marshall McLuhan, Karl Stern, and F. F. Schumacher.

Divine grace, it must be emphasized, is essential for any conversion to the Church. Nevertheless, a proper disposition must be in place for God's grace to take root. This disposition is an awareness and reverence for God's creation and an eagerness to explore it to greater lengths. This attitude is the very antithesis of being stupid. Einstein may have had his brief moments of stupidity, but for the most part, he was deeply involved with the universe about him. Aquinas was consistently open to the truth of things. G. K. Chesterton put it nicely when he said, "All my mental doors open outwards into a world I have not made. My last door of liberty opens upon a world of sun and solid things, of objective adventures. The post in the garden; the thing I could neither create nor expect; strong plain daylight on stiff upstanding wood; it is the Lord's doing and it is marvelous in our eyes."

We need not look very far in today's world to find evidence of stupidity. There are politicians among us who seem to thrive on it. Napoleon had advised us that "In politics, stupidity is not a handicap". Here we may cite Catholic convert Christopher Dawson who, as an astute historian, has pointed out in his book, *Progress and Religion*, that "A society which has lost its religion becomes sooner or later a society which has lost its culture."

Meditating on the reality that God has created may be

the surest way of cutting down on stupidity. It is an impairment, we should remember, that is more easily spotted in others than in one's self. In the final analysis, the harmony between faith and reason is of invaluable assistance in helping us to remain sane and productive.⁵

Perhaps one of the most incautious questions ever posed by Pope Francis was "Who am I to judge?" The question, no matter the context within which it was made, denies reason, rejects the absolute necessity for man to form judgments. Morality requires judgment, the Ten Commandments require judgment, eating in or dining out requires judgment, going to school or playing hooky calls for you to make a judgment, rolling over and going back to sleep requires a judgment. Reason requires judgment, judgment demands reason; judgment without reason is stupidity. That so many refuse their faculty to reason is both irrational and unreasonable; far too many refuse to reason and, therefore, to make rational judgments out of fear of being chastised, cancelled, or worse, simply because it takes too much effort. It is as if man has chosen to get on the bus and leave the thinking to others. It is illogical, it is irrational, it is obvious stupidity.

We have, for far too long, abrogated our reason to the false gods of science and politics, first to those who "know" things and then to those who know nothing but the addictiveness to power, neither willing to seek the good and avoid the evil, to make reasoned and rational judgments for the good of all mankind. I am reminded of Machiavelli who warned that we must guide our lives by what is effective, not by what is good and right and just. "For a man who wants to make a profession of good in all regards must come to ruin among so many who are not good. Hence it is necessary to a prince, if he wants to maintain himself, to learn to be able not to be good, and to use this and not use it according to necessity." Likewise, I cannot help but think of Thomas Hobbes who so famously declared, "Every man has a right to every thing ..."

Accordingly, there is, by nature, no good and evil, right and wrong, just and unjust. Left to ourselves, independent of society and in our natural condition, we are creatures entirely without conscience, ruled solely by pleasure and pain, ravenous in our desires and ruthless in their pursuit. ... If that redefinition of human nature weren't bad enough, Hobbes added the insidious notion that human rights are simply equivalent to human

desires (however sordid), so that whatever we happen to desire, we have a right to by nature. Thus Hobbes is the father of the all too familiar belief that we have a right to whatever we want—however morally degraded, vile, or trivial it may be—and further, that it is the government’s job to protect such rights.

We have become so Hobbesian that it is difficult for us to see his beliefs as shocking, and what Hobbes really said is so shocking that it is doubly difficult for us to believe he could ever have put the words to paper.

Completely without conscience. No recognition of right or wrong, good or evil, light or dark. The distinctions have ceased to have any real meaning—or they have taken on a new meaning. Good simply means getting whatever you want, and evil is anything that might stand in your way of getting it.⁵

So much then, for truth. Unless, of course, it is truth to power or scientific truth. There is hardly a more provocative word in our modern era than the word; the very idea of “truth,” objective “truth,” actual and factual “truth” is, these days, “the province of narrow minds, archaic and uninformed minds, ignorant and illegitimate minds, at least according to the modern paradigm for discovering truth.”

For assertions of “truth” are no longer occasions for serious discussion and rational debate. Now, regardless of your personal intent, your sincere and respectful tone or even the benign nature of your particular assertion of truth, such assertions of truth inevitably convey a deliberate sense of arrogance, a strong sense of bigotry, a veiled sense of oppression and judgement, and even a subtle sense of stupidity.

Since the seventeenth century, the gradual and relentless assault on the very idea of “truth” and the assertions of particular truths themselves proceeded almost unimpeded in the West. From Europe’s elite intellectual circles, the deliberate demise of truth was driven by an explicit assault on the very nature of “truth” and by an implicit intent determined to weaken and then to destroy reason’s power, while simultaneously promoting science as the dominant and sole definer of truth.

While this trend began with the elite, it has now infected educational institutions on all levels just as it has in the West’s general culture in many explicit and implicit ways. And, while some may take this assertion as exaggerated or erroneous, the evidence is all around us.

For example, consider what most people think is our real source of truth. For most the singular source of truth is science. The default source for any and all truth

is empirical science, verified and replicated science, applied and pure science. Anything investigated outside of the empirical scientific methods, anything investigated by deductive reason can only attain a modicum of certainty and is typically relegated to the realm of normative truth or philosophic opinion, all of which are inferior compared to the pure and applied sciences. That is the West’s common conclusion, the dominant dogma about truth and how it is determined.

But the truth about science and its singular power and sole source for finding truth is fundamentally flawed and demonstrably false. And it is so obvious it’s hard to imagine how it ascended to its dominant position. Let’s just take a quick look at its misrepresentations, its deceptive dogma and its inherent contradictions.

First, the assertion that science is a discrete way of knowing truth is patently false. Science is not a discrete way of knowing. It is a composite way of discovering physical truths that relies on reason in every step of the empirical process. For the scientific methodology is grounded in and guided by reason, deductive and inductive reason. Also, empirical science sole application is in the physical world, discovering how the physical world operates.

Yet, validated and replicated science must meet rational criteria from its initial observations to its hypothesis development, from its decisions about how best to conduct experimental conditions and methods to its data collection, management and analysis, from experimental conclusions and implications for further study, as well as how best to apply this knowledge in the appropriate fields of applied science.

Science relies on reason in all its forms. As such, it validates reason’s use in guiding research, finding and validating truths about the physical world, as well as applying such scientific truths. Similarly, reason, not science, is the bedrock of mathematics. Mathematics is another rational use of deductive reason in the conduct of scientific research and application, as it is often a crucial component in data collection and analysis. When science claims its conclusions and applications are sound and certain, it implicitly asserts the power of reason in all its forms and uses.

So, why is reason remanded to the realm of sophistry and intellectual sleight-of-hand when it comes to purer forms of reason’s use in philosophy and theology, in morality and in metaphysics? Why do we disregard deductive proofs of God’s existence and nature when they are just as certain rationally as any scientific facts? Why do we not see the absolute necessity for an intangible and eternal God, when science indicates it is likely and when reason demonstrates it definitively?

Perhaps an example of deductive reasoning will help. In science the “law of cause and effect” is a bedrock principle of scientific inquiry. This law tells us, when we see an effect, it must have a prior cause. Experiments rely on this law.

Well, if we extrapolate the premise that every effect must have a prior cause back in time, sooner or later, we must get to an “uncaused causer,” something that exists without a prior cause, something beyond all space and time, all matter and energy. And, it is this necessary being, that we call “God.”

This deduction is a matter of fact, not a matter of sophistry or rhetorical manipulation. In the scientific realm the “big bang theory” of the universe’s origin has led for a search for the “god particle” as the cause of the “big bang.” But, what caused the “god particle?” Again, sooner or later reason requires an “uncaused causer.”

To make the case for reason’s primacy even clearer, the case for science’s dominance is an exercise in rational deduction; for accepting science as the sole source of truth can only be made by employing rational deductive argumentation. Yet, science is inherently an inductive form of reason. It is a form of developing truth about the physical world from observation and manipulation. That is why scientific facts change sometimes because of new information or deeper study. That is what inductive reason is.

When science claims its empirical findings are truth is flawed because it is based on inductive reasoning. But deductive reason proves things definitively. Inductive reason asserts truths of the physical world; yet it is still open to new information and more sophisticated knowledge should it be discovered scientifically.. [emphasis added] Science can only defend its alleged validity by appealing to rational deduction. And that is a fatal contradiction given the premise that science is the only path to actual truth. For such a claim can only be made deductively and science is an inductive process.

Science is a composite form of inquiry that uses deductive and inductive reason and provides us factual knowledge about the physical world. In that it has proven effective and powerful. But to extend science’s power and ability beyond that realm is to violate the nature of science and to falsify the philosophy guiding real science.

Eliminating deductive reason and all other forms of rational inquiry as paths to truths of a metaphysical and a moral nature, a theological and a cosmological nature is an act of philosophical ignorance or a form of cultural manipulation. [emphasis added] Teaching error and falsehoods regarding the power of science

and the weakness of deductive reason is a pernicious practice of our schools and colleges, our culture and our media.

Overstating the power of science as the sole source of all truth, while simultaneously destroying the power of reason as the primary path to truth are the two great sins of our time. Rectifying the nature of knowledge and restoring the depth and breadth of truth are our key challenges and crucial tasks.

For the profound errors and prolific sins of our present culture and time rest on these falsities, which provide their impetus and justification. If these two issues are won, the nihilism immersing us will be banished and our culture and our minds will be born anew in the light of truth, truth beyond just our knowledge of our physical realities.⁷

As Cronin notes above, our schools and colleges, our culture and media, along with the political class and globalist elites have been pushing pernicious error and falsehoods under the guise and power of science. Those who blindly call for us to listen to the science have no knowledge whether the “science” is proven, true, or reliable. They are zombied members of the “Listen to the Science” Cult, capable only of chanting their mantra, “Science, Science, Science” without any fact or data to back up their mantric shibboleth. There is science to refute the cultish mob, but the cult must refuse to listen for that is strictly against the rules which they must follow and adhere with firm conviction and unwavering devotion to their *gods of science*. Ask for data, ask for facts, ask for reason and one thing is certain: you are a bigot, a racist, a fool, an idiot; you are stupid for doubting “the science”. There is no rhyme nor reason to their “science”, only diatribe and *ad hominem* argumentation. It is enough to make you sick. Stay well and thank God.

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1. Exsultet at the Easter Vigil.
 2. Pope Saint John Paul II, *Redemptor Hominis, The Redeemer of Man*, Encyclical Letter, March 4, 1979.
 3. **Reason** is the capacity to consciously make sense of things, applying logic, and adapting or justifying practices, institutions, and beliefs based on new or existing information. Reasoning is associated with the acts of thinking and cognition and involves using one's intellect. Reasoning may be subdivided into forms of logical reasoning, such as: **deductive reasoning**, **inductive reasoning**, and **abductive reasoning**. During the scientific process, deductive reasoning is used to reach a logical true conclusion. **Deductive reasoning**, or deduction, starts out with a general statement, or hypothesis, and examines the possibilities to reach a specific, logical conclusion. In deductive inference, we hold a theory and based on it we make a prediction of its consequences. That is, we predict what the observations should be if the theory were correct. We go from the general — the theory — to the specific — the observations. For example, "All men are mortal. Harold is a man. Therefore, Harold is mortal." For deductive reasoning to be sound, the hypothesis must be correct. It is assumed that the premises, "All men are mortal" and "Harold is a man" are true. Therefore, the conclusion is logical and true. In deductive reasoning, if something is true of a class of things in general, it is also true for all members of that class. **Inductive reasoning** is the opposite of deductive reasoning. Inductive reasoning makes broad generalizations from specific observations. Basically, there is data, then conclusions are drawn from the data. Inductive reasoning is a method of reasoning in which the premises are viewed as supplying some evidence, but not full assurance, for the truth of the conclusion. It is also described as a method where one's experiences and observations, including what are learned from others, are synthesized to come up with a general truth. Many dictionaries define inductive reasoning as the derivation of general principles from specific observations (arguing from specific to general), although there are many inductive arguments that do not have that form. An example of inductive logic is, "The coin I pulled from the bag is a penny. That coin is a penny. A third coin from the bag is a penny. Therefore, all the coins in the bag are pennies." Even if all of the premises are true in a statement, inductive reasoning allows for the conclusion to be false. Here's an example: "Harold is a grandfather. Harold is bald. Therefore, all grandfathers are bald." The conclusion does not follow logically from the statements. Inductive reasoning has its place in the scientific method. Scientists use it to form hypotheses and theories. Deductive reasoning allows them to apply the theories to specific situations.
 4. F.X. Cronin, "*The Facts of Life: God*," The Catholic Exchange, August 4, 2020.
 5. Donald DeMarco, "*Faith & Reason: The Rejection of Worldly Stupidity*," Catholic Exchange, March 4, 2020.
 6. Benjamin Wiker, "*10 Books that Screwed Up the World: And 5 Others That Didn't Help*," (Washington, DC: Regnery Publishing, 2008), 31-32.
 7. F.X. Cronin, "*The Facts of Life: Truth*," Catholic Exchange, August 28, 2020.

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.

Voyage to Alpha Centauri: A Novel

Michael D. O'Brien

Ignatius Press

2013, 587 pages.

G.K. Chesterton Collected Works: Volume XXVIII

The Illustrated London News 1908-1910

Ignatius Press

1987, 668 pages.

Catholic Christianity: A Complete Catechism of

Catholic Beliefs

Peter J. Kreeft

Ignatius Press

2014, 426 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.

PERIODICALS

First Things

www.firstthings.com

Touchstone

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Catholic Answers Magazine

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Catholic Herald

www.catholicherald.co.uk

Chronicles

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www.chesterton.org

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Crisis Magazine

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The Imaginative Conservative

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Catholic Exchange

www.catholicexchange.com

Intellectual Takeout

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www.lifenews.com

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Catholic Vote

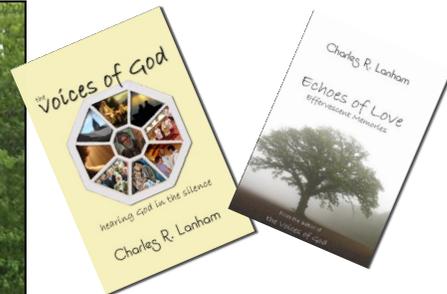
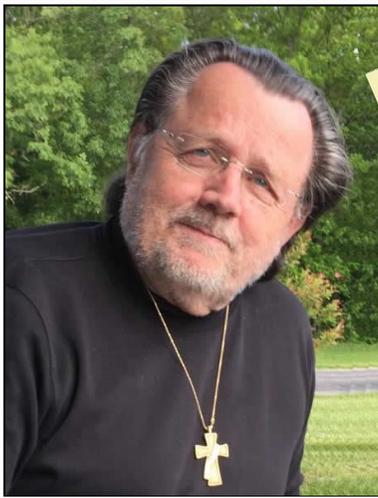
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Deacon Chuck Lanham is a Catholic author, columnist, speaker, theologian and philosopher, a jack-of-all-trades like his father (though far from a master of anything) and a servant of God. He is the author of **The Voices of God: Hearing God in the Silence**, **Echoes of Love: Effervescent Memories** and has written over 500 essays on religion, faith, morality, theology, and philosophy.

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“Of all tyrannies, a tyranny sincerely exercised for the good of its victims may be the most oppressive. It would be better to live under robber barons than under omnipotent moral busybodies. The robber baron’s cruelty may sometimes sleep, his cupidity may at some point be satiated. But those who torment us for our own good will torment us without end, for they do so with the approval of their own conscience. They may be more likely to go to Heaven yet at the same time, likelier to make a Hell of Earth.”

- C. S. Lewis



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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