

Colloquī

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A journal for restless minds

Deadly Sins

Living in the Age of Entitlement

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

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

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

Deadly Sins

Living in the Age of Entitlement

Prevailing wisdom, a closer kin to fairy tales than any familial bond to truth, suggests that life is short, so make the most of it. This morbid bit of caustic wit presumes too much and presumes too little; it would seem the better to begin by simply stating, "Once upon a time ..."

Presumption draws but little notice and yet, like a snake in the grass, it may be perfectly harmless or imperfectly venomous. As with a treacherous slope down which we either slide with ease or quickly flounder our inclination is to overindulge. There are different forms of presumption, varying from benign to malignant, which leaves us *presuming* we should be capable of discerning the difference. But, lacking even dull awareness of when we

might safely indulge and having little understanding of the potency of its venom we are wont to have it as a pet.

On the side of benign presumption there is the storied encounter of Henry Morgan Stanley who famously greeted Dr. David Livingstone with, "Dr. Livingstone, I presume." With this, Stanley presumed the person he had come upon

was Livingstone, not on any perfect knowledge but rather on the high probability that it was in fact the good doctor. Another perfectly benign instance of presumption is found in common law where the presumption of innocence is a foundational principal of justice. Here again, presumption is appropriate within this context.

Poisonous presumption is a snake with fangs and a rattled tail; sinful in its overestimation of oneself and an underestimation of God.



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Such presumption is among the gravest of sins because, first and foremost, it is a sin against the theological virtue of hope. Aquinas considers presumption two ways: as a sin opposed to the virtue of hope and as the first of four deadly sins opposed to the virtue of magnanimity — ambition, vainglory, and pusillanimity rounding out the sinful quartet.

For Aquinas, acknowledging our dependence on others — especially those such as our parents and God to whom our debt can never be repaid — is essential to virtue.

The acknowledgment of such debts is a question of acknowledging reality; this truthful assessment of reality is the common feature that holds magnanimity and humility together as complementary. Both depend upon the accurate assessment of our own abilities, though magnanimity helps us to recognize our fullest potential while humility helps us to recognize our limitations and shifts our focus beyond ourselves to God, the source of our gifts.¹

Aquinas argues that human reason ought to imitate whatever has been ordered by Divine Reason (God) according to its nature. However, whenever and whatever human reason accords opposition contrary to the natural order by assuming to do what is above the natural power of human reason it thus becomes both vicious and sinful, that is what Aquinas calls the sin of presumption.²

Nothing hinders that which is above the active power of a natural thing, and yet not above the passive power of that same thing ... Thus too it would be sinful and presump-

tuous for a man while in a state of imperfect virtue to attempt the immediate accomplishment of what belongs to perfect virtue. But it is not presumptuous or sinful for a man to endeavor to advance towards perfect virtue. In this way the Apostle stretched himself forth to the things that were before him, namely continually advancing forward.³

Divine and immortal things surpass man according to the order of nature. Yet man is possessed of a natural power, namely the intellect, whereby he can be united to immortal and Divine things. In this respect the Philosopher [Aristotle] says that *man ought to pursue immortal and divine things*, not that he should do what it becomes God to do, but that he should be united to Him in intellect and will.⁴

As the Philosopher [Aristotle] says (*Ethic. iii. 3*), *what we can do by the help of others we can do by ourselves in a sense*. Hence since we can think and do good by the help of God, this is not altogether above our ability. Hence it is not presumptuous for a man to attempt the accomplishment of a virtuous deed: but it would be presumptuous if one were to make the attempt without confidence in God's assistance.⁵

The presumptuous person believes his ability to be greater than it actually is, either in thinking he has greater virtue or knowledge or the like, or by thinking too highly of himself, thus worthy of great things because of wealth or fortune. Aquinas cites Aristotle who said, "*those who have these things without virtue, neither justly deem themselves worthy of great things, nor are rightly called magnanimous.*"

Again, the thing to which a man sometimes tends in excess of his ability, is sometimes in very truth something great, simply as in the case of Peter, whose intent was to

suffer for Christ, which has exceeded his power; while sometimes it is something great, not simply, but only in the opinion of fools, such as wearing costly clothes, despising and wronging others. This savors of an excess of magnanimity, not in any truth, but in people's opinion. Hence Seneca says (*De Quat. Virtut.*) that *when magnanimity exceeds its measure, it makes a man high-handed, proud, haughty, restless, and bent on excelling in all things, whether in words or in deeds, without any considerations of virtue*. Thus it is evident that the presumptuous man sometimes falls short of the magnanimous in reality, although in appearance he surpasses him.⁶

Presumption, ambition, and vainglory are sins opposed to the virtue of magnanimity by way of excess, that is, Aquinas argues, they relativize the individual's actual importance and abilities, thus subordinating the good of others and of God to the individual. Pusillanimity, on the other hand, amounts to squandering one's gifts and potential. According to Aquinas, pusillanimity is a more serious sin than presumption for it represents self-satisfaction, choosing imperfection over perfection, that is, actualizing a thing's full potential, refusing to live fully.⁷

In short, Aquinas treats presumption as the overestimation of our abilities in all spheres of life, leading to not fearing things which are reasonable to fear or taking unreasonable and aggressive risks that are unnecessary. It is easy to find examples in ordinary day-to-day occurrences. Think of all the celebrities who think they are wise simply because they are famous; when asked for their opinion on any subject, they seldom decline to opine. They regard their opinion as important simply because they were asked.

Opinion, according to Aquinas, is often based on irrational and superficial factors and at times may seem to make the presumptuous appear more virtuous than the magnanimous. But then, as he observes, though the presumptuous always exceed their actual abilities, they suffer no excess of actual accomplishments.

Lusvardi suggests that the dynamics of presumption, as described by Aquinas, seem the embodiment of the sense of entitlement which dominates the current social and cultural milieu. He notes that psychologists Twenge and Campbell (*Narcissism Epidemic*) describe narcissism as the “disease of excessive self-admiration” and note that while narcissists tend to possess average abilities, they see themselves fundamentally superior to others. Twenge and Campbell cite studies to show that, contrary to conventional cultural wisdom, high-esteem does not correspond to increased success academically or professionally, and sometimes actually decreases performance. Their conclusion: such high self-esteem, of feeling good about oneself, has become an end in itself.

[I]n our contemporary celebration of self-esteem we often leave out the element Aquinas sees as the crucial common denominator preventing magnanimity from shriveling into pusillanimity or spilling over into presumption: *the truthful assessment of our own abilities*. They also suggest the reason why, as Aquinas notes, presumptuous individuals at times seem to surpass magnanimous people: those concerned with appearances naturally tend to surpass others in visibility, creating the illusion of success.

However, Twenge and Campbell strongly defend the notion that over the long term narcissism hinders rather than boosts actual accomplishment.⁸

It is in our nature to seek happiness, orienting ourselves either toward earthly here-and-now, imperfect happiness or toward eternal, perfect happiness.

Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.

The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.⁹

When God reveals Himself and calls him, man cannot fully respond to the divine love by his own powers. He must hope that God will give him the capacity to love Him in return and to act in conformity with the commandments of charity. Hope is the confident expectation of divine blessing and the beatific vision of God; it is also the fear of offending God's love and of incurring punishment.

The first commandment is also concerned with sins against hope, namely despair and presumption:

By *despair*, man ceases to hope for his personal salvation from God, for help in attaining it or for the for-

givenness of his sins. Despair is contrary to God's goodness, to his justice — for the Lord is faithful to his promises — and to his mercy.

There are two kinds of *presumption*. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).¹⁰

All mortal sin, including presumption, lowers the trajectory of our actions away from the end of eternal life with God. And presumption, according to Aquinas, does so by undermining hope. All hope requires an affective movement toward a future good, a good not yet in our possession, difficult to attain yet attainable. Aquinas repeatedly states that the ultimate object of hope, attaining eternal life requires an arduous, sustained struggle, there is no easy path to heaven.¹¹

Whereas the distinguishing characteristic of sins against faith is the denial of the truth toward which we aim, the distinguishing characteristic of sins against hope is in some way to give up on the journey itself, to call a halt to our transformation. This giving up is most apparent in the first sin against hope Aquinas addresses in the *Summa*: despair. Despair also involves false beliefs, but what is most characteristic of despair is the deficient movement of the appetitive power corresponding to those false beliefs. The false intellect that is a part of despair does not necessarily constitute heresy or unbelief; the despairing person, it is true, believes that God refuses to pardon his sins but he need not believe that God refuses to

pardon sins in general. Aquinas sees the root of despair not in a false doctrine, but in the preference of one's own guilt to God's mercy. Such a perverse choice can arise from many things, from an overindulgence in sensual pleasures leading to sloth to an aberrant sense of pride. The false choice the despairing make can be exacerbated if they choose to fill the void created by the absence of hope with worldly good. Whatever its origin, despair is a particularly dangerous sin because it precludes the possibility of sin's remedy; the absence of hope negates the will's ability to move one away from evil and toward good.¹²

Despair and presumption are both sins against the theological virtue of hope. The despairing, Aquinas says, may very well believe that God is merciful in the abstract while doubting his mercy in their own case. The error the presumptuous make is in exaggerating or overestimating their own powers while underestimating or minimizing God's. In either case, whether despair or presumption, the image of God is diminished.

The presumptuous seek eternal life with God without expending any effort to merit such a heavenly reward; likewise, the presumptuous assume pardon for their sins without repentance. For Aquinas, perseverance in sin without the intention of repenting and receiving pardon is the paradigmatic act of presumption. The presumptuous are only those who intend *never* to give up sinning and still expect to be saved.

The process of sanctification itself is important because sanctification implies growth; presumption is deadly because it short-circuits this

process. One cannot be converted from one's sins if one denies that they present obstacles to one's salvation. To illustrate the point, we might think of the parable of the Pharisee and the tax collector (Luke 18:9-14). In Aquinas's terms, only the tax collector seems interested in actualizing his potential — moving from his imperfect state to something better — because the Pharisee is satisfied with himself precisely as he is.¹³

Far too many of us these days harbor an attitude that the last things—death, judgment, heaven, and hell—are not serious matters and therefore can largely be taken for granted. Josef Pieper suggests two types of presumption are currently in play: the first is *bourgeois moralism*, which conflates salvation with being a socially acceptable citizen, discounting the need for doctrine or sacraments; the second, the claim by some Christian traditions that salvation is a certainty obtained merely by accepting Jesus Christ as their personal Lord and Savior.¹⁴

There is little doubt that we are living in an "age of entitlement," stridently, almost religiously, believing that we deserve special treatment, that we are owed privileges and success because of who we are.

This sense of entitlement, according to David Elliot, comes largely from our uncritical acceptance of Marx, Nietzsche, and others who claim that belief in the life to come is a distraction from the concerns of this world. Elliot, however, points out that hope in eternal life, properly understood, should free us to act with even greater virtue in this life; that it is our lack of attention to the afterlife, with its concomitant deficit of

hope, that leads to worldly despair. This then suggests that when we give up hope for eternal life, we shift our focus to worldly goods, and that shift replaces hope with optimism, a shift that leads to negative consequences in this life as concern for worldly goods tends toward sins of ambition, vain-glory, and avarice.¹⁵

Our growing sense of entitlement corresponds in many ways with our decrease in affiliation with anything resembling orthodox Christianity. While Aquinas speaks of the innate goal of human beings as a desire toward perfect happiness with God, the prevailing view is one where the goal of life is to feel good about oneself, and of a distant God who becomes involved in one's life only when needed to resolve problems. Or, as Smith and Denton suggest, a popular vision of God is a cross between Divine Butler and Cosmic Therapist.

In short, heaven seems to be a not terribly arduous goal attained by "good people" when they die. Religious beliefs and practices have little to do with one's destination in the afterlife, and God's moral demands are fairly low.¹⁶

Christopher Lasch, *The Culture of Narcissism*, writes that one effect arising out of our narcissistic culture is the flight from feeling and the trivialization of personal relations. He begins chapter eight with two quotes which are indicative of the age in which we are now living, the age of entitlement and the sins of despair and presumption.

Suddenly she wished she was with some other man and not with Edward. ... Pia looked at Edward. She looked at his red beard, his immense spectacles. I don't like him, she thought. That red beard, those immense spectacles. ...

Pia said to Edward that he was the only person she had ever loved for this long. "How long is it?" Edward asked. It was seven months.

DONALD BARTHELME

I think more and more ... that there is no such thing as rationality in relationships. I think you just have to say okay that's what you feel right now and what are we going to do about it. ... I believe everybody should really be able to basically do what they want to do as long as it's not hurting anybody else.

LIBERATED BRIDEGROOM

Lasch then goes on to reflect on the then increasingly noticeable trivialization of sexual relations, the flight from intimacy and the loss of meaning for marriage: procreation; forty years later his observations have become the norm in human intimate relations.

Bertand Russell once predicted that the socialization of reproduction—the supersession of the family by the state—would “make sex love itself more trivial,” encourage “a certain triviality in all personal relations,” and “make it far more difficult to take an interest in anything after one’s own death.” At first glance, recent developments [1979] appear to have refuted the first part of this prediction. Americans today invest personal relations, particularly the relations between men and women, with undiminished emotional importance. The decline of childrearing as a major preoccupation has freed sex from its bondage to procreation and made it possible for people to value erotic life for its own sake. As the family shrinks to the marital unit, it can be argued

that men and women respond more readily to each other’s motional needs, instead of living vicariously through their offspring. The marriage contract having lost its binding character, couples now find it possible, according to many observers, to ground sexual relations in something more solid than legal compulsion. In short, the growing determination to live for the moment, whatever it may have done to the relations between parents and children, appears to have established the preconditions of a new intimacy between men and women.

This appearance is an illusion. The cult of intimacy conceals a growing despair in finding it. Personal relations crumble under the emotional weight which they are burdened. The inability “to take an interest in anything after one’s own death,” which gives such urgency to the pursuit of close personal encounters in the present, makes intimacy more elusive than ever. The same developments that have weakened the tie between parents and children have also undermined relations between men and women. Indeed the deterioration of marriage contributes in its own right to the deterioration of care for the young.¹⁷

Thirty-six years earlier and well before the sexual revolution and the flight from intimacy observed by Lasch, Catholic apologist and lay theologian, Frank Sheed, wrote in his book, *Marriage and the Family*, of the even then growing trend to ignore the fundamental relation of sex to the generation of new life.

If we consider sex in itself and ask what Nature had in mind in giving sex to human beings, there can be only one answer: Sex is meant for the production of children, as lungs for breathing or the digestive organs for nourishment. The physical

and psychological mechanism is so complex in the man and in the woman, so delicately ordered for the generation of new life, that it would monstrous to deny (nor, one imagines, has anyone ever denied) [*tragically, a half-century later, there are those who do deny it*] that that is what sex is meant for, that is why we have sexual powers. The fact that man can use sex for other, sterile purposes of his own choosing does not alter the certainty that child-bearing is sex’s own purpose. I know that to the modern reader there seems something quaint and old-world in asking what a thing is for; the modern question is always what can I do with it. Yet it remains a first principle of the intelligent use of anything to ask what the thing is for — indeed that is almost a first principle of the intelligent misuse of anything. If you are going to pervert a thing, it is wise to know what you are perverting. And to ask what Nature has in mind can hardly be an unnatural opening for any discussion.

Because custom dulls wonder, dulls advertence even, we hardly realize how extraordinary it is that sex should be for child-bearing. It is extraordinary in two ways. For in the first place it gives grandeur to sex—a remote and even unwanted grandeur you may feel it, but a grandeur that is incomparable. Against this view of sex stand two very different types. There is the Puritan with his conviction that any activity with such intense pleasure in it must be sinful; and there is the hedonist gathering rosebuds while he may, very fond of rosebuds, indeed, but unable to take them too seriously — there are so many of them and so gatherable: sexual experiences, he will say, are merely thrills in the body, therefore of small consequence. For all their perversions, the pagans who have centered their rituals upon sex’s

mystery are nobler than either. The hedonist is denying the plain fact that, even as a bodily experience, the sexual act is like no other, it engages the body more profoundly, at once troubles and concentrates the whole personality in its depth: the excitement of rosebuds is paler. Hedonist and puritan alike ignore the fundamental relation of sex to the generation of new life, the first fact about sex — that by it man co-operates with God in the production of other men, living beings, immortal beings. Creation is the work of omnipotence. But procreation, a kind of deputy creation. So that sex in its essential nature is man's greatest glory in the physical order.¹⁸

What frustrates the soul is this overwhelming presumption by so many — including those who identify themselves as Catholic — that restrictions, limits, laws, rules, canons and even commandments are meant to be broken, are either inapplicable or considered optional. We have turned reality upside down, twisted truth inside out and backwards, and tossed morality and ethics to the wind. The world is gone mad without explication while the (social) climate spirals into chaos.

The Pharisees would rend their garments and cry in precise protest against the smallest slight or disregard for every letter, vowel and syllable of the Law. There was no bending or folding, no wrinkles, no holes, no give, no take; obey the Law or submit to punishment. That was then; the world now spins backwards and the modern Pharisees protest mightily such strictures imposed upon them by the law. Then and now, it is all in the interpretation and only the chosen few, the

pompous presumptuous prophets are permitted to interpret.

The latest upside-down cake to be brought out of the progressive political toaster oven is a gut-churning variation on that perennial euphemistic "health issue" aka "reproductive health care" aka "Pro-Choice" aka "abortion care" or as it is referred by those who retain even the smallest bit of sanity and reason: "*Murder on the Disoriented Express.*"

In a fit of exuberant delight, the erstwhile governor of New York, Andrew Cuomo, gleefully signed a law which legalizes the killing of a fully developed, pain-capable infant up to the very moment of birth. Governor Cuomo, who calls himself a Catholic, then decided to celebrate this gruesome and genocidal law by ordering that the World Trade Center, the building built as a monument to the 3,000 people who died on 9-11, be turned into a celebration of death by lighting it up in pink. In a race to see which politician or public figure can be the most depraved, cynical, and inhumane, the governor of New York has no close second.

Matt Walsh, on his blog, quickly offered a reasoned counter-argument to the predictable argument that will inevitably be made by apologists in defense of this debauched grotesquery.

Apologists will argue that the new law only makes late-term abortion legal in cases where it will save the mother's life. The problem with this argument is that it is false on every conceivable level. First, the law allows for abortions to protect the

woman's life "and health." What does "health" mean? Well, anything. The law conspicuously avoids defining the term. It seems that any kind of health concern would qualify — physical health, emotional health, psychological health, financial health. The point is that the "life and health" stipulation will not effectively prevent any woman from getting an abortion for any reason at any time.

Second, late-term abortion is never necessary to protect a woman's life or health. No late-term abortion has ever been committed for the sake of saving a woman's life. It has never happened and will never happen. I repeat: there is never any circumstance, ever, where a late-term abortion is medically necessary. It could be necessary, in the case of some kind of cataclysmic complication, to remove the child from his mother's womb. But it is never necessary to kill the child before removing him. There is no medical reason to take that extra step of preemptively killing the child.

Just to drive home the point, here is how a late-term abortion — the kind of abortion just legalized in New York — is carried out: as it has been explained by a former abortionist, the baby is injected with a poison directly into his skull or torso. He then suffers a hideously painful death, which he will certainly feel because of his developed nervous system. The mother carries the corpse around in her womb for a day. The next day, there is an ultrasound to check if the baby is dead. If he isn't — if he has been writhing and suffering in agony for the past 24 hours, clinging onto life — then he will be injected again. The following day, the mother delivers her dead child. Sometimes she delivers him at the clinic, but if she can't make it on time, the clinic is perfectly happy to recommend that she give birth into her toilet.

The crucial fact is that a delivery must happen either way. If a mother in the third trimester decides she doesn't want or can't have her baby inside her, she is going to have to deliver him one way or another. The only question is whether she will deliver a dead child or a living one. Giving a lethal injection to the child may be the more convenient route, but it is certainly not the safer or healthier or more necessary one.

Speaking of lethal injection, in case you haven't yet grasped how twisted this law is, consider that capital punishment has been ruled unconstitutional in New York. You are not allowed to give a lethal injection to convicted serial killers, pedophiles, rapists, school shooters, or any other species of monster. But you can give a lethal injection to an infant. Indeed, you can *only* give lethal injections to infants in New York. The crime of child rape will not earn you the needle. The crime of being conceived in the wrong womb might. It is a capital offense, and you may well be made to suffer dearly for it.

Not to be too late to the late abortion party, Pro-abortion lawmakers and activists in Vermont introduced a bill to enshrine abortion-on-demand up to birth in a state that already has no protections for the unborn, with an eye on channeling the bill into an amendment to the state's constitution. The House Speaker Mitzi Johnson made her position gruesomely clear.

We need a Vermont where every Vermonter should feel free to make their personal decisions about their sexual and reproductive health care. They should be guaranteed unrestricted access to the doctors and the procedures that encompass

the full range of that care, including abortion care.

[The bill states:] The General Assembly intends this act to safeguard the right to abortion in Vermont by ensuring that right is not denied, restricted, or infringed by a governmental entity. Every individual who becomes pregnant has the fundamental right to choose to carry a pregnancy to term, give birth to a child, or to have an abortion.

A fertilized egg, embryo, or fetus shall not have independent rights under Vermont law.

[It also bans the prosecution of] any individual for inducing, performing, or attempting to induce or perform the individual's own abortion, no matter the stage of pregnancy.

1. Anthony R. Lusvardi, S.J., "A Presumptuous Age? The Sin of Presumption in the Summa Theologica as a Key to Understanding the 'Age of Entitlement'", *The Thomist* 81 (2017): 247-72.
2. Thomas Aquinas, *Summa Theologica II-II q.130 a.1 resp.*
3. *STh, II-II q.130 a.1 ad 1.*
4. *STh, II-II q.130 a.1 ad 2.*
5. *STh, II-II q.130 a.1 ad 3.*
6. *STh, II-II q.130 a.2 ad 3.*
7. Lusvardi, "A Presumptuous Age?", 250-51.
8. Jean M. Twenge and W. Keith Campbell, *Narcissism Epidemic*, 18-19. They argue that narcissism as both an individual and a cultural trait has even more dramatically risen (*ibid.*, 2-3, 22-23).
9. *Catechism of the Catholic Church*, §1817-18.
10. *Catechism of the Catholic Church*, §2090-92.
11. Lusvardi, "A Presumptuous Age?", 257.
12. Lusvardi, "A Presumptuous Age?", 258-59.
13. Lusvardi, "A Presumptuous Age?", 263.
14. Josef Pieper, *Faith, Hope, Love* (San Francisco: Ignatius Press, 2012), 134.
15. David Elliot, "The Christian as Homo Viator: A Resource in Aquinas for Overcoming 'Worldly Sin and Sorrow'", *Journal of the Society of Christian Ethics* 34, no. 2 (2014), 101-2. Elliot calls for more attention to worldliness as a threat to hope and identifies presumption and despair as springing from such worldliness.
16. Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 165.
17. Christopher Lasch, *The Culture of Narcissism: American Life in An Age of Diminishing Expectations* (New York: W. W. Norton & Company, 1979), 187-88.
18. Frank Sheed, *Marriage and the Family* (New York: Sheed and Ward Inc. 1953) 8-9.

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

Thoughtful Theism

Fr. Andrew Younan

Emmaus Road Publishing
2017, 200 pages.

To Change the Church

Ross Gregory Douthat

Simon & Schuster
2018, 256 pages.

Mere Christianity

C. S. Lewis

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

PERIODICALS

First Things

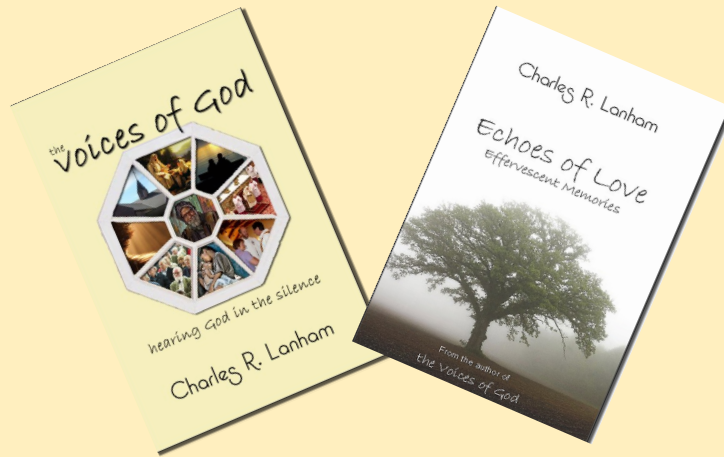
Institute on Religion and Public Life
Editor: R. R. Reno
Ten Issues per year.
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A Journal of Mere Christianity
Editor: James M. Kushiner
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