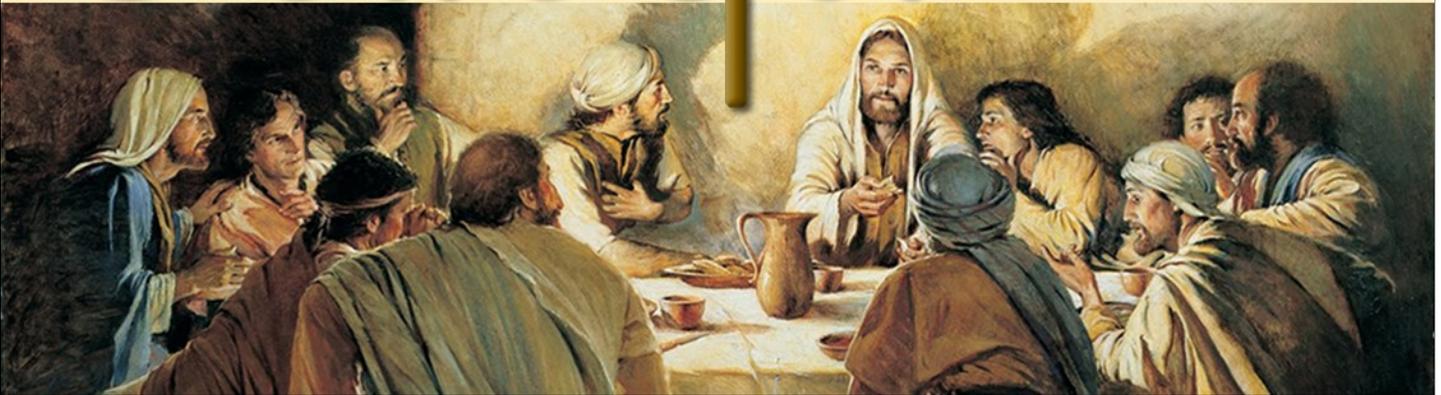


Colloquī

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A journal for restless minds

In The Absence Of Light

Nothing, nothing at all

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.

In The Absence Of Light

Nothing, nothing at all

Before light there was nothing. Light has no antagonist; darkness is not the obverse of light but its absence. Without Light, nothing, nothing at all.

We would do well to frequently remind ourselves and society writ large of the principle of causation: that for everything that is and for every action or motion there must be a cause outside of the thing itself. The law of cause and effect holds that for every cause there must be an effect.

This is, in and of itself, easy enough to understand, although there are a great many scientists, philosophers and theologians and all manner of folks with far too much "education" for their own good who are wont to try their level best

to confuse and muddle what is otherwise rather obvious and understandable.

If then, everything that is and every action or motion requires a cause, what caused light? And no, it wasn't Thomas Edison; he invented the bulb, he did not cause light.

Thomas Aquinas argued that everything has a cause, that every cause has a cause, but that this regression cannot go on forever. There must have been an uncaused cause, an unmoved mover to start the causal chain; thus who we know as God must have been the First Cause.

Aquinas went further, arguing that everything is *contingent*, that is, everything is reliant on something else, everything, that is, but God. God is not contingent for God is a *necessary* being, an uncaused cause, an unmoved mover.



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One of the most (if not the most) important tenets of our Christian faith is the doctrine of the Triune God, the Trinity of Persons in one Godhead: Father, Son and Spirit. It is also one of the least understood.

Were it not for the Trinity, St. John's claim, "God is love," would be little more than glassy-eyed sentiment. Love without an object is frustrated, unfulfilled, and incomplete. Thus, a loving but solitary God is a God who is contingent, a God who *must* create to satisfy his yearning, and, finally, a God who is less than perfect.

On the other hand, a God who exists in a community of uncreated "One Anothers" is a God who is complete in and of himself from eternity to eternity. For him, creation is not a divine necessity, but an extension—an extravagant extension—of who he is.¹

Without belaboring the point beyond the breaking point of mere cause and effect, you may quite well, I willingly admit, be asking what *precisely* is the point. If you will indulge me a bit more, I will endeavor to explain.

From the beginning, man has tried making mountains out of mole sauce, the simple complex, the complex simple, sense from nonsense, reason unreason, fact fiction, evil good, and most urgently, man god. Man is manifestly dipolar, a contradiction oblivious to the obvious, a bad argument in desperate need of a premise. We have ears deaf to truth, eyes blind to reality, a mouth of vile disgust, a stone cold heart and a mind atrophied from disuse, misuse and abuse. We rationalize instead of reason, believe what we de-

sire without regard to either its truth or goodness, choose what is easy not what is right, do what we will with neither conscience nor right judgment. We glorify ignorance, condemn truth, kneel before the altar of self-idolatry to proclaim self-delusions our reality.

We claim faith, but faith in what? What faith we profess is too often lacking in understanding, thus what we believe is superficial, easily challenged and just as easily overcome. Saint Augustine spoke of faith, belief, and understanding many times.

... Unless he understand somewhat, no man can believe in God; nevertheless by the very faith whereby he believes, he is helped to the understanding of greater things. For there are some things which we do not believe unless we understand them, and there are other things which we do not understand unless we believe them (*In Ps. CXVIII*).

He who by true reason arrives at an understanding of what he had only believed is in a better state of advancement than he who still only desires to understand what he believes (*Ep. CXX*).

Faith gives the understanding access to these things, unbelief closes the door to them (*Ep. CXXXVII*).

Understanding is the reward of faith. Therefore, seek not to understand that you may believe, but believe that you may understand (*On the Gospel of John, 29:6; Sermon CXVII.1*).

Although a heliocentric model (the earth moving around the sun) was developed in the 3rd century BC by Aristarchus of Samos, Ptolemy's geocentric model (everything revolved around the earth) predominated until the 16th century. It

was Nicolaus Copernicus, Renaissance mathematician, astronomer, and Catholic cleric who developed a mathematical model proving heliocentricity, that the earth was, *indeed*, not the center of the universe.

Sadly, Copernicus has been forgotten, his mathematical genius trivialized, his proofs dismissed as so much antiquated nonsense. We moderns have come to know better, we now follow the self-evident *egocentric model* which places every man at the center of a particular universe within a infinitely larger multi-verse. The *egocentric model* contains within it a contradiction few are willing to acknowledge; even fewer are willing to recognize or accept the contradiction inherent to their belief. Their egocentric universe necessarily elevates man to be "like God" (Genesis 3:5) while disabusing any belief in an Uncaused Cause, an Unmoved Mover, a First Cause, a Creator God as irrational and anti-science.

This, of course, is part and parcel of their radical, relativist, dehumanizing, egoistic screed which is to deny and obfuscate; blaming the victim for *their* pitiable dis-ease; claiming *their* right to happiness by causing unhappiness; demanding *their* right to not be offended by anything they find offensive; branding opposing views, however rational and reasonable, as "hate speech," which *they* guarantee will provoke uncontrollable violence.

In a very real sense, no one is immune from this dis-ease, for we are flawed creatures, easily swayed by the temptations of the world. We may not

be fully conscious of where we have fallen victim to the temptations of the devil, a creature “more subtle than any other wild creature that the Lord God had made”(Genesis 3:1).

We recognize the more serious, the most egregious, the vilest and the worst, the gravest of evil without a thought to the small and insignificant. We trivialize small indiscretions, disconnecting the links in the causal chain from the small to greater evil. We fail to link the apple to the tree; we fail to connect cause and effect, to recognize the causal chain from tasty bite to jealousy to envy to rage and ultimately to murder. We are fools to our own foolishness and the devil laughs at our witless self-destruction.

Sadly, the cruciform community for which we are created and called is becoming less and less apparent. Instead of a growing sense of community with our fellow man and God, we are becoming more individualistic, both socially and morally. While this may seem unremarkable, what is interesting is one place where it has become evident.

Citing a study on language usage, columnist David Brooks noted that since 1960, individualistic words such as “personalized,” “self,” “standout,” and “unique” have eclipsed communal words like “community,” “collective,” “share,” and “united.” In other studies he cites, researchers found that moral terms such as “virtue,” “decency,” “conscience,” “honesty,” “faith,” “ought,” “evil,” and “prudence” have declined in use over the years.

What these findings tell Brooks is that as society “has become more individualistic, it has also become less morally aware” resulting in

“certain forms of social breakdown.” I would flip his causative chain to say that our moral breakdown has led to our social breakdown and the pathologies associated with our atomization from God and neighbor. It is a trajectory that can be traced back to the beginning.

Once God proclaimed, “It is good!”, Satan took to tearing asunder what God had put together. By sowing the seed of distrust, Satan successfully pitted man against God. Then, in quick succession, he turned husband against wife, brother against brother, neighbor against neighbor, son against father, man against his own nature, and, eventually, mother against her child.

If God can’t be trusted, nobody can—not our government, not our churches, not our families, no one. Our loss of faith not only isolates us from God, it isolates us from tradition, generational wisdom, shared values, and each other, creating a balkanized society of competing “others” where even the enwombed child represents a threat to our well-being.

Over the last forty years, the “fruits” of atomization have included the escalation of divorce, fatherless homes, single-parent families, sex without marriage, marriage without children, children unattached to their biological parents, and the loss of two billion (!) children worldwide to abortion. What’s more, personal dissatisfaction, disappointment, and depression are at record levels in an age of technological, medical, and economic progress unprecedented in history.

The doctrine of the Trinity informs us that this is not the way it was meant to be. Because God, the Source of being, is social, we, made in his image, are social, too. For this reason, the joy, peace, and fullness for which we were created will be experienced only to the degree that we are united cruciform, to him and

each other. It also means that when we work to restore what Satan has torn asunder—our relationships with God, spouses, neighbors, and nature—we fulfill the divine directives of love, discipleship, and stewardship.²

These are trying and confusing times, and no wonder, given the mad dash toward a godless, egocentric society. Driven, not by reason “to form a more perfect union,” the radical left desires to create a *perfect* disunion, an egocentric autocracy rather than a communion of souls united for the common good of all.

Strange, how easily man’s reason is betrayed, lured by the siren songs of base desires, overweening pride and an insatiable lust for power. Those who are acquainted with Greek mythology are familiar with the Sirens (Σειρῆνες *Seirēnes*), dangerous mythological creatures, who enticed unwary listeners (generally seamen) with their sweet music to such a degree that listeners forgot everything and either died of hunger or were shipwrecked.

Jalāl ad-Dīn Muhammad Rūmī (Rumi), a thirteenth-century Persian Sufi mystic observed that, “He whose intellect overcomes his lust is higher than the angels; he whose lust overcomes his intelligence is less than an animal.” Sage advice, seldom taken, some eight centuries old. The Sirens mesmerize, enticing with their sweet melody of *free* temptations, unknowing innocents—who lust for what, they do not know and cannot say—to the Sirens deadly vision of paradise. Children and rats are too easily misled by the pied piper piping his evil tune.

Dark memories belong to those who have lived through dark hours and darker days. Truth comes of experience, of lived moments staring down into the hollowed eyes of death and despair and finding no reflection. Without the memory earned from experience, those who would contend to know better are but tender lambs among ravenous wolves. Even more so without a good shepherd to lead and protect them.

There is no ideal society this side of the Second Coming. Flawed people can't create such things, and we're all flawed, so social gains are offset by social losses. Current tendencies of thought, which reject natural law and the Catholic outlook generally, make it even less likely that anything ideal can be achieved.

Even so, ideas of the good society are helpful for putting our thoughts and actions into perspective. They can't serve as blueprints, but they can clarify confusions, remind us of basic purposes, and suggest the direction our efforts should take. At the very least, they can warn us against false ideals and misdirected efforts.

They don't always have that effect. Our ideals are inevitably affected by what people are doing and saying around us. Sometimes that points us in the right direction but often it doesn't. Thus, people today have confused ideas about the good life. The result is that they reject settled views on the matter and adopt an unmoored ideal of freedom and equality. That ideal, which has become enormously influential, leads to a tyrannical form of liberalism and so ends by contradicting itself.

Vehement rejection of current understandings and practices can also distort ideals. Since capitalism has

faults, people conclude that whatever opposes it—socialism for example—must be good. The anonymous Tradinista Manifesto³ a couple of years ago provided vivid examples of the tendency.

To talk sensibly about political ideals we must step back and look at the most general features of social order and human reality. When we do we notice that a society becomes coherent and functional through the principles that establish its common good. The question "what's the point?" must somehow be answered, and those are the principles that do so.

We have such principles today, although their supporters try to avoid the need to defend them by denying the fact. In *Planned Parenthood v. Casey* (1992) the Supreme Court told us that "at the heart of liberty [which is thought to define America] is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life." Since the Court invalidates laws thought to violate that right, like laws that restrict abortion or deny that same-sex unions can count as marriages, it functions as a defining principle of our political order—in theory, its most basic one.

The ultimate ideal behind the current American order, then, is that each defines reality for himself. That ideal is puzzling if taken literally. But its practical meaning is that everything must be left as undefined as practically possible: a man isn't a man and a baby isn't a baby unless the people most visibly involved say so. And since we each create our own reality, our goals get equal credence, and each has an equal claim to satisfaction. The public good—the good toward which the society is oriented—is therefore maximum equal preference satisfaction. Each is to get what he wants, as much and equally as possible.

What makes it possible to turn such radically individualistic principles into a functioning social system is that ultimate goals are made subordinate to considerations of efficiency, stability, and administrative convenience. Convenient goals that support the system are accepted, while goals that burden, oppose, or offer an alternative to the system—which is seen as a uniquely rational system of freedom, equality, and public order—are disfavored and suppressed as irrational, oppressive, and at least implicitly violent.

The effect is that people are encouraged to be careerist, politically correct, and absorbed in consumer goods. And they're warned off the idea that there are goods higher than personal satisfaction, or authoritative institutions, like the Church or natural family, that stand for them. The public good is people getting what they want individually, to the extent that's convenient to people running things, and nothing is allowed to stand in its way.

That's why celebration of cultural and lifestyle diversity is now considered good and even compulsory. It turns all goods into personal choices and disrupts all institutions that stand for a substantive moral view or particular cultural tradition. What's left are markets and neutral expert bureaucracies.

The result is a system designed to be easy to run for billionaires and bureaucrats. A system that's easy to run has some benefits even for people who aren't at the top, like reducing social conflict, but it doesn't seem a sensible way to choose a way of life. Obfuscating the question of the good life doesn't seem likely to make life better, and denying the objectivity of human reality seems very unlikely to lead to a functional and enduring social order.

It's evident that issues like the nature of the good life are too basic to be avoided forever. So why not discuss them?

The obvious place to begin is with human nature and what fulfills it. The view now in vogue is that it's our nature to define our own nature, and what fulfills it is for that self-defined nature to be recognized and accepted, and for us to get what we want. So if I—a man—decide I'm a woman, then I am a woman. Others should recognize me as such, and to the extent possible I should be able to do and get what I want, as a woman, a human being, or simply as a particular person with tastes of my own. If all that happens then my nature will be fulfilled.

That's not believable, but the reasons for accepting it have nothing to do with truth.

It's evident that we don't create ourselves or make ourselves what we are, except within limits that don't include (for example) choosing our own sex. Further, there are natural patterns in human life that must be respected for us to have a chance of happiness. Liberals are right that these include individual choice and agency, but those things aren't untrammelled. For their exercise to be rational they must be oriented toward goods that are good for reasons beyond the bare fact we choose them.

Also, the natural patterns in human life that help constitute our happiness have natural and social elements: the natural family, based on sexual complementarity; stable local networks of friendship and mutual aid; and the experience of growing up in a settled community that functions in accordance with its own understandings and ways of doing things, including a common understanding of man and the world.

With that in mind, it seems evident that a good society would have a coherent culture that includes an adequate common conception of human nature, natural law, and the purpose of human life and the world. In the modern world—actually, ever since classical antiquity—a stable and adequate conception of such things requires an institution with transcendent authority that can decide disputed points. If that sounds a lot like the Church, it shouldn't surprise you.

If a society, like our own, is too big and diverse for such things, that's a serious problem. It appears that the best way to live with the problem is to stabilize the society to the extent practical—for example, by limiting immigration and government attempts to remake society—and to decentralize as many functions as possible so that smaller communities with more humanly adequate institutions and understandings can live as much as possible in accordance with their own way of life.

Decentralization would have other advantages, of course. It gives more scope to individual initiative, family and community life, and the development of people's culture in accordance with their aspirations and experience. Such a situation is necessary for human dignity, and it's what the Catholic conception of subsidiarity is all about.

One could go on, but enough has been said to make it clear the ideal society would be similar to the classic Catholic one, and very much at odds with current social ideals. And that, it seems to me, is worth knowing, even if what can presently be achieved in that direction is quite limited.⁴

Kalb's post states what ought to be obvious yet seldom is given the weight or thought it rightly demands. Simply put, flawed people, no matter how "well-

intentioned", are incapable of creating an ideal or "perfect" society. Our founding fathers understood this when they declared their independence by stating as their aim "... to form a more perfect union." Note, not a "perfect" union, but a realistic one, one with fewer imperfections; not heaven on earth, but a smoother pathway to paradise. They clearly understood the tyranny of unchecked power, no matter its form or function.

There are, it seems to me, two ways of living in this imperfect world with all of the challenges, struggles, pitfalls, and barriers each must face.

The first is what I call "*Fatalistic Failure*", accepting and believing life is meaningless, suffering failure upon failure because life is too hard, too difficult, so why try to succeed. Life is unfair so fairness demands equal fairness for all. "It's not your fault," shout the social justice warriors, "Society owes you fairness." Or, as a young democratic socialist has proposed, "free welfare for everyone, even those who won't work." The other is what I think of as "*Effective Excellence*", seeing opportunities instead of problems, overcoming obstacles through diligent and determined effort, and when necessary seeking assistance, not a handout. Life is worth living but only if you truly live it.

I am reminded of a meme I once saw which I have found useful whenever I am feeling sorry for myself: "What anyone thinks about me is none of my business."

As regular readers of this journal will recognize, I am a creature of habitually gathering nuggets of wisdom from sources not my own, and chewing on them for a while in order to find the ones with just the right color and texture. Thankfully, the pantry is rarely empty of tasty morsels and pithy fruits so I am seldom at a loss of words, even if not of my own exercise. So, here are a few nuggets that I have had on the shelf for a while that you may find interesting, enjoyable, even enlightening.

How do we recognize what is right? In history, systems of laws have almost always been based on religion: decisions regarding what was to be lawful among men were taken from reference to the divinity. Unlike other great religions, Christianity has never proposed a revealed law to the state and to society, that is to say, a juridical order derived from revelation. Instead it pointed to nature and reason as the true sources of law—and to the harmony of objective and subjective reason, which naturally presupposes that both spheres are rooted in the creative reason of God. ~ Joseph Ratzinger (Benedict XVI), Address to the German Bundestag, September 22, 2011.

Specifically, it is the task of politics to put power under the moderating influence of the law; and thus to order the sensible use of it. Not the law of the stronger, but the strength of the law must prevail. Power that is ordered by law and its service is the antithesis of violence by which we understand lawless and unlawful power. ~ Joseph Ratzinger (Benedict XVI), "A Dialogue with Jürgen Habermas," January 19, 2004.

In his review of *Faith and Politics: Selected Writings* by Joseph Ratzinger

(Benedict XVI), Reverend James V. Schall, S.J. writes:

The third chapter of this book contains Ratzinger's discussion of the trial of Christ before Pilate in which the central question revolved around Pilate's famous question: "What is truth?" To this scene, Ratzinger refers in this passage: "It is the question that is also asked by modern political theory. Can politicians accept the truth as a structural category? Or must truth, as something unattainable, be relegated to the subjective sphere, its place taken by an attempt to build peace and justice using whatever instruments are available to power?" Modern politicians have more often been on the side of Pilate when it comes to the issue of truth in politics.

Ratzinger does understand the situation of the politician who must remain in power if he is to accomplish anything. "Naturally a politician will seek success, without which he will have no opportunity for effective political action at all. Yet, success is subordinated to the criterion of justice, to the will to do what is right, and to the understanding of what is right." Machiavelli, who is considered the founder of modern political thought, maintained that a politician is successful if he remains in power by whatever means, but Ratzinger believes politicians should be motivated by justice. They should seek the truth and act rightly.

Modernity can be described as the belief that no objective order can be found in the universe or in man. Everything is relative and can be something else other than what it is. Existence is said to add nothing to our intelligence. Hence, nothing is stable. We can choose to remake ourselves. Benedict's response to this view is most acute.

Man, too, has a nature that he must respect and that he cannot manipulate at will. Man is not merely self-

creating freedom. Man does not create himself. He is intellect and will, but he is also nature, and his will is rightly ordered if he respects his nature, listens to it, and accepts himself for who he is, as one who did not create himself.

Unlike other beings in the universe, man knows that he did not create himself and that his humanity was given to him. He discovers what he is by reflecting on the fact that he already exists as a certain kind of being. History tells him that every time he denies his human nature or acts against it, bad things happen. To be what he is, he must freely choose to remain what he is.⁵

From the CatholicPhilly.com website, June 10, 2019, Archbishop Charles J. Chaput, O.F.M. Cap., Archbishop Chaput's column, "A new kind of sacrament."

Speaking at the University of Notre Dame in October 2016, just a few weeks before a national election that seemed sure to put a second Clinton in the White House, I noted that

[Q]uite a few of us American Catholics have worked our way into a leadership class that the rest of the country both envies and resents. And the price of our entry has been the transfer of our real loyalties and convictions from the old Church of our baptism to the new "Church" of our ambitions and appetites. People like Nancy Pelosi, Anthony Kennedy, Joe Biden and Tim Kaine are not anomalies. They're part of a very large crowd that cuts across all professions and both major political parties.

During his years as bishop of Rome, Benedict XVI had the talent of being very frank about naming sin and calling people back to fidelity. Yet at the same time he modeled that fidelity with a kind of personal warmth that revealed its beauty and disarmed the people who

heard him. He spoke several times about the “silent apostasy” of so many Catholic laypeople today and even many priests; and his words have stayed with me over the years because he said them in a spirit of compassion and love, not rebuke.

Apostasy is an interesting word. It comes from the Greek verb apostanai – which means to revolt or desert; literally “to stand away from.” For Benedict, laypeople and priests don’t need to publicly renounce their baptism to be apostates. They simply need to be silent when their Catholic faith demands that they speak out; to be cowards when Jesus asks them to have courage; to “stand away” from the truth when they need to work for it and fight for it.

It’s a word to keep in mind in examining our own hearts and the hearts of our people. And while we do that, we might reflect on what assimilating has actually gained for us when Vice President Biden conducts a gay marriage, and Senator Kaine lectures us all on how the Church needs to change and what kind of new creature she needs to become.

Those words displeased some who see Mr. Biden as a veteran public servant and a well-intentioned, decent man trying honestly to balance his religious faith with the demands of a complicated political terrain. On the complicated nature of today’s politics, there can be no dispute. But complexity is never an all-purpose excuse, especially on matters of principle, and most especially when the innocent and voiceless stand to pay the price for a bad choice.

In defending Mr. Biden, his advocates have typically pointed to his long-standing support for the Hyde Amendment banning federal funds for abortion; his support for Catholic teaching on various other social issues; and his resistance to late-term abortion, all admirable posi-

tions. In today’s Democratic Party, these things marked him as a “centrist” and set him apart from the pack of other Democratic presidential hopefuls – nearly all of them hard to his left.

That was before last week.

On June 6, the *Wall Street Journal* reported (“Biden’s Abortion Views Irk the Left”) that Biden faced growing criticism from abortion activists and his party’s leadership for his Hyde Amendment track record. Exactly 24 hours later, on June 7, the same paper noted that Biden had sharply changed his thinking (“Biden, in Reversal, Backs Abortion Funding”). Translation: The unborn child means exactly zero in the calculus of power for Democratic Party leaders, and the right to an abortion, once described as a tragic necessity, is now a perverse kind of “sacrament most holy.” It will have a candidate’s allegiance and full-throated reverence ... or else.

There’s a remark by Thomas More in the film *A Man for All Seasons* that’s worth remembering in the months ahead: “When statesmen forsake their own private conscience for the sake of their own public duties, they lead their country by a short route to chaos.”

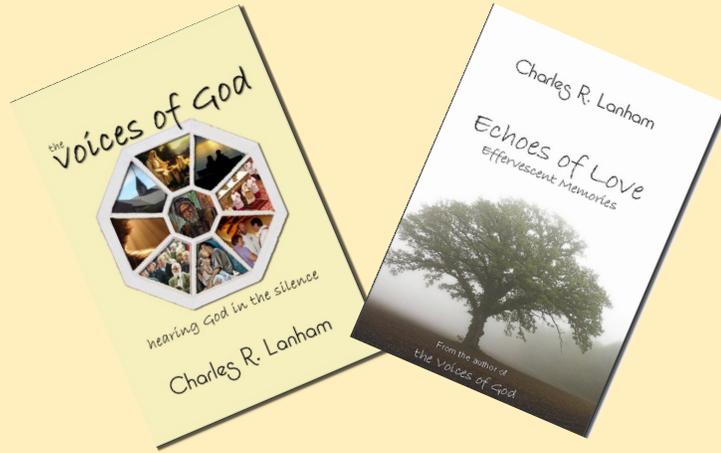
We can’t say we weren’t warned.

Last, but certainly not the last nugget in my endless arsenal of nuggets, is a series of posts and reports on the new document from the Congregation for Catholic Education, entitled “*Male and Female He Created Them*,” which is a sweeping denunciation of so-called gender theory. As noted in the introduction, § 7:

Against this background, the Congregation for Catholic Education has seen fit to offer this text to all who have a special interest in education, and to those whose work is

touched by the question of gender theory. It is intended for the educational community involved in Catholic schools, and for all who, animated by the Christian vision of life, work in other types of school. The document is offered for use by parents, students, school leaders and personnel, bishops, priests, religious, ecclesial movements, associations of the lay faithful, and other relevant bodies.⁶

1. Regis Nicoll, *What the Trinity Reveals About God and Us*, *Crisis Magazine*, June 14, 2019.
2. *Ibid.*
3. Anonymous, *Tradinista Manifesto*, <https://tradinista.tumblr.com/manifesto>.
4. James Kalb, “*Ideal societies and the Catholic vision*,” *The Catholic World Report*, June 11, 2019. **James Kalb** is a lawyer, independent scholar, and Catholic convert who lives in Brooklyn, New York. He is the author of *The Tyranny of Liberalism* (ISI Books, 2008) and, most recently, *Against Inclusiveness: How the Diversity Regime is Flattening America and the West and What to Do About It* (Angelico Press, 2013).
5. Rev. James V. Schall, S.J., “*Ratzinger Understand that Power Must be Ordered by Reason*,” *Crisis Magazine*, September 20, 2018. Rev. James V. Schall, S.J., (1928-2019) taught government at the University of San Francisco and Georgetown University until his retirement in 2012. Besides being a regular *Crisis* columnist since 1983, Fr. Schall wrote nearly 50 books including *The Mind That Is Catholic* from Catholic University of America Press; *Remembering Belloc* from St. Augustine Press; and *Reasonable Pleasures* from Ignatius Press. His later books include *A Line Through the Human Heart: On Sinning and Being Forgiven* (2016) and *On the Principles of Taxing Beer and Other Brief Philosophical Essays* (2017). His last books are *Catholicism and Intelligence* (Emmaus Road, 2017); *The Universe We Think In* (CUA Press, 2018); *Run That By Me Again* (Tan, 2018) and *The Reason for the Season* (Sophia Institute Press, 2018).
6. The document is available in PDF from http://www.educatio.va/content/dam/cec/Documenti/19_0997_INGLESE.pdf; Comments and essays, pro & con can be found at: Jim Russell, “*Gender Theory’s Tyranny of the Will*,” *Crisis Magazine*, June 13, 2019, <https://www.crisismagazine.com/2019/gender-theory-tyranny-of-the-will>; Catholic World Report, “*New Vatican document says gender theory is ‘cultural and ideological revolution’*,” <https://www.catholicworldreport.com/2019/06/10/new-vatican-document-says-gender-theory-is-cultural-and-ideological-revolution/>; Rev. James Martin, S.J., “*Listen to the L.G.B.T. person: a response to the Vatican’s gender theory document*,” <https://www.americamagazine.org/faith/2019/06/11/listen-lgbt-person-response-vaticans-gender-theory-document>



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