

Colloquī

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A journal for restless minds

True, Good And Beautiful

Wandering aimlessly in Gehenna

Deacon's Diner

Food for a restless mind

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.

True, Good And Beautiful

Wandering aimlessly in Gehenna

Paradoxically speaking, what is true is contradiction, what is good is bad. And, what of beauty? Alas, beauty is but rude graffiti painted on subway walls. What lies we live in silent acquiescence so as not offend too much. It is easier to be dull, to watch the waves gently come ashore than to refuse the tide its rising.

The poet wrote long ago of ancient clay:

*Beauty is truth, truth beauty—that is all
Ye know on earth, and all ye need to know.*

—Keats, "Ode on a Grecian Urn"

Philosophy is seldom now considered, there is better stuff to contemplate than engaging in esoteric mental exercise—that is, to think the why and what for, of being and existence, to know reali-

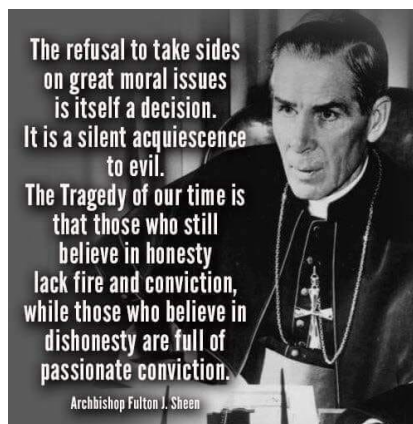
ty, to reason of man and God. And yet, philosophers remain to think such thoughts of the True (*metaphysics*), the Good (*ethics*) and the Beautiful (*aesthetics*.)

These three, the True, the Good and the Beautiful, are, according to the prevailing dogma of relativism, pure relativ-

istic concepts, taken for granted even by many Catholics. Relativists most frequently adhere to an ideology of secularism which as T. S. Eliot says "holds all the most valuable advertising space." Thus, truth, goodness and beauty succumb to the subjective,

which quickly equates heaven with hell.

That God created the universe to be inherently meaningful is antithetical to the dogma of relativism which finds no need for an uncreated Prime Mover, for a Creator God who



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caused every creature into existence with a single thought.

Saint Augustine argued that beauty is a harmonizing of parts in an ordered whole. Saint Thomas Aquinas argued that beautiful things have integrity, an integration of separate parts, as well as proportion and harmony. He also taught that the true experience of beauty is not only sensory but intellectual—a knowing, which marries beauty to truth. Thus, the Beauty inherent in the orderliness of the universe reflects the Good and Truth that is God and of God.

Our sacramental theology insists that the most profound spiritual moments are experienced in the physical world. Baptism requires water; Communion, bread and wine; other sacraments, oil. The sacraments are perfect works of art, for their physical elements not only symbolize but really embody or enact spiritual realities. A sacrament is, by definition “a symbol that effects what it signifies.” The water of baptism signifies spiritual cleansing and effects spiritual cleansing. The bread of communion signifies the body of Christ and is the body of Christ.¹

The relativist and the secularist of today owe a debt to the materialists, existentialists and structuralists of the nineteenth and early twentieth centuries who created that chasmic divide between subject and object.

Two objectivist notions swept the intellectual world: Marxist “realism” treats all inner experience as an illusory *Überbau* (superstructure) entirely reducible to material causes; Freud similarly considered all mental or spiritual or artistic phenomena as sublimations of physical, erotic

impulses. On the other hand, there arose radically subjective notions, which effectively treated the world of objects as insignificant, assigning ultimate authenticity to the inner world of the mind, which gave meaning to its surroundings according to its arbitrary whim. Thus we have existentialism, which denies that there are any objective essences and claims that reality is composed inwardly, in the existential moment: there are no *essentia*, only *esse*. Heidegger perhaps best exemplifies the subjectivist view when he claims that we experience a “thrownness into being” (*Geworfenheit ins Dasein*), a state in which we can find no foundation but must name ourselves and the world into being through language.” His idea has been, of course, violently attacked by Marxists... Thus the thinkers of the twentieth century found themselves called upon to take sides, to choose either a radical objectivism or an equally radical subjectivism. The center, as Yeats put it, could not hold.

As an answer to the meaningless worldview of the materialists, existentialists and structuralists, we might go back to Samuel Taylor Coleridge in the Romantic period, who writes that a symbol “always partakes of the Reality which it renders intelligible.” Symbols are not chosen randomly but point to an abstract meaning naturally because of what they are physically. Water symbolizes cleansing because it cleanses. The rose symbolizes beauty because it is beautiful. T. S. Eliot makes the same point when he says that “It is essential to the doctrine which I have sketched that the symbol or sign be not arbitrarily amputated from the object which it symbolizes.... No symbol, I maintain, is ever a mere symbol, but is continuous with that which it symbolizes.”²

Paul Ricoeur, a modern linguistic theorist has written of what he calls the “non-linguistic

dimension of the Sacred” found in religious ritual, that is, the way a sacred view of the world entails a belief in symbols that are united with that reality:

Within the sacred universe there are not living creatures here and there, but life is everywhere as a sacrality, which permeates everything and which is seen in the movement of the stars, the return of life of vegetation each year, and the alternation of birth and death. It is in this sense that symbols are bound within the sacred universe: the symbols only come to language to the extent that the elements of the world themselves become transparent. This bound character of symbols makes all the difference between a symbol and a metaphor. The latter is a free invention of discourse; the former is bound to the cosmos.³

Since symbolic meaning is bound to the cosmos, “it has the possibility of being objective and of conveying objective truth. Edmund Burke, in one of his political essays, called this *moral imagination* which Russell Kirk would subsequently elaborate to mean “that power of ethical perception which strides beyond the barriers of private experience and events of the moment.”

Such a notion challenges the existing dogmas of relativism and “cultural constructionism” that assert thoughts can never go beyond “the barriers of private experience and events of the moment.” Irving Babbitt called this *idyllic imagination*, which ignores the tragic experience of the past and concocts visions of human perfection to be brought about by rationalist ideological programs. Kirk

notes in his book on T. S. Eliot, "Like Burke, Eliot came to dread not the intellect itself—certainly not to dread right reason—but rather to dread defecated rationality, arrogantly severed from larger sources of wisdom."⁴

The *idyllic imagination*, as one should readily surmise, ignores the limitations and inherent fallibility in human nature when devising its social schema for a perfected paradise. That historically such utopian dreams inevitably result in nightmares, ultimately ending in massive slaughters and unimaginable human suffering whenever they are forced upon the populace is of small or no importance to the utopian designer.

Christianity acknowledges the limitations of the human will as expressed in the doctrine of Original Sin. T. S. Eliot stated in 1933:

With the disappearance of the idea of Original Sin, with the disappearance of the idea of intense moral struggle, the human being presented to us both in poetry and in prose fiction today, and more patently among the serious writers than in the underworld of letters, tend to become less and less real.... If you do away with this struggle, and maintain that by tolerance, benevolence, inoffensiveness, and a redistribution or increase of purchasing power, combined with a devotion, on the part of an élite, to Art, the world will be as good as anyone could require, then you must expect human beings to become more and more vacuous.⁵

The idyllic imagination cannot nor must not admit to the reality of evil and pain anymore than it can accept the notions of Original Sin and the be-

lief in hell. Perhaps Kathleen Raine said it best: "Mr. Eliot gave hell back to us... The shallow progressive philosophies both religious and secular restored a necessary dimension to our universe." Tragically, for the human race, few bother with Eliot these days.

The moral imaginations of great writers allow them to see and describe the truths of nature and of human nature; liberal political ideologies attempt to ignore those hard truths. Liberal progressives, especially those on the radical left, assume their world view complete and consistent, which is perhaps why liberalism—in all its incarnations—has not only failed to produce great imaginative literature, but has failed to produce great philosophical minds.

If one wants to explore the fundamental principles of a traditionalist view of life, there are many great thinkers to turn to: Edmund Burke, Cardinal Newman, Irving Babbitt, Paul Elmer More, Christopher Dawson, Pope John Paul II, Pope Benedict XVI, G. K. Chesterton, T. S. Eliot, Jacques Maritain, C. S. Lewis, Russell Kirk. Who are the thinkers on the left who have examined their foundational principles the way these have? Lacking positive texts to admire, champions of relativism often devote their efforts to discrediting writers like Eliot, who has been accused of being a Fascist, an anti-Semite, a misogynist, and so on. But in their efforts to take the moral high ground these critics reveal their simplistic and incoherent notion of morality, which substitutes a pale and vacuous tolerance for a living, breathing charity.⁶

What is missing from the idyllic imagination is any philosophical discussion

of "natural law." C. S. Lewis argues in *The Abolition of Man* that "natural law" is a universal, common to traditional philosophy, and to emphasize its universality he substitutes the oriental word *Tao* for the occidental word "nature". The Tao, he explains is "the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of thing we are."

Natural law claims that both external nature and human nature are made in certain ways and thus must conform to certain laws. Natural objects follow their laws automatically, but human beings, whose nature includes free will, are capable of acting contrary to their nature. For human beings, though natural law can be determined by right reason, it must be felt emotionally if we are to live in accord with it, for our emotions are what move us to act. And as Lewis further notes,

because our approvals and disapprovals are thus recognitions of objective value or responses to an objective order, therefore, emotional states can be in harmony with reason (when we feel liking for what ought to be approved) or out of harmony with reason.... The heart never takes the place of the head: but it can, and should, obey it.⁷

While all this—this philosophical muse—may weary the mind more than a bit, it is, to my mind, necessary. Our imagination is capable of grasping truth and goodness such that we are moved to live passionately in reality, to know the Truth, the Good and the

Beautiful, to know the who and what we are: creatures created by God and for God.

The answers to the errors of modern times need to be given in philosophy and theology, but it is essential that our students also experience the truth imaginatively. Moral imagination may even be found in works by writers who did not fully accept the very truths they described. For instance, Aldous Huxley was not a believer, but his novel *Brave New World* remains one of the most powerful indictments of the modern movement to deny Original Sin and enforce happiness on all. In the utopian society he envisions, sex is fully separated from procreation. Human beings are genetically engineered and cloned to ensure their perfection, and "mother" is considered an obscene word; sex is purely recreational. Anyone who momentarily feels unhappy simply takes the drug called Soma. The hero is an Indian who grew up outside this utopian society. He was born naturally and lived in a very imperfect society. He read Shakespeare (old-fashioned literature which is banned in the utopia), and there discovered the nobility of human suffering. He eventually rejects the happiness that is offered him, an artificial happiness which requires that he sacrifice his humanity. The moral imagination is thus our best defense against what C. S. Lewis called "the abolition of man."⁸

G. K. Chesterton once quipped that the "coming peril" was "standardization by a low standard." In an essay for *The Imaginative Conservative*, Joseph Pearce recently wrote:

For Chesterton, ever the prophet, the surest way of destroying a uto-

pia was to try to put it into practice. He knew that communism could never be anything but a tyranny and that its monstrous flaws would become evident once it had the power to expose its inherent wickedness. A far greater peril was to be found in the rise of "vulgarity," the dumbing-down of everything to a lowest common denominator of mindless mediocrity. Today, almost a century later, we have seen the "coming peril" come to pass in every area of culture.

One of the most pernicious and culturally deadly manifestations of the peril of standardized vulgarity is in the use of language. We forget that words are never merely words but are the means by which we make sense of things. If we have fewer words we have fewer tools with which to think and with which to reason. We are left not merely speechless in the presence of reality but thoughtless. This is why our Anglo-Saxon ancestors were wise when they spoke of each person's "word-horde." The more words we possess in our personal "horde" the wealthier and healthier we will be. The knowledge of each word is something which personally enriches the one who possesses it. Words empower us, whereas the absence of words impoverishes us and leaves us powerless to make sense of who we are and where we fit into reality. They are the means of exchange with which we express an understanding of ourselves and the cosmos to ourselves and to others. Without such a means of exchange we isolate ourselves from reality and alienate ourselves from others. We are left bemused and confused in the presence of things that we have no way of understanding because we have no way of expressing what they are to ourselves and others.⁹

There is truth in what Pearce writes. As regular readers know well,

words are this writer's passion and "the tools with which to think and with which to reason." In this materialistic, self-indulgent world, wealth is defined simply as the amount of cash (money) and monetized possessions we have.

And as Pearce notes, there is wealth in the "word-horde" each of us possesses, that the larger our vocabulary, our personal "horde" the wealthier and healthier we will be. "Since each word we learn adds to the wealth of our horde, it is important for all of us to always be adding more words to our treasure chest of meaning." In a larger sense, the size of our "word-horde," our vocabulary is much more than mere wealth or health.

And lest we think that this is all very "nice" ... but is not all that important in terms of the practical and pragmatic "real world," perhaps we should remind ourselves of the viciousness of vulgarized vocabulary. In our relativistic and secular fundamentalist culture, words such as "sin" and "virtue" are no longer used because they signify an objective or "religious" understanding of morality. They are considered "judgmental" and therefore bad because, for the relativist, morality is not something that is universally applicable but is in the eye of the beholder. In short, "sin" and "virtue" are in danger of becoming archaisms, which is to say that they are in danger of becoming endangered. If such words are not used, future generations will have no understanding of the things that the words "sin" and "virtue" signify. Sin and virtue, the things themselves and not merely the words, will be beyond the ken of future generations. Imagine a

world in which sin and virtue are no longer part of anyone's understanding of reality because the words which enable us to think about them are no longer in our word-hordes. Seen in this light, i.e. in a light which might go out if we don't rekindle it, it is clear that the use of archaisms is anything but a mere 'nicety'; it is a matter of life and death, and not merely the life and death of men but the life and death of Man.¹⁰

The words of Venerable Archbishop Fulton J. Sheen as shown on the front page of this issue speak a great moral truth. "The refusal to take sides on great moral issues is itself a decision. It is a silent acquiescence to evil. The tragedy of our time is that those who still believe in honesty lack fire and conviction, while those who believe in dishonesty are full of passionate conviction." Christianity and the Catholic Church in particular, following in the footsteps of our Lord Jesus Christ have been the purveyors of honest truth for over two-thousand years. Christ said because of the hardness of hearts evil came into the world and the Apostle Paul wrote:

Therefore, as the Holy Spirit says, "Today, when you hear his voice, do not harden your hearts....Therefore I was provoked with that generation and said, 'They always go astray in their hearts; they have not known my ways.' As I swore in my wrath, 'They shall never enter my rest.'"

Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you

may be hardened by the deceitfulness of sin (Hebrews 3:7, 10-13).

What evil times in which we now live are neither new nor novel; evil has been man's constant companion since the fall. What differs now from then is the enormity of evil's effect, the global nature of its presence. The voices of those who have occupied the chair of Peter have been a constant reminder of the ever-present evil that reigns over human souls.

Pope Gregory XVI (1831-1846) in his 1832 encyclical *Mirari Vos* (On Liberalism and Religious Indifferentism) wrote:

5. We speak of the things which you see with your own eyes, which we both bemoan. Depravity exults; science is impudent; liberty, dissolute. The holiness of the sacred is despised; the majesty of divine worship is not only disapproved by evil men, but defiled and held up to ridicule. Hence sound doctrine is perverted and errors of all kinds spread boldly. The laws of the sacred, the rights, institutions, and discipline—none are safe from the audacity of those speaking evil. ... Furthermore, academies and schools resound with new, monstrous opinions, which openly attack the Catholic faith; this horrible and nefarious war is openly and even publicly waged. Thus, by institutions and by the example of teachers, the minds of the youth are corrupted and a tremendous blow is dealt to religion and the perversion of morals is spread. So the restraints of religion are thrown off, by which alone kingdoms stand. We see the destruction of public order, the fall of principalities, and the overturning of all legitimate power approaching. Indeed this great mass of calamities had its inception in the heretical societies and

sects in which all that is sacrilegious, infamous, and blasphemous has gathered as bilge water in a ship's hold, a congealed mass of all filth.

13. Now We consider another abundant source of the evils with which the Church is afflicted at present: **indifferentism**. This perverse opinion is spread on all sides by the fraud of the wicked who claim that *it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained*. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that "there is one God, one faith, one baptism" (Eph 4:5) may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of Christ Himself that "those who are not with Christ are against Him," (Lk 11:23) and that they disperse unhappily who do not gather with Him. Therefore "without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate" (Symbol .s. Athanasius). ...Indeed Augustine would reply to such a man: "The branch has the same form when it has been cut off from the vine; but of what profit for it is the form, if it does not live from the root?" (St. Augustine, in psalm. Contra part. Donat.)

14. This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that **liberty of conscience** must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. "But the death of the soul is worse than freedom of error," as Augustine was wont to say (Saint Augustine, Epistle 166).

When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. ...Thence comes transformation of minds, corruption of youths, contempt of sacred things and holy laws—in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.

15. ...Every law condemns deliberately doing evil simply because there is some hope that good may result. Is there any sane man who would say poison ought to be distributed, sold publicly, stored, and even drunk because some antidote is available and those who use it may be snatched from death again and again?

Pope Pius IX (1846-1878) following his predecessor wrote in his encyclical *Exultavit Cor Nostrum* (On the Effects of the Jubilee, 1851) of the miserable afflictions that continued to plague both religion and civil society.

2. ...You know with what crafty arts, with what monstrous opinions and evil contrivances the enemies of God and the human race strive to pervert the minds of all and corrupt their morals. Their goal is nothing less than to eliminate religion and to pull apart the bonds of civil society and overturn it from the ground up. Therefore we must deplore all the following: the blindness covering the minds of many; the fierce war against everything Catholic and this Apostolic See; the hideous hatred of virtue and rectitude; the profligate vice dignified with the deceitful label of virtue; the unbri-

dled liberty of thinking, living, and daring everything at will; the unrestrained intolerance of all rule, power, and authority; the mockery and contempt for sacred things, for holy laws, for even the finest institutions; the lamentable corruption of improvident youth; the annoying aggregate of bad books, pamphlets, and posters flying about everywhere and teaching sin; the deadly virus of Indifferentism and incredulity; the tendency to impious conspiracies, and the fact that both human and divine rights are despised and ridiculed. Nor is it hidden from you what anxieties, what doubts, and what hesitation and fear arise from these things to distress all upright minds. Serious evils indeed are to be feared in private and public affairs when men, miserably deserting the norms of truth, justice, and religion, enslave themselves to their own evil and unbridled desires in resolute labor for all that is sinful.

In *Quanto Conficiamur Moerore* (On Promotion of False Doctrines, 1863) the pope extended praise to those who had suffered insult in the name of Jesus with the words of St. Leo.

2. ...May you endure with all your heart the trials of your love, which you have undergone in reverence for the Catholic faith; may I accept the sufferings inflicted upon you as if I were bearing them myself. I know, however, that it is a cause of joy rather than of sorrow that with the strength of our Lord, Jesus Christ, you have persevered invincible in your evangelical and apostolic teaching . . . And when the enemies of the Christian faith were tearing you away from your respective churches, rather than being contaminated by their impiety, you preferred to endure the injustice of undergoing exile.

He then writes how he would hope he could then announce the end of the calamities that had befallen the Church but was distressed that he could not do so.

3. ...Never will there be grief enough over the corruption of morals so extensively increasing and promoted by irreligious and obscene writings, theatrical spectacles and meretricious houses established almost everywhere; by other depraved arts and monstrous portents of every error disseminated in all directions; by the abominable impurities of all vices and crimes growing constantly and the deadly virus of unbelief and indifferentism spread far and wide; by contempt for ecclesiastical authority, sacred things, and laws and by the outrageous plundering of Church possessions; by the bitter and constant abuse of consecrated Church officials, of the students of religious communities, of virgins dedicated to God; by the diabolical hatred of Christ, his Church, teaching, and of this Apostolic See. These and almost innumerable other evils perpetrated by the embittered enemies of the Catholic Church and faith, we are daily compelled to lament.

12. You are certainly aware, our beloved sons and venerable brothers, that every kind of impious and deceitful writing, lies, calumny, and blasphemy has been let loose from hell. No pain has been spared to transfer schools to non-Catholic teachers and to appropriate churches for non-Catholic worship. With a multiple of other, surely diabolical treacheries, arts, and undertakings, the enemies of God employ every effort to destroy completely—if that were possible—the Catholic Church, seduce and corrupt the people, especially guileless youth, and uproot our holy faith and religion from the souls of all.

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Pope Pius IX would conclude *The Syllabus of Errors* (1864) with these words:

The faith teaches us and human reason demonstrates that a double order of things exists, and that we must therefore distinguish between the two earthly powers, the one of natural origin which provides for secular affairs and the tranquility of human society, the other of supernatural origin, which presides over the City of God, that is to say the Church of Christ, which has been divinely instituted for the sake of souls and of eternal salvation.... The duties of this twofold power are most wisely ordered in such a way that to God is given what is God's (Matt. 22:21), and because of God to Caesar what is Caesar's, who is great because he is smaller than heaven. Certainly the Church has never disobeyed this divine command, the Church which always and everywhere instructs the faithful to show the respect which they should inviolably have for the supreme authority and its secular rights.

The syllabus listed eighty errors in ten categories. For our purposes it is sufficient to note the ten categories and the number of errors within each. Category 4 differs in that no specific errors are listed as previous documents defined the errors found within them. Of those mentioned, more will be written in subsequent issues of Colloqui.

1. Pantheism, Naturalism and Absolute Rationalism (1-7).
2. Moderate Rationalism (8-14).
3. Indifferentism, Latitudinarianism (15-18).
4. Socialism, Communism, Secret Societies, Biblical Societies, Clerico-Liberal Societies (Pests of this kind are frequently reprobated in the severest

terms in the Encyclical "*Qui pluribus*," 1846, Allocution "*Qui quantisque*" 1849, Encyclical "*Noscitis et nobiscum*," 1849, Allocution "*Singulari quadam*," 1854, Encyclical "*Quanto conficiamur*," 1863).

5. Errors concerning the Church and her rights (19-38).
6. Errors about civil society, considered both in itself and in its relation to the Church (39-55).
7. Errors concerning Natural and Christian ethics (56-64).
8. Errors concerning Christian Marriage (65-74).
9. Errors regarding the civil power of the sovereign Pontiff (75-76).
10. Errors having reference to Modern Liberalism (77-80).

Lastly, lest any reader take issue with what has been written this week, a brief mention: On Thursday, September 19, 2019, an article by Tang Feng for Bitter Winter, *Xi Jinping's Quotes Replace the Ten Commandments in Churches*, reported that churches have been forced to replace the Ten Commandments with quotes of President Xi Jinping. As one pastor noted, "The Communist Party's ultimate goal is to 'become God.' Think about it. Until next week.

1. Benjamin Lockerd, "*Educating the Moral Imagination: The Truth of Beauty*," *The Imaginative Conservative*, November 30, 2015.
2. Ibid.
3. Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning*, (Fort Worth, TX: Texas Christian University Press; First Edition, January 1, 1976), p. 61.
4. Russell Kirk, *Eliot and His Age: T. S. Eliot's Moral Imagination in the Twentieth Century*, (Wilmington, Del: Intercollegiate Studies Institute; 2nd Edition, July 15, 2008).
5. Cited by Russell Kirk, *The Sword of Imagination*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995).
6. Benjamin Lockerd, "*Educating the Moral Imagination*."
7. C. S. Lewis, *The Abolition of Man*, (C. S. Lewis Pte. Ltd. 1944), p. 31-34.
8. Benjamin Lockerd, "*Educating the Moral Imagination*."
9. Joseph Pearce, "*In Defense of Archaisms*," *The Imaginative Conservative*, September 14, 2019.
10. Ibid.

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

Michael Patrick Barber

Ignatius Press
2019, 189 pages.

Faith and Politics

Joseph Ratzinger (Benedict XVI)

Ignatius Press
2018, 269 pages.

Catholicism & Modernity

James Hitchcock

The Seabury Press
1979, 250 pages.

PERIODICALS

First Things

www.firstthings.com

Touchstone

www.touchstonemag.com

Catholic Answers Magazine

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Chronicles

www.chroniclesmagazine.org

The National Catholic Register

www.ncregister.com

Our Sunday Visitor

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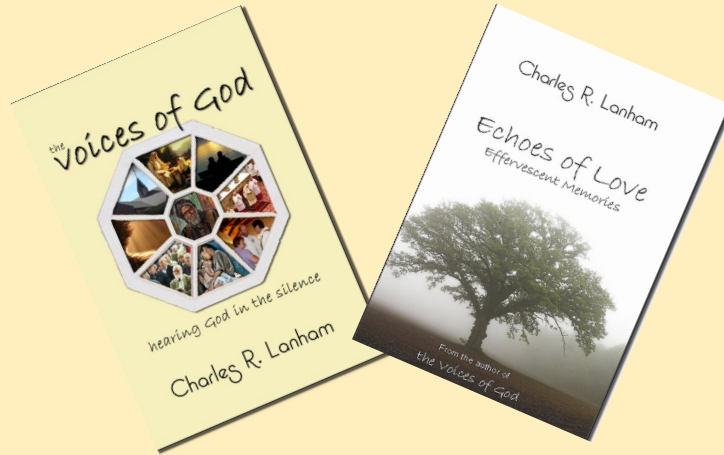
Life Site News

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Books are available on **Amazon.com** or from the author's web site at:

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