

Colloquī

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A journal for restless minds

The Past, Now Alien

Malleating truth to fit the narrative

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.

The Past, Now Alien

Malleating truth to fit the narrative

Once there was truth and the past bore witness to the truth. Truth was by its nature universal, absolute,

not subject to the determinisms of human thought. "In the West today, the present is so valued as to cause the past to be considered something alien. ... the Church regards it as a first principle that the revealed truth which she teaches is universally valid and unchangeable in its substance. ...

the Church, guided by the Holy Spirit, gives witness to revelation. ... The history of dogma highlights the unbroken continuity of tradition."¹

Thus the past as manifested throughout recorded history is now of lesser value than the present, allowing the west-

ern mind to vacuously open Pandora's box to narrative malfeasance and duplicitous slight-of-hand. Ignorance of the past guarantees repeating the same mistakes and failures under delusions of progress and change.

Those who harbor such delusions, no matter how certifiable their confidence, fervently believing the past of no consequence or bearing on the present, truck with dogma, doctrine and tradition as if all were malleable clay, subject to their hand—their own interpretation—and not of any imagined transcendent God.



There is a fundamental philosophical problem that comes from ignoring the past: *sans* history, change is impossible to measure, progress becomes a matter of individual, societal, or cultural interpretation.

CONTINUED ON PAGE 2

The problem of interpretation is fundamental to mankind from the beginning. As men, we try to understand the world and ourselves. Now, when faced with the question of truth and reality, we never begin at an absolute beginning, a zero point. The real in question meets us in preexisting interpretations, in the system of symbols of a given culture and most of all, in language.

Human understanding then is always in symbiosis with human community. Therefore, interpretation must make its own of, and understand, the witness of tradition already existing.

This symbiosis puts paid to any simplistic realism. We never meet the real in the nudity of birth, but always in man's cultural contexts, where what man learns has already an inherited cargo of interpretation.

As a result, the fundamental problem of interpretation may be stated as follows: how can man take the hermeneutic circle between subject and object seriously without becoming victims of a relativism which recognizes nothing but interpretations of interpretations, which, in turn, give birth to further interpretations. [*emphasis added*] Is there, not as something external, but at the very heart of the historical process of interpretation, a truth existing of itself? May man claim an absolute truth? Are there certain propositions which must be admitted or denied, no matter what the culture is, or the particular point in mankind's history?²²

This, then, is the question, "What is truth?" And, it is a crucially important one. Is truth to be what one makes of it or is truth, by its very essence, one, unique and universal? Must what was once known as truth continue to be recognized as valid and true or should truth

be subject to endless reinterpretation?

Catholic theology begins with a certainty of faith, a certitude that the Tradition of the Church and the dogmas she transmits are authentic statements of the truth revealed by God in the Old and New Testaments. She further affirms that the revealed truth, as transmitted by the Tradition of the Church, is universally valid and unchangeable in substance. Unfortunately, dogmatic theology today is generally considered negatively, summarily rejected as merciless dogmatism.

Unlike the integral Christian faith of the past in the West, our contemporary secularized culture seems to find the traditional dogmatic language very hard to understand, even when it has not been downright misunderstood. This applies also in the case of many Christians, some of whom regard it even as an obstacle to a living transmission of faith.

This misperception of dogma—and Tradition—has led many to a false understanding which has in turn led to the mistaken assumption that faith is personal, that one can choose what to believe or not believe, choose whatever feels right, whatever fits one's personal narrative. In a very real sense, such heterodoxy opens the floodgates to individual *designer churches*, each with its own doctrine and dogma. What is missing in much of modern theological thought is *theos*: the study of the nature of God, spirituality and the transcendent.

Radical liberation theology represents this movement away from the transcendent realities as expressed by

the Church toward a socialist secular materialism. With radical liberation theology, everything is based on economic, political and social factors; "faith and its dogmatic formulations are no longer regarded in terms of truth but of economic realities, as the sole value."

Other systems also shift focus from the *truth of being*, from revelation as a source of meaning by placing greater emphasis on other components, legitimate but less than general, and these thus become the central foci of *theology*. Such is the case with radical feminist theology. Revelation is no longer accepted, even considered normative for vindicating the dignity of woman; on the contrary, emancipation has become the key to interpreting Scripture and Tradition.

Fundamental problems of theology are thus brought to bear through antitheological interpretations of dogma. In the final analysis, though, it is a matter of theology and its understanding of truth and reality, as well as the relationship between universal truth—always valid—and the historicity of dogma on the other.

The living Tradition of God's people on pilgrimage through history does not come to a stop at a particular point in that history. It arrives at the present only to move on to the future. A dogmatic definition is not only the end of a development but equally a new start.

Dogma, once developed, does not—cannot—change for it is in every sense the Word of God. Dogma can and must be made comprehensible

within the context of time and place. For Christians, the goal is not of this temporality but of eternity, not paradise now but heaven ever after. “What we call the beginning is often the end and to make an end is to make a beginning. The end is where we start from.”³

If a truth of faith has become dogma it becomes part for good of the *Paradosis* [Tradition] which travels on. Following on definition comes acceptance, which is a living grasp of the dogma in the common life of the Church, and a deeper insight into the truth the dogma presents. For dogma should not simply be a relic of times past; it should bear fruit in the life of the Church. For that reason, attention should not be limited to the negative or restrictive side of it, but to its positive side since that is its doorway to truth.

Such a contemporary process of dogmatic interpretation should bear two principles in mind, which at first sight seem to contradict each other: the permanent value of truth, and its contemporary form. This means that one cannot deny or betray the tradition nor, in the guise of loyalty, pass on an ossified tradition. The tradition must release from its memory hope for the present and for the future. A definition, in fine, can have no significance here and now except to the extent that it is true. The permanence of truth and its contemporary form interact. Only the truth makes free (cf. Jn 8:32).

As a community of faith the Church is a community in the language of the profession of faith. That is the reason unity in the basic expressions of faith, both in the course of history and in the here and now (diachronically and synchronically), is also part of the Church’s unity. **The basic expressions of faith may**

not be revised, even when it is claimed that the reality they express will not be lost to sight. [*emphasis added*] The effort must always be made to assimilate them more and more, and to push on with explaining them, thanks to a whole range of different forms of evangelization. In particular, the inculturation of Christianity in other cultures may give occasion for this task, or indeed make it obligatory.⁴

The previous point deserves further explication. Current social thought suggests—too often demands—Christianity, and more specifically, the Catholic Church assimilate the beliefs and practices of non-Christian cultures into its own, rather than evangelizing those cultures, enculturating *them* with the word of God, Christian theology, tradition, doctrine and dogma.

An example of this dichotomy is the Amazon Synod which seeks to accommodate the “needs” of the Amazon region rather than bringing the peoples of the Amazonian region to the truth of the Catholic faith.

In a recent interview, Robert Cardinal Sarah deplored the effort by some in the Church to use the Synod of Bishops on the Pan-Amazon Region as a laboratory to profoundly alter Catholicism.

He was referring to some of the central synodal themes of discussion, such as ordination of married men, “ordained” women’s ministries and a radical interpretation of inculturation and syncretism. “These points touch the structure of the universal Church, ... Taking advantage to introduce ideological

plans would be an unworthy manipulation, a dishonest deception, an insult to God, who guides his Church and entrusts to it his plan of salvation.”

This attempted imposition of contentious and discredited Church concepts on the Amazon by Europeans and North Americans can be characterized in another way — as theological colonialism.

Underway within the synod halls, as well as outside that gathering, are thinly veiled efforts to enshrine their ideological agendas in one impoverished region of the world, allegedly out of necessity, and then, as Cardinal Sarah noted, to export them across the universal Church.

The fear that theologically heterodox ideologies might be manipulated into the synod, which closes Oct. 27, has been prominent ever since the synod organizers released the *instrumentum laboris* (working document) in June. The document included a laundry list of proposals, some of which have long been part of the agenda to alter foundational Church teaching. That caused several cardinals, including Cardinal Gerhard Müller, the former prefect of the Congregation for the Doctrine of the Faith, to sound the alarm that the working document was offering a “false teaching.”

There are other voices speaking out in the Paul VI synod hall, calling for a thorough renewal of the zeal for evangelization and creative solutions in fostering vocations that do not also demand the abandonment of the Church’s ancient tradition of the discipline of celibacy or the rejection of Church teaching on the ordination of women.

They are joined by some of the most prominent leaders in the Church, such as Cardinal Sarah, Cardinal Peter Turkson, the prefect for the

Dicastery for the Promotion of Integral Human Development, and Cardinal Marc Ouellet, the prefect for the Congregation for Bishops....

Cardinal Sarah understands well the dangers of theological colonialism. In his interview with *Corriere della Sera*, he warned that if there truly is an effort to use the synod to turn the Church in the Amazon into a laboratory, “this is dishonest and misleading.” He also gave clarity for how all Catholics should react to any abuse of the Gospel, especially in parts of the world most in need of evangelization.

Looking at the Amazon, he was “shocked and indignant that the spiritual distress of the poor in the Amazon was used as an excuse to support typical projects of bourgeois and worldly Christianity. It is abominable.”⁵

Wherever and whenever difficulties in understanding dogma and doctrine arise, the Church—in particular, the Magisterium—owes a solemn and sacred duty and obligation to the Truth. No one, including and especially the Magisterium, has the authority to revise the revealed Word of God—the foundation of the Catholic faith—in order to be more acceptable within different societal or cultural milieus.

What is incumbent upon every member of the Body of Christ is to always be in *full* communion with the bride of Christ, the Catholic Church. That demands full and complete surrender to the will of God, the Father, the Son, and the Holy Spirit. As Christians, we are called to *unconditional surrender* to the will of God, just as Christ surrendered: “Father, not my will but thine” (Luke 22:42).

The Church greatly venerates the Scriptures, but it is important to recognize that “the Christian faith is not a “religion of the book”; Christianity is the “religion of the word of God”, not of “a written and mute word, but of the incarnate and living Word.”^a The gospel of God is fundamentally testified by the sacred Scripture of both Old and New Testaments.^b The Scriptures are “inspired by God and committed to writing once and for all time”; hence, “they present God’s own Word in an **unalterable form** [*emphasis added*], and they make the voice of the Holy Spirit sound again and again in the words of the prophets and apostles.”^c Tradition is the faithful transmission of the Word of God, witnessed in the canon of Scripture by the prophets and the apostles and in the *leiturgia* (liturgy), *martyria* (testimony) and *diakonia* (service) of the Church.

St. Augustine wrote that the Word of God was heard by inspired authors and transmitted by their words: “God speaks through a human being in human fashion; and speaking thus he seeks us.”^d The Holy Spirit not only inspired the biblical authors to find the right words of witness but also assists the readers of the Bible in every age to understand the Word of God in the human words of the holy Scriptures. The relationship between Scripture and Tradition is rooted in the truth which God reveals in his Word for our salvation: “**the books of Scripture, firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures,**”^e and through the ages the Holy Spirit “leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness (cf. Col 3:16).”^f [*emphasis added*]

“[T]he word of God is given to us in sacred Scripture as an inspired testimony to revelation; together with

the Church’s living Tradition, it constitutes the supreme rule of faith.”^g

A criterion of Catholic theology is recognition of the primacy of the Word of God. God speaks “in many and various ways”—in creation, through prophets and sages, through the holy Scriptures, and definitively through the life, death and resurrection of Jesus Christ, the Word made flesh (cf. Heb 1:1–2).⁶

Joseph Cardinal Ratzinger (Pope Emeritus Benedict XVI) is and has been a formidable theologian, arguably one of the greatest theologians since Thomas Aquinas. In the foreword to *The Nature and Mission of Theology* (1993) he wrote: “Theology and theologians have become a common and at the same time controversial topic of discussion in the Church, indeed, in Western society in general.” A theologian is expected “to subject the traditions of Christianity to critical examination by the light of reason, to distill from them the essential core which can be appropriated for use today, and thereby also place the institutional Church within her proper limits.”

Everyone is free—within the framework of the responsibility of conscience before the truth—to think whatever this responsibility permits him to think or to say. But not everyone is free to assert that what he says represents Catholic theology. Here there is a sort of “trademark”, a historical identity which the Magisterium knows it is called to defend. As the facts stand, however, what is really an effort to protect a historical (and, as we believe, God-given) identity is constantly construed as an attack upon intellectual freedom, all the more so as this identity is often a stumbling block

for the contemporary mind, inasmuch as certain of its contents irritate our mentality and lifestyle. When the Magisterium takes exception to theologians who would liberate us from such irritation, it can even appear as a personal menace.

There is, to be sure, the other front as well: ordinary believers see in the work of present-day theologians a threat to all they hold sacred. The unrestricted application of scientific methods to matters of faith appears to be sheer presumption, whereby man oversteps his limits and undermines his own foundations. Certain sectors of the Church regard with growing suspicion the business of the theologians, who seem to be much too closely allied with the powers of the *Zeitgeist*.^{7,8}

Further on, he makes note of the common perception that “the institutional Church often appears to be an annoying impediment. This is especially true of the Magisterium of the Catholic Church, which presupposes that Christianity, especially in its Catholic variety, has a determinate content and thus confronts our thinking with a prior given, which cannot be manipulated at will.”

The Magisterium has a sacred duty to protect and defend the Church against heterodoxy and heresy; that is to safeguard all prior “determinate content” (dogma, doctrine, and Tradition) which is *never* subject to the will of man. Thus, it must be understood, the role of the Magisterium to be defenders of the faith, champions of Church orthodoxy and the revealed Word of God. The Magisterium do not legislate; they have neither the authority to construct *new* law nor to alter or abolish *divine* law.

Within the Dogmatic Constitution on Divine Revelation (*Dei Verbum*), the Sacred Synod of Bishops of the Second Vatican Council “set forth authentic doctrine on divine revelation and how it is handed on, ...”⁹

“The obedience of faith” (Rom. 13:26; see 1:5; 2 Cor 10:5-6) “is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals,” and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving “joy and ease to everyone in assenting to the truth and believing it.” To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts.

Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind.¹⁰

Christ commissioned the Apostles to “preach to all men that Gospel which is the source of all saving truth and moral teaching, ...”

This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by

those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing.

But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, “handing over” to them “the authority to teach in their own place.” This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face (1 Jn 3:2).

And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (2 Thess 2:15), and to fight in defense of the faith handed on once and for all (Jude 1:3) Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

While unmentioned by name, *Dei Verbum* clearly is speaking of the duty of the Magisterium “to fight in defense of the faith,” perpetuating and handing on all that the Church is and all that she believes. But, if the Magisterium is the defender of the faith, how then can there be growth in understanding the realities and the words that have been handed down?

The Synod Fathers answered by first submitting that "this tradition which comes from the Apostles develop in the Church with the help of the Holy Spirit." They further note that for there to be growth in the understanding of the realities and the words which have been handed down, it must happen through the contemplation and study made by believers,

who treasure these things in their hearts (Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.

The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old, uninterruptedly converses with the bride of His beloved Son; and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them (see Col. 3:16).

Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a

certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.

Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. Holding fast to this deposit the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see Acts 2, 42, Greek text), so that holding to, practicing and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort.

But the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.

It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.¹¹

The Church holds that Sacred Scripture is the divinely revealed word of God committed to writing under the inspiration of the Holy Spirit, by men chosen by God. "For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself."

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).

But, the post-modernist will argue, where's the relevance of ancient text to current times? Different times carry

different understandings. Who knows what ancient writers—even assuming they were under some ghostly trance—intended? The Church responds to this disbelief stating in order to see clearly what God wants to communicate to us, great care investigating is not only necessary but obligatory.

Any serious attempt to search out the intention of the sacred writers requires attention to the “literary forms” used by the sacred writers.

For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another.

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes [Scriptural scholars, theologians] to work according to these rules to-

ward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God.¹²

Pope Emeritus Benedict XVI in his Apostolic Exhortation, *Verbum Domini*, acknowledged with great gratitude the many exegetes and theologians who have contributed to the deeper understanding of the meaning of the Scriptures as they apply to our day. He further added his deep appreciation and gratitude to his predecessors, notably Popes Leo XII, Pius XII and John Paul II. To this, I add my gratitude to Pope Benedict XVI.

1. International Theological Commission, *The Interpretation of Dogma*, (Vatican City: Libreria Editrice Vaticana, 1989), §3.
2. ITC, *The Interpretation of Dogma*, A, I, 1.
3. T.S. Eliot, *Four Quartets* (“Little Gidding”).
4. ITC, *The Interpretation of Dogma*, C, III, 1, 4.
5. The Editors, Editorial: “Amazon Synod: Don’t Impose Old Agendas on the New World”, National Catholic Register, October 18, 2019.
6. ITC, *Theology Today: Perspectives, Principles and Criteria*, Chap. 1, 7-9; (a,11) *Verbum Domini* 7; cf. *Catechism of the Catholic Church* (CCC), n.108.; (b,12) Cf. *Dei Verbum*, 7, 11, 16.; (c,13) *Dei Verbum*, 21; (d,14) Augustine, “Deus ... per hominem more hominum loquitur; quia et sic loquendo nos quaerit” (*De civitate Dei* XVII, 6, 2; CCL 48:567); cf. Vatican II, *Dei Verbum*, 12. (e,15) *Dei Verbum*, 11. (f,16) *Dei Verbum* 8. (g,17) *Verbum Domini*, 18.
7. Joseph Cardinal Ratzinger (Pope Benedict XVI), *The Nature and Mission of Theology*, (San Francisco, CA: Ignatius Press, 1995); Original German title: *Wesen und Auftrag der Theologie; Versuche zu ihrer Ortsbestimmung im Disput der Gegenwart*, (1993, Johannes Verlag, Einsiedeln), 7-8.
8. Zeitgeist is a concept from 18th- to 19th-century German philosophy, meaning “spirit of the age” or “spirit of the times”. It refers to an invisible agent or force dominating the characteristics of a given epoch in world history.
9. Pope Pius VI, *Dei Verbum, Dogmatic Constitution on Divine Revelation*, 11/18/1965, §1.
10. *Dei Verbum*, §5,6.
11. *Dei Verbum*, §7-10.
12. *Dei Verbum*, §11, 12.

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.

The Day Is Now Far Spent

Robert Cardinal Sarah

Ignatius Press
2019, 350 pages.

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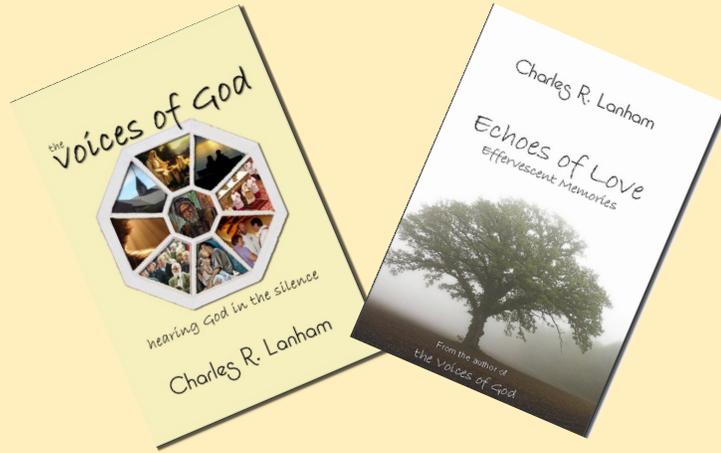
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