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A journal for restless minds

Colloquī *: to discuss*

Mere Orthodoxy

Keeping the faith without losing it

Deacon's Diner

Food for a restless mind

Mere Orthodoxy

Keeping the faith without losing it

NO DOUBT THE ASTUTE READER WILL TAKE note immediately of the rather bald appropriation contained in the title of this week's essay. If so, I humbly apologize for I simply could not help myself, stealing a word from the title of Mr. C.S. Lewis' classic book, *'Mere' Christianity* and marrying it up to Mr. G.K. Chesterton's classic book of apologetics *'Orthodoxy'*, it was just too good to resist, and, I might add and so I will, it makes perfect sense for what I intend to go on about with this essay.

Before proceeding further, I feel it necessary to explain what I am suggesting when I speak of "mere orthodoxy" for words are much more than first impressions or one size fits all. Whenever someone uses a particular word, too often they mean *this* when in truth they meant *that* or something quite altogether different. Likewise, whatever someone hears or reads is frequently taken completely out of its element, so much so it is often made out to be quite the opposite of what was intended. There are many words which have been misappropriated, put to the rack and stretched beyond forbearance. Such is the case for *truth* which casual casuists are wont to call *their* truths which are in truth nothing of the sort. Then, there are words with the illusion of truth used to deceive, words which may have in the past meant one thing, now imbued with a false or misleading coat of a different hue.

In prefacing *Mere Christianity*, C.S. Lewis noted "One of the things Christians are disagreed about is the importance of their disagreements." When Christians of different denominations discuss one doctrinal point or another it is never long before one suggests that a particular doctrine is of no consequence whatsoever to which

another will rise up in righteous indignation to profess it absolutely essential. Hoping to write a book that avoided such doctrinal pitfalls, Lewis sent a portion of his original script to four clergymen of different denominations (Anglican, Methodist, Presbyterian, Roman Catholic) asking for their criticism. Other than two minor quibbles, both on emphasis rather than substance, all were in agreement with what Lewis had written. That in and of itself is what some might call a modern day miracle.



Here then is when and why Lewis reveals reason for the title of his book. "So far as I can judge from reviews and from the numerous letters written to me, the book, however faulty in other respects, did at least succeed in presenting an agreed, or common, or central, or 'mere' Christianity." Thus, it was Lewis' intent to walk on common ground; not to argue over doctrinal or theological disagreements but to note what is central to calling one's self a Christian. Interestingly,—and as an aside—the English refer to a broad but shallow lake as a Mere, e.g. Martin Mere, which is, practically speaking, what Lewis set out to accomplish with *Mere Christianity*, painting with a broad dry brush the truest meaning of Christian discipleship which is Jesus Christ. As he admits,

Far deeper objections may be felt—and have been expressed—against my use of the word *Christian* to mean one who accepts the common doctrines of Christianity. People ask: 'Who are you, to lay down who is, and who is not a Christian?' or 'May not many a man who cannot believe these doctrines be far more truly a Christian, far closer to the spirit of Christ, than some who do?' Now this objection is in one sense very right, very charitable, very spiritual, very sensitive. It has every available quality except that of being useful. We simply cannot, without disaster, use language as these objectors want us to use it. I will try to make this clear by the history of another, and very much less important, word.

The word *gentleman* originally meant something recognizable; one who had a coat of arms and some landed

property. When you called someone ‘a gentleman’ you were not paying him a compliment, but merely stating a fact. If you said he was not ‘a gentleman’ you were not insulting him, but giving information. There was no contradiction in saying that John was a liar and a gentleman; any more than there now is in saying James is a fool and an M.A. But then there came people who said—so rightly, charitably, spiritually, sensitively, so anything but usefully—‘Ah, but surely the important thing about a gentleman is not the coat of arms and the land, but the behaviour? Surely he is the true gentleman who behaves as a gentleman should? Surely in that sense Edward is far more truly a gentleman than John? They meant well. To be honourable and courteous and brave is of course a far better thing than to have a coat of arms. But it is not the same thing. Worse still, it is not a thing everyone will agree about. To call a man ‘a gentleman’ in this new, refined sense, becomes, in fact, not a way of giving information about him, but a way of praising him: to deny that he is a ‘gentleman’ becomes simply a way of insulting him. When a word ceases to be a term of description and be merely a term of praise, it no longer tells you facts about the object: it only tells you about the speaker’s attitude to that object. (A ‘nice’ meal only means a meal the speaker likes.) A *gentleman*, once it has been spiritualized and refined out of its old coarse, objective sense, means hardly more than a man whom the speaker likes. As a result, *gentleman* is now a useless word. We had lots of terms of approval already, so it was not needed for that use; on the other hand if anyone (say, in a historical work) wants to use it in its old sense, he cannot do so without explanations. It has been spoiled for that purpose.¹

Not to belabor Lewis’ point, but to put a more familiar stamp on it, I shall first speak likewise of the word *liberalism*, then conclude with a more thorough explication of the word *orthodoxy*, which is where I intended to go from the beginning.

Liberalism, in the original, was conceived as a political and moral philosophy based upon principles of the inalienable rights and primacy of the individual. Born out of the Age of Enlightenment, Liberalism sought to replace hereditary privilege, state religion, absolute monarchy, and the divine right of kings with representative democracy and the rule of law. John Locke, often considered its founder and certainly a major influence, argued that under *social contract*, every man had a natural right to life, liberty and property, and most important, governments should and could not violate those

rights. America’s founding fathers were notable *liberals* who believed in the freedom (liberty) of the individual to exercise his talents, free will and reason in accord with natural and divine law; that government, servant never master, was instituted solely with the consent of, by and for the governed—the people—to protect and defend the lives, liberties and sacred honor of all citizens.

Thus, when you called someone ‘a liberal’ you were not labeling him with a particular political ideological stamp; you were merely confirming that reasonable individuals were free to act according to their own best interests, free to endeavor to achieve whatever they desired using their own unique, individual attributes, talents and intellect for so long as they did not infringe upon the liberty of another or place an undue burden on the same. This was in keeping with the commandment to love God and to love one’s neighbor as one’s self (Matthew 22:37-39). To paraphrase Lewis ever so slightly, when you called someone ‘a liberal’ you were not paying him a compliment, but merely stating a fact and a philosophical and moral fact at that. But then liberalism entered the modern age and liberal doctrine and philosophy, though of a common, or, to use Lewis’ term, *mere* heritage, became not fact but fiction, the plaything of those who would modify the meaning of the word by adding adjectives to suit their own particular ideological creed, including classical, egalitarian, economic, social, welfare state, ethical, humanist, deontological, perfectionist, democratic and institutional to name but a few. As with *gentleman*, when the word *liberal* ceases to be a description and becomes an ideological hymn of praise, it no longer tells you the facts about the object—the object being the individual—but only about the speaker’s attitude toward that object. A *liberal*, “once it has been spiritualized and refined out of its old coarse, objective sense, means hardly more than a man whom the speaker likes.” Words such as *liberal*, *liberalism*, *liberty* and *libertarian* are all derived from the Latin *liber*, which means “free”. It no longer means what it once meant; it has become an arcane word, useless with or without the adjective.

The problem with liberalism is that liberals seldom are able to cogently articulate what it means to be one; there are now so many adjectivized liberalisms which, beyond the divers slogans, senseless chants, mangled mottoes and

muddled mantras, are but a *Mere* so shallow it has no depth; so thin, if you were to scan the surface at eye level it would disappear, you would see nothing at all. Should John say, "I am a liberal and that is the honest truth," how should Tom, Dick or Harry, Jane, Kate or Sally respond? Several thoughts come immediately to my mind, but then I am neither Tom, Dick, Harry, Jane, Kate or Sally. If it were I, I would think to ask, "Is there then such a thing as a dishonest truth?" and "Is this your truth or my truth or any truth?" After all, it does make a difference as to precisely whose "truth" we are talking about. Then, if John was not entirely flummoxed—I rather suspect he might well be by then—I would think to ask what style of liberalism he most often wears on his pettifogging sleeve? There are so many from which to choose, clearly he should not expect *moi* to suggest one over another; the odds are simply too much against correctly choosing his current fantasy. Finally, with that out of the way, I would ask John to articulate, in as much detail as possible—which will, in all likelihood be little more than previously regurgitated sour grapes—the philosophy and doctrines of his peculiar liberal cant. I have yet to find one who could, or leastwise, would care to do so because simply put they know so little beyond their emotions, feelings and the talking points drilled deep into their *mere* unformed minds. They are thus reduced to protesting, much to loudly, vehemently railing against the opposition.

The modern liberal is nothing of the sort of what John Locke envisioned; Locke would be justly appalled by what has become of his original philosophical thought. He formulated the basis of liberalism on social contract theory, placing life, liberty and property as the supreme value of law and authority. In *Two Treatises* (1690), Locke argued, "Thus that which begins and actually constitutes any political society is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And this is that, and that only, which did or could give beginning to any lawful government in the world."² Government was thus a construct constituted under and limited by social contract; life, liberty and property natural rights bestowed on every individual by their Creator.

Few there are who have not heard as some time in their lives the aphorism, "a picture is worth a thousand

words," which if it should mean anything at all it is a gross underestimation of improbable proportions. Try as one might, it is quite impossible to fully and completely describe the exquisite beauty of the *Mona Lisa* or *The Return of the Prodigal Son* or a sunrise or sunset using but words. If you could, the blind would be able to see without seeing and would most certainly thank you for the picture, assuming they should live long enough to hearsay it. I am reminded of a quatrain of a song from the musical *South Pacific*:

*Who can explain it?
Who can tell you why?
Fools give you reasons,
Wise men never try.*

The point is there are a great many fools eager to rationalize and explain the inexplicable. They are sincere, devout, honest, charitable, generous to a fault, good people. But, they are fools nonetheless, because they are gullible, easy prey for charlatans promising heaven on earth, the moon and the stars, wealth, prosperity and happiness, if only you trust them and pay them for the privilege. Modern liberalism has changed its spots, once a leopard, it has morphed into a heinous hyena, preferring to feed on carrion rather than chasing fresh meat. Behind masks of progressivism, socialism, democratic socialism, environmentalism, welfare and social justice are leftists and meliorists³ demanding change, any change; their hideous laugh betrays them. The sky is falling because an acorn fell on their head; the only nut within the vicinity rests on their crooked pencil-thin necks.

Orthodoxy has fallen upon hard times, which is in and of itself, a tragedy. To the liberal mind, *orthodoxy* is in opposition to progress, which as we have just shown is the liberal's path to salvation—liberalism's creed. As commonly defined, orthodoxy denotes generally accepted theories, doctrines, or practices; the quality of conforming to orthodox theories, doctrines, or practices. Thus, such a common definition can rightly and ought to be called *mere orthodoxy*. Why such *mere* theories, doctrines, or practices should be treated with such disdain is a modern day mystery, one which rightly deserves further explication which I hope to extricate from the bowels of unpleasantness.

An acquaintance, someone of whom I hold the utmost respect and admiration, Jeremy—a devout Catholic and an attorney of some note—raised an objection to my cross-examination of those who would *practice* religion (*An Exercise in Moral Reasoning*, Colloqui, 01/04/2020) when I stated that “Religion is not ... a piano upon which the more one practices the better one may come about becoming a decent pianist.” In his rebuttal, he argued “St. Thomas Aquinas, however, enumerates ‘religion’ among the virtues. It is the act of paying due honor to God. Since virtue is a habit, it is obtained through practice. It seems that one would, in fact, become better at religion through practicing it.”

Humility alone precludes me from disagreement with the sainted *Doctor Angelicus*, however, Jeremy, in his argument, changes the object of the argument, which is all too common an occurrence. The object of practicing (in my original example) was to become a decent pianist, the piano was merely the instrument upon which one practices. The object of practicing (Religion) is to become more virtuous—to grow in virtue through practice, thus then a habit—in paying due honor to God.

Now, in a way one could argue that the more one practices paying more attention to prayer, obtaining greater understanding of religious orthodoxy, observing frequent and fervent Mass attendance and developing a desire to live as a true disciple of Jesus Christ, *is* practicing religion. But that is neither what I meant nor what I wrote nor should it have been construed in that way; Jeremy simply should have known better. To see this takes no more than to read the preceding paragraph, the referenced paragraph and the one that follows. Better yet, read the entire essay.

In introducing why he wrote his book *Orthodoxy*, G.K. Chesterton wrote of a critic who had challenged him saying, “I will begin to worry about my philosophy when Mr. Chesterton has given us his.” To which Chesterton, in his inimical style, retorted,

It was perhaps an incautious suggestion to make a person only too ready to write books upon the feeblest provocation. But after all, though Mr. Street has inspired and created this book, he need not read it. If he does read it, he will find that in its pages I have

attempted in a vague and personal way, in a set of mental pictures rather than in a series of deductions, to state the philosophy in which I have come to believe. I will not call it my philosophy; for I did not make it. God and humanity made it; and it made me.⁴

This, then, is also the philosophy in which I have come to believe. I wish I could say it has always been so but that would be much too far from the truth. It seems truer now than before that “God works in mysterious ways” but then, that is a good thing; at least that is my perception of it. There is something else Chesterton wrote that I firmly believe to be true, in fact, it is something I have always believed, that “combination of something that is strange with something that is secure.”

I wish to set forth my faith as particularly answering this double spiritual need, the need for that mixture of the familiar and the unfamiliar which Christendom has rightly named romance. For the very word “romance” has in it the mystery and ancient meaning of Rome. **Any one setting out to dispute anything ought always to begin by saying what he does not dispute. Beyond stating what he proposes to prove he should always state what he does not propose to prove.** [emphasis added] The thing I do not propose to prove, the thing I propose to take as common ground between myself and any average reader, is this desirability of an active and imaginative life, picturesque and full of a poetical curiosity, a life such as western man at any rate always seems to have desired. If a man says that extinction is better than existence or blank existence better than variety and adventure, then he is not one of the ordinary people to whom I am talking. If a man prefers nothing I can give him nothing. But nearly all people I have ever met in this western society in which I live would agree to the general proposition that we need this life of practical romance; the combination of something that is strange with something that is secure. We need so to view the world as to combine an idea of wonder and an idea of welcome. We need to be happy in this wonderland without once being merely comfortable.⁵

I recently ran across a story that left me wondering how we have come to such a sorry state, no longer believing what has been there all along. We have disowned orthodoxy without knowing anything of it. All we see and feel and touch and believe we know is but melting snow, blank of any meaning beyond its barren whiteness. This story is told by a Catholic priest, Father Emmanuel Anyan, sent to me by a distant relative.

"I was a Catholic once," said the lady a few yards from me in the parking lot. "Now I'm a Christian and you can be one as well." She preceded to hand a tract to a gentleman standing next to the opened trunk of his car. I couldn't help it.

"Excuse me," I said to the lady "but could I too have a tract?" The lady's face beamed. "Are you saved?" she asked. "Of course I am; I'm a believing Catholic," I retorted. She looked at me as if I had bad breath or something.

She continued, "I was just telling this gentleman that I too was a Catholic - a Catholic for thirty-some years in fact. Now I've found Christ and I'm trying to tell everyone I know about salvation through Christ."

"Wow, that's really something! May I ask why you left the Church?" I could tell that, by asking this question, my new acquaintance was getting excited. After all, she had probably been snubbed by dozens of people and now she has someone that she can "witness" to Christ. I didn't mind much either, but I tried not to show it.

"You see," she said, "I was born Catholic. I attended Mass every week, received the Sacraments and graduated from a Catholic school. Not once did I ever hear the gospel proclaimed. Not once! It was after the birth of my first child that a good friend of mine shared 'the gospel' with me and I accepted Jesus as my personal Lord and Savior and became a Christian. Now I belong to a 'Bible-believing' church and I'm sharing the gospel with whomever will listen."

This shocked me. "You mean you belonged to the Catholic Church for over forty years and you never heard the gospel?" I said. She was getting more excited. "Yes, I never once heard the gospel of salvation preached or taught or even mentioned in the Church. If you don't preach the gospel, excuse my bluntness, but you're simply not Christian." I scratched my head and said, "that's strange. I've been a Catholic all my life and I bet I hear the gospel every week at Church." Her smile quickly faded into a look of curiosity. "Maybe, I'm missing something," I continued. "Tell me what you mean by 'the gospel?'"

The lady reached back into her purse to pull out a little tract and said, "This tracts explains the simple gospel of salvation. It can be broken down into four easy steps. "First, we acknowledge that we are all sinners in need of God's forgiveness. Secondly, we recognize that only God can save us. The third step is that Jesus Christ died on the Cross for our sins and to bring us to God. And the fourth and final step is that each individual accepts Jesus Christ as their personal Lord and Savior to be saved."

I thought for a couple of seconds and said, "If I could

demonstrate to you that Catholics hear "the gospel" every Sunday, would you agree to take a closer look at the Catholic Church?" Now, she knew she had me over a barrel. "Prove it," she said. I excused myself for a second and ran to my car to grab a Missal. "Since you have attended Mass nearly all your life, you probably remember these prayers." I flipped open to the beginning prayers of the Mass and proceeded to show her how Catholics hear, pray and live the gospel message every Sunday.

The first step in my new found friend's tract stated that we are all sinners in need of God's forgiveness. After the Greeting, the Mass continues to what is known as the Penitential Rite. I read loud the text to her while she followed reading silently. "I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault. In my thoughts and in my words, in what I have done, and in what I have failed to do."

I mentioned that it is here in this section that each Catholic states publicly that he or she is individually a sinner - not merely in a general sense - but specifically in thoughts, words and deeds. You can't get much more complete than that. I continued reading, "and I ask Blessed Mary, ever virgin, all the angels and saints, and to you, my brothers and sisters, to pray for me to the Lord our God." The priest reaffirms this confession of sin by praying, "May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life." And the whole congregation says "Amen," that is, "I believe." The priest continues. "Lord have mercy, Christ have mercy, Lord have mercy," and finishes by saying; "Lord show us your mercy and love. And grant us your salvation."

I looked at her and said, "You see, we Catholics start every Mass with a public declaration of our own personal sinfulness and look to God for forgiveness." She responded, "But Catholics don't believe that God alone can save them. They believe Mary and the saints will save them." I shook my head in disagreement. "No, we don't. Remember what we had just read in the Mass. Catholic ask Mary, the angels, the saints and the whole congregation to pray to God for mercy on their behalf - just like I would ask you to pray for me to God. Does that mean that I look to you to 'save' me? No, of course I don't believe that. I'm just asking for your help. Besides the 'Gloria' of the Mass proves that Catholics look to God alone to save us."

I began reading the Missal emphasizing certain words to prove my point: "Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ,

only Son of the Father, Lord God, Lamb of God, you take away the sin of the world, have mercy on us, you are seated at the right hand of the Father, receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father."

Likewise, the doxology spoken just prior to communion reads, "Through him, with him, in him; in the unity of the Holy Spirit, all glory and honor is yours, Almighty Father, for ever and ever."

As I looked up, I could see the lady intently reading the page. She couldn't believe that she had prayed these prayers for years and never noticed what it was saying. Yet, there it was in black and white. I continued with the third step - the acknowledgment that Jesus Christ died on the cross for our sins and to bring us to God. The Profession of Faith reads, "For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate."

In the Eucharistic Prayer 1, the priest prays: "Remember [Lord] all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. . . We pray to you, our living and true God, for our well-being and redemption . . . Grant us your peace in this life, save us from final damnation, and count us among those you have chosen." The prayer ends with an appeal to God for salvation through Jesus Christ: "May, these and all who sleep in Christ, find in your presence light, happiness and peace. For ourselves, too, we ask some share in the fellowship of your apostles and martyrs . . . Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness. Through Christ our Lord you give us all these gifts. You fill them with life and goodness, you bless them and make them holy."

Similarly the second Eucharistic Prayer proclaims, "Dying you [Jesus] destroyed our death, rising you restored our life. Lord Jesus, come in glory. . . Have mercy on us all; make us worthy to share eternal life with Mary, the virgin Mother of God, with the apostles and with all the saints who have done your will throughout the ages."

Likewise, Eucharistic Prayer 3 reads, "All life, all holiness comes from you through your Son, Jesus Christ our Lord, by the working of the Holy Spirit ... Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice. Look with favor on our your Church's offering,

and see the Victim [Christ] whose death has reconciled us to yourself ... May he make us an everlasting gift for you and enable us to share in the inheritance of your saints ..."

Lastly, the fourth Eucharistic Prayer reads, "Father, you so loved the world that in the fullness of time you sent your only Son to be our Savior ... In fulfillment of your will he gave himself up to death; but by rising from the dead, he destroyed death and restored life." In this prayer, the congregation proclaims the mystery of faith: "Lord, by your cross and resurrection, you have set us free. You are the Savior of the world." "You see, every week Catholics proclaim that Jesus died for them," I said to the lady who was now searching for something to say. After a brief moment of silence, she shot a response back at me. "What about accepting Jesus Christ as their personal Lord and Savior?" She retorted. "They may be saying all this stuff, but they don't make a personal act of acceptance." What she didn't know was that I deliberately didn't mention the last "step" of her "gospel."

I explained that if Catholics don't believe what they are praying, they ought not to be publicly proclaiming it. Since we can't read the dispositions of other people's hearts, we ought not to judge whether they truly believe what they are saying. Next, I pointed out the last step—where Catholics are accepting Jesus into their hearts. Right before communion the priest holds up the host (which is now the body, blood, soul and divinity of Our Lord under the appearances of bread and wine) and prays. "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper." And the congregation responds, "Lord, I am not worthy to receive you, but only say the word and I shall be healed." I looked straight into the lady's eyes and said, "It is here that all those who are prepared to receive Jesus Christ walk up to the front of the church but they don't just believe in Christ or merely ask Jesus into their hearts." "They don't?" She asked. "No," I answered, "they receive that same Christ who died on the cross on Calvary into their mouth and into their stomachs—body, blood, soul and divinity—and become one with him in an unspeakable way. Now that's accepting Christ!" She didn't have a response. I'm not sure that she had ever really thought about the Mass and Christ's real presence in the Eucharist because she appeared to be both surprised and intrigued.

I gave her my phone number and invited her to a study group I was heading in the neighborhood which examined the Biblical foundation for Catholic doctrine. As we departed, I couldn't help but wonder how many other people, like my new friend, left the Church thinking that it had nothing to say about salvation. Yet the

richness of the liturgy of the Mass and even more so Christ's real substantial presence in the Eucharist so outshines our separated brethren's "low church" prayer services that there is no comparison!⁶

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1. C.S. Lewis, *Mere Christianity*; *Complete C.S. Lewis Signature Classics*, (New York, NY: HarperCollins Publishers, 2007) p. 9.
 2. John Locke, *Two Treatises*, 1690, p. 170.
 3. **Meliorism** is an idea in metaphysical thinking holding that progress is a real concept leading to an improvement of the world. It holds that humans can, through their interference with processes that would otherwise be natural, produce an outcome which is an improvement over the aforementioned natural one. Meliorism, as a conception of the person and society, is at the foundation of contemporary liberal democracy and human rights and is a basic component of liberalism. A closely related concept discussed by Jean-Jacques Rousseau and Marquis de Condorcet is that of the *perfectibility of man*. Condorcet's statement "Such is the object of the work I have undertaken; the result of which will be to show, from reasoning and from facts, that no bounds have been fixed to the improvement of the human faculties; that the perfectibility of man is absolutely indefinite; that the progress of this perfectibility, henceforth above the control of every power that would impede it, has no other limit than the duration of the globe upon which nature has placed us." anticipates William James' meliorism.
 4. G.K. Chesterton, *Orthodoxy*, Chapter I.—Introduction in Defence of Everything Else, p. 1.
 5. G.K. Chesterton, *Orthodoxy*, pp. 2-3.
 6. Credited to Father Emmanuel Anyan, posted by Steve Yates, *I was once a Catholic... A conversation with a former Catholic*, CoolCatholics.org.

Deacon's Diner

Food for a restless mind

For those restless minds that hunger and thirst for more. Each week this space will offer a menu of interesting and provocative titles, written by Catholic authors, in addition to those referenced in the articles, for you to feed your restless mind.

BOOKS

Salvation: What Every Catholic Should Know

Michael Patrick Barber

Ignatius Press

2019, 189 pages.

Faith and Politics

Joseph Ratzinger (Benedict XVI)

Ignatius Press

2018, 269 pages.

The Day Is Now Far Spent

Robert Cardinal Sarah

Ignatius Press

2019, 350 pages.

Socrates' Children, Volume I: Ancient Philosophers

Peter Kreeft

St. Augustine's Press

2019, 169 pages.

G.K. Chesterton Collected Works: Volume XXXVI

The Illustrated London News 1932-1934

Ignatius Press

2011, 613 pages.

Return of the Strong Gods: Nationalism, Populism and the future of the West

R. R. Reno

Regnery Gateway

2019, 182 pages.

The Irony of Modern Catholic History:

How the Church rediscovered itself & challenged the modern world to reform

George Weigel

Basic Books

2019, 322 pages.

PERIODICALS

First Things

www.firstthings.com

Touchstone

www.touchstonemag.com

Catholic Answers Magazine

www.catholic.com

Catholic Herald

www.catholicherald.co.uk

Chronicles

www.chroniclesmagazine.org

The National Catholic Register

www.ncregister.com

Our Sunday Visitor

www.osvnews.com

ONLINE

Crisis Magazine

www.crisismagazine.com

The Imaginative Conservative

www.theimaginativeconservative.org

Catholic Exchange

www.catholicexchange.com

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www.intellectuالتakeout.org

Life News

www.lifenews.com

Life Site News

www.lifesitenews.com

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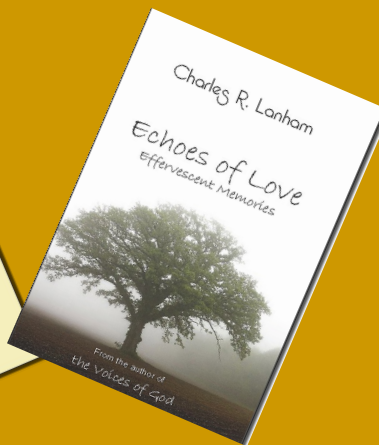
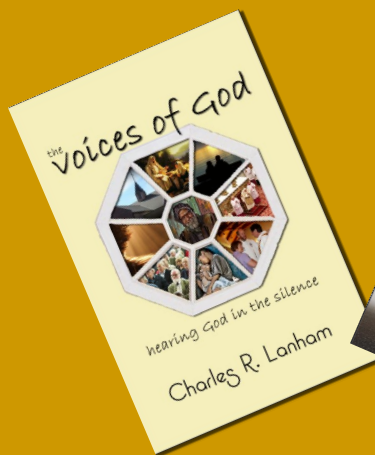
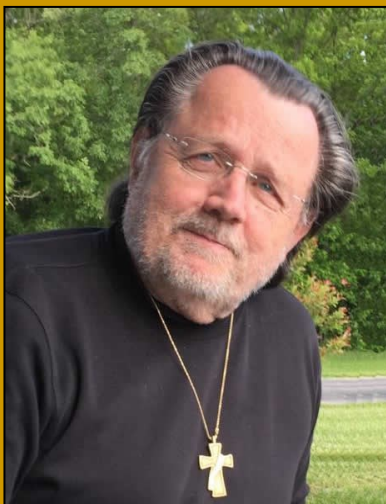
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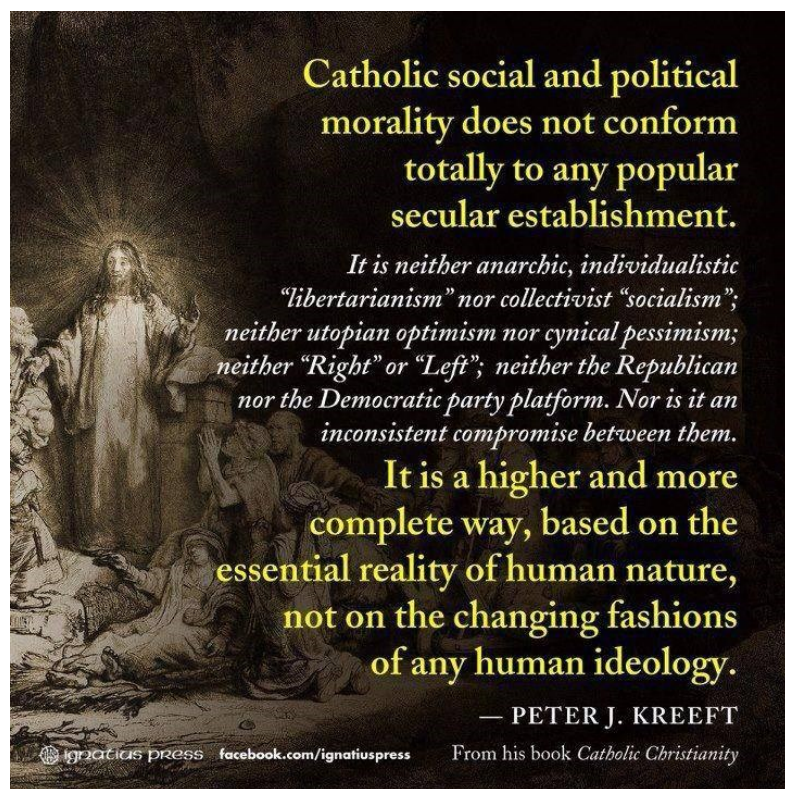
Books are available on [Amazon.com](https://www.amazon.com) or from the author's web site at:

deaconscorner.org

Deacon Chuck Lanham is a Catholic author, columnist, speaker, theologian and philosopher, a jack-of-all-trades like his father (though far from a master of anything) and a servant of God. He is the author of **The Voices of God: Hearing God in the Silence**, **Echoes of Love: Effervescent Memories** and has written over 400 essays on religion, faith, morality, theology, and philosophy.

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Catholic social and political morality does not conform totally to any popular secular establishment.

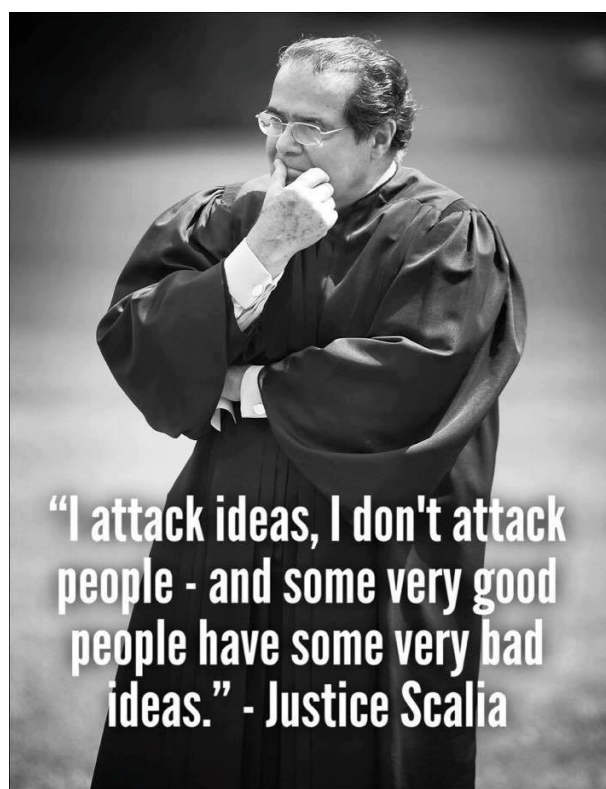
It is neither anarchic, individualistic "libertarianism" nor collectivist "socialism"; neither utopian optimism nor cynical pessimism; neither "Right" or "Left"; neither the Republican nor the Democratic party platform. Nor is it an inconsistent compromise between them.

It is a higher and more complete way, based on the essential reality of human nature, not on the changing fashions of any human ideology.

— PETER J. KREEFT

From his book *Catholic Christianity*

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"I attack ideas, I don't attack people - and some very good people have some very bad ideas." - Justice Scalia

Colloquī, the present infinitive of *colloquor* (Latin: *to talk, to discuss or to converse*) is a Deacon's Corner weekly journal. Its mission and purpose to encourage serious discussion, to promote reasoned debate, and to provide serious content for those who hope to find their own pathway to God. Each week **Colloquī** will contain articles on theology, philosophy, faith, religion, Catholicism, and much more. Be forewarned! Essays may and often will contain fuel for controversy, but always with the expressed intent to seek the Truth, the whole Truth and nothing but the Truth, so help us God.

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