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A journal for restless minds

Colloquī *: to discuss*

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If It Ain't Broke, Don't Fix It

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HISTORY HAS A RECORD OF PROVING WITH uncanny hindsight the foolish tendency of the human species to ignore its most egregious mistakes, repeatedly doing the same over and over and expecting different results, which is, rightly said, the quintessential definition of insanity. It would of course be the better and wiser course to hope that after uncounted millennia we might possibly learn the lessons from our forebearers' mistakes, but, such is our stubbornness—and incurable foolishness, by all accounts—that we simply keep on keeping on playing at stupid and behaving badly. Quixotically, that is not the worst of it. For not only do we keep making the same mistakes, we do so while insisting on fixing what is clearly not broken. We are imperfect creatures ever condemned to the sin of self-divined perfection, of being *like God* (Genesis 3:5), knowing what is good, but, in our divine wisdom, always knowing how to *make all things new* (Revelation 21:5), improved and better. We are fools in our own foolishness.

Growing up Catholic in a small rural midwestern town, I knew but one pastor, one priest: Monsignor Edward Joseph Connolly. For generations, he was the only priest the parish knew, having come from Ireland in 1918; he built the church and the school and shepherded his flock for forty years. As I wrote elsewhere:

His life was the stuff of legend and the tales would fill a library. He came with an Irish temperament accompanied by a fiery Irish temper. And yet, he was deeply loved—one might add revered for emphasis—for he was, above all else, a holy man of God, a faithful servant, and the rock beneath our feet.

Altar boys (no girls) feared him for he had little pa-

tience for even the slightest error or misstep. He had no reluctance for calling you a stupid fool or worse, but then you always knew what sin you had committed to earn it. And, I swear this to be true, no one died from the experience!¹

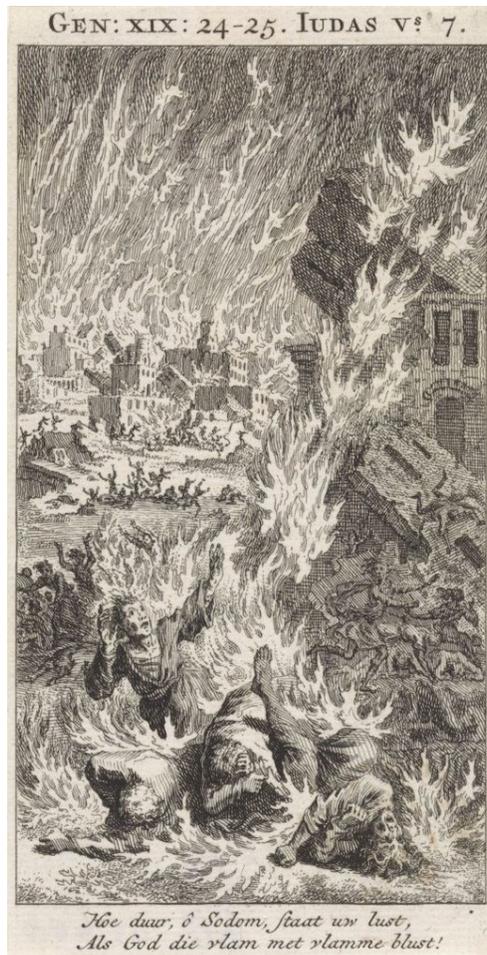
What I remember most was his hearing, for he was hard of it ... except ... when you didn't want him to hear what you were saying. Few relished the thought of going to confession, for with Monsignor it was going to be a loud and very public hearing.

"Speak up," he would shout in his gruff Irish brogue, striking terror to many a tender soul, "speak up!" And yet, whisper from 100 feet with your back away and several walls between and he would hear every word you said, perfectly. He had selective hearing and he had it in spades. There could be no doubt he knew where a good many bodies were buried, and, I can only assume, whether the souls were eternally at rest or whether their ears were forever burning.

I mention the good Monsignor for a reason and that is to ask where have all the good ones gone? Why are there so few who care for the souls of others above and beyond their own likeability and personal popularity? Why do so few speak up against wrongdoing? Why are so many afraid to speak up at all?

There are so many questions and so few who care—or dare—to answer. I cannot help but wonder why?

Two prelates for whom I have the deepest respect and admiration, Archbishop Charles J. Chaput and Cardinal Gerhard Mueller, in many ways exemplify why Monsignor Connolly was so deeply loved, so revered, while also making it glaringly obvious what has gone missing from the Catholic Church over the past half-century: both are outspoken, forthright and courageous apostles of the



Good News; they live, breathe, teach and preach all that Jesus Christ commanded his apostles to teach to all the nations. They do so with courage and faith.

As Archbishop Chaput notes “The historian Christopher Lasch (among many others) liked to note that Americans tend to be bad at history. We resent it. We want the past to be over and gone.”

Having trivialized the past by equating it with outmoded ... fashions and attitudes, people today resent anyone who draws on the past in serious discussions of contemporary conditions or attempts to use the past as a standard by which to judge the present ... A denial of the past, superficially progressive and optimistic, proves on closer scrutiny to embody the despair of a society that cannot face the future.²

Archbishop Chaput continues:

And there’s a very good reason for that instinct. One of our key myths as a nation is that if we work hard enough we can achieve, and *deserve* to achieve, anything we want. That includes reimagining who we are. It’s why transgenderism—as deeply troubling as it is—gets traction in our media and elite opinion. Absent a biblical framework, it’s just one more route to the “pursuit of happiness.”

This is why the past, as it really happened, can seem so unwelcome. Put simply, it limits our self-invention. As a record of our origins, choices, and actions, the past reminds us that we’re not fully sovereign actors. We have roots and obligations that shape us, and they’re inescapable. We each have parts in a story that preceded us, formed us, and will continue after us. For the selfish, that knowledge is a kind of oppression. For the sensible, it’s a source of hope. History teaches us the cost of mistakes. Bad things can happen. But history also teaches us that most of our difficulties aren’t really new, and that good can heal and overcome them.

As a result, knowing our history is important. A nation ignorant of its history is like a person with amnesia. Without a memory, the individual becomes, in a sense, a non-person. Without a grounding in the past, the present and future have no direction. And as with an individual or nation, so too, and even more so, with the Church. Since the Church is called to preach Jesus Christ across generations and cultures, her people need to know how and why we got where we are now, the better to support her mission into the future.³

Thus, writes Anthony Esolen, “does the pride-engendered *libido dominandi*⁴ shrivel like a spider and become the *libido diminuendi*, born of self-hatred and envy.”

What is this libido like? It is effeminate, meddlesome, and flustered with nightmares; it is little Simone de Beauvoir, hating the happiness of fertile women; it is the *petit moderne*, sniggering at “monuments of unaging intellect” and tearing down five massive forms of art for every feeble little finger it erects; it is a Church scornful of the crusade because the cross is heavy and gives splinters to the shoulder. It is not the lion but the jackal, not the general but the pasty bureaucrat, and not the shout of the brawler but the whisper of the tale-bearer and liar. It glories in a weakness that is not humility, and it detests the magnanimous and magnificent, calling it arrogance and pride.

We are in this condition now, I believe—in the rachitic *libido diminuendi*. It is the humility of devils. It is the inverse of that condition of obedience in which man thrives. Think of the words of Jesus, that they who love Him will obey His commandments, and that the Father will give them light. *Homo oboediens* must obey; the question is not whether he will obey, but whom—or what.

Man is that creature who stands taller when he bows, says Chesterton, so long as he bows to what is genuinely greater than he.

But when the *libido diminuendi* has infected his blood, man does not bow but cringe—he cringes on tiptoe, ever on the lookout for something tall and noble, to scribble graffiti upon it, or to bring it down. He rejoices in belittling his own ancestors. The game is worth it to him because he can attain dominance in no other way. When he belittles his ancestors, he belittles yours in the bargain, and he rejoices when you join him in the petty enterprise. In such a manner does he exercise power over you. He cannot believe, so he makes sure that you, too, cannot believe. He cannot fashion works that are great of soul, so he makes sure to spoil your appreciation of them. He calls it “criticism” and bids you join him in his sophisticated tastes. And so you trade Scripture for the editorial page and Thomas Aquinas for Madison Avenue. Eunuchs look with loathing upon men filled with spirit and energy. Therefore they castrate and make the gelding thank them for it.⁵

Tragically, we have succumbed to the nihilistic mob, who quite paradoxically in proclaiming their victimhood (racism, sexism, etc. *ad nauseam*,) adamantly claim life to be without objective meaning, purpose, or intrinsic value.

The German philosopher Friedrich Nietzsche characterized nihilism as emptying the world and especially human existence of meaning, purpose, comprehensible truth, or essential value. Accordingly, it was his idea that “knowledge” is always by someone or something; it is always bound by perspective, and it is never mere fact. Knowledge is not possible, reality does not actually exist. Rather, there are interpretations through which we understand the world and give it meaning. Interpreting is something we can *not* go without; in fact, it is something we need. Nietzsche wrote that one way of interpreting the world is through morality, as one of the fundamental ways that people make sense of the world, especially in regard to their own thoughts and actions. Morality does not inherently exist, however, as any established moral values are absolutely contrived; morality does not exist as something inherent to objective reality, therefore no action is necessarily preferable to any other; that is likely why a moral nihilist would posit that killing someone, for whatever reason, is not inherently right or wrong.

Others argue not that there is no morality at all, but that if it does exist, it is a human construction and thus artificial, wherein any and all meaning is relative for different possible outcomes. As an example, if someone kills someone else, such a nihilist might argue that killing is not inherently a bad thing, or bad independently from our moral beliefs, because of the way morality is constructed as some rudimentary dichotomy. What is said to be a bad thing is given a higher negative weighting than what is called good: as a result, killing the individual was bad because it did not let the individual live, which was arbitrarily given a positive weighting. In this way the moral nihilist believes all moral claims are void of any truth value.

In his homily before thousands of Catholics gathered in Phoenix for the 2020 Student Leadership Summit hosted by the Fellowship of Catholic University Students (FOCUS) on January 1, 2020, Cardinal Gerhard Mueller, the former prefect of the Congregation for the Doctrine of the Faith, stated,

The crisis facing the Catholic Church today has arisen from an attempt—even by some within the Church—to

align with the culture and abandon the teachings of the faith. ... The poison paralyzing the Church is the opinion that we should adapt to the *Zeitgeist*, the spirit of the age, and not the spirit of God, that we should relativize God’s commandments and reinterpret the doctrine of the revealed faith. ... The crisis in the Church is man-made and has arisen because we have cozily adapted ourselves to the spirit of a life without God.

Cardinal Mueller further reflected on the human desire to embrace substitute gratifications when God is set aside.

But the one who believes needs no ideology. The one who hopes will not reach for drugs. The one who loves is not after the lust of this world, which passes along with the world. The one who loves God and his neighbor, finds happiness in the sacrifice of self-giving. We will be happy and free when in the spirit of love we embrace the form of life to which God has called each one of us personally: in the sacrament of marriage, in celibate priesthood, or in religious life according to the three evangelical counsels of poverty, obedience and chastity for the sake of the kingdom of heaven. As Christians, we have a musical awareness of life: in our hearts resounds the song of thanksgiving of being redeemed. Its melody is love, and its harmony is joy in God. Rather than placing hope in fate the Christian recognizes that suffering is inevitable, but can still find joy in Christ, who also suffered and opened for us the door to eternal life.

In these challenging times, however, scandals in the Church and crisis among traditionally Christian societies in the West have led many to anxiously wonder whether the rock on which Christ built his Church is crumbling. For some, the Catholic Church is lagging behind by 200 years compared to where the world is today. Is there any truth to this accusation?

Calls for modernization demand that the Church reject what it holds to be true, for the sake of building a “new religion of world unity,” Mueller warned.

In order to be admitted to this meta-religion, the only price the Church would have to pay is giving up her truth claim. No big deal, it seems, as the relativism dominant in our world anyway rejects the idea that we could actually know the truth, and presents itself as guarantor of peace between all world views and world religions. The post-Christian society welcomes these efforts to reconstruct the Church “as a convenient civil religion.” The antidote to secularization within the Church is a life of faith, lived in the enduring truth of

Christ. God, who is eternal, cannot be changed by the whims of society. In the concrete human being Jesus of Nazareth, God's universal truth is concretely present here and now—in historical time and space. Jesus Christ is not the representation of some supratemporal truth: He is “the way, the truth and the life” in person.

For those—and here I must include myself—who have long been seriously questioning their own sanity, who have pondered the imponderable Zeitgeist (spirit of the age) now pressing down upon us and have found no answers, perhaps, what Archbishop Chaput, Anthony Ensolen, and Cardinal Mueller have rightly observed will bring some small measure of understanding. We are living in a nihilistic post-modern age, a nihilistic ideological nightmare believing in nothingness: no knowledge, no existence, no reality, no reason, no truth, no Truth, no God.

Once, some fourteen months now past, I quoted a passage from a small book, *On the Incarnation*, by St. Athanasius in which he argued that man's wickedness and corruption placed God in a divine dilemma.

When this happened, men began to die, and corruption ran riot among them and held sway over them to an even more than natural degree, because it was the penalty of which God had forewarned them for transgressing the commandment. Indeed, they had in their sinning surpassed all limits; for, having invented wickedness in the beginning and so involved themselves in death and corruption, they had gone on gradually from bad to worse, not stopping at any one kind of evil, but continually, as with insatiable appetite, devising new kinds of sins. Adulteries and thefts were everywhere, murder and raping filled the earth, law was disregarded in corruption and injustice, all kinds of iniquities were perpetrated by all, both individually and in common. Cities were warring with cities, nations were rising against nations, and the whole earth was rent with factions and battles, while each strove to outdo the other in wickedness. Even crimes contrary to nature were not unknown, but as the martyr-apostle of Christ says:

Their women exchanged the natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error (Rom. 1:26–27).

For this I have been silenced. I will say no more of this

except to add further to the general trend of silencing Catholic speech, especially from the pulpit.

Reliable anecdotal evidence would indicate it a rare priest—or deacon—who stands before the congregation at a weekend Mass and reminds them of what the Catholic Church teaches and has always taught: that there are certain human acts which are intrinsically evil, that these are always and everywhere considered gravely sinful. In the simplest of terms, an intrinsic evil is an act that is always bad, always sinful, always, always, always. Never good, never appropriate, never useful, never, never, never. It is an act that is ALWAYS SINFUL in every time, every epoch, every era, every age, every place, every situation, every, every, every. There is NO GREY AREA! No doubt, no question that these acts (acts that are intrinsically evil) are always and everywhere and for everybody and for every situation, SINFUL and NEVER ACCEPTABLE. Examples include murder, abortion, contraception, euthanasia, theft, lying, fornication, adultery, sodomy, blasphemy, etc. Now, nowhere does the Catholic Church despair the sinner, for no matter the sin, the repentant sinner can and will be forgiven through God's mercy and love.

So, why the silence. In some cases, probably not many, this silence on the part of homilists can be attributed to their disagreement with Church teaching. But in most instances, it is likely a matter of personal discretion. Everybody knows what the Church teaching is so no need to remind them. Leaving aside the fact that many do not know what the Church teaches, there is a distinction to be made between believing something in the abstract and actually believing it. Take the teaching that marital contraception is a serious sin. “Everybody knows” in an abstract way that this is what the Church teaches, but not many American Catholics think this is what the Church *actually* believes. Why not? Because, ever since Pope Paul VI reaffirmed the traditional Church teaching in the encyclical *Humanae Vitae*, the pulpit has been silent on the topic of contraception. Here is what one Catholic writer observed:

The priest knows that the younger married couples in his parish (if he's lucky enough, in many places, to *have* any younger couples) are almost certainly practicing contraception, or are getting ready to practice it as soon as they achieve their desired quota of children; and he knows that many of his older parishioner

couples used to practice it when the wife was still young enough to get pregnant.

So it is not a sin that is rare and almost unheard-of among his parishioners, like murder or bank robbery. To sermonize against murder or bank robbery would indeed be a waste of time. But to sermonize against contraception would be to call the attention of parishioners to a sin commonly committed in the parish. Yet for the priest to sermonize against contraception would be to antagonize parishioners and make himself unpopular. Better, then, to remain silent on the topic.

But this silence, when it persists year after year, decade after decade, pastor after pastor, gradually persuades the average person in the pews that the Church isn't truly serious when it says that marital contraception is a serious sin. The Church must think that marital contraception is a minor sin or perhaps not a sin at all.

William Ellery Channing (1780-1842), often called "the father of American Unitarianism," once wrote that Calvinism went into decline in and around Boston, not because Congregational ministers sermonized against Calvinist doctrines, but because they no longer preached in support of these doctrines. The anti-Calvinists didn't preach against the doctrines of predestination, total depravity, the Trinity, the divinity of Christ, etc. They just remained silent about these matters. And then one day the best people in Boston woke up and realized that they were no longer orthodox Christians and had become Unitarians.

Something not very different from this is happening in American Catholicism with regard to homosexual behavior (not to mention other elements of Catholic sexual ethics). Perhaps no priest is preaching *against* the traditional Catholic teaching. But not many are preaching *in support* of it either. As a consequence, the moral disapproval of homosexual conduct that *should* be found and *used to be* found in the hearts and minds of Catholics is withering away.

Catholics and everybody else, both friend and foe, must be assured that the Catholic Church is not about to walk down the path that has been trod by liberal Protestant churches; that is, it is not about to discard one element after another of Christianity, thereby drawing closer and closer to atheism.⁶

The author, David Carlin, is a professor of sociology and philosophy, and the author of *The Decline and Fall of the Catholic Church in America*. In another article written for *The Catholic Thing* (LGBTQ-ism, February 7, 2020), Carlin argues that disapproval of intrinsic evil acts as required by his Catholic faith is now consid-

ered hate speech and he is therefore, categorically and by definition, a hater.

I don't know how many of my friends or acquaintances have ever committed adultery. I've never asked them. But I imagine a fair number. After all, we live in a sexually permissive age, and I don't know of any reason why my friends and acquaintances, who are for the most part normal Americans, should be especially exempt from the sins of the age. Besides, the old sexual double standard (lax for men, strict for women) has vanished during my lifetime; and it has vanished not by raising the male standard but by lowering the female standard. In general, feminism has meant that women are now allowed to do hitherto masculine things, not that men are required to do hitherto feminine things.

In any case, should I happen to express my disapproval of adultery (a disapproval required of me by my Catholic faith), my adulterous friends and acquaintances (whoever they may be) will not have a violent reaction to this disapproval. They will not say, "You're a hater." They will not accuse me of helping to make the lives of adulterers miserable. They will not accuse me of committing the great crime of *adulterophobia*. They will not call me an *adulterophobe*.

By contrast, should I happen to express my disapproval of homosexual conduct (another disapproval required of me by my Catholic faith), many persons in the LGBTQ movement, along with their liberal fellow-travelers, will not hesitate to call me a bigot and a hater, a homophobe who contributes to making the lives of homosexual persons (persons who were "born that way") miserable.

And they will dismiss out of hand my defense—that in disapproving of homosexual conduct I am simply following the age-old teaching of my Catholic religion. This dismissal will take one of two forms. Either (a) they will tell me that I belong to a homo-hating religion; or (b) they will deny that Catholicism, properly understood, teaches this. They will tell me that Jesus, in commanding that we love our neighbors (ALL our neighbors, not just our heterosexual neighbors), revoked the Old Testament condemnations of homosexuality.

As for St. Paul's denunciation of homosexual conduct in the first chapter of his Letter to the Romans, they will tell me that Paul, great man though he was in many ways, suffered from the tremendous misfortune of not living in the modern world. For if he had, he would know that a certain percentage of the human race is born with a strong and ineradicable homosexual orientation; and he would have drawn the proper theological conclusion from this, namely, that God wishes such persons to engage in acts of homosexual sodomy.

As a bonus, these champions of LGBTQ-ism sometimes take the trouble to inform me that the famous sin of the ancient city of Sodom was not, as homophobes allege, homosexual conduct; rather, it was inhospitality – the kind of sin that would be committed by a Marriott desk clerk who refused to rent me a room, not because there was no vacancy, but simply out of malice. Perhaps this explains why Marriott clerks never do this; they realize that such malice would horrify God Almighty.

How do I know all this? From experience. Over the last three or four decades I have from time to time written opinion pieces in newspapers, magazines, websites, and on Facebook expressing my disapproval of homosexual conduct. Rarely do these expressions of disapproval fail to provoke cries of horror from LGBTQ types or their liberal fellow-travelers. They tell me I'm a "hater," a "homophobe," a "bigot." Often, they tell me that they feel sorry for my students, who are forced to listen to the ravings of a homophobe. Sometimes they tell me that my disapproval of homosexual conduct indicates that I myself must be a latent homosexual. And they say these things, not in a gentlemanly (or ladylike) way, but with anger and vitriol.

They regard disapproval of homosexual conduct as equal in its evil to the wickedness of racism. And so, as we need place no limits on our denunciations of racists, so we need place no limits on our denunciation of homophobes.

"Why," you may ask, "do you subject yourself to this verbal abuse? Why do you bother to tell the world that you disapprove of homosexuality? If they know you're a Catholic, they'll know you disapprove without your saying so. If they know you're a moral conservative, they'll understand that your conservatism implies disapproval of homosexual conduct. No need to shout it out."

So why do I do it? Why do I "shout it out" from time to time? For a few reasons.

For one, I see the LGBTQ movement as an important, indeed a very important, element of the ongoing and apparently never-ending sexual revolution—a cultural revolution which, clearly, has done tremendous damage to American society since its inception in the 1960s, and is likely in the future (if it is not halted) to do even more damage.

For another, I see approval of homosexual conduct as tantamount to disapproval of Catholicism. In this respect it is like approval of abortion. For if you approve of abortion and homosexual conduct, you are saying that the Catholic religion has been wrong about two really big moral questions for about two millennia now. And if you say that, you are saying that Catholicism is a

false religion.

In addition, I see the almost universally accepted taboo on "homophobic" speech as a great infringement on the American tradition of free speech. I refuse to be silenced.

Finally, I wish to set a good example for our Catholic priests (and bishops), who, for the most part, are intimidated by the LGBTQ movement—and by its dupes, some of whom are sitting in Catholic pews. I hope my small example will encourage one or two priests to stand in the pulpit and defend our religion against its LGBTQ enemies.⁷

There can be little doubt that by the mere inclusion of Carlin's article in this essay, I will be likewise called a hater and a bigot or worse. If so, so be it. I quite rationally call myself a sinner in need of forgiveness from Almighty God. I call myself a Catholic who is trying his very best though never fully succeeding to faithfully follow the teachings of the Catholic Church, the commandments of Jesus Christ and of God, the Father, who art in heaven. I *will* though, call myself a hater of hatred, a hater of evil, a hater of sin, but I will not call myself a hater of any other human being or of God. For those who cannot see it, there is an important and distinct difference.

1. Deacon Chuck Lanham, *Euphemistically Speaking: When truth offends*, Colloqui, Vol. 03, No. 22, December 28, 2018.
2. Christopher Lasch, *The Culture of Narcissism*, (New York, NY & London: W. W. Norton & Company, 1979).
3. Archbishop Charles J. Chaput, O.F.M. CAP., *History's Answer to Modern Despair*, Crisis Magazine, November 18, 2019.
4. According to Augustine, describes the earthly city, which, though it be mistress of the nations, is itself ruled by its lust of rule.—its *libido dominandi*.
5. Anthony Esolen, *Libido Diminuendi and the City of Man*, Crisis Magazine, November 21, 2019.
6. David Carlin, *Silencing Catholic Speech*, The Catholic Thing, January 25, 2019.
7. David Carlin, *LGBTQ-ism*, The Catholic Thing, February 7, 2020.

A Catholic Moment

I am the Lord your God

The First Commandment in the Catholic tradition combines Exodus 20:2-4:

I am the LORD your God. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them.

God's first call and just demand is that man accept him and worship him. Man's vocation is to make God manifest by acting in conformity with his creation "in the image and likeness of God."

The first commandment embraces faith, hope, and charity. When we say 'God' we confess a constant, unchangeable being, always the same, faithful and just, without any evil. It follows that we must necessarily accept his words and have complete faith in him and acknowledge his authority.

2087 Our moral life has its source in faith in God who reveals his love to us. St. Paul speaks of the "obedience of faith" (*Rom* 1:5; 16:26) as our first obligation. Our duty toward God is to believe in him and to bear witness to him.

2088 The first commandment requires us to nourish and protect our faith with prudence and vigilance, and to reject everything that is opposed to it. There are various ways of sinning against faith:

Voluntary doubt about the faith disregards or refuses to hold as true what God has revealed and the Church proposes for belief. *Involuntary doubt* refers to hesitation in believing, difficulty in overcoming objections connected with the faith, or also anxiety aroused by its obscurity. If deliberately cultivated doubt can lead to spiritual blindness.

2089 *Incredulity* is the neglect of revealed truth or the willful refusal to assent to it. "*Heresy* is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obsti-

nate doubt concerning the same; *apostasy* is the total repudiation of the Christian faith; *schism* is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him" (CIC, can. 7511: emphasis added).

The first commandment is also concerned with sins against hope, namely, *despair* and *presumption*. By *despair*, man ceases to hope for his personal salvation from God, for help in attaining it or for the forgiveness of his sins. *Despair* is contrary to God's goodness, to his justice—for the Lord is faithful to his promises—and to his mercy. There are two kinds of *presumption*. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).

One can sin against God's love in a number of ways:

– *indifference* neglects or refuses to reflect on divine charity; it fails to consider its prevenient goodness and denies its power.

- *ingratitude* fails or refuses to acknowledge divine charity and to return him love for love.
- *lukewarmness* is hesitation or negligence in responding to divine love; it can imply refusal to give oneself over to the prompting of charity.
- *acedia* or spiritual sloth goes so far as to refuse the joy that comes from God and to be repelled by divine goodness.
- *hatred of God* comes from pride. It is contrary to love of God, whose goodness it denies, and whom it presumes to curse as the one who forbids sins and inflicts punishments.

And we have only just begun. The First Commandment is too important for a single moment's reflection. Next week we will continue our explication of the First Commandment.



A Catholic Moment is a regular feature of Colloqui. The intention is to catechize Catholics on authentic Church teaching, rubrics and ritual. If you have a question, never hesitate to send it to Deacon Chuck.

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

Intellectual Takeout

www.intellectuالتakeout.org

Life News

www.lifenews.com

Life Site News

www.lifesitenews.com

OnePeterFive

www.onepeterfive.com

Catholic Vote

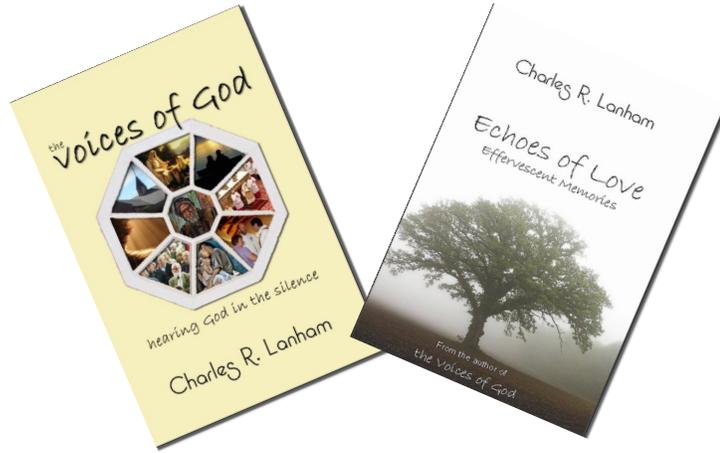
www.catholicvote.org

The Catholic Thing

www.thecatholicthing.org

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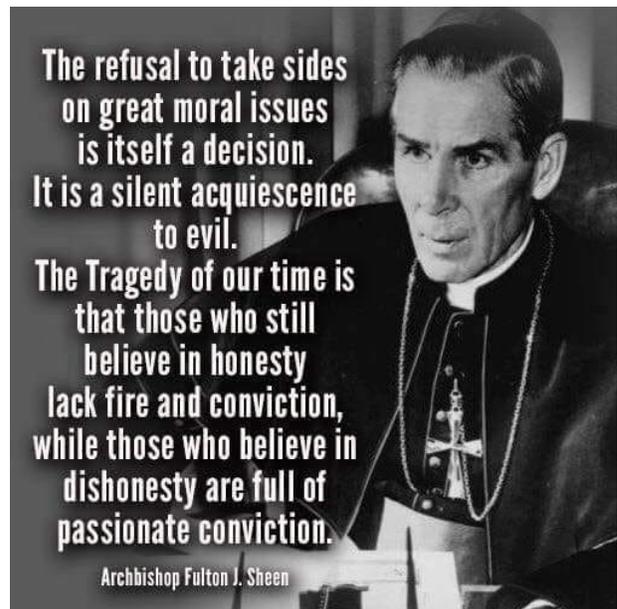
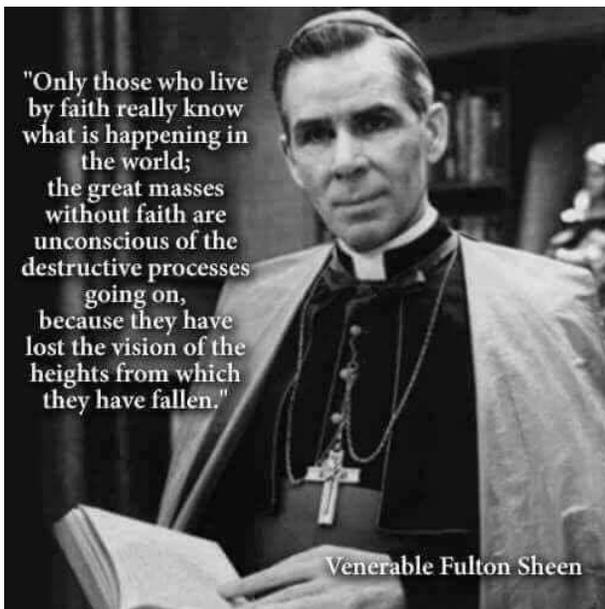
Books are available on [Amazon.com](https://www.amazon.com) or from the author's web site at:

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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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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