

**Maksym Adam Kopiec**

Pontificia Università Antonianum a Roma, Italy

maksymk@libero.it

ORCID: 0000-0002-1055-6251

## The Main Aspects of John Paul II's Encyclical *Fides et ratio* in the Current Historical and Theological Environment

Główne aspekty encykliki Jana Pawła II *Fides et ratio*  
w obecnym dyskursie historyczno-teologicznym

**ABSTRACT:** The article presents the fundamental aspects of the encyclical *Fides et ratio* of John Paul II concerning the historical and theological context of contemporary culture. It indicates current problems in the harmonious existence of societies that function according to paradigms contrary to the absolute truth of the theological subject. The errors resulting from modernism (subjective rationalism, the cognitive negation of faith) and postmodernism (relativization of truth, atheism and antitheism, the reductionism of faith) are discussed. Further, the existential value of religious faith is demonstrated through the correlation of meaning/sense and truth. In doing so, this article serves as an apologetic for the rational nature of faith. Truth is emphasized as a gift both contained in and received from God's Revelation, a gift necessary for discovering the sense of human reality.

**KEYWORDS:** truth, faith, knowledge, research of truth, sense, rationality of the faith

**ABSTRAKT:** Artykuł przedstawia fundamentalne aspekty encykliki *Fides et ratio* Jana Pawła II w odniesieniu do kontekstu historycznego i teologicznego współczesnej kultury. Wskazuje na aktualne problemy w harmonijnym egzystowaniu społeczeństw funkcjonujących według paradygmatów sprzecznych z prawdą absolutną stanowiącą przedmiot teologiczny. Omówione są tu błędy wynikające z modernizmu (subiektywny racjonalizm, poznawcza negacja wiary), postmodernizmu (relatywizacja prawdy, ateizm i antyteizm, redukcjonizm wiary). Wyjaśniono wartość egzystencjalną wiary religijnej jako ukazującej korelację sensu i prawdy, w ten sposób dokonując apologii racjonalnego charakteru wiary. Wyakcentowano prawdę jako dar zawarty w Bożym Objawieniu, niezbędny do odkrycia sensu ludzkiej rzeczywistości.

**SŁOWA KLUCZOWE:** prawda, wiara, poznanie, poszukiwanie prawdy, sens, racjonalność wiary

## Introduction

More than twenty years have passed since the encyclical *Fides et ratio* appeared, dealing not only with the relationship between reason and faith in the development of Christian thought, but also with the lives of Christians, whose call it is to deepen their relationship with God and to know themselves, their nature, and their final destiny.

Faith and reason are like the two wings with which the human spirit rises to the contemplation of truth. God has placed in man's heart the desire to know the truth and, ultimately, to know Him because, by knowing and loving Him, he can also reach the full truth about himself.<sup>1</sup>

Contemplating truth, in this case, means touching the mystery of being and experiencing the admiration and joy of being. The terms found at the beginning of the text such as “*diakonia* of truth,”<sup>2</sup> “wonder,” “speculative capacity,” “capacity of knowing God, the truth, the good,” are fundamental to express the relationship between faith and reason.<sup>3</sup> The question of this mutual relationship lies in the close connection with the anthropological theme, in the light of which man, in and of himself, constitutes a mystery that cannot be fully understood without the Truth, which reveals itself through the gift of self. This gift is given to him and his reason, stimulating him to engage in a conscious, free, and responsible act of faith.

The main premise for reflecting on the content of the encyclical is its continuous novelty. Moreover, there is a kind of intellectual and spiritual anticipation of what is happening before our eyes in the Church, and in what man, society, and the world are facing in their defense of an elemental value such as Truth, which is the first form of love.

It is impossible to present all the threads and questions contained in the magisterial document in a single article. Thus, only those that are crucial for shaping the conscience of contemporary Catholic believers will be taken into consideration. These elements are linked to the problem of Truth (in fact, the very beginning *Fides et ratio* recalls this idea as part of the process of continuity

<sup>1</sup> Giovanni Paolo II, Lettera enciclica *Fides et ratio* (hereafter: FR), [in:] *Tutte le encicliche di Giovanni Paolo II*, Milano 2005, p. 1421. Unless otherwise noted, all English translations are by the WTR.

<sup>2</sup> FR 2.

<sup>3</sup> FR 4.

already dealt with in *Veritatis splendor*), the crisis of modern philosophy, the mystery of man, the question of meaning, and the theme of Revelation.

## Truth in theology

Both in the East and in the West, it is possible to discern a path, which, over the centuries, has led humanity progressively to meet and confront the truth. A journey that has taken place – nor could it have been otherwise – within the horizon of personal self-awareness: the more man knows reality and the world, the more he knows himself in his uniqueness, while the question of the meaning of things and of his own existence becomes increasingly urgent. What comes as an object of our knowledge becomes a part of our life itself. The warning ‘Conosci te stesso’ was carved on the lintel of the temple of Delphi, as a testimony of a basic truth that must be assumed as a minimum rule by every man eager to distinguish himself, in the midst of all creation, by qualifying himself as ‘uomo’ precisely as a ‘conoscitore di se stesso.’<sup>4</sup>

In light of the words contained at the beginning of St John Paul II's encyclical letter *Fides et ratio*, the terms “fede” and “ragione” have their own meaning and proposition concerning the Truth. For Christian life and science, Truth is a fundamental aspect of love. By this, we do not mean simply telling the truth at the level of theoretical discussions or exchanging opinions and ideas between people. By “Truth,” we mean the truth that defines and determines the being, reality, the human mystery, the ability to recognize and distinguish good from evil. The Truth presented in the encyclical letter is not abstract or theoretical but refers to the words of Christ: “I am the way, the truth, and the life” (Jn 14:6, KJV). He who allows himself to be embraced by the Truth, allows God to realize in himself a Salvation that was fulfilled in Christ once and for all.

There is, however, another way of perceiving each person in their relationship with God and their relationship to Truth and Salvation. Cardinal Gerhard Ludwig Müller<sup>5</sup> stresses an important element innate to human nature: the desire to seek the absolute and ultimate Truth. Therefore, not only the formula *l'homo capax Dei* but also *l'homo capax veritatis* is rationally accessible. The

<sup>4</sup> FR 1.

<sup>5</sup> *Benedykt XVI – wielki papież teolog*, interview of Krzysztof Tomasiak with Gerhard Ludwig Müller, 10.04.2017, <http://info.wiara.pl/doc/3811580.Benedykt-XVI-wielki-papiez-teolog> [access: 1.04.2020].

latter, offering philosophical, anthropological, and theological perspectives all together – complementary and inseparable – expresses the full nature of man.

Having said this, a particular task of Christianity emerges; that of giving witness to the Truth through the commitment to enter patiently and respectfully into the world of questions and doubts, in the search for the Truth and the meaning of human existence.<sup>6</sup>

The teaching and correct interpretation of the *Magisterium* contained in *Fides et ratio* were repeatedly undertaken by Pope Benedict XVI, who, as he said in his pontificate, adopted the words “Collaboratori della verità” (*Cooperatores veritatis*). This expression is taken from the third epistle of St John the Apostle (3 Jn 1). St John knew that a Christian named Gaius was showing hospitality to the missionaries on the way. Therefore, he sent Gaius a letter full of words of gratitude, which were also an encouragement to continue to practice this attitude. St John writes:

[They] have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth. (3 Jn 1:6-8, KJV)

The motto “collaboratori della verità,” which already had accompanied Joseph Ratzinger's episcopal ministry, expresses the desire to serve, which, on the one hand, is so often trampled upon in today's world, and, on the other, is the subject of the desires of many human hearts. Answering a journalist's question about his episcopal motto, Cardinal Joseph Ratzinger said:

I am, as befits [my office], a zealous reader of the Bible, and the words that immediately fascinated me, which I came across, are found in the Third Letter of St John the Apostle (...) In the crisis of the times – in which there is a lively exchange of thoughts when it comes to the truth of the natural sciences, but subjectivity when it comes to important human issues – the search for truth and the courage to accept the truth have become our need again.<sup>7</sup>

<sup>6</sup> Benedetto XVI, Messaggio per la XLVII Giornata Mondiale delle Comunicazioni Sociali, *Reti Sociali: porte di verità e di fede; nuovi spazi di evangelizzazione*, Domenica, 12 maggio 2013, [https://w2.vatican.va/content/benedict-xvi/pl/messages/communications/documents/hf\\_ben-xvi\\_mes\\_20130124\\_47th-world-communications-day.html](https://w2.vatican.va/content/benedict-xvi/pl/messages/communications/documents/hf_ben-xvi_mes_20130124_47th-world-communications-day.html) [access: 1.04.2020].

<sup>7</sup> Dialog serca miłości, kategoria: codzienny dialog, <http://dialogsercamilosci.eu/category/codzienny-dialog/> [access: 1.04.2020].

The search for Truth on the part of modern man is not dictated only by pure curiosity. How often does the question of Truth take the form of a desperate cry of someone looking for meaning in their life? In this situation, finding the answer to the question of Truth becomes a question of the “to be, or not to be” of man.

Man is the only being on earth who can seek the Truth. A person who sincerely seeks the Truth with all his heart and a pure mind is already on the right track. It is worth quoting the words of St Teresa Benedicta of the Cross (Edith Stein).<sup>8</sup> This philosopher, born in Wroclaw into a Jewish family – and a collaborator of Edmund Husserl – dedicated her whole life to the search for Truth. This search led her to the discovery of Christ. Walking far along on the path of Truth, she decided to receive baptism, then entered the monastery, and died a martyr in the extermination camps at Auschwitz Birkenau. Referring to her own experiences, Edith Stein said, “God is truth. Whoever seeks the truth is seeking God, whether consciously or unconsciously.”<sup>9</sup> But not all people are capable of going to seek the Truth alone, like Edith Stein. A touching expression, which brought out Pope Benedict's concern for those who are unable to set out on the path to Truth, was that of the image of a lost sheep, about which he spoke in his homily during the Holy Mass at the inauguration of his pontificate:

The first sign is the pallium, woven in pure wool, which is placed on my shoulders. This very ancient sign, which the Bishops of Rome have worn since the fourth century, can be considered as an image of the yoke of Christ, which the Bishop of this city, the Servant of the Servants of God, takes on his shoulders. (...) In reality the symbolism of the pallium is even more concrete. The lamb's wool is meant to represent the lost sheep or even the sick and weak one, which the shepherd puts on his shoulders and leads to the waters of life. (...) The holy restlessness of Christ must animate the shepherd: for him it is not indifferent that so many people live in the desert. And there are many forms of desert. There is the desert of poverty, the desert of hunger and thirst, there is the desert of abandonment, of loneliness, of destroyed love. There is the desert of God's darkness, of the emptying of souls without any more awareness of

<sup>8</sup> M.A. Kopiec, *La sintesi filosofico-teologica nell'antropologia cristiana di Edith Stein*, “Forum Teologiczne” 19 (2018), pp. 217–234.

<sup>9</sup> M.A. Neyer, *Edyta Stein. Życie świętej Teresy Benedykty od Krzyża w dokumentacji i fotografiach*, Krakow 2014, p. 71.

the dignity and the path of man. External deserts are multiplying in the world because internal deserts have become so vast.<sup>10</sup>

These words testify that Benedict XVI understands his mission to reach even those who, because of their weakness, experience in life, or simply lack of goodwill, can no longer or do not want to seek the Truth. Every vicar of Christ on earth wants, like Christ himself, to remember lost sheep, including those lost in the search for the Truth.

This visualization was very dear to St John Paul II, for whom the greatest human bewilderment, misery, and poverty consisted in ignorance of Christ or reluctance to pursue the Truth. In this context, the evangelical concept of “poverty” and the Church’s mission to enrich humanity with Christ and free man from this type of poverty emerge, which includes the possibility of participating in the “rich and abundant” encounter with Jesus Christ. From this perspective, different types of impoverishment and their gradual levels appear. Does the Church today really fulfill Christ’s will for the missionary vocation entrusted to her and which is innate to her nature and identity?<sup>11</sup>

The Christian is aware of the meaning of life. The light of known Truth can illuminate even the darkest moments of his existence. Joy and gratitude for the gift of knowing the Truth should mobilize him to share the Truth entrusted to him with his other brothers, who then become his fellow helpers. This mission becomes even more urgent if one takes into account the present social, cultural, ideological, or religious context, in which the problem of seeking the Truth encounters many difficulties.

## The current philosophical-anthropological context

In the encyclical *Fides et ratio*, St John Paul II, from the beginning of his presentation, indicates the threat of philosophical relativism, which becomes evident as soon as the ability of metaphysical and wise thought is removed from reason. The concrete forms that reduce human thought and the search for

<sup>10</sup> Benedetto XVI, *Omelia a Santa Messa imposizione del pallio e consegna dell’anello del pescatore per l’inizio del ministero petrino del vescovo di Roma*, Piazza San Pietro, Domenica, 24 aprile 2005, [http://w2.vatican.va/content/benedict-xvi/it/homilies/2005/documents/hf\\_ben-xvi\\_hom\\_20050424\\_inizio-pontificato.html](http://w2.vatican.va/content/benedict-xvi/it/homilies/2005/documents/hf_ben-xvi_hom_20050424_inizio-pontificato.html) [access: 1.04.2020].

<sup>11</sup> M.A. Kopiec, *Evangelizzazione nel recente magistero dei papi. Tra le sfide, il mandato e la carità*, Terni 2016.

Truth are identified in the final part when we talk about a crisis of meaning, eclecticism, historicism, scientism, pragmatism, and nihilism.<sup>12</sup>

## Modernism

As we have seen, with the arrival of the modern era – whose multifaceted and extensive program in history is generally defined by the concept of modernism – the problem of the relationship between faith and reason on an epistemological level has become much more complex. This has raised many challenges to which responses are necessary.

### a) Subjective rationalism

Modern thought has found its expression in the principle formulated by the Enlightenment *Sapere aude*: “Have the courage to use your own understanding.”<sup>13</sup> In this way, philosophy and its new theory of knowledge has launched the axiom of “starting from the facts”<sup>14</sup> to arrive at evidence and clarity in the cognitive process with regard to the object of investigation. Something is, therefore, only knowable to the extent that it can be subject to reason and objective experience. Knowledge, in its new understanding, requires autonomy. *Ratio et experimentum* are the new criteria for true knowledge. Knowledge that would use a reference to any form of authority cannot be accepted uncritically.

In its cultural dimension, modern thought tends to recognize human reason as a necessary and definitive starting point, a criterion, and a type of judgment, by virtue of which the correctness of what is acquired as knowledge in reference to any object of research is established. Reason affirms its confidence in its own abilities and autonomy – independent of any other source of knowledge – thus affirming its indispensable self-sufficiency to explain reality, not only in its functional dimension but also in its ontological one. The existence of the world and life, the essence of being, and the essence of man can be explained autonomously, without having to refer to metaphysics.<sup>15</sup> As a result,

<sup>12</sup> FR 86–90.

<sup>13</sup> I. Kant, *Risposta alla domanda: che cos'è l'illuminismo*, [in:] idem, *Scritti politici e di filosofia della storia e del diritto*, Vigevano 1971, pp. 141–149.

<sup>14</sup> E. Husserl, *Logische Untersuchungen II*, Heidelberg 1922, 6; M. Heidegger, *Sein und Zeit*, Tübingen 1960, p. 27.

<sup>15</sup> G. Colombo, *Intelligenza umana e grazia della conoscenza del soprannaturale come realtà storica*, “Salesianum” 27 (1965), pp. 326–341.

the validity of the specific epistemology of classical philosophy and theology is weakened.

#### b) The denial of the cognitive nature of faith

By introducing the clear separation between rational knowledge and that of faith, modernity has uncritically accepted the conviction that *believing* means *not knowing* or, at most, knowing in an *unreliable, uncertain, unverifiable, and unfounded* way. On this arbitrary judgment rests the positivist assumption that only science in the natural sense guarantees certain knowledge since it is based on research, experience, verification, and empirical evidence.<sup>16</sup> Faith and its object, without epistemological principles of clarity, evidence, empirical repeatability, verification, and intellectual certainty,<sup>17</sup> cannot, therefore, belong to the field of objective knowledge. Moreover, as Emmanuel Kant says,<sup>18</sup> faith would be an inferior and dependent form of knowledge, a second-degree knowledge, imperfect, present, and useful only in the private, individual, ethical, and affective sectors of human life.<sup>19</sup>

### Postmodernism

#### a) Reason and Truth

The epistemological principles introduced in the modern era have today been configured according to the even more “updated” and “advanced” form than that of postmodernism. While in modernism, the issue was one of “strong reason,” in postmodernism, it appears as “weak reason,” that is, being incapable of facing the Truth in its holistic and definitive dimension.<sup>20</sup> Postmodernism makes the relationship between faith and reason in reaching the Truth even more difficult and complicated. This is primarily because postmodernism alone

<sup>16</sup> H. Fries, *Fede e sapere scientifico*, [in:] *Sacramentum Mundi* III, K. Rahner (ed.), Brescia 1975, p. 758.

<sup>17</sup> W. Kasper, *Oltre la conoscenza*, Brescia 1989, pp. 20–22.

<sup>18</sup> P. Coda, *Teo-logia. La Parola di Dio nelle parole dell'uomo, epistemologia e metodologia teologica*, Roma 1997, pp. 144–145.

<sup>19</sup> W. Kasper, *Oltre la conoscenza*, op. cit., p. 21.

<sup>20</sup> B. Mondin, *La metafisica, possibilità della ragione, esigenza della fede*, “Per la filosofia” 45 (1999), pp. 40–50.



cannot clearly define its identity.<sup>21</sup> It is an uneven and often contradictory current in itself. Postmodernism is not a philosophical system or a strictly defined worldview containing specific hypotheses or statements, but rather a style or way of reasoning characterized by an individual referring to freedom,<sup>22</sup> which inevitably leads to relativism. In the cognitive process, truth and freedom are separated and considered independent. This assumption eventually leads to deconstructionism (J. Derrida),<sup>23</sup> which absolutely rejects the role of any stable point of reference, affirming extreme individualism and anti-objectivism (H. Putnam, R. Rorty). This, in turn, rejects both faith in the autonomous subject of knowledge and in the world objectively existing in itself, somehow waiting for the subject to know it and allow is to create a mental interpretation about itself. There is no basis (in God, world, or man) and no neutral point of view that allows objective, certain, and ultimate Truth to be reached.<sup>24</sup>

In this sense, unlike modernism, which has still adopted the concept of truth as singular, universal, objective, independent of subjective decisions, and, above all, attainable by reason, postmodernism even surpasses this vision, defining truth as always being “produced and generated” scientifically and technologically, and being politically and culturally conditioned.<sup>25</sup> The neo-positivist approach defines truth more as constructed than accepted or read, which inevitably leads to agnosticism since it implies that no form of knowledge can claim the right to have cognitive and ideological prerogatives in a complete and definitive sense,<sup>26</sup>

<sup>21</sup> The fact that the term “postmodernism” is not explicit and homogeneous is highlighted by divergences in its perception by the precursors, authors, interpretations of their theses, and, above all, in the variety of ways of dealing with the language problem and the possibility of universal communication. One may dare to say that the characteristic feature of postmodernism is the lack of uniformity, the lack of definition, the lack of a common language, and the lack of possibility of joint communication. A. Bronk, *Postmodernizm*, [in:] *Leksykon teologii fundamentalnej*, M. Rusecki (ed.), Lublin–Krakow 2002, pp. 929–935.

<sup>22</sup> F. Testaferri, *Fede e ragione*, Assisi 2002, p. 16.

<sup>23</sup> J. Derrida, *La scrittura e la differenza*, Torino 1971; J. Derrida, *Margini della filosofia*, Torino 1997.

<sup>24</sup> A. Bronk, *Postmodernizm*, op. cit., p. 931.

<sup>25</sup> S. D’Agostino, *Scienza e religione: per una nuova alleanza*, 2008, <http://siba-ese.unisalento.it/index.php/idee/article/viewFile/3519/2916> [accessed: 1.04.2020], pp. 13–14.

<sup>26</sup> From this point of view, it is necessary to understand the concepts of “ragione debole” of G. Vattimo, of “disfattismo della ragione” of J. Habermas, or “restringimento della ragione” of von Wraighta. S. D’Agostino, *Scienza e religione: per una nuova alleanza*, pp. 8–12; J. Habermas, *La coscienza di ciò che manca. Su fede e ragione e il disfattismo della ragione moderna*, [in:] *Le religioni e la ragione. Il dibattito sul discorso del papa a Ratisbona*, K. Wenzel (ed.), Brescia 2008, pp. 57–69.

because its objectivity resides in the consensus of the scientific community authorized to recognize certain knowledge as scientific.<sup>27</sup>

In the epistemological dimension, methodological doubt becomes the principle of authentic knowledge in Kant's theory of falsifiability. Popper, who, to a certain extent, takes up Kant's ideas – i.e., the distinction between *noumenon* (the essence of a thing) and *phenomenon* (an observable fact or event) – affirms that true, cognitive, scientific theories are only those that assume as a condition the possibility of being denied and, consequently, refuted. Therefore, even in this case, the possibility of existing or achieving an objective, certain, and lasting Truth is rejected. In fact, falsifiability becomes a criterion for what is knowable and, therefore, scientific. While in the field of natural and empirical knowledge such a definition of science can be adopted, it does not seem right to apply it on a metaphysical, religious, or ethical level.<sup>28</sup>

After all, postmodernism is characterized by a sectorial and fragmented knowledge, the disappearance or uselessness of the categories of meaning and truth, and anti-metaphysicalism, rejecting the possibility of a definitive explanation of reality as such, in its entirety and excluding the existence of two orders: thought and reality, knowledge of the world and the world itself, the language to speak about the world and “pure” reality beyond linguistic categories, which are radically different both from the subject and the object of knowledge.<sup>29</sup> Postmodernism thus gives up the search for the foundation of reality in the sense of its constitutive causality and reason,<sup>30</sup> limiting the sphere of knowledge to the merely immanent dimension.

#### b) God and man

What distinguishes postmodernism, in particular, is anti-theism, which, contrary to a-theism, not only renounces the notion of God as Absolute Being but proclaims the negation of God in the name of human autonomy: the human being maintains his own identity while excluding God. Thus, God is the reason for man's alienation.<sup>31</sup> To this end, anti-theism becomes the ideology that is in continuity with the “masters of suspicion” of Feuerbach, Marx, Freud, and

<sup>27</sup> A. Bronk, *Postmodernizm*, op. cit., p. 932.

<sup>28</sup> M. Artigas, *Popper, Karl Raimund (1902–1994)*, [in:] *Dizionario Interdisciplinare di Scienza e Fede*, t. 2, G. Tanzella-Nitti, A. Strumia (eds.), Roma 2002, pp. 2055–2065.

<sup>29</sup> A. Bronk, *Postmodernizm*, op. cit., p. 933.

<sup>30</sup> G. Vattimo, *Dopo la cristianità. Per un cristianesimo non religioso*, Milano 2002, p. 8.

<sup>31</sup> H. Waldenfels, *Teologia fondamentale nel contesto del mondo contemporaneo*, Cinisello Balsamo 1988, pp. 42–49; H. de Lubac, *Il dramma dell'umanesimo ateo*, Brescia 1981.

Nietzsche. It is the doctrine according to which, in the name of human freedom and independence, it is necessary to reject God, faith, and reason in their mutual relationship and the concept of meaning in a transcendent dimension. The new, or rather, pseudo-humanism not only denies God, but also the existence of the very nature of man, ontically constituted, immutable, and objective.<sup>32</sup>

Man can be considered mainly in his immanent dimension based on scientific data and, therefore, as a product of processes that took place in space-time limits. His mental and emotional world is to be considered the emergence of neurological processes, its spiritual sphere as an epiphenomenon of matter, and its complex mechanisms. While the positive dimension of empirical and natural discoveries and the results of all scientific research on human nature cannot be ignored, when they pretend to give a definitive explanation of the essence of man, it leads to reductionism and the actual alienation of his being.

### c) The consequences for faith

A critical approach to the current context does not have the purpose of rejecting new ways of knowledge, nor of denying techno-scientific progress, but of emphasizing that, an absolute value has been erroneously given to human development understood exclusively in this way, which excludes other forms of knowledge and other aspects that are fundamental and constitutive for the integral development of the human person. By creating a vision of a closed and artificial world, which is only the result of production and value of which is measured on the basis of the criterion of pragmatic utility, a reduced concept of being and truth has been realized.<sup>33</sup> It may be convenient to reread in this perspective the current socio-cultural condition marked by a crisis of meaning, or even an anthropological crisis,<sup>34</sup> which leads to an abyss of nothingness in nihilism.<sup>35</sup>

<sup>32</sup> R. Guardini, *Mondo e Persona*, [in:] idem, *Scritti filosofici*, Milano 1964, vol. 2, pp. 3–133.

<sup>33</sup> L. Oviedo, *Alle prese col naturalismo e il riduzionismo. Un resoconto della recente discussione*, "Antoniano" 84 (2009), pp. 377–396.

<sup>34</sup> FR 80–81; A. Touraine, *Critica della modernità*, Milano 1993, p. 222; A. Sabetta, *Rivelazione cristiana, modernità, postmodernità*, [in:] *Teologia fondamentale. Contesti*, G. Lorizio (ed.), vol. 3, Roma 2005, p. 132.

<sup>35</sup> E. Scognamiglio, *Il volto dell'uomo. Saggio di antropologia trinitaria*, Cinisello Balsamo 2006, p. 41; G. Vattimo, *Le avventure della differenza. Che cosa significa pensare dopo Heidegger e Nietzsche*, Milano 1980; G. Vattimo, *La fine della modernità. Nichilismo ed ermeneutica nella cultura contemporanea*, Milano 1985, pp. 170–175; I. Prigogine, *La fine delle certezze. Il tempo, il caos e le leggi della natura*, Torino 1997; V. Posenti, *Il nichilismo teoretico e la "morte della metafisica"*, Roma 1995; idem, *Terza navigazione: nichilismo*

Reductionism in defining reality and in the process of knowledge constitutes an element of today's culture, which, in its material approach to reality, differs from a worldview based on the principles of metaphysics and open to the transcendent horizon.<sup>36</sup> It dominates the secularized image of reality, in which the Christian form of the discourse on God has today become a foreign, incomprehensible, and abstract language. The problem not only concerns one truth or another of the faith but the very possibility of believing. With the loss of the dimension of faith, the dimension of mystery also disappears. In this context, theology, more than ever, feels the need for a profound reflection on faith and, above all, on its assumptions, on what guarantees its *raison d'être*, on what justifies it, and on which it is based.<sup>37</sup>

Faith needs a reason, which, in its deep skepticism, does not deny itself the capacity to grasp meaning, but is open to the truth in its metaphysical aspect; a reason which is not limited to recognizing the phenomenon but is able to grasp the foundations of reality.<sup>38</sup>

This is one of the most urgent challenges for theology today. The justification of faith is a task that belongs entirely to it because theology is a science based on faith. Therefore, theology can never renounce its obligation to seek answers to its basic questions about the reason and foundation of faith.

Paradoxically, even those who do not believe are faced with the obligation to justify their option, in this case of rejection of the faith.<sup>39</sup> It is a choice that inevitably involves personal responsibility to give the definitive meaning to their own story.

---

*e metafisica*, Roma 1998; idem, *La sfida del post-umano. Verso nuovi modelli di esistenza?*, [in:] *La sfida del post-umano. Verso nuovi modelli di esistenza?*, I. Sanna (ed.), Roma 2005.

<sup>36</sup> W. Kasper, *Il Dio di Gesù Cristo*, Brescia 1997, p. 20.

<sup>37</sup> Ibidem, 98.

<sup>38</sup> FR 83.

<sup>39</sup> For objective reasons, we have omitted broad theme of contemporary currents of thought (this has been summarized in point *The current philosophical-anthropological context* of this study), which, while denying the transcendent foundation of being, do not, however, renounce the attempt to find a reasonable reason to explain human existence in its only immanent dimension (materialism), or to see the greatness of man in his courage to accept life even if it would be insignificant (existentialism), or to try to show the unreasonableness or contingency of the question of meaning (agnosticism, skepticism).

## Faith and reason in the face of the anthropological question

### Faith in the conditions of human existence (natural faith)

The problem of faith and its nature cannot be the object of purely intellectual speculation or exclusively empirical research. Faith requires a broader approach, covering the anthropological horizon. Only from this perspective does faith show its nature and value. One of its substantial aspects is the fact that it does not refer mainly to the theistic reality (of things), but to the world of people and their mutual relations. That is why it should be understood as an act of personal trust that creates necessary and basic interpersonal relationships.<sup>40</sup>

Common experience shows that in every person's life, in situations that require fundamental decisions to be made, man does not refer to empirical knowledge acquired through testimonials, demonstrations, or experiments, but rather, he relies on credibility, trust, and relationship. It is difficult to imagine that social life can be built without mutual trust, without that elementary act inscribed in the nature of human life: man desires, indeed, needs to believe.<sup>41</sup>

Faith is what determines experience, both at the individual and community levels. In this attitude, universal and specific acts of human nature will emerge, without which it would be impossible to create communication or an organized social life. In practice, without faith and mutual trust, it would not be possible to create common principles of education, intellectual training, exchange of information, communication, concerted action, and common recognition of fundamental values. Nobody is able to search for the Truth on their own "from the beginning, from scratch," to acquire knowledge and be able to verify everything directly on their own. On the contrary, man acquires knowledge, religious experience, culture, learns the system of values, etc., through the original act of faith, accepting as his own the shared and previous "legacy" of others, developing it, and making a personal contribution. In this sense, from an anthropological point of view, personal faith is an indispensable and entirely reasonable condition for building any civilization.

<sup>40</sup> H. Fries, *Teologia fondamentale*, Brescia 1987, p. 18.

<sup>41</sup> W. Kasper, *Introduzione alla fede*, Brescia 1994, p. 88.

## The problem of sense

### a) Sense and Truth

As already mentioned above, in the context of modernism and postmodernism, there is a general tendency to define the object of knowledge and the idea of truth according to the characteristic assumptions of positivism, referring only to objectively perceptible natural objects, verifiable by reason and natural experience. Truth<sup>42</sup> and knowledge are restricted to a fragment, an objectively perceptible vision of reality, thus refuting the need for a metaphysical explanation. This kind of epistemological reductionism denies the variety of levels of authentic and rational knowledge.<sup>43</sup>

Indeed, problems that cannot be answered safely and clearly must be ignored. As Ludwig Wittgenstein points out: “Whereof one cannot speak, thereof one must be silent.”<sup>44</sup> Scientifically unsolvable, undocumented issues that cannot be verified by natural reason, such as those belonging to religion, faith, or metaphysics, should not be a matter of scientific interest.<sup>45</sup> Such a narrow concept of truth becomes de-personalized,<sup>46</sup> especially when reason asks itself about the person, about man as such, and about the meaning of his existence.<sup>47</sup> Suppressing man’s desire for truth or denying access to it exposes him to the loss of what is most appropriate to his nature and, consequently, leads to some form of alienation.<sup>48</sup>

<sup>42</sup> The modern development of thought has come to deal with the theme of “truth” at various levels: ontological, epistemological, ethical, empirical, semantic, aesthetic, etc. At this point the “truth” can take the form of epiphanic (*alétheia, epiphany*), of adequacy (*adaequatio*), of logical or syntactical accuracy (*orthotes*); or of coherence, conformity, utility/pragmaticity, harmony, good, beauty: C. Scilironi, *Verità*, [in:] Aa.Vv., *Teologia, I Dizionari*, Cinisello Balsamo 2002, pp. 1871–1908.

<sup>43</sup> R. Pascual, *Scienza e religione nel dibattito intorno all’evoluzione e il ‘progetto intelligente’*, [in:] *Scienze e religioni. Il ruolo delle scienze naturali*, R. Pisano, R. Pascual (eds.), [http://www.academia.edu/7517405/Scienze\\_e\\_Religioni\\_Il\\_ruolo\\_delle\\_scienze\\_naturali\\_ipotesi\\_di\\_studio\\_e\\_prospettive](http://www.academia.edu/7517405/Scienze_e_Religioni_Il_ruolo_delle_scienze_naturali_ipotesi_di_studio_e_prospettive) [access: 1.04.2020], pp. 203–204.

<sup>44</sup> L. Wittgenstein, *Tractatus logico-philosophicus*, Torino 1964, p. 82 (transl. by WTR).

<sup>45</sup> G. Colombo, *Grazia e libertà nell’atto di fede*, [in:] *Noi crediamo*, R. Fisichella (ed.), Roma 1993; P. Neuner, *La fede principio soggettivo della conoscenza teologica*, [in:] *Corso di Teologia Fondamentale* (hereafter: CDTF), W. Kern, H. J. Pottmeyer, M. Seckler (eds.), vol. 4, Brescia 1990, 54.

<sup>46</sup> G. Colombo, *Grazia e libertà nell’atto di fede*, op. cit., p. 47.

<sup>47</sup> M. Serretti, *Sulla teologia del pluralismo religioso*, [in:] idem, *Unicità e universalità di Gesù Cristo. In dialogo con le religioni*, Cinisello Balsamo 2001, pp. 161–162; C. Dotolo, *La teologia fondamentale davanti alle sfide del «pensiero debole» di G. Vattimo*, Roma 1999.

<sup>48</sup> FR 29.

Can a postmodern renunciation of the philosophical and theological search for Truth be intellectually honest? Can key problems concerning the *meaning* of existence, that is, the truth about the value, meaning, and purpose of being, be left out or excluded from the area of human and rational reflection?<sup>49</sup> On the other hand, it must be admitted that even if all scientific questions found their solution and their answer, we still would not have touched upon the most profound and existential problems of man.<sup>50</sup> This is why it is worth quoting St John Paul II's assertion about the "new" order of knowledge based on Revelation.

Revelation introduces into history a point of reference from which man cannot prescind if he wants to understand the mystery of his existence; on the other hand, however, this knowledge constantly refers back to the mystery of God, which the mind cannot exhaust, but only receive and welcome in faith. Within these two moments, reason has its own particular space that allows it to investigate and understand, without being limited by anything other than its finiteness in the face of the infinite mystery of God.<sup>51</sup>

In the order of knowledge, in addition to asking questions on the subject of one field of knowledge or another, one also asks a question that precedes all others, one about himself and his identity. Blaise Pascal found that man himself is the greatest mystery that exists in nature. Man not only "has" many questions that he asks, but "is" a question unto himself; a question which, in the end, he is unable to answer.<sup>52</sup> These are fundamental questions that inspire reason, and human thought to constantly search for answers to deeply anthropological questions concerning the essential layers of his being.<sup>53</sup>

Discovering meaning is not so much a creative invention on the part of the subject as a gradual search for the truth. The concept of truth must, therefore, also be present on the philosophical-anthropological level, where it addresses the problem of *meaning, value, meaning, purpose, and nature*, and goes beyond what is partial, fragmentary, and contained only in a flattened and rigorously

<sup>49</sup> W. Kasper, *Introduzione alla fede*, op. cit., p. 37; H. Fries, *Teologia fondamentale*, op. cit., pp. 30-43.

<sup>50</sup> R. Fisichella, *La via della verità. Il mistero dell'uomo nel mistero di Cristo*, Milano 2003, p. 18.

<sup>51</sup> FR 14.

<sup>52</sup> W. Kasper, *Geheimnis Mensch*, [in:] idem, *Zukunft aus dem Glauben*, Mainz 1978, pp. 42-56.

<sup>53</sup> R. Guardini, *La vita della fede*, Brescia 1965; J. Alfaro, *Rivelazione cristiana, fede e teologia*, Brescia 1986, pp. 9-66.

delineated dimension of reality.<sup>54</sup> St John Paul II expresses this human capacity to go beyond one's cognitive limits in these words:

St Paul, in the first chapter of his Letter to the Romans, helps us to better appreciate how penetrating the reflection of the Sapiential Books is. By developing a philosophical argument in a popular language, the Apostle expresses a profound truth: through creation, the 'eyes of the mind' can come to know God. He, in fact, through creatures, makes reason perceive his 'power' and his 'divinity' (cf. Rom. 1:20). Man's reason, therefore, is recognized as having an ability that seems to almost overcome its own natural limits: not only is it not confined within sensory knowledge, since it can reflect on it critically but, arguing on the data of the senses, it can also reach the root cause of any sensitive reality.<sup>55</sup>

This form of knowledge is a type of "hermeneutics of being," which explains reality using the question "why does something exist rather than nothing?," contrary to what the empirical sciences ask, which is "how does something/the world work?"<sup>56</sup> The anthropological-philosophical perspective creates the conditions to build a broader concept of rationality and epistemological principles.<sup>57</sup>

#### b) Sense as the truth that questions human freedom

Truth no longer appears merely as a specific statement contained in a concrete and precise intellectual formula but takes on a much deeper meaning as it becomes a direct appeal to human freedom. Thus, the complete concept of truth implies freedom. Unlike the truths enunciated by the natural sciences, truth in its definitive dimension takes on the nature of a proposal addressed to a free entity, which is every person. As a proposal, it becomes an appeal to man to recognize the presence of the mystery<sup>58</sup> and also urges him to make a decision. The truth is not only known but also voluntarily accepted. This choice is made in a totally responsible manner, that is, with the full participation of reason and freedom.

<sup>54</sup> W. Kasper, *Per un rinnovamento del metodo teologico*, Brescia 1992, p. 67.

<sup>55</sup> FR 22.

<sup>56</sup> P. Neuner, *La fede principio soggettivo della conoscenza teologica*, op. cit., pp. 55–56.

<sup>57</sup> A. Strumia, *Aspetti epistemologici del dialogo scienza-fede*, "XXI secolo scienza e tecnologia" 1 (2005), p. 34; R. Pisano, *Si può formalizzare la relazione scienze-religioni?*, [in:] idem, R. Pascual, *Scienze e religioni. Il ruolo delle scienze naturali*, op. cit., pp. 213–214.

<sup>58</sup> The dimension of mystery is not something accidental, secondary, or irrational, but on the contrary, it is what rationality presupposes: W. Kasper, *Geheimnis Mensch*, Mainz 1973, pp. 42–56.



*Truth* is thus not a theoretical problem, belonging only to the intellectual sphere, but acquires practical and existential value. This kind of truth enables man to achieve moral certainty (also defined as existential, intuitive,<sup>59</sup> or personal), which, although different from scientifically-verifiable truth, is no less necessary: without it, man would not be able to make decisions on questions fundamental to his life.

This type of knowledge implies all the essential dimensions of human existence: intelligence, memory, will, feelings, senses, body, and the world of spiritual and ethical values. Therefore, *truth* is interpreted as an interpretation of being, as a reading of the meaning of everything that exists, through a rational act of accepting it as an informative message contained in the being itself (*analogia entis*). At this point, one can see the connection between the question of meaning and the theme of faith, where the latter manifests itself as an appeal to freedom and is implemented in a concrete act of acceptance of this appeal, which by its nature is offered as a “response” in the form of a “proposal.”<sup>60</sup>

## Truth as a gift contained in Divine Revelation

### The question of meaning and the problem of God

In the philosophical-theological tradition, knowledge, consisting of the search for meaning, aims to find and indicate the ultimate foundation of reality and its existence.<sup>61</sup> By following this very path, the development of thought (metaphysics, theodicy, cosmology) reached the idea of God.<sup>62</sup> To affirm that God exists and specifically, that He exists as the cause and purpose of being, is not an obvious thing; rather, it is evident that it is right, well-founded, and reasonable to believe or at least to admit that He exists and reveals Himself as the definitive meaning of reality.<sup>63</sup> Since God is not a simple object subject to man's observation or sensitive faculties – that is to say, He is not an element of immanent reality – His being cannot be simply deduced rationally or proved empirically. Moreover, God cannot become the postulate of reason to fill in the

<sup>59</sup> G.W. Salamon, *Koncepcja poznania intuicyjnego u Jana Dunsza Szkota*, Niepokalanów 2007.

<sup>60</sup> J. Ratzinger, *Introduzione al cristianesimo*, Brescia 1969, pp. 44–45.

<sup>61</sup> W. Kasper, *Fede e storia*, Brescia 1993, pp. 129–135.

<sup>62</sup> Idem, *Introduzione alla fede*, op cit., p. 39.

<sup>63</sup> F. Lambiasi, *Senso e significato del credere*, [in:] *Noi crediamo*, R. Fisichella (ed.), Roma 1993.

areas of its ignorance, the empty spaces of knowledge (*God of the Gaps*). Therefore, the *a priori* rejection of the possibility of the existence of God as absolute Truth seems to deny scientific honesty.<sup>64</sup> The same problem is encountered when one tries to draw conclusions *a posteriori* using the scientific-empirical method.

The conception of meaning presupposes a form of knowledge that cannot be the result of intellectual, emotional, or religious creativity, but of communication by God. That is why the problem of meaning and the idea of God evoke the concept of Revelation. Like the appearance of life, access to the Truth about life does not lie in man's "productive" abilities but is given and proposed as a gift that comes from God and flows from the source of the mystery of his being.<sup>65</sup>

### Truth and Revelation

The theme of the reasonableness of faith finds its full explanation in the theological perspective and in its close connection with the supernatural self-communication of God. The Truth is not only known and freely accepted by man as an appropriate appeal to an interpersonal relationship but in particular, it is offered as a gesture of a free personal self-donation. The Truth is revealed, that is, granted and given.<sup>66</sup> The Truth is not just information or possession of knowledge, but a person.<sup>67</sup> Reason and will express their highest spiritual nature when they make it possible for man to perform an act in which his freedom is fully realized – an exclusively personal act.<sup>68</sup>

If one accepts that God exists and recognizes God's divinity, then it is impossible not to consent to His freedom in the process of self-donation to man – the *conditio sine qua* for our knowledge of God. Only God can tell us that He is there and who He is ("I am that I am").<sup>69</sup> Consequently, we are dealing with a type of knowledge that is distinguished by its epiphanic nature. In this sense, the subject and object of Revelation is always God. In this way, God

<sup>64</sup> M. Bordoni, *La cristologia odierna di fronte alla questione della verità*, [in:] *Unicità e universalità di Gesù Cristo*, M. Serretti (ed.), Cinisello Balsamo 2001, p. 77.

<sup>65</sup> R. Fisichella, *La via della verità*, op. cit., p. 25.

<sup>66</sup> Concilio Ecumenico Vaticano II, *La Costituzione dogmatica sulla Divina Rivelazione Dei Verbum*, [in:] *Enchiridion Vaticanum* 1, Bologna 2002, p. 18. Precisely the esoteric dimension of Revelation gives the notion of *meaning* a correct and authentic depth. The search for meaning corresponds with the human desire for Salvation.

<sup>67</sup> V. Bortolin, *Verità e pratica della religione*, "Studia Patavina" 46 (1999), p. 89.

<sup>68</sup> FR 13.

<sup>69</sup> R. Guardini, *Fede, religione, esperienza. Saggi Teologici*, Brescia 1984, pp. 195–196.

can be known because He wants to be, and He wants to be known according to the interpersonal relationship with man.<sup>70</sup> Revelation is the main source of knowledge of the Truth, which is available only in the dialogical relationship between free subjects.

Revelation is the right form of knowledge that takes place in the world of people. In the God-man relationship, God Himself reveals His identity as a Mystery of Person that transcends the boundaries of a world that can be grasped with natural reception skills.<sup>71</sup> The object of knowledge always remains an object that is given and made known. Revelation, besides being the object of theological knowledge, is a necessary condition for access to the Truth.<sup>72</sup> Revelation contains the ultimate and definitive meaning of all reality. It is a perspective within which everything that exists receives true meaning and value.<sup>73</sup> This is possible because the Truth is not reduced to mere theory, knowledge, information, idea, deduction, etc., but it is Someone; it is a Person. Revelation is the guarantee of the certainty of faith, which is its ultimate foundation in God as Truth in Person.<sup>74</sup>

In the face of Truth, understood as the Revelation of God, the cognitive function of reason is not only establishing or deducing the content of Truth, but accepting it in a rational way, understanding it with faith (*the analogy of fidei*), and deepening it continuously through critical thinking (hence the history of dogma and the development of theological knowledge).<sup>75</sup> Therefore, the act of faith and acceptance of revealed Truth generates a specific form of knowledge. "Believing" indicates a peculiar attitude in which the interpersonal meeting<sup>76</sup> takes place and embraces the person's typical forms of action: knowing, experimenting, perceiving, trying, looking, listening, meeting, judging, hoping, loving, etc.<sup>77</sup>

<sup>70</sup> W. Kasper, *Introduzione alla fede*, op. cit., p. 33.

<sup>71</sup> G.L. Müller, *Le basi epistemologiche di una teologia delle religioni*, [in:] *Unicità e universalità...*, op. cit., pp. 57–61.

<sup>72</sup> R. Fisichella, *Quando la fede pensa*, Casale Monferrato 1997, pp. 53–54.

<sup>73</sup> G. Gäde, *Cristo nelle religioni. La fede cristiana e la verità delle religioni*, Roma 2004, p. 90.

<sup>74</sup> Concilio Vaticano I, *Costituzione dogmatica Dei Filius sulla fede cattolica*, 3, [in:] *The Sources of Catholic Dogma*, transl. by R.J. Deferrari from the 13<sup>th</sup> edition of H. Denzinger's *Enchiridion Symbolorum*, Fitzwilliam 1995, p. 445: "...who can neither deceive nor be deceived."

<sup>75</sup> M. Bordoni, *La cristologia odierna di fronte alla questione della verità*, op. cit., p. 83.

<sup>76</sup> E. Kunz, *Conoscenza della credibilità e fede (analisi fidei)*, [in:] CDTF vol. 4, pp. 526–527.

<sup>77</sup> R. Fisichella, *La Rivelazione: evento e credibilità*, Bologna 1985, p. 188.

## Conclusion

This study has attempted to show the profound and internal relationship between faith and reason based on the basic assumptions contained in the encyclical *Fides et ratio* of St John Paul II. It also attempted to show its prophetic significance in today's historical context. First of all, the condition of the human being was indicated as oriented towards the search for Truth with regard to meaning. Thus, from an anthropological perspective, there have been attempts to see a kind of harmony and mutual relationship between the problem of the meaning of human life and all reality and its rational research on the one hand, and the possibility of faith on the other. More precisely, the questions of truth, meaning, and anthropological-philosophical value are a way of showing the inseparable link between reason and faith.

The epistemological foundation of faith must be treated from a theological perspective. Reasonable faith, faith that thinks and reasons, is an indispensable condition for theology. Theology, as a form of knowledge based on faith, in the order of knowledge, is the most appropriate way to understand what faith is and where it finds its source.

If, according to modernist and postmodernist hypotheses, one wanted to exclude faith as an epistemological principle of theology, the latter would lose its cognitive and rational status. At most, it would take the form of a particular philosophy of God, a history of beliefs and myths, or a phenomenology of religion. However, it could not be considered as a systematic reflection on the event of Revelation and Salvation, perceived as such only from the point of view of faith. In theology, faith is necessary for knowledge.

If one claimed to assume knowledge of God and intellectual access to Him only on the basis of what is empirically verifiable and demonstrable or intellectually deductible, then faith would lose its inter-subjective character as an event among people. God and Salvation would be reserved for the "enlightened" and scientists (the modern form of *gnosis*).

Indeed, faith and its rational nature are based on universal Revelation, that is, on the absolutely free and personal act of God, which is continually expressed in a definitive and supreme way in the event of Christ. In Him, in the *Logos* – the Word of God – God speaks about Himself in a unique and universal way. In the Person of Christ, understood as *Universal Concretum*, there is contained once and for all the fullness of knowledge and the source of all rationality, the principle of harmony and complementarity in the world of knowledgeable things, on which faith and theology are based.

## References

- Alfaro J., *Rivelazione cristiana, fede e teologia*, Brescia 1986.
- Artigas M., *Popper, Karl Raimund*, [in:] *Dizionario Interdisciplinare di Scienza e Fede*, vol. 2, G. Tanzella-Nitti, A. Strumia (eds.), Roma 2002, pp. 2055–2065.
- Benedetto XVI, *Omelia a Santa Messa imposizione del pallio e consegna dell'anello del pescatore per l'inizio del ministero petrino del vescovo di Roma, Piazza San Pietro*, Domenica, 24 aprile 2005, [http://w2.vatican.va/content/benedict-xvi/it/homilies/2005/documents/hf\\_ben-xvi\\_hom\\_20050424\\_inizio-pontificato.html](http://w2.vatican.va/content/benedict-xvi/it/homilies/2005/documents/hf_ben-xvi_hom_20050424_inizio-pontificato.html) [access: 1.04.2020].
- Benedykt XVI – wielki papież teolog, interview of Krzysztof Tomasik with Gerhard Ludwig Müller, 10.04.2017, <http://info.wiara.pl/doc/3811580.Benedykt-XVI-wielki-papiez-teolog> [access: 1.04.2020].
- Bordoni M., *La cristologia odierna di fronte alla questione della verità*, [in:] *Unicità e universalità di Gesù Cristo*, M. Serretti (ed.), Cinisello Balsamo 2001, pp. 65–111.
- Bortolin V., *Verità e pratica della religione*, “*Studia Patavina*” 46 (1999), pp. 617–622.
- Bronk A., *Postmodernizm*, [in:] *Leksykon teologii fundamentalnej*, M. Rusecki (ed.), Lublin–Krakow 2002, pp. 929–935.
- Coda P., *Teologia. La Parola di Dio nelle parole dell'uomo, epistemologia e metodologia teologica*, Roma 1997.
- Colombo G., *Grazia e libertà nell'atto di fede*, [in:] *Noi crediamo*, R. Fisichella (ed.), Roma 1993, pp. 39–57.
- Colombo G., *Intelligenza umana e grazia della conoscenza del soprannaturale come realtà storica*, “*Salesianum*” 27 (1965), pp. 326–341.
- Concilio Ecumenico Vaticano II, *La Costituzione dogmatica sulla Divina Rivelazione Dei Verbum*, [in:] *Enchiridion Vaticanum 1*, Bologna 2002, pp. 872–911.
- Concilio Vaticano I, *Costituzione dogmatica Dei Filius sulla fede cattolica*, 3, [in:] *The Sources of Catholic Dogma*, transl. by R.J. Deferrari from the 13<sup>th</sup> edition of H. Denzinger's *Enchiridion Symbolorum*, Fitzwilliam 1995, pp. 442–460.
- D'Agostino S., *Scienza e religione: per una nuova alleanza*, 7-25, <http://siba-ese.unisalento.it/index.php/idee/article/viewFile/3519/2916> [access: 1.04.2020].
- Denzinger H., *Enchiridion Symbolorum definitionum et declarationum de rebus fidei et morum*, P. Hünermann (ed.), Bologna 2001.
- Derrida J., *La scrittura e la differenza*, Torino 1971.
- Derrida J., *Margini della filosofia*, Torino 1997.
- Dialog serca miłości, kategoria: codzienny dialog, <http://dialogsercamilosci.eu/category/codzienny-dialog/> [access: 1.04.2020].
- Dotolo C., *La teologia fondamentale davanti alle sfide del «pensiero debole» di G. Vattimo*, Roma 1999.
- Fisichella R., *La Rivelazione: evento e credibilità*, Bologna 1985.
- Fisichella R., *La via della verità. Il mistero dell'uomo nel mistero di Cristo*, Milano 2003.
- Fisichella R., *Noi crediamo*, Roma 1993.
- Fisichella R., *Quando la fede pensa*, Casale Monferrato 1997.
- Fries H., *Fede e sapere scientifico*, [in:] *Sacramentum Mundi III*, K. Rahner (ed.), Brescia 1975, pp. 749–773.
- Fries H., *Teologia fondamentale*, Brescia 1987.

- Gäde G., *Cristo nelle religioni. La fede cristiana e la verità delle religioni*, Roma 2004.
- Giovanni Paolo II, Enciclica *Fides et ratio*, [in:] *Tutte le encicliche di Giovanni Paolo II*, Milano 2005.
- Guardini R., *Fede, religione, esperienza. Saggi Teologici*, Brescia 1984.
- Guardini R., *La vita della fede*, Brescia 1965.
- Guardini R., *Mondo e Persona*, [in:] idem, *Scritti filosofici*, Milano 1964, vol. 2, pp. 3–133.
- Habermas J., *La coscienza di ciò che manca. Su fede e ragione e il disfattismo della ragione moderna*, [in:] *Le religioni e la ragione*, K. Wenzel (ed.), pp. 57–69.
- Heidegger M., *Sein und Zeit*, Tübingen 1960.
- Husserl E., *Logische Untersuchungen II*, Heidelberg 1922.
- Kant I., *Risposta alla domanda: che cos'è l'Illuminismo*, [in:] idem, *Scritti politici e di filosofia della storia e del diritto*, Vigevano 1971.
- Kasper W., *Geheimnis Mensch*, [in:] idem, *Zukunft aus dem Glauben*, Mainz 1978.
- Kasper W., *Il Dio di Gesù Cristo*, Brescia 1997.
- Kasper W., *Introduzione alla fede*, Brescia 1994.
- Kasper W., *Oltre la conoscenza*, Brescia 1989.
- Kasper W., *Per un rinnovamento del metodo teologico*, Brescia 1992.
- Kasper W., *Fede e storia*, Brescia 1993.
- Kopiec M.A., *Evangelizzazione nel recente magistero dei papi. Tra le sfide, il mandato e la carità*, Terni 2016.
- Kopiec M.A., *La sintesi filosofico-teologica nell'antropologia cristiana di Edith Stein*, "Forum Teologiczne" 19, (2018), pp. 217–234.
- Kunz E., *Conoscenza della credibilità e fede (analisi fidei)*, [in:] *Corso di Teologia Fondamentale*, vol. 4, W. Kern, H.J. Pottmeyer, M. Seckler (eds.), Brescia 1990, pp. 493–536.
- Lambiasi F., *Senso e significato del credere*, [in:] *Noi crediamo*, R. Fisichella (ed.), Roma 1993, pp. 157–173.
- Lubac H. de, *Il dramma dell'umanesimo ateo*, Brescia 1981.
- Mondin B., *La metafisica, possibilità della ragione, esigenza della fede*, "Per la filosofia" 45 (1999), pp. 40–50.
- Müller G.L., *Le basi epistemologiche di una teologia delle religioni*, [in:] *Unicità e universalità di Gesù Cristo*, M. Serretti (ed.), pp. 35–64.
- Neuner P., *La fede principio soggettivo della conoscenza teologica*, [in:] *Corso di Teologia Fondamentale*, vol. 4, pp. 47–67.
- Neyer M.A., *Edyta Stein. Życie świętej Teresy Benedykty od Krzyża w dokumentacji i fotografiach*, Krakow 2014.
- Oviedo L., *Alle prese col naturalismo e il riduzionismo. Un resoconto della recente discussione*, "Antoniano" 84 (2009), pp. 377–396.
- Pascual R., *Scienza e religione nel dibattito intorno all'evoluzione e il 'progetto intelligente'*, [in:] R. Pisano, R. Pascual, *Scienze e religioni. Il ruolo delle scienze naturali*, [http://www.academia.edu/7517405/Scienze\\_e\\_Religioni\\_Il\\_ruolo\\_delle\\_scienze\\_naturali\\_ipotesi\\_di\\_studio\\_e\\_prospettive](http://www.academia.edu/7517405/Scienze_e_Religioni_Il_ruolo_delle_scienze_naturali_ipotesi_di_studio_e_prospettive) [access: 1.04.2020].
- Pisano R., *Si può formalizzare la relazione scienze-religioni?*, [in:] idem, R. Pascual, *Scienze e religioni. Il ruolo delle scienze naturali*, [http://www.academia.edu/7517405/Scienze\\_e\\_Religioni\\_Il\\_ruolo\\_delle\\_scienze\\_naturali\\_ipotesi\\_di\\_studio\\_e\\_prospettive](http://www.academia.edu/7517405/Scienze_e_Religioni_Il_ruolo_delle_scienze_naturali_ipotesi_di_studio_e_prospettive) [access: 1.04.2020], pp. 202–236.

- Posenti V., *Il nichilismo teoretico e la "morte della metafisica,"* Roma 1995.
- Posenti V., *La sfida del post-umano. Verso nuovi modelli di esistenza?*, [in:] *La sfida del post-umano. Verso nuovi modelli di esistenza?*, I. Sanna (ed.), Roma 2005.
- Posenti V., *Terza navigazione: nichilismo e metafisica*, Roma 1998.
- Prigogine I., *La fine delle certezze. Il tempo, il caos e le leggi della natura*, Torino 1997.
- Ratzinger J., *Introduzione al cristianesimo*, Brescia 1969.
- Sabetta A., *Rivelazione cristiana, modernità, postmodernità*, [in:] *Teologia fondamentale. Contesti*, G. Lorizio (ed.), vol. 3, Roma 2005, pp. 127–170.
- Salamon G.W., *Koncepcja poznania intuicyjnego u Jana Dunsza Szkota*, Niepokalanów 2007.
- Scilironi C., *Verità*, [in:] Aa.Vv., *Teologia, I Dizionari*, Cinisello Balsamo 2002, pp. 1871–1908.
- Scognamiglio E., *Il volto dell'uomo. Saggio di antropologia trinitaria*, Cinisello Balsamo 2006.
- Serretti M., *Sulla teologia del pluralismo religioso*, [in:] idem, *Unicità e universalità di Gesù Cristo. In dialogo con le religioni*, Cinisello Balsamo 2001, pp. 149–186.
- Serretti M., *Unicità e universalità di Gesù Cristo. In dialogo con le religioni*, Cinisello Balsamo 2001.
- Strumia A., *Aspetti epistemologici del dialogo scienza-fede*, "XXI secolo scienza e tecnologia" 1 (2005), pp. 24–39.
- Studenski M., *Współpracownicy prawdy. O hasle pontyfikatu Papieża Benedykta XVI*, <http://www.mateusz.pl/mt/ms/ms-wp.htm> [access: 1.04.2020].
- Testaferri F., *Fede e ragione*, Assisi 2002.
- The Sources of Catholic Dogma*, transl. by R.J. Deferrari from the 13<sup>th</sup> edition of H. Denzinger's *Enchiridion Symbolorum*, Fitzwilliam 1995.
- Touraine A., *Critica della modernità*, Milano 1993.
- Vattimo G., *Dopo la cristianità. Per un cristianesimo non religioso*, Milano 2002.
- Vattimo G., *La fine della modernità Nichilismo ed ermeneutica nella cultura contemporanea*, Milano 1985.
- Vattimo G., *Le avventure della differenza. Che cosa significa pensare dopo Heidegger e Nietzsche*, Milano 1980.
- Waldenfels H., *Teologia fondamentale nel contesto del mondo contemporaneo*, Cinisello Balsamo 1988.
- Wittgenstein L., *Tractatus logico-philosophicus*, Torino 1964.

MAKSYM ADAM KOPIEC (REV. PROF.) – Franciscan, professor of Theology, Pontificia Università Antonianum (2004–2019) in Rome.