

Roland Millare

St. John Paul II Foundation, Houston, USA
roland@forlifeandfamily.org
ORCID: 0009-0006-2054-4509

The Renewed Christocentric Synthesis in Joseph Ratzinger's Logos-centric Symphony

Odnowiona synteza chrystocentryzmu w *Logos*-centrycznej
symfonii Josepha Ratzingera

ABSTRACT: This article aims to present Joseph Ratzinger's Christocentric approach to the question of the relation between faith and reason. Modernity introduces the separation between faith and reason, which results in the limitation of reason and the subordination of *logos* to *ethos*. This disunity, however, between faith and reason and the primacy of the *ethos* over *logos* affects the nature and mission of theology. In contrast to the loss of the integrative harmony between faith and reason, Joseph Ratzinger argues for the distinction and unity between faith and reason built upon the primacy of *logos* and a Christocentric approach. The author also intends to prove that although Ratzinger describes his theology as "fragmentary" and "incomplete," he has gifted the Church with a renewed theological symphony that flourishes only in conjunction with the gift of faith working in concert with reason. In Ratzinger's view only faith can enable reason to overcome the self-imposed limitation developed by modern thinkers such as Immanuel Kant. Finally, the article will demonstrate that the crowning achievement of Joseph Ratzinger/Benedict XVI's theology is the recognition of the primacy of love as embodied by the saints who are witnesses of the transformative power of knowing and loving Jesus, the Incarnate *Logos*.

KEYWORDS: Benedict XVI, Joseph Ratzinger, faith and reason, logos vs ethos, modernity, spiritual Christology, mission of theology, Christocentric approach, primacy of love, Incarnate Logos

АБСТРАКТ: В niniejszym artykule przedstawiona zostanie kwestia relacji między wiarą a rozumem w ujęciu Josepha Ratzingera. Nowoczesność wprowadza rozdział między wiarą a rozumem, co skutkuje ograniczeniem rozumu i podporządkowaniem *logosu* etosowi. Ten brak jedności między wiarą i rozumem oraz prymat etosu nad *logosem* wpływa następnie na naturę i misję teologii. Wbrew temu postulowanemu brakowi integrującej harmonii między wiarą a rozumem, Joseph Ratzinger dowodzi

jedności wiary i rozumu jako całości zbudowanej na prymacie *logosu* i podejściu chrystocentrycznym. Autor artykułu zamierza udowodnić, że chociaż Ratzinger określa swoją teologię jako „fragmentaryczną” i „niekompletną”, to zostawił Kościołowi nowatorską „symfonię” teologiczną opartą na połączeniu daru wiary z rozumem. Wykazane zostanie, w jaki sposób – według Ratzingera – wiara może umożliwić rozumowi przewyżczenie ograniczeń narzuconych przez współczesnych myślicieli, takich jak Immanuel Kant. W ostatniej części artykułu pokazane będzie, że ukoronowaniem teologii Josepha Ratzingera/Benedykta XVI jest uznanie prymatu miłości uosabianej przez świętych, którzy świadczą o przemieniającej mocy poznania i miłości do Jezusa, Wcielonego *Logosu*.

SŁOWA KLUCZOWE: Benedykt XVI, Joseph Ratzinger, wiara i rozum, logos vs etos, nowoczesność, chrystologia duchowa, misja teologii, podejście chrystocentryczne, prymat miłości, Logos Wcielony

Joseph Ratzinger was known as the “Mozart of Theology” because of his great gift of harmonizing various disciplines within theology, such as fundamental, dogmatic, liturgical, and moral theology into a beautiful and unified symphony (*symphonia*).¹ Although Ratzinger describes his work as “incomplete” or “fragmentary,”² his gift of synthesis offers theology a path towards renewal as he lays the foundation for a theology that is not isolated within itself, but fully open to the dialogue of the whole history of Tradition:

I have never tried to create a system of my own, an individual theology. What is specific, if you want to call it that, is that I simply want to think in communion with the faith of the Church, and that means above all to think in communion with the great thinkers of faith. The aim is not isolated theology that I draw out of myself but one that opens as widely as possible into the common intellectual pathway of the faith. For this reason exegesis was always very important. I couldn't image a purely philosophical theology. The point of departure is first of all the word. That we believe the word of God, that we try really to get to

¹ This appellation of the “Mozart of Theology” was coined by Joachim Cardinal Meisner. He contends that Ratzinger deserves this title because “His theology is not only true and good, but it is also beautiful” (https://www.erzbistumkoeln.de/export/sites/ebkportal/erzbistum/erzbischof/content/documentcenter/predigten_jcm/Predigten/jcm_pr_070415_papst-gd-berlin.pdf [access: 14.08.2023]). In Ratzinger's estimation, the term “symphony” (*symphonia*) expresses the Church's “understanding of the synthesis of unity and multiplicity which exists within ecclesial community.” J. Ratzinger, *The Nature and Mission of Theology: Approaches to Understanding Its Role in the Light of the Present Controversy*, transl. A. Walker, San Francisco, CA 1995, p. 83.

² See J. Ratzinger, *Truth and Tolerance*, transl. H. Taylor, San Francisco, CA 2004, p. 10; J. Ratzinger, *Values in a Time of Upheaval*, transl. B. McNeil, San Francisco, CA 2006, p. 8.

know and understand it, and then, as I said, to think it together with the great masters of the faith.³

One of the keys to Ratzinger's theological symphony is the notion that theology thrives in communion with great thinkers from the patristic, scholastic, modern, and contemporary eras. The theological symphony composed by Joseph Ratzinger is built upon the foundation of a knowledge *and* love of the Incarnate Word that takes its point of departure from the study of Sacred Scripture. While rejecting a purely philosophical or rationalist theology, his integrative theology emphasizes the fundamental harmony between faith and reason in.⁴

Modern theology has been hampered by the arrogance of reason divorced from faith, the subordination of *logos* to *ethos*, the rejection of the role of the Magisterium in guiding the development of theology, and the fragmentation of theology into isolated specialized academic fields. One of the legacies of Joseph Ratzinger/Benedict XVI is "a theology that wants to know more out of love for the beloved" that "is stirred by love and guided by love."⁵ By contrast, there is a theology that is characterized by "the arrogance of reason" that seeks only "to dominate everything."⁶

As a humble co-worker in the vineyard of the Lord, Joseph Ratzinger builds upon Romano Guardini's primacy of *logos* over *ethos* (*Der Primat des Logos vor dem Ethos*)⁷ to offer a rich theology that preserves the unity of faith. First,

³ J. Ratzinger, P. Seewald, *Salt of the Earth: The Church at the End of the Millennium*, transl. A. Walker, San Francisco, CA 1997, p. 66.

⁴ Ratzinger's theological approach is characterized by a fundamental integration between faith and reason. See S. Wiedenhofer, *Die Theologie Joseph Ratzingers/Benedikts XVI.: Ein Blick auf das Ganze*, Series: Ratzinger-Studien 10, Regensburg 2016, pp. 381–422. For an excellent summary of the integrative approach of Ratzinger's synthetic theology, see P. Blanco Sarto, *The Theology of Joseph Ratzinger: Nuclear Ideas*, "Theology Today" 68/2 (2011), pp. 153–173.

⁵ Benedict XVI, *Vigil on the Occasion of the International Meeting of Priests*, June 10, 2010, https://www.vatican.va/content/benedict-xvi/en/speeches/2010/june/documents/hf_ben-xvi_spe_20100610_concl-anno-sac.html [access: 14.08.2023].

⁶ Benedict XVI, *Vigil on the Occasion of the International Meeting of Priests*, op. cit.

⁷ On the influence of Guardini's theme of the primacy of the *logos* over *ethos* in the theology of Joseph Ratzinger, see S.O. Horn, *Zum existentiellen und sakramentalen Grund der Theologie bei Ratzinger—Papst Benedikt XVI, "Didaskalia"* 38/2 (2008), pp. 301–310; F.-X. Heibl, *Theologische Denker als Mitarbeiter der Wahrheit: Romano Guardini und Papst Benedikt XVI*, [in:] *Symphonie des Glaubens: Junge Münchener Theologen im Dialog mit Joseph Ratzinger / Benedict XVI.*, eds. M.C. Hastetter, C. Ohly, G. Vlachonis, St. Ottilien 2007, pp. 77–101. On the primacy of *logos* over *ethos* in the theology of Joseph Ratzinger, see J. Corkery, *Joseph Ratzinger's Theological Ideas: Wise Cautions and Legitimate Hopes*,

we will outline the fragmentation of theology in light of modernity. Second, we will emphasize the importance of Ratzinger's Christocentrism as a foundational theological synthesis. Third, we will highlight the harmony between faith and reason in Ratzinger's theology. Finally, we will conclude our study by demonstrating the unity between theology and sanctity achieved by Ratzinger's theological synthesis that has been predicated upon the centrality of Christ and the primacy of the *Logos*.

The dark eve of modernity

The line of demarcation between the modern and pre-modern world is the distinction that led to the choice between the "freedom of production" and the "freedom of the truth."⁸ Ratzinger turns to the thought of Giambattista Vico (1668–1774) to distinguish between these two types of freedom and their distinct conceptions of the truth. On the one hand, there is a truth that is exclusively produced (*verum quia factum*); on the other hand, there is a truth that is prior to our own making (*verum est ens*).⁹ The modern world introduces a separation between truth and freedom, which is one of the fruits of the subordination of *logos* to *ethos*, which becomes a leitmotiv during the Enlightenment. In his Regensburg Lecture, Benedict XVI outlined the contours of modernity as progressive stages of a dehellenization.¹⁰

The Protestant Reformation and the *sapere aude*, emblematic of the philosophy of Immanuel Kant (1724–1804), are key milestones/manifestations during the first stage of dehellenization. Martin Luther (1483–1546) affirmed the principle of *sola scriptura*, which rejected metaphysics in favor of a liberated faith in God's word. Elsewhere, Ratzinger contends that Luther's *sola scriptura* "inaugurated a new era of antagonism to philosophy."¹¹ Philosophy becomes synonymous with the righteousness based upon works and is representative of

Mahwah, NJ 2009, p. 31; R. Millare, *A Living Sacrifice: Liturgy and Eschatology in Joseph Ratzinger*, Steubenville, OH 2022, pp. 15–56; P. Blanco Sarto, "Logos". *Joseph Ratzinger y la Historia de una Palabra*, "Límite. Revista de Filosofía y Psicología" 1/14 (2006), pp. 57–86.

⁸ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., p. 37.

⁹ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., p. 36.

¹⁰ The citations for the text of this speech will come from the official English translation of the Vatican, which is printed in J.V. Schall, *The Regensburg Lecture*, South Bend, IN 2007, pp. 130–148. I will employ the numbers used by Schall and cite the text as "The Regensburg Lecture."

¹¹ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., p. 18.

the spirit of the Antichrist in Luther's estimation. Philosophy is antithetical to righteousness that comes from grace and Christ alone, and is reduced by Luther to "the sheer corruption of theology."¹² The absence of the full strength of the *logos* as a result of the development of a theology apart from metaphysics logically leads to the affirmation of the *ethos* or will of the individual in Luther's theology. In Luther's "The Freedom of the Christian Man," he introduces a movement in favor of the individual who has a sacrosanct "freedom of conscience as against ecclesiastic authority."¹³ Thus the *ethos* of the individual trumps the *logos* and *ethos* articulated by the authority of the Church as Luther's view leads to unfettered subjectivity.¹⁴

Kant pushes further the limitation of reason and the exaltation of freedom that we have seen in Luther's thought. According to Benedict XVI, Kant set aside reason for the sake of faith "with a radicalism that the Reformers could never have foreseen."¹⁵ In Kant's view, reason is incapable of metaphysical knowledge. In Kant's work, *Religion Within the Boundaries of Mere Reason*, Ratzinger concludes that on "the basis of our ability to perceive and to know things" according to Kant "it is crazy to believe in miracles, mysteries, and channels of grace."¹⁶ The limited reason developed in Kant's epistemology leads to an equivocation of Enlightenment with absolute freedom. The primacy of *ethos* becomes more pronounced with Kant and paves the way for the progress of dehellenization.

The second stage of dehellenization unfolds with the development of nineteenth and twentieth century liberal theology, as espoused by Lutheran theologian Adolf von Harnack (1851–1930). This form of dehellenization ties in with Kant's "self-limitation of reason."¹⁷ Reason is limited by what can be

¹² J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., p. 19.

¹³ J. Ratzinger, *Truth and Tolerance*, op. cit., pp. 236–237.

¹⁴ For an insightful survey into Luther's thought as it sets the stage for modernity, see M.A. Gillespie, *The Theological Origins of Modernity*, Chicago, IL 2008, pp. 101–169.

¹⁵ The Regensburg Lecture, no. 35.

¹⁶ J. Ratzinger, *Truth and Tolerance*, op. cit., p. 131.

¹⁷ The Regensburg Lecture, no. 40. Ratzinger explains the self-limitation imposed by Kantian epistemology: "According to Kant, man cannot perceive the voice of being in itself; he can hear it only indirectly, in the postulates of practical reason, which remain so to say as the last narrow slit through which contact with the really real, with his eternal destiny, can still reach him. For the rest, for what the activity of his reason can substantively grasp, man can go only so far as the categorical allows. He is therefore limited to the positive, to the empirical, to "exact" science, in which by definition something or someone Wholly Other, a new beginning from another plane has no room to occur." (J. Ratzinger, *Biblical Interpretation in Conflict: On the Foundations and the Itinerary of Exegesis Today*, [in:]

empirically measured because matter or nature is limited to what is visible. Benedict explains the fatal consequences of this misguided and limited *logos*: “The subject then decides on the basis of his experiences, what he considers tenable in matters of religion, and the subjective ‘conscience’ becomes the sole arbiter of what is ethical.”¹⁸ The radical autonomy of the individual and an ethic based on utility, power, and pleasure remain the “moral” norm in contemporary secular culture. Consequently, *logos* becomes subordinated to *ethos*; the arbitrary will of the individual reigns supreme.

The third stage of dehellenuzation, which Benedict believes is the present stage of development, favors the maturation of Christianity by rejecting the Hellenism achieved within the early history of the Church because it is “initial inculturation which ought not to be binding on other cultures.”¹⁹ The rejection of the synthesis between Athens (reason) and Jerusalem (faith) is incomprehensible because Benedict notes “the relationship between faith and the use of human reason are part of the faith itself.”²⁰ Modernity is predicated upon the separation between faith and reason and the subsequent triumph of the autonomous individual will over the influence of other people or institutions. Dehellenuzation has created the conditions for a so-called progress that promises liberation, but leads to further/continued enslavement and potential abolition of the human person in varying contexts. This form of materialist progress has manifested itself in Marxism, in certain forms of liberation theology,²¹ and political theology. These varying forms of materialism affirm the view that “reason is the product of the unreasonable; truth does not precede man but

Opening Up the Scriptures: Joseph Ratzinger and the Foundations of Biblical Interpretation, eds. J. Granados, C. Granados, L. Sánchez-Navarro, Grand Rapids, MI 2008, p. 18). For more commentary on the effect of Kant on the relationship between faith and reason in general, see J. Ratzinger, *Truth and Tolerance*, op. cit., pp. 130–137; and J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 13–41.

¹⁸ The Regensburg Lecture, no. 48.

¹⁹ The Regensburg Lecture, no. 51.

²⁰ The Regensburg Lecture, no. 53.

²¹ Gerhard L. Cardinal Müller argues that “we can understand liberation theology on the whole to be a socially applied *nouvelle théologie*, as formulated by Henri de Lubac, or, also to be a theology of grace, as developed by Karl Rahner, now applied to history and society.” (G. Gutiérrez, G.L. Müller, *On the Side of the Poor: The Theology of Liberation*, transl. R.A. Krieg, J.B. Nickoloff, Maryknoll, NY 2015, p. 81). Unfortunately, Müller does not expand his explication to distinguish whose liberation theology has been influenced by Henri de Lubac versus Karl Rahner. Also see G. Müller, *Ratzinger and the Liberation Theologians*, “First Things” March (2023), <https://www.firstthings.com/article/2023/03/ratzinger-and-the-liberation-theologians> [access: 14.08.2023].

comes into being as his construct. 'Orthodoxy' can only ever be the product of orthopraxis, even though the plan must hurry ahead of praxis."²²

The Kantian impositions and limitations of reason have led to the development of progress that undermines the nature/essence and freedom of the person. The so-called Enlightenment obscures the potential of reason. Further the subordination of *logos* to *ethos* gives rise to the radical autonomy of the individual while an ethic based on utility, power, and pleasure remains the "moral" norm in contemporary secular culture. The study of sacred theology becomes decoupled from its relationship to philosophy, particularly the study of being. In modern theology, the disharmony between theology and philosophy will lead to the debates concerning the *analogia entis*²³ and the relation between salvation history and metaphysics. Subsequently, this will lead to a conception of eschatology as the antithesis to salvation history.²⁴

Pure rational theology will lead to the separation of theology from faith and reduction of the divinely inspired character of Scripture to the historical and cultural study of the Bible. The authority of the Magisterium is viewed as a hindrance to the freedom of theology, whereas theology can only flourish within and in communion with the Church.²⁵ Healthy plurality in theology is overshadowed by a narrow overspecialization in a particular area of theology or a theology trapped in the monologue of one particular thinker. Finally, the subordination of *logos* to *ethos* gives way to the dominance of a practical or pastoral theology that is more concerned with praxis than with doctrine.²⁶ For Ratzinger, the only way forward for the future of theology is to reaffirm the primacy of *Christ* the *Logos*. The fundamental Christological truth affirmed at Chalcedon and thereafter, expressed simply as "Jesus *is* Christ, God *is* man,"²⁷ is the ultimate synthesis between eschatology and history. The Incarnation and the Paschal Mystery of Jesus Christ remain the ultimate means by which theology can recover its identity and mission.

²² J. Ratzinger, *Church, Ecumenism and Politics: New Endeavors in Ecclesiology*, transl. M.J. Miller et al., San Francisco, CA 2008, p. 155.

²³ The preeminent figures in the debates concerning the *analogia entis* are Karl Barth (1886–1968) and Erich Przywara (1889–1972). For insightful essays from a variety of contributors, see T.J. White (ed.), *The Analogy of Being: Invention of the Antichrist or the Wisdom of God?*, Grand Rapids, MI 2011.

²⁴ J. Ratzinger, *Principles of Catholic Theology: Building Stones for a Fundamental Theology*, transl. Sister M.F. McCarthy, San Francisco, CA 1987, pp. 171–181.

²⁵ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 45–50; J. Ratzinger, *Church, Ecumenism...*, op. cit., pp. 153–155.

²⁶ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 78–82.

²⁷ J. Ratzinger, *Principles of Catholic Theology...*, op. cit., p. 190; emphasis in the original.

Christ be our Light

An isolated autonomous individual needs the liberation that comes forth from the knowledge and love of Jesus Christ, the Incarnate Word. In his personalist/personalistic theology, Ratzinger often repeats varying forms of the same refrain to emphasize the inherent relationship between the “I” and the “thou”: “The key to the *I* lies with the *thou*; the way to the *thou* leads through the *I*.”²⁸ Jesus Christ is the definitive word spoken by the Father who offers humanity via the Church the truly salvific Tradition. Ratzinger describes this tradition as the “tradition of Jesus, who lives his life from the Father, who receives himself from the Father and continually gives himself back to the Father.”²⁹ In contrast to the subordination of *ethos* to *logos* in modernity, Christ has revealed Himself as the ultimate *Logos* whose essence is “doing and God’s being is the life that overcomes death.”³⁰ Modernity offers a false freedom built upon the foundation of an autonomous individual who exists solely for himself. Christianity, on the other hand, offers an authentic *Logos* built upon a personal communion with God who is a “being for” (The Father), “being from” (Jesus the Son), and a “being-with” (The Holy Spirit).³¹ Jesus Christ enables all of the faithful to enter into this dynamic communion of Trinitarian love whereby the “I” exists in a relationship with the “thou.”

The Incarnation is the definitive/ultimate moment that reveals the meaning of the *Logos* anew. Originally, the Greek term *logos* meant “meaning” (*ratio*), which the Incarnation changes into “word” (*verbum*). Ratzinger comments on this shift in meaning: “He who is here is Word: he is consequently ‘spoken’ and, hence, the pure relation between the speaker and the spoken to. Thus *logos* Christology as ‘word’ theology, is once again the opening up of being to the idea of relationship.”³² The definitive shift of the word as “ratio” to the word as “verbum” moves theology in a personalist/personalistic direction. Elsewhere, Ratzinger maintains that God is simply reason or objective meaning, “but he is speech, relation. Word and Love. He is sighted reason, which sees and hears, which can be upon and has a personal character. The ‘objective’ meaning of the world is a subject, in relation to me.”³³ The personalist/ic emphasis in his Christology leads Ratzinger to emphasize that we can both know and love the *Logos*.

²⁸ J. Ratzinger, *Principles of Catholic Theology*..., op. cit., p. 80.

²⁹ J. Ratzinger, *Principles of Catholic Theology*..., op. cit., p. 93.

³⁰ J. Ratzinger, *Principles of Catholic Theology*..., op. cit., p. 99.

³¹ J. Ratzinger, *Truth and Tolerance*, op. cit., p. 248.

³² J. Ratzinger, *Introduction to Christianity*, transl. J.R. Foster, San Francisco, CA 2004, p. 189.

³³ J. Ratzinger, *Introduction to Christianity*, op. cit., p. 189.

Ratzinger's spiritual Christology emphasizes the synthesis between Jesus's human and divine natures as the foundation for the various levels of *sympbonia* within theology.³⁴ Ratzinger argues that the ultimate goal of the Third Council of Constantinople (AD 680–681) was “the achievement of a spiritual Christology.”³⁵ In Ratzinger's estimation, the Third Council of Constantinople (AD 680–681) deepened the Church's understanding of the union of Jesus's two natures as it “teaches that the unity of God and man in Christ involves no amputation or reduction in any way of human nature.”³⁶ Further, the Third Council of Constantinople “abolishes all dualism or parallelism of the two natures, such as had always seemed necessary in order to safeguard Jesus' human freedom.”³⁷ The latter theological insight is a critical contribution as it distinguishes between the two wills of Jesus and affirms the freedom by which the two wills unite. In light of this development, Ratzinger argues, “This free unity—a form of unity created by love—is higher and more interior than a merely natural unity. It corresponds to the highest unity there is, namely trinitarian unity.”³⁸ Jesus freely submits his human will to the divine will, which offers definitive insight into the nature of human freedom.

Drawing upon the insight of St. Maximus the Confessor (580–662),³⁹ Ratzinger argues “There are not two ‘I's in him, but only one. The Logos speaks

³⁴ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 82–90.

³⁵ J. Ratzinger, *Behold the Pierced One: An Approach to Spiritual Christology*, transl. G. Harrison, San Francisco, CA 1986, p. 9. On the significance of the Christology of the Third Council of Constantinople as an interpretation of the teaching of the Council of Chalcedon, see A.E. Meiers, *Eschatos Adam: Zentrale Aspekte der Christologie bei Joseph Ratzinger/Benedikt XVI*, Regensburg 2019, pp. 170–180.

³⁶ J. Ratzinger, *Behold the Pierced One...*, op. cit., p. 38.

³⁷ J. Ratzinger, *Behold the Pierced One...*, op. cit., p. 38.

³⁸ J. Ratzinger, *Behold the Pierced One...*, op. cit., p. 39. Ratzinger elaborates on Constantinople III's use of the Trinitarian doctrine for the sake of Christology: “The highest unity there is—the unity of God—is not a unity of something inseparable and indistinguishable; rather, it is a unity in the mode of communion—the unity that love creates and love is. In this fashion, the Logos takes the being of the man Jesus into his own being and talks about it with his own ‘I’: ‘I have come down from heaven, not to do my own will, but the will of him who sent me’ (Jn 6:38). It is in the obedience of the Son, in the unity of both these wills in the one assent to the will of the Father, that the communion between human and divine being is consummated.” (J. Ratzinger, *Behold the Pierced One...*, op. cit., p. 92).

³⁹ On the volitional analogy of Maximus and its relationship to Ratzinger's spiritual Christology, see V.C. Anyama, *Primacy of Christ: The Patristic Patrimony in Joseph Ratzinger/Benedict XVI's Analogy in Theology*, Eugene, OR 2021, pp. 117–123. On the significance of the Christology articulated by the Council of Constantinople III and the related theology of St. Maximus the Confessor, see A. Riches, *Ecce Homo: On the Divine Unity of Christ*, Grand Rapids, MI 2016, pp. 128–152; E.T. Oakes, *Infinity Dwindled to Infancy: A Catholic*

in the I-form of the human will and mind of Jesus; it has become his I, has become adopted into his I, because the human will is completely one with the will of the Logos.⁴⁰ This complete subordination of Jesus's human "I" to the divine "Thou" is the model for every human person who desires to embrace what it means to become a Christian. According to the Christian view, man grows in freedom to the extent that he is able to engage in the dynamic of living "for" the other in Christ. Freedom is not achieved by the assertion of my own will in accordance with the whims of my desires; rather, freedom is the fruit of surrendering my own will to the will of Christ. The Incarnation enables the human person to enter into the life and prayer of Jesus Himself. Spiritual Christology extends from the person of Jesus Christ to all of the faithful willing to subordinate themselves to the freedom of the divine life.

The Council of Chalcedon was careful to affirm both the oneness and the distinction between the two natures of Christ. On the one hand, the Council affirms that the oneness of the two natures of Christ must be recognized "without confusion or change, without division or separation."⁴¹ On the other hand, the Council also stresses their distinction "was never abolished by their union but rather the character proper to each of the two natures was preserved as they came together in one Person and one hypostasis." This Christological synthesis is a model for, as we will see below, the harmony between faith and reason.⁴²

and Evangelical Christology, Grand Rapids, MI 2011, pp. 153–168; A. Louth, *Maximus the Confessor*, New York 2006, pp. 48–62; Meiers, *Eschatos Adam...*, op. cit., pp. 174–178; and D. Bathrellos, *The Byzantine Christ: Person, Nature, and Will in the Christology of Saint Maximus the Confessor*, Oxford 2004, pp. 34–59, 99–174.

⁴⁰ J. Ratzinger, *Behold the Pierced One...*, op. cit., p. 39.

⁴¹ H. Denzinger, *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum: Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals*, ed. P. Hünermann, San Francisco, CA 2012, p. 556.

⁴² Benedict XVI highlights this parallel between the relationship between philosophy and theology and the Christological formula of Chalcedon: "I would say that Saint Thomas's idea concerning the relationship between philosophy and theology could be expressed using the formula that the Council of Chalcedon adopted for Christology: philosophy and theology must be interrelated 'without confusion and without separation.'" (Benedict XVI, *Lecture by the Holy Father Benedict XVI at the University of Rome La Sapienza*, https://www.vatican.va/content/benedict-xvi/en/speeches/2008/january/documents/hf_ben-xvi_spe_20080117_la-sapienza.html [access: 14.08.2023]). I am indebted to Fr. Aidan Nichols for highlighting this parallel. A. Nichols, *Conversation of Faith and Reason: Modern Catholic Thought from Hermes to Benedict XVI*, Chicago, IL 2011, p. 205.

The essential harmony between faith and reason

Modernity is characterized by an approach to truth that is consistent with Giambattista Vico's description of the truth, which we have outlined above, as *verum quia factum*: "all that we can truly know is what we have made for ourselves."⁴³ The created displaces the identity and role of God, the Creator. Having been created in the image and likeness of God, the human person has the ability to utilize the *logos* freely: "Man can rethink the *logos*, the meaning of being, because his own *logos*, his own reason, is *logos* of the one *logos*, thought of the original thought, of the creative spirit that permeates and governs his being."⁴⁴ The human person has been entrusted with a great freedom and a responsibility. Only the synthesis of faith and reason and the primacy of *logos*/*the Logos* over *ethos* can ensure that the human person does not undermine his own existence vis-à-vis a *logos* characterized by "makeability" or *techne*.⁴⁵

The subordination of *logos* to *ethos* is the foundation of the mathematical and so-called scientific understanding of the human person. Modern anthropology displaces God for the human person: the person "does not need to regard it as impossible to make himself into the God who now stands at the end as *faciendum*, as something makeable, not at the beginning, as *logos*, meaning."⁴⁶ This is the ultimate form of hubris as the creature rejects its proper *logos* to usurp/appropriate the position of a Creator, and will define *logos* according to his subjective preferences. The very foundations of anthropology and ethics

⁴³ J. Ratzinger, *Introduction to Christianity*, op. cit., p. 59.

⁴⁴ J. Ratzinger, *Introduction to Christianity*, op. cit., p. 59.

⁴⁵ The Irish theologian James Corkery comments that this attitude of "makeability" characterizes the "second phase of modernity (the phase of so-called 'technical rationality') that inflated human capability and suggested that the hoped-for future was ours to shape." (J. Corkery, *Joseph Ratzinger's Theological Ideas...*, op. cit., p. 53). On this notion of "makeability," Corkery maintains that Ratzinger has been influenced by Hans Freyer. See H. Freyer, *Theorie des gegenwärtigen Zeitalters*, Stuttgart 1955, pp. 15–31. For an overview of this theme of "makeability" (*Machbarkeit*) throughout the writings of Ratzinger, see R. Weimann, *Dogma und Fortschritt bei Joseph Ratzinger*, Paderborn 2012, pp. 65–78.

⁴⁶ J. Ratzinger, *Introduction to Christianity*, op. cit., p. 66. The dominance of *techne* is a fundamental root of the prevalence of power that consumes humanity as Ratzinger comments elsewhere: "Man is now capable of making human beings, of producing them in test tubes (so to speak). Man becomes a product, and this entails a total alteration of man's relationship to his own self. He is no longer a gift of nature or of the Creator God; he is his own product." (J. Ratzinger, *That Which Holds the World Together: The Pre-political Moral Foundations of a Free State*, [in:] J. Ratzinger, J. Habermas, *The Dialectics of Secularization: On Reason and Religion*, ed. F. Schuller, transl. B. McNeil, San Francisco, CA 2006, p. 65).

are so undermined that they cannot be fully restored without establishing the necessary harmony between faith and reason. The self-limitation imposed by Kant and other modern thinkers must be reversed. The only way to expand the scope of reason is through the harmony between faith and reason.

The common good of society is at stake when the relationship between faith and reason is broken. In his dialogue with Jürgen Habermas (b. 1929), Ratzinger argues for the reciprocal relation between reason and faith, “which are called to purify and heal each other.”⁴⁷ As we have pointed out above, in his Regensburg lecture Benedict XVI underscores the unity between faith and reason, the possible consequences for the separation between faith and reason, and the primacy of the *Logos*. As in his inaugural lecture as a professor of theology at the University of Bonn, Benedict highlights the unity between the reason of the Greeks (the God of philosophers) and the faith of the Jews (the God of faith) in the development of Christianity.⁴⁸ In Regensburg, that accentuates the use of *logos* in the Johannine tradition that typifies the “profound harmony between what is Greek in the best sense of the word and the Biblical understanding of faith in God.”⁴⁹ According to St. John, the *logos* has existed from the beginning, and this *Logos* is God.⁵⁰

On January 17, 2008, Benedict XVI was scheduled to give another lecture at La Sapienza University in Rome on the relationship between faith and reason. Hostile protests from faculty members and the student body resulted in the cancellation of the lecture. Nevertheless, the text of this lecture was made available to the public. As we alluded to above, the speech highlights the parallel between the relationship with faith and reason can be outlined in terms of the Christological formula of Chalcedon. Philosophy and theology are related to

⁴⁷ J. Ratzinger, *Reason and Faith for a Common Ethics: A Dialogue with Jürgen Habermas*, [in:] J. Ratzinger/ Benedict XVI, *Faith and Politics*, transl. M.J. Miller et al., San Francisco, CA 2018, p. 195.

⁴⁸ Ratzinger’s inaugural lecture has been published with a commentary by Heino Sonnemans (J. Ratzinger/Benedict XVI, *Der Gott des Glaubens und der Gott der Philosophen. Ein Beitrag zum Problem der theologia naturalis*, ed. H. Sonnemans, Leutesdorf 2005). For a summary and further commentary on this inaugural lecture, see E. de Gaál, *The Theology of Pope Benedict XVI: The Christocentric Shift*, New York 2010, pp. 73–77; E. de Gaál, *O Lord, I Seek Your Countenance: Explorations and Discoveries in Pope Benedict XVI’s Theology*, Steubenville, OH 2018, pp. 71–81; H. Verweyen, *Joseph Ratzinger—Benedikt XVI.: Die Entwicklung seines Denkens*, Darmstadt 2007, pp. 28–30. Also see J. Ratzinger, *Introduction to Christianity*, op. cit., pp. 116–161 for further commentary on the themes from his Bonn lecture.

⁴⁹ The Regensburg Lecture, no. 17.

⁵⁰ The Regensburg Lecture, no. 18.

each other “without confusion.” Both philosophy and theology “must preserve its own identity. Philosophy must truly remain a quest conducted by reason with freedom and responsibility; it must recognize its limits and likewise its greatness and immensity.”⁵¹ Simultaneously, philosophy and theology are also “without separation,” which for Benedict means that

philosophy does not start again from zero with every thinking subject in total isolation, but takes its place within the great dialogue of historical wisdom, which it continually accepts and develops in a manner both critical and docile. It must not exclude what religions, and the Christian faith in particular, have received and have given to humanity as signposts for the journey.⁵²

Philosophy and theology have an intrinsic relationship that should be directed towards the attainment of truth.

The Enlightenment seals the fate of a trajectory that began with late medieval theology's separation of faith from reason. In his Regensburg lecture, Benedict argues that voluntarism introduces the subordination of *logos* to *ethos*. The measure for the truth becomes solely what an individual wills (*verum quia factum*). Ratzinger argues that the Enlightenment narrows the concept of reason to “what is reproducible.”⁵³ From this, Ratzinger concludes that as reason becomes more positivistic “it restricts itself to what can be demonstrated over and over experimentally.”⁵⁴ Reason ceases to be reason in the proper sense when it abandons the identification of *logos* in favour of the pursuit of *ethos*. Whereas post-Enlightenment culture has disengaged from its religious roots and the role of metaphysics, Christianity must once again recall that it is “the religion of the *Logos*.”⁵⁵ Beyond the positivism and relativism of the present age, Christianity must reorient reason with a *logos* that is both a way to know and to love. Ratzinger argues that the “primacy of the Logos” and “the primacy of love” are indistinguishable.⁵⁶

⁵¹ Benedict XVI, *Lecture by the Holy Father...*, op. cit.

⁵² Benedict XVI, *Lecture by the Holy Father...*, op. cit.

⁵³ J. Ratzinger, *Church, Ecumenism...*, op. cit., pp. 150.

⁵⁴ J. Ratzinger, *Church, Ecumenism...*, op. cit., pp. 150.

⁵⁵ J. Ratzinger, *Christianity and the Crisis of Cultures*, transl. B. McNeil, San Francisco, CA 2006, pp. 46–49.

⁵⁶ J. Ratzinger, *Truth and Tolerance*, op. cit., p. 182. See K. Koch, *Gott ist Logos und Liebe: Versuch eines theologischen Porträts von Papst Benedikt XVI.*, [in:] K. Koch, *Das Geheimnis des Senfkorns: Grundzüge des theologischen Denkens von Papst Benedikt XVI.*, Regensburg 2010, pp. 14–44.

Love and reason are “two pillars of reality: the true reason is love, and love is the true reason.”⁵⁷ The unity of faith and reason is the thesis of Christian culture, which is constantly contrasted with the antithesis of Enlightenment culture, which separates reason from faith, and consequently limits the scope of reason. The Incarnation of the Logos in the Person of Jesus Christ introduces the ultimate synthesis that enables individuals to enter into a larger communion through the act of faith and creative reason. Consequently, it is the saints who become the true measure of theology.

The sanctifying mission of sacred theology

The separation of theology from reason, knowledge from love, and theology from sanctity would have been a foreign concept for the Church Fathers and medieval schoolmen. The primacy of the *Logos* and the primacy of love in the theology of Joseph Ratzinger, which we have outlined above, represents his synthesis between two distinct approaches to theology represented by the theology of St. Thomas Aquinas and the theology of St. Bonaventure. Ratzinger describes the Thomistic primacy of the logos as “a view of theology in which the meaning of christocentrism consists in transcending oneself and, through the *history* of God’s dealing with making possible the counter with the *being* of God himself.”⁵⁸ The theology of St. Thomas is essential to recovering the significant role of ontology within both philosophy and theology. Ratzinger argues that “philosophy as such cannot do without ontology and that theology is no less obliged to have recourse to it. The exclusion of ontology from theology does not emancipate philosophical thinking but paralyzes it.”⁵⁹ St. Thomas affirms the distinction and proper autonomy of philosophy and theology without introducing a separation/division between the two disciplines. According to St. Thomas, philosophy is a science which “proceed[s] from a principle known by the natural light of intelligence,” whereas theology “proceeds from principles established by the light of a higher science, name the science of God and the blessed.”⁶⁰ Although there is a clear distinction between the human and the divine, reason and faith work together to lead the believer to know and to

⁵⁷ J. Ratzinger, *Truth and Tolerance*, op. cit., p. 183.

⁵⁸ J. Ratzinger, *Principles of Catholic Theology...*, op. cit., p. 319.

⁵⁹ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., p. 22.

⁶⁰ STH, I, q. 1, a. 2.

assent to the truth. In his affirmation of the primacy of the *Logos*, St. Thomas gives priority to the intellect, which does not preclude the role of the will.⁶¹

St. Bonaventure approaches theology in a different way than St. Thomas; he emphasizes that God is the subject of sacred theology and that reason is limited when it becomes a “violence of reason” (*violentia rationis*) that is incompatible with faith.⁶² The pride or violence that is inimical to the flourishing of faith is tempered by the primacy of love. Benedict XVI commenting upon the theology of St. Bonaventure, posits that “One who loves wants to know his beloved better and better.”⁶³ Consequently, true theology is motivated by the love for God. Both St. Thomas and St. Bonaventure hold that the ultimate goal of man is happiness, but they define this goal in distinct ways. For St. Thomas, the ultimate goal is for the person/man to see God, whereas for St. Bonaventure, the final goal is to love God.⁶⁴ These complimentary approaches find a new synthesis in Ratzinger, who as we have seen above, holds the view that we are called to both know *and* to love the *Logos*.

The ultimate synthesis in the *symphonia* of Ratzinger's theology is the transformation of the believer by grace into an “I” of Christ. The point de départ for Ratzinger is St. Paul's Letter to the Galatians: “It is no longer I who live, but Christ who lives in me” (2:20).⁶⁵ The movement from the “no longer I” to the “I” of Christ begins with baptism.⁶⁶ Baptism only marks the start of the journey that continues by deeper conversion and transformation through the act of faith. The full flourishing of theology requires the rational reflection of philosophy and its integral connection with faith. The unity between faith and theology is fully expressed in the lives of the saints.

The peak of the crescendo in Ratzinger's *symphonia* is the sanctity of the saint. Ratzinger argues that “[T]he saints, are the true, the normative majority by which we orient ourselves. Let us adhere to them; they translate the divine

⁶¹ Cf. J. Ratzinger, *Faith and Theology: Address on the Occasion of the Conferring of an Honorary Doctorate in Theology by the Theological Faculty of Wrocław/Breslau*, [in:] J. Ratzinger, *Pilgrim Fellowship of Faith: The Church as Communion*, eds. S.O. Horn, V. Pfnür, transl. H. Taylor, San Francisco, CA 2005, pp. 21–27.

⁶² J. Ratzinger, *Principles of Catholic Theology...*, op. cit., pp. 320–321; J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 26–27.

⁶³ Benedict XVI, General Audience, March 3, 2010, *St. Bonaventure*, [in:] Benedict XVI, *Doctors of the Church*, Huntington, IN 2011, p. 190.

⁶⁴ Benedict XVI, *St. Bonaventure*, op. cit., pp. 190–191.

⁶⁵ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 50–55.

⁶⁶ J. Ratzinger, *The Nature and Mission of Theology...*, op. cit., pp. 52–53; J. Ratzinger, *Principles of Catholic Theology...*, op. cit., p. 33: “Baptism means, then that we lose ourselves as a separate, independent ‘I’ and find ourselves again in a new ‘I.’”

into the human, eternity into time, they teach us what it is to be human.”⁶⁷ The relationship between ontology and history is embodied by the saints insofar as they allow the influence of grace to move them to become “no longer I.” Thus Ratzinger notes “the work of the theologian is ‘secondary’ with regard to the real experience of the saints.”⁶⁸ Theology and sanctity must reunite for the former to be relevant for contemporary culture. The “science of the saints,” Ratzinger contends “is the reference point of theological thinking and the guarantee of its legitimacy.”⁶⁹ Sanctity alone enables the full sight/vision of knowledge and love to reach its end: communion with God.

Conclusion

Ethos or praxis depend upon the fundamental *logos* that should precede it. Ratzinger posits, “Faith’s *praxis* depends on faith’s truth, in which man’s truth is made visible and lifted up to a new level by God’s truth. Hence, it is fundamentally opposed to a *praxis* that first wants to produce facts and so establish truth.”⁷⁰ Modernity’s separation of faith and reason and the subordination of *logos* to the primacy of *ethos* has led to the dominance of the “makeability/doability” of truth. Relativism, utilitarianism, positivism, skepticism, and nihilism are the poisoned fruits of this foundation. Theology, philosophy, and all disciplines suffer from modernity’s narrow self-limitation of reason.

Despite the “fragmentary” or “incomplete” nature of his theology, Ratzinger offers a way forward for the Church and her relationship with modern culture by a consistent affirmation of the primacy of the *Logos* and the centrality of Christ within his theological *symphonia*. People in today’s society must choose between a materialist *logos* with which truth is reduced to what can be created/made, or a sacramental *logos*, with which truth is received. The materialist *logos* has left us with a blind reason “by cutting itself off its roots in the faith of a historical and religious culture and wishing now to be nothing more than empirical reason.”⁷¹ This form of disintegrative reason leaves humanity and the Church with the cacophony of a “disjointed pluralism of a selective Christianity” with each individual asserting his own subjective perception of

⁶⁷ J. Ratzinger, *Called to Communion*, transl. A. Walker, San Francisco, CA 1996, p. 155.

⁶⁸ J. Ratzinger, *Christianity and the Crisis of Cultures*, op. cit., p. 109.

⁶⁹ J. Ratzinger, *Christianity and the Crisis of Cultures*, op. cit., p. 109.

⁷⁰ J. Ratzinger, *Principles of Catholic Theology...*, op. cit., p. 70.

⁷¹ J. Ratzinger, *Truth, Value, Power: Touchstones of Pluralistic Society*, [in:] J. Ratzinger/Benedict XVI, *Faith and Politics*, transl. M.J. Miller et al., San Francisco, CA 2018, p. 145.

the truth.⁷² This form of pluralism coupled with relativism will only result in further disunity, alienation, and irrational forms of violence if the subordination of *logos* to *ethos* reaches its fruition. What is needed in contemporary society is a new Enlightenment wherein the minds and hearts of believers are guided by “the true Light, that enlightens every man” (John 1:9).

The theology of the saints in Joseph Ratzinger offers hope for the renewal of the nature and mission of sacred theology. The notion of communion (*communio*) is a central idea that has a consistent note in Ratzinger's theological *symphonia*. Communion is the *logos* of Ratzinger's sacramental worldview, which precedes the sacred *ethos* of self-giving love. One of the lasting legacies of Ratzinger's theology is that the primacy of the *logos*, the centrality of Christ, and the hope of renewal is bound up with the saints: “Saints, in fact, reformed the Church in depth, not by working up plans for new structures, but by reforming themselves. What the Church needs in order to respond to the needs of man in every age is holiness, not management.”⁷³ The saints are living embodiments of the authentic enlightenment that began with the grace given at baptism. The saints are a testimony to the unity of divine grace and human freedom. Their science/knowledge/insight expands reason once again to remind us that the heart of Christianity is a Person, the incarnation of the Logos, who can be known and loved through the harmony of faith and reason. The saints are testimony to the wisdom of St. Paul: God's will is our sanctification (1 Thess 4:3).

Bibliography

- Anyama V.C., *Primacy of Christ: The Patristic Patrimony in Joseph Ratzinger/Benedict XVI's Analogy in Theology*, Eugene, OR 2021.
- Bathrellos D., *The Byzantine Christ: Person, Nature, and Will in the Christology of Saint Maximus the Confessor*, Oxford 2004.
- Benedict XVI, General Audience, March 3, 2010, *St. Bonaventure*, [in:] Benedict XVI, *Doctors of the Church*, Huntington, IN 2011, pp. 175–193.
- Benedict XVI, *Lecture by the Holy Father Benedict XVI at the University of Rome La Sapienza*, https://www.vatican.va/content/benedict-xvi/en/speeches/2008/january/documents/hf_ben-xvi_spe_20080117_la-sapienza.html [access: 14.08.2023].

⁷² J. Ratzinger/Benedict XVI, *The Divine Project: Reflections on Creation and the Church*, eds. M. Langer, K.-H. Kronawetter, transl. C. Fauchoux, San Francisco, CA 2022, p. 166.

⁷³ J. Ratzinger, *The Ratzinger Report: An Interview with Vittorio Messori*, transl. S. Attanasio, G. Harrison, San Francisco, CA 1985, p. 53.

- Blanco Sarto P., *Joseph Ratzinger: Razón y Cristianismo. La victoria de la inteligencia en el mundo de las religiones*, Madrid 2005.
- Blanco Sarto P., "Logos". *Joseph Ratzinger y la Historia de una Palabra*, "Límite. Revista de Filosofía y Psicología" 1/14 (2006), pp. 57–86.
- Blanco Sarto P., *La Teología de Joseph Ratzinger: Una Introducción*, Madrid 2011.
- Blanco Sarto P., *The Theology of Joseph Ratzinger: Nuclear Ideas*, "Theology Today" 68/2 (2011), pp. 153–173.
- Corkery J., *Joseph Ratzinger's Theological Ideas: Wise Cautions and Legitimate Hopes*, Mahwah, NJ 2009.
- Denzinger H., *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum: Compendium of Creeds, Definitions and Declarations on Matters of Faith and Morals*, ed. P. Hünermann, San Francisco, CA 2012.
- Freyer H., *Theorie des gegenwärtigen Zeitalters*, Stuttgart 1955.
- Gaál E. de, *O Lord, I Seek Your Countenance: Explorations and Discoveries in Pope Benedict XVI's Theology*, Steubenville, OH 2018.
- Gaál E. de, *The Theology of Pope Benedict XVI: The Christocentric Shift*, New York 2010.
- Gillespie M.A., *The Theological Origins of Modernity*, Chicago, IL 2008.
- Gutiérrez G., Müller G.L., *On the Side of the Poor: The Theology of Liberation*, transl. R.A. Krieg, J.B. Nickoloff, Maryknoll, NY 2015.
- Heibl F.-X., *Theologische Denker als Mitarbeiter der Wahrheit: Romano Guardini und Papst Benedikt XVI*, [in:] *Symphonie des Glaubens: Junge Münchener Theologen im Dialog mit Joseph Ratzinger / Benedict XVI*, eds. M.C. Hastetter, C. Ohly, G. Vlachonis, St. Ottilien 2007, pp. 77–101.
- Horn S.O., *Zum existentiellen und sakramentalen Grund der Theologie bei Joseph Ratzinger—Papst Benedikt XVI*, "Didaskalia" 38/2 (2008), pp. 301–310.
- Koch K., *Gott ist Logos und Liebe: Versuch eines theologischen Porträts von Papst Benedikt XVI*, [in:] Koch K., *Das Geheimnis des Senfkorns: Grundzüge des theologischen Denkens von Papst Benedikt XVI*, Regensburg 2010, pp. 14–44.
- Louth A., *Maximus the Confessor*, New York 2006.
- Meiers A.E., *Eschatos Adam: Zentrale Aspekte der Christologie bei Joseph Ratzinger/Benedikt XVI*, Regensburg 2019.
- Millare R., *A Living Sacrifice: Liturgy and Eschatology in Joseph Ratzinger*, Steubenville, OH 2022.
- Müller G., *Ratzinger and the Liberation Theologians*, "First Things" March (2023), <https://www.firstthings.com/article/2023/03/ratzinger-and-the-liberation-theologians> [access: 14.08.2023].
- Nichols A., *Conversation of Faith and Reason: Modern Catholic Thought from Hermes to Benedict XVI*, Chicago, IL 2011.
- Oakes E.T., *Infinity Dwindled to Infancy: A Catholic and Evangelical Christology*, Grand Rapids, MI 2011.
- Ratzinger J., *Behold the Pierced One: An Approach to Spiritual Christology*, transl. G. Harrison, San Francisco, CA 1986.
- Ratzinger J., *Biblical Interpretation in Conflict: On the Foundations and the Itinerary of Exegesis Today*, [in:] *Opening Up the Scriptures: Joseph Ratzinger and the Foundations of Biblical*

- Interpretation*, eds. J. Granados, C. Granados, L. Sánchez-Navarro, Grand Rapids, MI 2008, pp. 1–29.
- Ratzinger J., *Called to Communion*, transl. A. Walker, San Francisco, CA 1996.
- Ratzinger J., *Christianity and the Crisis of Cultures*, transl. B. McNeil, San Francisco, CA 2006.
- Ratzinger J., *Church, Ecumenism and Politics: New Endeavors in Ecclesiology*, transl. M.J. Miller et al., San Francisco, CA 2008.
- Ratzinger J./Benedict XVI, *The Divine Project: Reflections on Creation and the Church*, eds. M. Langer, K.-H. Kronawetter, transl. C. Faucheux, San Francisco, CA 2022.
- Ratzinger J., *Faith and Theology: Address on the Occasion of the Conferring of an Honorary Doctorate in Theology by the Theological Faculty of Wrocław/Breslau*, [in:] J. Ratzinger, *Pilgrim Fellowship of Faith: The Church as Communion*, eds. S.O. Horn, V. Pfnür, transl. H. Taylor, San Francisco, CA 2005, pp. 21–27.
- Ratzinger J./Benedict XVI, *Der Gott des Glaubens und der Gott der Philosophen. Ein Beitrag zum Problem der theologia naturalis*, ed. H. Sonnemans, Leutesdorf 2005.
- Ratzinger J., *Introduction to Christianity*, transl. J.R. Foster, San Francisco, CA 2004.
- Ratzinger J., *The Nature and Mission of Theology: Approaches to Understanding Its Role in the Light of the Present Controversy*, transl. A. Walker, San Francisco, CA 1995.
- Ratzinger J., *Principles of Catholic Theology: Building Stones for a Fundamental Theology*, transl. Sister M.F. McCarthy, San Francisco, CA 1987.
- Ratzinger J., *The Ratzinger Report: An Interview with Vittorio Messori*, transl. S. Attanasio, G. Harrison, San Francisco, CA 1985.
- Ratzinger J., *Reason and Faith for a Common Ethics: A Dialogue with Jürgen Habermas*, [in:] J. Ratzinger/Benedict XVI, *Faith and Politics*, transl. M.J. Miller et al., San Francisco, CA 2018, pp. 182–195.
- Ratzinger J., *That Which Holds the World Together: The Pre-political Moral Foundations of a Free State*, [in:] J. Ratzinger, J. Habermas, *The Dialectics of Secularization: On Reason and Religion*, ed. F. Schuller, transl. B. McNeil, San Francisco, CA 2006, pp. 53–80.
- Ratzinger J., *Truth and Tolerance*, transl. H. Taylor, San Francisco, CA 2004.
- Ratzinger J., *Truth, Value, Power: Touchstones of Pluralistic Society*, [in:] J. Ratzinger/Benedict XVI, *Faith and Politics*, transl. M.J. Miller et al., San Francisco, CA 2018, pp. 95–151.
- Ratzinger J., *Values in a Time of Upheaval*, transl. B. McNeil, San Francisco, CA 2006.
- Ratzinger J., Seewald P., *Salt of the Earth: The Church at the End of the Millennium*, transl. A. Walker, San Francisco, CA 1997.
- Riches A., *Ecce Homo: On the Divine Unity of Christ*, Grand Rapids, MI 2016.
- Schall J.V., *The Regensburg Lecture*, South Bend, IN 2007.
- Thomas Aquinas, *Summa Theologica*, transl. The Fathers of the English Dominican Province, Westminster, MD 1981.
- Verweyen H., *Joseph Ratzinger—Benedikt XVI.: Die Entwicklung seines Denkens*, Darmstadt 2007.
- Weimann R., *Dogma und Fortschritt bei Joseph Ratzinger*, Paderborn 2012.
- White T.J. (ed.), *The Analogy of Being: Invention of the Antichrist or the Wisdom of God?*, Grand Rapids, MI 2011.
- Wiedenhofer S., *Die Theologie Joseph Ratzingers/Benedikts XVI.: Ein Blick auf das Ganze*, Series: Ratzinger-Studien 10, Regensburg 2016.

ROLAND MILLARE (STD) – serves as Vice President of Curriculum and Director of Clergy Initiatives at the St. John Paul II Foundation, Houston, TX, USA. He serves as an adjunct professor of theology at the University of St. Thomas, the University of Dallas, and the Josephinum Diaconal Institute (USA). He is author of the book, *A Living Sacrifice: Liturgy and Eschatology in Joseph Ratzinger* (Steubenville, OH 2022). He is a member of the Society of Catholic Liturgy and the Academy of Catholic Theology.