

1998.09.14
Ioannes Paulus PP.II

Fides et ratio

To the Bishops of the Catholic Church on the relationship between Faith and Reason.



II. CREDO UT INTELLEGAM *"Acquire wisdom, acquire understanding" (Prov 4:5)*

21. For the Old Testament, knowledge is not simply a matter of careful observation of the human being, of the world and of history, but supposes as well an indispensable link with faith and with what has been revealed. These are the challenges which the Chosen People had to confront and to which they had to respond. Pondering this as his situation, biblical man discovered that he could understand himself only as "being in relation"-with himself, with people, with the world and with God. This opening to the mystery, which came to him through Revelation, was for him, in the end, the source of true knowledge. It was this which allowed his reason to enter the realm of the infinite where an understanding for which until then he had not dared to hope became a possibility.

For the sacred author, the task of searching for the truth was not without the strain which comes once the limits of reason are reached. This is what we find, for example, when the Book of Proverbs notes the weariness which comes from the effort to understand the mysterious designs of God (cf. 30:1-6). Yet, for all the toil involved, believers do not surrender. They can continue on their way to the truth because they are certain that God has created them "explorers" (cf. *Qoh* 1:13), whose mission it is to leave no stone unturned, though the temptation to doubt is always there. Leaning on God, they continue to reach out, always and everywhere, for all that is beautiful, good and true.

22. In the first chapter of his Letter to the Romans, Saint Paul helps us to appreciate better the depth of insight of the Wisdom literature's reflection. Developing a philosophical argument in popular language, the Apostle declares a profound truth: through all that is created the "eyes of the mind" can come to know God. Through the medium of creatures,

God stirs in reason an intuition of his "power" and his "divinity" (cf. *ROMI*:20). This is to concede to human reason a capacity which seems almost to surpass its natural limitations. Not only is it not restricted to sensory knowledge, from the moment that it can reflect critically upon the data of the senses, but, by discoursing on the data provided by the senses, reason can reach the cause which lies at the origin of all perceptible reality. In philosophical terms, we could say that this important Pauline text affirms the human capacity for metaphysical enquiry.

According to the Apostle, it was part of the original plan of the creation that reason should without difficulty reach beyond the sensory data to the origin of all things: the Creator. But because of the disobedience by which man and woman chose to set themselves in full and absolute autonomy in relation to the One who had created them, this ready access to God the Creator diminished.

This is the human condition vividly described by the Book of Genesis when it tells us that God placed the human being in the Garden of Eden, in the middle of which there stood "the tree of knowledge of good and evil" (2:17). The symbol is clear: man was in no position to discern and decide for himself what was good and what was evil, but was constrained to appeal to a higher source. The blindness of pride deceived our first parents into thinking themselves sovereign and autonomous, and into thinking that they could ignore the knowledge which comes from God. All men and women were caught up in this primal disobedience, which so wounded reason that from then on its path to full truth would be strewn with obstacles. From that time onwards the human capacity to know the truth was impaired by an aversion to the One who is the source and origin of truth. It is again the Apostle who reveals just how far human thinking, because of sin, became "empty", and human reasoning became distorted and inclined to falsehood (cf. *ROMI*:21-22). The eyes of the mind were no longer able to see clearly: reason became more and more a prisoner to itself. The coming of Christ was the saving event which redeemed reason from its weakness, setting it free from the shackles in which it had imprisoned itself.

23. This is why the Christian's relationship to philosophy requires thoroughgoing discernment. In the New Testament, especially in the Letters of Saint Paul, one thing emerges with great clarity: the opposition between "the wisdom of this world" and the wisdom of God revealed in Jesus Christ. The depth of revealed wisdom disrupts the cycle of our habitual patterns of thought, which are in no way able to express that wisdom in its fullness.

The beginning of the First Letter to the Corinthians poses the dilemma in a radical way. The crucified Son of God is the historic event upon which every attempt of the mind to construct an adequate explanation of the meaning of existence upon merely human argumentation comes to grief. The true key-point, which challenges every philosophy, is Jesus Christ's death on the Cross. It is here that every attempt to reduce the Father's saving plan to purely human logic is doomed to failure. "Where is the one who is wise? Where is the learned?

Where is the debater of this age? Has not God made foolish the wisdom of the world?" (*1 Cor 1:20*), the Apostle asks emphatically. The wisdom of the wise is no longer enough for what God wants to accomplish; what is required is a decisive step towards welcoming something radically new: "God chose what is foolish in the world to shame the wise...; God chose what is low and despised in the world, things that are not to reduce to nothing things that are" (*1 Cor 1:27-28*). Human wisdom refuses to see in its own weakness the possibility of its strength; yet Saint Paul is quick to affirm: "When I am weak, then I am strong" (*2 Cor 12:10*). Man cannot grasp how death could be the source of life and love; yet to reveal the mystery of his saving plan God has chosen precisely that which reason considers "foolishness" and a "scandal". Adopting the language of the philosophers of his time, Paul comes to the summit of his teaching as he speaks the paradox: "God has chosen in the world... that which is nothing to reduce to nothing things that are" (cf. *1 Cor 1:28*). In order to express the gratuitous nature of the love revealed in the Cross of Christ, the Apostle is not afraid to use the most radical language of the philosophers in their thinking about God. Reason cannot eliminate the mystery of love which the Cross represents, while the Cross can give to reason the ultimate answer which it seeks. It is not the wisdom of words, but the Word of Wisdom which Saint Paul offers as the criterion of both truth and salvation.

The wisdom of the Cross, therefore, breaks free of all cultural limitations which seek to contain it and insists upon an openness to the universality of the truth which it bears. What a challenge this is to our reason, and how great the gain for reason if it yields to this wisdom! Of itself, philosophy is able to recognize the human being's ceaselessly self-transcendent orientation towards the truth; and, with the assistance of faith, it is capable of accepting the "foolishness" of the Cross as the authentic critique of those who delude themselves that they possess the truth, when in fact they run it aground on the shoals of a system of their own devising. The preaching of Christ crucified and risen is the reef upon which the link between faith and philosophy can break up, but it is also the reef beyond which the two can set forth upon the boundless ocean of truth. Here we see not only the border between reason and faith, but also the space where the two may meet.