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Ioannes Paulus PP.II

Fides et ratio

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



CONCLUSION

100. More than a hundred years after the appearance of Pope Leo XIII's Encyclical *Aeterni Patris*, to which I have often referred in these pages, I have sensed the need to revisit in a more systematic way the issue of the relationship between faith and philosophy. The importance of philosophical thought in the development of culture and its influence on patterns of personal and social behaviour is there for all to see. In addition, philosophy exercises a powerful, though not always obvious, influence on theology and its disciplines. For these reasons, I have judged it appropriate and necessary to emphasize the value of philosophy for the understanding of the faith, as well as the limits which philosophy faces when it neglects or rejects the truths of Revelation. The Church remains profoundly convinced that faith and reason "mutually support each other"; ¹²² each influences the other, as they offer to each other a purifying critique and a stimulus to pursue the search for deeper understanding.

101. A survey of the history of thought, especially in the West, shows clearly that the encounter between philosophy and theology and the exchange of their respective insights have contributed richly to the progress of humanity. Endowed as it is with an openness and originality which allow it to stand as the science of faith, theology has certainly challenged reason to remain open to the radical newness found in God's Revelation; and this has been an undoubted boon for philosophy which has thus glimpsed new vistas of further meanings which reason is summoned to penetrate.

Precisely in the light of this consideration, and just as I have reaffirmed theology's duty to recover its true relationship with philosophy, I feel equally bound to stress how right it is that, for the benefit and development of human thought, philosophy too should recover its

relationship with theology. In theology, philosophy will find not the thinking of a single person which, however rich and profound, still entails the limited perspective of an individual, but the wealth of a communal reflection. For by its very nature, theology is sustained in the search for truth by its *ecclesial context*¹²³ and by the tradition of the People of God, with its harmony of many different fields of learning and culture within the unity of faith.

102. Insisting on the importance and true range of philosophical thought, the Church promotes both the defence of human dignity and the proclamation of the Gospel message. There is today no more urgent preparation for the performance of these tasks than this: to lead people to discover both their capacity to know the truth¹²⁴ and their yearning for the ultimate and definitive meaning of life. In the light of these profound needs, inscribed by God in human nature, the human and humanizing meaning of God's word also emerges more clearly. Through the mediation of a philosophy which is also true wisdom, people today will come to realize that their humanity is all the more affirmed the more they entrust themselves to the Gospel and open themselves to Christ.

103. Philosophy moreover is the mirror which reflects the culture of a people. A philosophy which responds to the challenge of theology's demands and evolves in harmony with faith is part of that "evangelization of culture" which Paul VI proposed as one of the fundamental goals of evangelization.¹²⁵ I have unstintingly recalled the pressing need for a *new evangelization*; and I appeal now to philosophers to explore more comprehensively the dimensions of the true, the good and the beautiful to which the word of God gives access. This task becomes all the more urgent if we consider the challenges which the new millennium seems to entail, and which affect in a particular way regions and cultures which have a long-standing Christian tradition. This attention to philosophy too should be seen as a fundamental and original contribution in service of the new evangelization.

104. Philosophical thought is often the only ground for understanding and dialogue with those who do not share our faith. The current ferment in philosophy demands of believing philosophers an attentive and competent commitment, able to discern the expectations, the points of openness and the key issues of this historical moment. Reflecting in the light of reason and in keeping with its rules, and guided always by the deeper understanding given them by the word of God, Christian philosophers can develop a reflection which will be both comprehensible and appealing to those who do not yet grasp the full truth which divine Revelation declares. Such a ground for understanding and dialogue is all the more vital nowadays, since the most pressing issues facing humanity-ecology, peace and the co-existence of different races and cultures, for instance-may possibly find a solution if there is a clear and honest collaboration between Christians and the followers of other religions and all those who, while not sharing a religious belief, have at heart the renewal of humanity. The Second Vatican Council said as much: "For our part, the desire for such dialogue, undertaken solely out of love for the truth and with all due prudence, excludes no one, neither those who cultivate the values of the human spirit while not yet acknowledging their

Source, nor those who are hostile to the Church and persecute her in various ways".¹²⁶ A philosophy in which there shines even a glimmer of the truth of Christ, the one definitive answer to humanity's problems,¹²⁷ will provide a potent underpinning for the true and planetary ethics which the world now needs.

105. In concluding this Encyclical Letter, my thoughts turn particularly to *theologians*, encouraging them to pay special attention to the philosophical implications of the word of God and to be sure to reflect in their work all the speculative and practical breadth of the science of theology. I wish to thank them for their service to the Church. The intimate bond between theological and philosophical wisdom is one of the Christian tradition's most distinctive treasures in the exploration of revealed truth. This is why I urge them to recover and express to the full the metaphysical dimension of truth in order to enter into a demanding critical dialogue with both contemporary philosophical thought and with the philosophical tradition in all its aspects, whether consonant with the word of God or not. Let theologians always remember the words of that great master of thought and spirituality, Saint Bonaventure, who in introducing his *Itinerarium Mentis in Deum* invites the reader to recognize the inadequacy of "reading without repentance, knowledge without devotion, research without the impulse of wonder, prudence without the ability to surrender to joy, action divorced from religion, learning sundered from love, intelligence without humility, study unsustained by divine grace, thought without the wisdom inspired by God".¹²⁸

I am thinking too of those *responsible for priestly formation*, whether academic or pastoral. I encourage them to pay special attention to the philosophical preparation of those who will proclaim the Gospel to the men and women of today and, even more, of those who will devote themselves to theological research and teaching. They must make every effort to carry out their work in the light of the directives laid down by the Second Vatican Council¹²⁹ and subsequent legislation, which speak clearly of the urgent and binding obligation, incumbent on all, to contribute to a genuine and profound communication of the truths of the faith. The grave responsibility to provide for the appropriate training of those charged with teaching philosophy both in seminaries and ecclesiastical faculties must not be neglected.¹³⁰ Teaching in this field necessarily entails a suitable scholarly preparation, a systematic presentation of the great heritage of the Christian tradition and due discernment in the light of the current needs of the Church and the world.

106. I appeal also to *philosophers*, and to all *teachers of philosophy*, asking them to have the courage to recover, in the flow of an enduringly valid philosophical tradition, the range of authentic wisdom and truth-metaphysical truth included-which is proper to philosophical enquiry. They should be open to the impelling questions which arise from the word of God and they should be strong enough to shape their thought and discussion in response to that challenge. Let them always strive for truth, alert to the good which truth contains. Then they will be able to formulate the genuine ethics which humanity needs so urgently at this particular time. The Church follows the work of philosophers with interest and appreciation; and they should rest assured of her respect for the rightful autonomy of their discipline. I

would want especially to encourage believers working in the philosophical field to illumine the range of human activity by the exercise of a reason which grows more penetrating and assured because of the support it receives from faith.

Finally, I cannot fail to address a word to *scientists*, whose research offers an ever greater knowledge of the universe as a whole and of the incredibly rich array of its component parts, animate and inanimate, with their complex atomic and molecular structures. So far has science come, especially in this century, that its achievements never cease to amaze us. In expressing my admiration and in offering encouragement to these brave pioneers of scientific research, to whom humanity owes so much of its current development, I would urge them to continue their efforts without ever abandoning the *sapiential* horizon within which scientific and technological achievements are wedded to the philosophical and ethical values which are the distinctive and indelible mark of the human person. Scientists are well aware that "the search for truth, even when it concerns a finite reality of the world or of man, is never-ending, but always points beyond to something higher than the immediate object of study, to the questions which give access to Mystery". ¹³¹

107. I ask *everyone* to look more deeply at man, whom Christ has saved in the mystery of his love, and at the human being's unceasing search for truth and meaning. Different philosophical systems have lured people into believing that they are their own absolute master, able to decide their own destiny and future in complete autonomy, trusting only in themselves and their own powers. But this can never be the grandeur of the human being, who can find fulfilment only in choosing to enter the truth, to make a home under the shade of Wisdom and dwell there. Only within this horizon of truth will people understand their freedom in its fullness and their call to know and love God as the supreme realization of their true self.

108. I turn in the end to the woman whom the prayer of the Church invokes as *Seat of Wisdom*, and whose life itself is a true parable illuminating the reflection contained in these pages. For between the vocation of the Blessed Virgin and the vocation of true philosophy there is a deep harmony. Just as the Virgin was called to offer herself entirely as human being and as woman that God's Word might take flesh and come among us, so too philosophy is called to offer its rational and critical resources that theology, as the understanding of faith, may be fruitful and creative. And just as in giving her assent to Gabriel's word, Mary lost nothing of her true humanity and freedom, so too when philosophy heeds the summons of the Gospel's truth its autonomy is in no way impaired. Indeed, it is then that philosophy sees all its enquiries rise to their highest expression. This was a truth which the holy monks of Christian antiquity understood well when they called Mary "the table at which faith sits in thought". ¹³² In her they saw a lucid image of true philosophy and they were convinced of the need to *philosophari in Maria*.

May Mary, Seat of Wisdom, be a sure haven for all who devote their lives to the search for wisdom. May their journey into wisdom, sure and final goal of all true knowing, be freed of

every hindrance by the intercession of the one who, in giving birth to the Truth and treasuring it in her heart, has shared it forever with all the world.

Given in Rome, at Saint Peter's, on 14 September, the Feast of the Triumph of the Cross, in the year 1998, the twentieth of my Pontificate.

JOHN PAUL II

122. *First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith Dei Filius, IV: DS 3019.*

123. *"Nobody can make of theology as it were a simple collection of his own personal ideas, but everybody must be aware of being in close union with the mission of teaching truth for which the Church is responsible": John Paul II, Encyclical Letter Redemptor Hominis (4 March 1979), 19: AAS 71 (1979), 308.*

124. *Cf. Second Vatican Ecumenical Council, Declaration on Religious Freedom Dignitatis Humanae, 1-3.*

125. *Cf. Apostolic Exhortation Evangelii Nuntiandi (8 December 1975), 20: AAS 68 (1976), 18-19.*

126. *Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 92.*

127. *Cf. ibid., 10.*

128. *Prologus, 4: Opera Omnia, Florence, 1891, vol. V, 296.*

129. *Cf. Decree on Priestly Formation Optatam Totius, 15.*

130. *Cf. John Paul II, Apostolic Constitution Sapientia Christiana (15 April 1979), Arts. 67-68: AAS 71 (1979), 491-492.*

131. *John Paul II, Address to the University of Krakow for the 600th Anniversary of the Jagiellonian University (8 June 1997), 4: L'Osservatore Romano, 9-10 June 1997, 12.*

132. *"He noera tes pisteos trapeza": Pseudo-Epiphanius, Homily in Praise of Holy Mary Mother of God: PG 43, 493.*