

FIDES ET RATIO CHAPTERS 2 AND 3

Faith and Reason

CHAPTER 2: CREDO UT INTELLEGAM

"Wisdom knows all and understands all" (Wis 9:11)

16. Sacred Scripture indicates with remarkably clear cues how deeply related are the knowledge conferred by faith and the knowledge conferred by reason; and it is in *the Wisdom literature* that this relationship is addressed most explicitly. What is striking about these biblical texts, if they are read without prejudice, is that they embody not only the faith of Israel, but also the treasury of cultures and civilizations which have long vanished. As if by special design, the voices of Egypt and Mesopotamia sound again and certain features common to the cultures of the ancient Near East come to life in these pages which are so singularly rich in deep intuition.

Why does the encyclical make the point about Egypt and Mesopotamia?

It is no accident that, when the sacred author comes to describe the wise man, he portrays him as one who loves and seeks the truth: "Happy the man who meditates on wisdom and reasons intelligently, who reflects in his heart on her ways and ponders her secrets. He pursues her like a hunter and lies in wait on her paths. He peers through her windows and listens at her doors. He camps near her house and fastens his tent-peg to her walls; he pitches his tent near her and so finds an excellent resting-place; he places his children under her protection and lodges under her boughs; by her he is sheltered from the heat and he dwells in the shade of her glory" (*Sir 14:20-27*).

What is the relationship between knowledge, truth, and wisdom?

For the inspired writer, as we see, the desire for knowledge is characteristic of all people. Intelligence enables everyone, believer and non-believer, to reach "the deep waters" of knowledge (cf. *Prov 20:5*). It is true that ancient Israel did not come to knowledge of the world and its phenomena by way of abstraction, as did the Greek philosopher or the Egyptian sage. Still less did the good Israelite understand knowledge in the way of the modern world which tends more to distinguish different kinds of knowing. Nonetheless, the biblical world has made its own distinctive contribution to the theory of knowledge.

What are the different kinds of knowledge referred to here?

What is distinctive in the biblical text is the conviction that there is a profound and indissoluble unity between the knowledge of reason and the knowledge of faith. The world and all that happens within it, including history and the fate of peoples, are realities to be observed, analysed and assessed with all the resources of reason, but without faith ever being foreign to the process. Faith intervenes not to abolish reason's autonomy nor to reduce its scope for action, but solely to bring the human being to understand that in these events it is the God of Israel who acts. Thus the world and the events of history cannot be understood in depth without professing faith in the God who is at work in them. Faith sharpens the inner eye, opening the mind to discover in the flux of events the workings of Providence. Here the words of the Book of Proverbs are pertinent: "The human mind plans the way, but the Lord directs the steps" (16:9). This is to say that with the light of reason human beings can know which path to take, but they can follow that path to its end, quickly and unhindered, only if with a rightly tuned spirit they search for it within the horizon of faith. Therefore, reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way.

*What is this difference between the knowledge of reason and the knowledge of faith?
How does faith sharpen the inner eye? How is providence discerned in history?*

17. There is thus no reason for competition of any kind between reason and faith: each contains the other, and each has its own scope for action. Again the Book of Proverbs points in this direction when it exclaims: "It is the glory of God to conceal things, but the glory of kings is to search things out" (Prov 25:2). In their respective worlds, God and the human being are set within a unique relationship. In God there lies the origin of all things, in him is found the fullness of the mystery, and in this his glory consists; to men and women there falls the task of exploring truth with their reason, and in this their nobility consists. The Psalmist adds one final piece to this mosaic when he says in prayer: "How deep to me are your thoughts, O God! How vast is the sum of them! If I try to count them, they are more than the sand. If I come to the end, I am still with you" (139:17-18). The desire for knowledge is so great and it works in such a way that the human heart, despite its experience of insurmountable limitation, yearns for the infinite riches which lie beyond, knowing that there is to be found the satisfying answer to every question as yet unanswered.

Is this "no reason for competition of any kind" too optimistic?

18. We may say, then, that Israel, with her reflection, was able to open to reason the path that leads to the mystery. With the Revelation of God Israel could plumb the depths of all that she sought in vain to reach by way of reason. On the basis of this deeper form of knowledge, the Chosen People understood that, if reason were to be fully true to itself, then it must respect certain basic rules. The first of these is that reason must realize that human knowledge is a journey which allows no rest; the second stems from the awareness that such a path is not for the proud who think that everything is the fruit of personal conquest; a third rule is grounded in the "fear of God" whose transcendent sovereignty and provident love in the governance of the world reason must recognize.

How does faith transform reason?

In abandoning these rules, the human being runs the risk of failure and ends up in the condition of "the fool". For the Bible, in this foolishness there lies a threat to life. The fool thinks that he knows many things, but really he is incapable of fixing his gaze on the things that truly matter. Therefore he can neither order his mind (Prov 1:7) nor assume a correct attitude to himself or to the world around him. And so when he claims that "God does not exist" (cf. Ps 14:1), he shows with absolute clarity just how deficient his knowledge is and just how far he is from the full truth of things, their origin and their destiny.

In what way does this mean that an affirmation of atheism is an affirmation of ignorance?

19. The Book of Wisdom contains several important texts which cast further light on this theme. There the sacred author speaks of God who reveals himself in nature. For the ancients, the study of the natural sciences coincided in large part with philosophical learning. Having affirmed that with their intelligence human beings can "know the structure of the world and the activity of the elements... the cycles of the year and the constellations of the stars, the natures of animals and the tempers of wild beasts" (Wis 7:17, 19-20)—in a word, that he can philosophize—the sacred text takes a significant step forward. Making his own the thought of Greek philosophy, to which he seems to refer in the context, the author affirms that, in reasoning about nature, the human being can rise to God: "From the greatness and beauty of created things comes a corresponding perception of their Creator" (Wis 13:5). This is to recognize as a first stage of divine Revelation the marvellous "book of nature", which, when read with the proper tools of human reason, can lead to knowledge of the Creator. If human beings with their intelligence fail to recognize God as Creator of all, it is not because they lack the means to do so, but because their free will and their sinfulness place an impediment in the way.

Can we credibly say that faith can help one to understand nature better?

20. Seen in this light, reason is valued without being overvalued. The results of reasoning may in fact be true, but these results acquire their true meaning only if they are set within the larger horizon of faith: "All man's steps are ordered by the Lord: how then can man understand his own ways?" (Prov 20:24). For the Old Testament, then, faith liberates reason in so far as it allows reason to attain correctly what it seeks to know and to place it within the ultimate order of things, in which everything acquires true meaning. In brief, human beings attain truth by way of reason because, enlightened by faith, they discover the deeper meaning of all things and most especially of their own existence. Rightly, therefore, the sacred author identifies the fear of God as the beginning of true knowledge: "The fear of the Lord is the beginning of knowledge" (Prov 1:7; cf. Sir 1:14).

In what way does faith complete reason?

"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.

What is the dynamic between reason and faith described here?

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. Rom 1:20). 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. *Rom 1:21-22*). 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.

What problem with the current state of reason is being described here?

23. This is why the Christian's relationship to philosophy requires thorough-going 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.

Concretely, how does the cross transform rational thought?

What is this chapter saying about the theme announced in its title: "I believe so that I might understand"? How does belief help understanding?

CHAPTER 3: INTELLEGO UT CREDAM

Journeying in search of truth

24. In the Acts of the Apostles, the Evangelist Luke tells of Paul's coming to Athens on one of his missionary journeys. The city of philosophers was full of statues of various idols. One altar in particular caught his eye, and he took this as a convenient starting-point to establish a common base for the proclamation of the kerygma. "Athenians," he said, "I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god'. What therefore you worship as unknown, this I proclaim to you" (Acts 17:22-23). From this starting-point, Saint Paul speaks of God as Creator, as the One who transcends all things and gives life to all. He then continues his speech in these terms: "From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us" (Acts 17:26-27).

The Apostle accentuates a truth which the Church has always treasured: in the far reaches of the human heart there is a seed of desire and nostalgia for God. The Liturgy of Good Friday recalls this powerfully when, in praying for those who do not believe, we say: "Almighty and eternal God, you created mankind so that all might long to find you and have peace when you are found".²² There is therefore a path which the human being may choose to take, a path which begins with reason's capacity to rise beyond what is contingent and set out towards the infinite.

In different ways and at different times, men and women have shown that they can articulate this intimate desire of theirs. Through literature, music, painting, sculpture, architecture and every other work of their creative intelligence they have declared the urgency of their quest. In a special way philosophy has made this search its own and, with its specific tools and scholarly methods, has articulated this universal human desire.

How is the natural dynamic of human reason oriented toward the universal, the infinite, and the absolute?

25. "All human beings desire to know", and truth is the proper object of this desire. Everyday life shows how concerned each of us is to discover for ourselves, beyond mere opinions, how things really are. Within visible creation, man is the only creature who not only is capable of knowing but who knows that he knows, and is therefore interested in the real truth of what he perceives. People cannot be genuinely indifferent to the question of whether what they know is true or not. If they discover that it is false, they reject it; but if they can establish its truth, they feel themselves rewarded. It is this that Saint Augustine teaches when he writes: "I have met many who wanted to deceive, but none who wanted to be deceived". It is rightly claimed that persons have reached adulthood when they can distinguish independently between truth and falsehood, making up their own minds about the objective reality of things. This is what has driven so many enquiries, especially in the scientific field, which in recent centuries have produced important results, leading to genuine progress for all humanity.

Can it be said that all seek truth?

No less important than research in the theoretical field is research in the practical field—by which I mean the search for truth which looks to the good which is to be performed. In acting ethically, according to a free and rightly tuned will, the human person sets foot upon the path to happiness and moves towards perfection. Here too it is a question of truth. It is this conviction which I stressed in my Encyclical Letter *Veritatis Splendor*: "There is no morality without freedom... Although each individual has a right to be respected in his own journey in search of the truth, there exists a prior moral obligation, and a grave one at that, to seek the truth and to adhere to it once it is known".

It is essential, therefore, that the values chosen and pursued in one's life be true, because only true values can lead people to realize themselves fully, allowing them to be true to their nature. The truth of these values is to be found not by turning in on oneself but by opening oneself to apprehend that truth even at levels which transcend the person. This is an essential condition for us to become ourselves and to grow as mature, adult persons.

Is it true that everyone seeks to live a moral life, that they seek true values to be followed? Is this truth objective and universal?

26. The truth comes initially to the human being as a question: *Does life have a meaning? Where is it going?* At first sight, personal existence may seem completely meaningless. It is not necessary to turn to the philosophers of the absurd or to the provocative questioning found in the Book of Job in order to have doubts about life's meaning. The daily experience of suffering—in one's own life and in the lives of others—and the array of facts which seem inexplicable to reason are enough to ensure that a question as dramatic as the question of meaning cannot be evaded. Moreover, the first absolutely certain truth of our life, beyond the fact that we exist, is the inevitability of our death. Given this unsettling fact, the search for a full answer is inescapable. Each of us has both the desire and the duty to know the truth of our own destiny. We want to know if death will be the definitive end of our life or if there is something beyond—if it is possible to hope for an after-life or not. It is not insignificant that the death of Socrates gave philosophy one of its decisive orientations, no less decisive now than it was more than two thousand years ago. It is not by chance, then, that faced with the fact of death philosophers have again and again posed this question, together with the question of the meaning of life and immortality.

27. No-one can avoid this questioning, neither the philosopher nor the ordinary person. The answer we give will determine whether or not we think it possible to attain universal and absolute truth; and this is a decisive moment of the search. Every truth—if it really is truth—presents itself as universal, even if it is not the whole truth. If something is true, then it must be true for all people and at all times. Beyond this universality, however, people seek an absolute which might give to all their searching a meaning and an answer—something ultimate, which might serve as the ground of all things. In other words, they seek a final explanation, a supreme value, which refers to nothing beyond itself and which puts an end to all questioning. Hypotheses may fascinate, but they do not satisfy. Whether we admit it or not, there comes for everyone the moment when personal existence must be anchored to a truth recognized as final, a truth which confers a certitude no longer open to doubt.

The assertion that truth is always universal is debated today. Is the encyclical credible on this?

Through the centuries, philosophers have sought to discover and articulate such a truth, giving rise to various systems and schools of thought. But beyond philosophical systems, people seek in different ways to shape a "philosophy" of their own—in personal convictions and experiences, in traditions of family and culture, or in journeys in search of life's meaning under the guidance of a master. What inspires all of these is the desire to reach the certitude of truth and the certitude of its absolute value.

Is a search for a certitude of truth a vain pursuit?

The different faces of human truth

28. The search for truth, of course, is not always so transparent nor does it always produce such results. The natural limitation of reason and the inconstancy of the heart often obscure and distort a person's search. Truth can also drown in a welter of other concerns. People can even run from the truth as soon as they glimpse it because they are afraid of its demands. Yet, for all that they may evade it, the truth still influences life. Life in fact can never be grounded upon doubt, uncertainty or deceit; such an existence would be threatened constantly by fear and anxiety. One may define the human being, therefore, as *the one who seeks the truth*.

Why is not the fear and anxiety of not being certain simply a part of life that must be accepted? Certainty in the truth often seems to lead to disastrous circumstances.

29. It is unthinkable that a search so deeply rooted in human nature would be completely vain and useless. The capacity to search for truth and to pose questions itself implies the rudiments of a response. Human beings would not even begin to search for something of which they knew nothing or for something which they thought was wholly beyond them. Only the sense that they can arrive at an answer leads them to take the first step. This is what normally happens in scientific research. When scientists, following their intuition, set out in search of the logical and verifiable explanation of a phenomenon, they are confident from the first that they will find an answer, and they do not give up in the face of setbacks. They do not judge their original intuition useless simply because they have not reached their goal; rightly enough they will say that they have not yet found a satisfactory answer.

The same must be equally true of the search for truth when it comes to the ultimate questions. The thirst for truth is so rooted in the human heart that to be obliged to ignore it would cast our existence into jeopardy. Everyday life shows well enough how each one of us is preoccupied by the pressure of a few fundamental questions and how in the soul of each of us there is at least an outline of the answers. One reason why the truth of these answers convinces is that they are no different in substance from the answers to which many others have come. To be sure, not every truth to which we come has the same value. But the sum of the results achieved confirms that in principle the human being can arrive at the truth.

Is this last sentence credible: can we say that progress in knowledge shows that humans can arrive at universal truth?

30. It may help, then, to turn briefly to the different modes of truth. Most of them depend upon immediate evidence or are confirmed by experimentation. This is the mode of truth proper to everyday life and to scientific research. At another level we find philosophical truth, attained by means of the speculative powers of the human intellect. Finally, there are religious truths which are to some degree grounded in philosophy, and which we find in the answers which the different religious traditions offer to the ultimate questions.

The truths of philosophy, it should be said, are not restricted only to the sometimes ephemeral teachings of professional philosophers. All men and women, as I have noted, are in some sense philosophers and have their own philosophical conceptions with which they direct their lives. In one way or other, they shape a comprehensive vision and an answer to the question of life's meaning; and in the light of this they interpret their own life's course and regulate their behaviour. At this point, we may pose the question of the link between, on the one hand, the truths of philosophy and religion and, on the other, the truth revealed in Jesus Christ. But before tackling that question, one last datum of philosophy needs to be weighed.

What is the different character of these different modes of truth?

31. Human beings are not made to live alone. They are born into a family and in a family they grow, eventually entering society through their activity. From birth, therefore, they are immersed in traditions which give them not only a language and a cultural formation but also a range of truths in which they believe almost instinctively. Yet personal growth and maturity imply that these same truths can be cast into doubt and evaluated through a process of critical enquiry. It may be that, after this time of transition, these truths are "recovered" as a result of the experience of life or by dint of further reasoning. Nonetheless, there are in the life of a human being many more truths which are simply believed than truths which are acquired by way of personal verification. Who, for instance, could assess critically the countless scientific findings upon which modern life is based? Who could personally examine the flow of information which comes day after day from all parts of the world and which is generally accepted as true? Who in the end could forge anew the paths of experience and thought

which have yielded the treasures of human wisdom and religion? This means that the human being—the one who seeks the truth—is also *the one who lives by belief*.

How is belief an essential part of reasonable existence?

32. In believing, we entrust ourselves to the knowledge acquired by other people. This suggests an important tension. On the one hand, the knowledge acquired through belief can seem an imperfect form of knowledge, to be perfected gradually through personal accumulation of evidence; on the other hand, belief is often humanly richer than mere evidence, because it involves an interpersonal relationship and brings into play not only a person's capacity to know but also the deeper capacity to entrust oneself to others, to enter into a relationship with them which is intimate and enduring.

It should be stressed that the truths sought in this interpersonal relationship are not primarily empirical or philosophical. Rather, what is sought is *the truth of the person*—what the person is and what the person reveals from deep within. Human perfection, then, consists not simply in acquiring an abstract knowledge of the truth, but in a dynamic relationship of faithful self-giving with others. It is in this faithful self-giving that a person finds a fullness of certainty and security. At the same time, however, knowledge through belief, grounded as it is on trust between persons, is linked to truth: in the act of believing, men and women entrust themselves to the truth which the other declares to them.

Any number of examples could be found to demonstrate this; but I think immediately of the martyrs, who are the most authentic witnesses to the truth about existence. The martyrs know that they have found the truth about life in the encounter with Jesus Christ, and nothing and no-one could ever take this certainty from them. Neither suffering nor violent death could ever lead them to abandon the truth which they have discovered in the encounter with Christ. This is why to this day the witness of the martyrs continues to arouse such interest, to draw agreement, to win such a hearing and to invite emulation. This is why their word inspires such confidence: from the moment they speak to us of what we perceive deep down as the truth we have sought for so long, the martyrs provide evidence of a love that has no need of lengthy arguments in order to convince. The martyrs stir in us a profound trust because they give voice to what we already feel and they declare what we would like to have the strength to express.

How is it that this interpersonal trust that belief is based on point to a greater truth than mere fact?

33. Step by step, then, we are assembling the terms of the question. It is the nature of the human being to seek the truth. This search looks not only to the attainment of truths which are partial, empirical or scientific; nor is it only in individual acts of decision-making that people seek the true good. Their search looks towards an ulterior truth which would explain the meaning of life. And it is therefore a search which can reach its end only in reaching the absolute. Thanks to the inherent capacities of thought, man is able to encounter and recognize a truth of this kind. Such a truth—vital and necessary as it is for life—is attained not only by way of reason but also through trusting acquiescence to other persons who can guarantee the authenticity and certainty of the truth itself. There is no doubt that the capacity to entrust oneself and one's life to another person and the decision to do so are among the most significant and expressive human acts.

It must not be forgotten that reason too needs to be sustained in all its searching by trusting dialogue and sincere friendship. A climate of suspicion and distrust, which can beset speculative research, ignores the teaching of the ancient philosophers who proposed friendship as one of the most appropriate contexts for sound philosophical enquiry.

How can it be that friendship helps one to reason better?

From all that I have said to this point it emerges that men and women are on a journey of discovery which is humanly unstoppable—a search for the truth and a search for a person to whom they might entrust themselves. Christian faith comes to meet them, offering the concrete possibility of reaching

the goal which they seek. Moving beyond the stage of simple believing, Christian faith immerses human beings in the order of grace, which enables them to share in the mystery of Christ, which in turn offers them a true and coherent knowledge of the Triune God. In Jesus Christ, who is the Truth, faith recognizes the ultimate appeal to humanity, an appeal made in order that what we experience as desire and nostalgia may come to its fulfilment.

34. This truth, which God reveals to us in Jesus Christ, is not opposed to the truths which philosophy perceives. On the contrary, the two modes of knowledge lead to truth in all its fullness. The unity of truth is a fundamental premise of human reasoning, as the principle of non-contradiction makes clear. Revelation renders this unity certain, showing that the God of creation is also the God of salvation history. It is the one and the same God who establishes and guarantees the intelligibility and reasonableness of the natural order of things upon which scientists confidently depend, and who reveals himself as the Father of our Lord Jesus Christ. This unity of truth, natural and revealed, is embodied in a living and personal way in Christ, as the Apostle reminds us: "Truth is in Jesus" (cf. *Eph* 4:21; *Col* 1:15-20). He is the *eternal Word* in whom all things were created, and he is the *incarnate Word* who in his entire person reveals the Father (cf. *Jn* 1:14, 18). What human reason seeks "without knowing it" (cf. *Acts* 17:23) can be found only through Christ: what is revealed in him is "the full truth" (cf. *Jn* 1:14-16) of everything which was created in him and through him and which therefore in him finds its fulfilment (cf. *Col* 1:17).

35. On the basis of these broad considerations, we must now explore more directly the relationship between revealed truth and philosophy. This relationship imposes a twofold consideration, since the truth conferred by Revelation is a truth to be understood in the light of reason. It is this duality alone which allows us to specify correctly the relationship between revealed truth and philosophical learning. First, then, let us consider the links between faith and philosophy in the course of history. From this, certain principles will emerge as useful reference-points in the attempt to establish the correct link between the two orders of knowledge.

How does the chapter address its titled topic: "I understand that I might believe"?