

PAWEŁ TARASIEWICZ*

From Revelation to Faith and Reason. A Personalist Insight from John Paul II’s *Fides et ratio*

What are the links between faith and reason? In his encyclical *Fides et ratio*, Saint Pope John Paul II explicitly argues that it is Christian Revelation that is “the true point of encounter and engagement between philosophical and theological thinking in their reciprocal relationship” (FeR¹, 79). Thus, if philosophical thinking is the domain of natural reason, and theological thinking of supernatural faith, then one can conclude that the true cause for faith and reason to coexist in symbiosis with one another is precisely the Revelation of God in Jesus Christ².

The purpose of this article is to answer the question of why Christian Revelation provides a vital link between faith and reason. The problem will be approached from the perspective of personalism—a doctrine that John Paul II himself developed and advocated both before and during his papacy³. In personalism, man is regarded as a person, that is, a unique subject of existence and action that not only “carries with it an inviolable dignity that merits uncon-

* Fr. Paweł Tarasiewicz – Adler-Aquinas Institute, Colorado Springs, Colo., USA
ORCID: <https://orcid.org/0000-0003-3740-7608>; e-mail: kstaras@wp.pl

¹ John Paul II, *Fides et Ratio*, Encyclical on the Relationship Between Faith and Reason (Rome 1998), available online—see the section Bibliography for details.

² Cf. R.J. Woźniak, *Przedmowa. Rewolucja Ratzingera*, in: Benedykt XVI, *Poznanie prawdy. Wykłady papieskie*, Kraków 2017, p. 19.

³ Cf. Th.D. Williams, J.O. Bengtsson, *Personalism*, in: *The Stanford Encyclopedia of Philosophy*, ed. E.N. Zalta (Summer 2022 Edition): “As Pope he continued to employ personalist arguments in his magisterial teaching, and spurred new interest in personalist theories. John Paul called for *theological renewal based on the personalistic nature of man*” (available online—see the section Bibliography for details). *Nota bene*, the distinctive characteristics of personalism include: “an insistence on the radical difference between persons and non-persons and on the irreducibility of the person to impersonal spiritual or material factors, an affirmation of the dignity of persons, a concern for the person’s subjectivity and self-determination, and particular emphasis on the intersubjective (relational) nature of the person” (*Ibid.*).

ditional respect”⁴, but also is in need of discovering or establishing interpersonal relations “which are necessary for his realization as a person”⁵.

In order to capture the essence of the relationship of Revelation to faith and reason in a personalist way, the article will address the following issues: why a human person is a mystery to himself, why Christian Revelation corresponds to a human person’s mystery, and what identity is given to faith and reason by Christian Revelation.

Man: A Mystery to Unlock

In his description of man, John Paul II notes that man is one who seeks to know himself (FeR, 0). Therefore, he cannot be indifferent to any issues concerning his own existence. He is particularly focused on such questions as “Who am I? Where have I come from and where am I going? Why is there evil? What is there after this life?” According to the Pope, “they are questions which have their common source” in human nature which prompts man to find the ultimate goal of his life—a goal that will give him the meaning of his existence and encapsulate the essence of his humanity. Without answers to these questions, man is unable to properly manage his life, that is, to live a truly personal life (FeR, 1).

The very phenomenon of man raising questions and seeking the truth is a kind of a puzzle. According to the Pope, the rationale for getting on the path of questions is not only the inherent inclination of human nature, but also the human person’s intuition about the possibility of obtaining answers. A person would not undertake a search for something he considered absolutely unattainable. It would be inconceivable, therefore, that a search so deeply rooted in the inclinations of human nature and in the intuitions of the human person would be completely pointless and meaningless (FeR, 29).

Every success of man seeking the truth about himself is accompanied by satisfaction and amazement. The experience of satisfaction takes place when man succeeds in reassuring himself of the truth of his discoveries—unless they turn out to be true, man remains dissatisfied. No one can really be indifferent as to whether his knowledge of himself is true or false. Therefore, man tries to find out the objective state of affairs himself and does not settle for second-hand information (FeR, 25). In turn, by amazement at what he discovers, a person can successfully avoid routine, enjoy the fruits of his development, and live a life worthy of the name of personal life (FeR, 4).

Driven by an overwhelming desire to discover the secret of his being, man is not content to settle for conjectures and assumptions—“hypotheses may fascinate, but they do not satisfy”. Man can only be satisfied by an absolute source that might be able to give to all his searching “a meaning and an answer—

⁴ *Ibid.*

⁵ *Ibid.*

something ultimate, which might serve as the ground of all things”. So he tirelessly searches for the ultimate source of answers “which refers to nothing beyond itself and which puts an end to all questioning” (FeR, 27).

The fact that the human person is by nature a tireless explorer of the mystery of his own life generates at least three far-reaching consequences. The first is that the inherent in human nature is not so much the desire for truth to the extent of one’s cognitive capacity (FeR, 3), but rather the pursuit of truth that exceeds one’s cognitive capacity (FeR, 5). The second shows that the desire to know the truth about himself is so great that man, “despite its experience of insurmountable limitation, yearns for the infinite riches which lie beyond”, for he senses that just outside of it “there is to be found the satisfying answer to every question as yet unanswered” (FeR, 17). Finally, the third says that since man is unable by his own efforts to know himself fully—especially to explain and understand the meaning of his existence associated with suffering, evil and death—he cannot help but admit that he is in need of a special kind of help: a supernatural (divine) Revelation⁶.

Revelation and Man’s Mystery

The most distinctive feature of Christian Revelation is its Christic core, that is, that it takes place in the person of Jesus Christ⁷ who has given himself to man by virtue of his completely free decision⁸.

Before the time of Jesus Christ, God revealed himself to man through the prophets who were men endowed with special inspiration and message. Through his Incarnation, that is, by virtue of the hypostatic union, Jesus Christ comes before men as God. Hence, the Revelation of Christ encompasses all that he is: everything that Jesus says and does constitutes the content of God’s Revelation of himself⁹. In other words, Jesus Christ is neither a religious genius nor a religious leader—he is substantively different from any otherwise known religious founders: he is the true God¹⁰.

⁶ Cf. John Paul II, *Homily*, Apostolic journey to Poland, Victory Square, Warsaw, 2 June 1979, 3a: “For man cannot be fully understood without Christ. Or rather, man is incapable of understanding himself fully without Christ. He cannot understand who he is, nor what his true dignity is, nor what his vocation is, nor what his final end is. He cannot understand any of this without Christ”, available online—see the section Bibliography for details. See also M. Rusecki, *Rozum i wiara z perspektywy teologii fundamentalnej w świetle encykliki Fides et ratio*, “Analecta Cracoviensia” 34(2002), p. 259; M. Zabierowski, *Metafilozofia Jana Pawła II w encyklice Fides et ratio*, “Annales Academiae Paedagogicae Cracoviensis” 38(2006), p. 136.

⁷ M. Rusecki, *Pojęcie Objawienia Bożego w religiach*, “Roczniki Teologiczne” 46(1999), no. 2, p. 18.

⁸ *Catechism of the Catholic Church* (Citta del Vaticano 1993), no. 50, available online—see the section Bibliography for details.

⁹ Cf. E. Kopeć, *Objawienie*, “Ruch Biblijny i Liturgiczny” 2(1949), no. 3, p. 162.

¹⁰ *Ibid.*, p. 163.

Christ's Revelation is addressed to each and every human being. Its first purpose is to be accepted as the final and infallible Word with the power to give meaning to human life. Revelation is, thus, a gift in which man receives the ultimate truth about his life. Without Jesus Christ, man's mystery would still remain an unsolved enigma, man would still have to "seek the answer to dramatic questions such as pain, the suffering of the innocent and death" (FeR, 12)¹¹.

The Revelation of Jesus Christ, thus, takes place in the dimension of God's personal encounter with man. Consequently, its second purpose is to invite man to enter into a salvific dialogue with God and participate in his eternal life¹², that is, to participate in the community of Jesus Christ and other divine entities of the Trinity¹³. In other words, Christ's Revelation is a sincere gift "which itself stirs thought and seeks acceptance as an expression of love" (FeR, 15).

Revelation comes from God's love for man. On the one hand, the expression of God's love for man is the gift of the truth about God which exceeds the cognitive capacity of natural human reason. Thus, the revealed person of God expects a response on the part of the human person, a response involving the whole man, and therefore his reason and will—God expects a living interpersonal relationship with man (FeR, 7)¹⁴. On the other hand, the truth of Christ's Revelation—while in no way violating the autonomy of the created person and his freedom—allows him to enter more deeply into the mystery of his own being, opening him to transcendence intended for man by his Creator (FeR, 15). Thus, both the revealed truth about God and the revealed truth about man effect a substantial upgrade of their addressee: they make man aware of God's presence and love for him¹⁵.

Christian Revelation can be considered credible for at least two reasons. First, because of Christ himself—his authority and truthfulness¹⁶. For, accord-

¹¹ See also *Gaudium et spes*, no. 22 (cited after: FeR, 60): "The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light... Christ, the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling".

¹² M. Rusecki, *Pojęcie Objawienia Bożego w religiach*, p. 13.

¹³ P. Borto, *Rozumienie Objawienia Bożego w lubelskiej szkole teologii fundamentalnej*, "Roczniki Teologiczne" 45(2018), no. 9, p. 47. See also Second Vatican Council, *Dei Verbum*, Dogmatic Constitution on Divine Revelation (Rome 1965), no. 2: "Through this revelation, therefore, the invisible God... out of the abundance of His love speaks to men as friends... and lives among them... so that He may invite and take them into fellowship with Himself", available online—see the section Bibliography for details.

¹⁴ See also Z.J. Zdybicka, *Bóg czy „sacrum”?*, Lublin 2007, p. 165.

¹⁵ Cf. R.J. Woźniak, *Przedmowa*, p. 18.

¹⁶ See A. Andrzejuk, *Tomistyczna teoria relacji osobowych*, "Studia Philosophiae Christianae" 40(2004), no. 1, p. 217; Z.J. Zdybicka, *Rozum i wiara w poznaniu Boga*, in: *Filozofować w kontekście teologii. Religia-natura-laska*, ed. P. Moskal, Lublin 2003, p. 38; A. Andrzejuk, *Człowiek i decyzja*, Warszawa 2007, p. 55: "Religious faith is based on the truthfulness of God".

ing to the Pope, Jesus Christ attests to the credibility of the truths he reveals “by the authority of his absolute transcendence” (FeR, 13). Since he is God, Christ “neither deceives nor wishes to deceive”, but reveals to man “a truth which is most certain” (FeR, 8). Second, Christian Revelation is credible for the sake of man himself. It is believable because man recognizes that in its absence his historical existence would be shallow and meaningless¹⁷.

Revelation and Faith

Without the Revelation of Jesus Christ, there would be no Christian faith—without Christian faith, there would be no full Revelation. For supernatural faith is also God’s proper way of giving himself to man¹⁸—both Revelation and faith are God’s gifts enriching man. The gift of Revelation is accomplished, becomes a complete whole, only when it is consciously and voluntarily accepted by man. The gift of faith, on the other hand, appears here as a prerequisite for the acceptance of Revelation by man¹⁹.

Therefore, as a correlate of Revelation, faith is the human person’s conscious, voluntary and positive response to the initiative of God who reveals himself²⁰. Since St. Augustine of Hippo, three complementary forms of the believer’s response to God’s Revelation have been distinguished, namely: *credere Deum*, *credere Deo*, and *credere in Deum*. *Credere Deum* involves believing that God exists and is present in the life of man. *Credere Deo* means to trust God, all his words and deeds. *Credere in Deum* combines an attitude of faith with love and entails entrusting oneself to God, clinging to him, doing his will, and is only realistically possible because of cooperation with God²¹.

Thus, faith brings a believing person into an interpersonal relationship with God that involves not only human cognitive abilities, but also the deep-seated

¹⁷ G. Vattimo, *Wiek interpretacji*, cited after: R.J. Woźniak, *Wiarygodność Objawienia w kontekście wyzwań słabej racjonalności*, “Biblioteka Teologii Fundamentalnej” 8(2013), p. 17.

¹⁸ A. Andrzejuk, *Tomistyczna teoria relacji osobowych*, p. 216.

¹⁹ Cf. R.J. Woźniak, *Przedmowa*, p. 18.

²⁰ *Catechism of the Catholic Church*, 166; cf. J. Salij, *Wiara jako początek życia wiecznego*, “Teologia i Człowiek” 23(2013), no. 3, p. 70: “For God is both Someone Absolutely Infinite and Someone Personal, so that our making personal contact with Him is possible only through His initiative, which He takes through the gift of grace”; cf. also M. Sieńkowski, *Wiara w relacji do filozofii na przykładzie poglądów Tomasza z Akwinu i Augusta Comte’a*, “Civitas et Lex” 20(2018), no. 4, p. 64: “The motive of faith, on the basis of which one recognizes what passes for revelation, is God who knows the truth and shares it without misrepresentation”; cf. also G. Bugajak, *Rozum a wiara—problem separacji dyscyplin*, “Studia Philosophiae Christianae” 43(2007), no. 2, p. 134: “Faith, in the proper sense, is an individual attitude of man... faith is an intimate response to the revelation of God”.

²¹ M. Nowak, *Dwa typy wiary? Św. Tomasz i inni*, “Przegląd Filozoficzny” 24(2015), no. 4, p. 111-112; cf. *S.Th.* II-II, q. 2, a. 2 (Thomas Aquinas, *The Summa Theologiae*, available online—see the section Bibliography for details); cf. also A. Proniewski, *Doświadczenie wiary w życiu młodego człowieka w nauczaniu Benedykta XVI*, “Rocznik Teologii Katolickiej” 8(2009), p. 95.

desire to entrust himself (FeR, 32). The Pope emphasizes that in the relation of Christian faith—that is, in the relationship between a human person and Jesus Christ—the main focus is not the truth about facts or concepts, but the truth about the person of Christ himself: who he is and what he reveals from within himself (FeR, 32)²². For the Christian faith does not serve to satisfy man's cognitive curiosity but is his way of being that aims to achieve eschatological fullness²³. It appears, therefore, as man's response to the call to salvific dialogue with Jesus Christ and participation in his life, to trust him completely in all things, to follow him radically, and to acknowledge him in all the circumstances of life²⁴.

The essence of the interpersonal relationship of faith consists of presence, truthfulness and trust. Presence, because “faith sharpens the inner eye, opening the mind to discover in the flux of events the workings of Providence” (FeR, 16). Truthfulness, because faith is a kind of exchange of truth, some kind of mutual transmission of truth. Trust, because it is only trust that conditions the acceptance of the truth communicated by one person to another²⁵.

Presence, truthfulness and trust are also crucial for the proper understanding of what is called the obedience of faith. It means that a person acknowledges “fully and integrally the truth of what is revealed because it is God himself who is the guarantor of that truth” (FeR, 13). Obedience to faith does not deprive a person of freedom. For freedom not only accompanies faith, but is also its indispensable condition. The Pope stresses that “freedom is not realized in decisions made against God”, for it cannot be considered an authentic manifestation of freedom to refuse to accept what allows one to realize oneself. The act of faith, as a conscious and voluntary personal act, is the most important act in man's life, for “it is here that freedom reaches the certainty of truth and chooses to live in that truth” (FeR, 13).

Revelation and Reason

The human person “is by nature a philosopher” (FeR, 64). He is able to know God to some extent by his own reason, because certain truths about God are available to human reason without the help of Revelation²⁶. Christian Reve-

²² Cf. J. Salij, *Wiara jako początek życia wiecznego*, p. 68: “In short, an important manifestation (though not the essence) of faith is seeking and finding the living God one way or another”; and *ibid.*, p. 72-73: “Faith, after all, directs us toward God Himself, and only indirectly toward the sentences through which some truth about Him is learned”.

²³ J. Krokos, *Racjonalność chrześcijaństwa*, cited after: I. Grochowska, *Wiara i rozum w jedności prawdy w myśli św. Tomasza z Akwinu i św. Jana Pawła II. W XXV rocznicę ogłoszenia encykliki Fides et Ratio*, „Fides et Ratio” 56(2023), no 4, p. 2-3.

²⁴ Z. Zarembski, *Rzeczywistość wiary w ujęciu świętego Jana Pawła II. Wybrane aspekty*, “Roczniki Teologiczne” 67(2020), no. 6, p. 23.

²⁵ A. Andrzejuk, *Tomistyczna teoria relacji osobowych*, p. 219.

²⁶ See P. Moskal, *Problem poznania Boga w wyniku rozmowania*, “Łódzkie Studia Teologiczne” 8(1999), p. 152-155.

lation, however, helps man in this regard and brings him as a gift even something that human reason could find out about God by its own efforts. This is because, as St. Thomas Aquinas notes, “the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the admixture of many errors”²⁷. It follows that even in the field of natural knowledge of God, the necessity of Revelation is justified due to the weakness of human reason which, left to itself, would be doomed to numerous and hard-to-avoid errors²⁸.

Revelation comes to help reason, but does not make it redundant. Before he utters his “I believe”, the human person already has some concept of God which he arrives at through the efforts of reason. Most often he arrives at it through life experiences which often provoke the question of the ultimate cause of man or the world, and thus the question of God²⁹. Posing such a question seems to be a necessary condition for accepting Revelation, both its natural³⁰ and supernatural dimensions (FeR, 67).

John Paul II stresses that “the truth conferred by Revelation is a truth to be understood in the light of reason” (FeR, 35). The fundamental value of reason, then, is that without it man could neither recognize nor accept Revelation³¹—for the act of accepting Revelation is an act of the whole man, including the act of his reason³². Without the involvement of reason, man could not explain such issues as “the use of language to speak about God, the personal relations within the Trinity, God’s creative activity in the world, the relationship between God and man, or Christ’s identity as true God and true man... the moral law, conscience, freedom, personal responsibility and guilt” (FeR, 66).

Thus, Revelation marks out for reason the area of its operation. On the one hand, Revelation itself is “a point of reference which cannot be ignored if the mystery of human life is to be known” (FeR, 14). On the other hand, Revelation opens “to reason the path that leads to the mystery” (FeR, 18), which reason “cannot exhaust but can only receive and embrace in faith. Between these two poles—the Pope concludes—reason has its own specific field in which it can enquire and understand, restricted only by its finiteness before the infinite mystery of God” (FeR, 14).

Revelation also comes to the aid of reason “in its effort to understand the mystery” (FeR, 13). This is because it contains certain signs that help reason “to lead the search for truth to new depths, enabling [reason] in its autonomous

²⁷ *S.Th.* I, q. 1, a. 1.

²⁸ J. Piątek, *Wiara w relacji do rozumu w myśli św. Tomasza z Akwinu*, “Kieleckie Studia Teologiczne” 11(2012), p. 141.

²⁹ P. Moskal, *Problem poznania Boga w wyniku rozumowania*, p. 153-54.

³⁰ *Ibid.*, p. 155.

³¹ Z.J. Zdybicka, *Rozum i wiara w poznaniu Boga*, p. 40; cf. Z.J. Zdybicka, *Bóg czy „sacrum”?*, p. 167.

³² Cf. O. Szczypiński, *Racjonalność jako element wiary w wybranych wyznaniach chrześcijańskich*, „Studia Elbląskie” 15(2014), p. 257.

exploration to penetrate within the mystery” (FeR, 13). These signs are important because “they contain a hidden truth to which [reason] is drawn and which it cannot ignore without destroying the very signs which it is given” (FeR, 13). The Pope has in mind here “the *sacramental* character of Revelation and especially... the sign of the Eucharist” (FeR, 13). The purpose of rational cognition of sacramental signs is to perceive and grasp the content relations that cover the diverse aspects of the revealed truth. The task of reason here, therefore, is both to clarify the hitherto known truths of faith and to provide faith with intellectual support for knowing the hitherto unknown truths that also constitute the content of Revelation³³.

Under the influence of Revelation, reason finds a way to enhance its special qualities, among which the following are the most outstanding: dynamism, humility, respect for transcendence, and metaphysicality. Dynamism—when it comes to realize “that human knowledge is a journey which allows no rest” (FeR, 18)³⁴. Humility—when it comes to understand “that such a path is not for the proud who think that everything is the fruit of personal conquest” (FeR, 18)³⁵. Respect for transcendence—when it comes to know God’s “transcendent sovereignty and provident love in the governance of the world” (FeR, 18). Metaphysicality—when it comes to reflect “critically upon the data of the senses” and reach “the cause which lies at the origin of all perceptible reality” (FeR, 22)³⁶.

Conclusion

The purpose of this article was to answer the question of why Christian Revelation provides a vital link between faith and reason. In the light of the analysis carried out, it should be stated that Christian Revelation—namely God who reveals himself in Jesus Christ—comes to the human person’s aid in solving his main existential problem consisting in his being an impenetrable mystery to himself: he is looking for a definitive answer about the meaning of his

³³ M. Sieńkowski, *Filozofia w teologii w ujęciu Stanisława Kamińskiego*, „Studia Gilsoniana” 1(2012), p. 99.

³⁴ See also FeR, 14: “Revelation therefore introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort; indeed, it impels reason continually to extend the range of its knowledge until it senses that it has done all in its power, leaving no stone unturned”.

³⁵ See also FeR, 76: “[F]aith liberates reason from presumption... [reason] will also find courage to tackle questions which are difficult to resolve if the data of Revelation are ignored—for example, the problem of evil and suffering, the personal nature of God and the question of the meaning of life or, more directly, the radical metaphysical question, *Why is there something rather than nothing?*”.

³⁶ See also FeR, 83: “Wherever men and women discover a call to the absolute and transcendent, the metaphysical dimension of reality opens up before them: in truth, in beauty, in moral values, in other persons, in being itself, in God”.

own life, but on his own strength he is unable to find a satisfactory answer³⁷. Christian Revelation, then, contributes to the unlocking of the human person's mystery: it brings him into the realm of supernatural truth that becomes the proper space for the encounter between faith and reason³⁸. Finally, Christian Revelation gives faith and reason a specific identity by linking them to God who reveals himself to human persons. Though Christian Revelation "remains charged with mystery" (FeR, 13), it does not impose any limitation on the cognitive capacity of faith and reason, on the contrary: it makes available to them the truth about the Absolute—the personal God who makes himself known to the human person in order to enter into a relationship of love with him.

* * *

Summary

Drawing on John Paul II's encyclical *Fides et ratio*, this paper answers the question of why Christian Revelation provides a vital link between faith and reason. It approaches the problem from the perspective of personalism. In order to capture the essence of the relationship of Christian Revelation to faith and reason, the paper addresses the following issues: why a human person is a mystery to himself, why Christian Revelation corresponds to a human person's mystery, and what identity is given to faith and reason by Christian Revelation.

Keywords: Revelation, Faith, Reason, Personalism, Divine Person, Human Person, John Paul II, *Fides et ratio*.

Bibliography

- Andrzejuk A., *Człowiek i decyzja*, Warszawa 2007.
- Andrzejuk A., *Tomistyczna teoria relacji osobowych*, "Studia Philosophiae Christianae" 40(2004), no. 1, pp. 213-226.
- Borto P., *Rozumienie Objawienia Bożego w lubelskiej szkole teologii fundamentalnej*, "Roczniki Teologiczne" 45(2018), no. 9, pp. 41-53.
- Bugajak G., *Rozum a wiara – problem separacji dyscyplin*, "Studia Philosophiae Christianae" 43(2007), no. 2, pp. 132-148.
- Catechism of the Catholic Church*, Citta del Vaticano: Libreria Editrice Vaticana 1993, available online at: www.vatican.va/archive/ENG0015/_INDEX.HTM (accessed on Feb. 29, 2024).
- Grochowska I., *Wiara i rozum w jedności prawdy w myśli św. Tomasza z Akwinu i św. Jana Pawła II. W XXV rocznicę ogłoszenia encykliki Fides et Ratio*, "Fides et Ratio" 56(2023), no. 4, pp. 1-11.

³⁷ Cf. FeR, 33: "[M]en 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".

³⁸ Cf. FeR, 56: "It is faith which stirs reason to move beyond all isolation and willingly to run risks so that it may attain whatever is beautiful, good and true. Faith thus becomes the convinced and convincing advocate of reason".

- John Paul II, *Fides et Ratio*, Encyclical on the Relationship Between Faith and Reason, Rome 1998, available online at: www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091998_fides-et-ratio.html (accessed on Feb. 29, 2024).
- John Paul II, *Homily*, Apostolic journey to Poland, Victory Square, Warsaw, 2 June 1979, available online at: www.vatican.va/content/john-paul-ii/en/homilies/1979/documents/hf_jp-ii_hom_19790602_polonia-varsavia.html (accessed on Feb. 29, 2024).
- Kopeć E., *Objawienie*, "Ruch Biblijny i Liturgiczny" 2(1949), no. 3, pp. 158-165.
- Moskal P., *Problem poznania Boga w wyniku rozumowania*, "Łódzkie Studia Teologiczne" 8(1999), pp. 139-155.
- Nowak M., *Dwa typy wiary? Św. Tomasz i inni*, "Przegląd Filozoficzny" 24(2015), no. 4, pp. 101-115.
- Piątek J., *Wiara w relacji do rozumu w myśli św. Tomasza z Akwinu*, "Kieleckie Studia Teologiczne" 11(2012), pp. 133-144.
- Proniewski A., *Doświadczenie wiary w życiu młodego człowieka w nauczaniu Benedykta XVI*, "Rocznik Teologii Katolickiej" 8(2009), pp. 94-106.
- Rusecki M., *Pojęcie Objawienia Bożego w religiach*, "Roczniki Teologiczne" 46(1999), no. 2, pp. 13-27.
- Rusecki M., *Rozum i wiara z perspektywy teologii fundamentalnej w świetle encykliki Fides et ratio*, "Analecta Cracoviensia" 34(2002), pp. 241-261.
- Salij J., *Wiara jako początek życia wiecznego*, "Teologia i Człowiek" 23(2013), no. 3, pp. 67-75.
- Second Vatican Council, *Dei Verbum*, Dogmatic Constitution on Divine Revelation, Rome 1965, available online at: www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html (accessed on Feb. 29, 2024).
- Sieńkowski M., *Filozofia w ujęciu Stanisława Kamińskiego*, "Studia Gilsoniana" 1(2012), pp. 91-101.
- Sieńkowski M., *Wiara w relacji do filozofii na przykładzie poglądów Tomasza z Akwinu i Augustyna Comte'a*, "Civitas et Lex" 20(2018), no. 4, pp. 63-74.
- Szczypiński O., *Racjonalność jako element wiary w wybranych wyznaniach chrześcijańskich*, "Studia Elbląskie" 15(2014), pp. 245-262.
- Thomas Aquinas, *The Summa Theologiae*, Second and Revised Edition, 1920, Literally translated by Fathers of the English Dominican Province, available online at: www.newadvent.org/summa/ (accessed on Feb. 29, 2024).
- Williams Th.D., J.O. Bengtsson, *Personalism*, in: *The Stanford Encyclopedia of Philosophy*, ed. E.N. Zalta, Summer 2022 Edition, available online at: <https://plato.stanford.edu/archives/sum2022/entries/personalism/> (accessed on Feb. 29, 2024).
- Woźniak R.J., *Przedmowa. Rewolucja Ratzingera*, in: Benedykt XVI, *Poznanie prawdy. Wykłady papieskie*, Kraków 2017, pp. 5-23.
- Woźniak R.J., *Wiarygodność Objawienia w kontekście wyzwań słabej racjonalności*, "Biblioteka Teologii Fundamentalnej" 8(2013), pp. 11-26.
- Zabierowski M., *Metafilozofia Jana Pawła II w encyklice Fides et ratio*, "Annales Academiae Paedagogicae Cracoviensis" 38(2006), pp. 134-149.
- Zaremski Z., *Rzeczywistość wiary w ujęciu świętego Jana Pawła II. Wybrane aspekty*, "Roczniki Teologiczne" 67(2020), no. 6, pp. 21-36.
- Zdybicka Z.J., *Bóg czy „sacrum”?*, Lublin 2007.
- Zdybicka Z.J., *Rozum i wiara w poznaniu Boga*, in: *Filozofować w kontekście teologii. Religia-natura-laska*, ed. P. Moskal, Lublin 2003, pp. 33-49.