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208-51 Leo XIII, Encyclical Letter termi Patris (4 August 1879): ASS 11 (1878-79), 109-52 Paul VI, Apostolic Letter Lumen Ecclesiae (20 November 1974), 8: AAS 66 (1974), 683-53 Encyclical Letter Redemptor Hominis (4 March 1979), 15: AAS 71 (1979), 286-54 Cf. Pius XII, Encyclical Letter Humani Generis (12 August 1950): AAS 42 (1950), 566-55 Cf. First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith, Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, Lumen Genium, 25 c-56 Cf. Synod of Constantinople, DS 403-57 Cf. Council of Trent, I, DS 205; Council of Braga I, DS 459-460; Sixtus V, Bull Coeli et Terrae Creator (5 January 1586): Bullarium Romanum 4/4, Rome 1747, 176-179; Urban VIII, Inscrutabilis Iudiciorum (1 April 1631): Bullarium Romanum 6/1, Rome 1758, 268-270.58 Cf. Ecumenical Council of Vienna, Decree Fidei Catholicae, DS 902; Fifth Lateran Ecumenical Council, Bull Apostoli Regimini, DS 1440-59 Cf. Sixtus a Ludovico Eugenio Bautain iussu sui Episcopi subscriptae (8 September 1840), DS 2751-2756; Thessa a Ludovico Eugenio Bautain ex mandato S. Cong. Episcoporum ad Religiosorum subscriptae (26 April 1844), DS 2765-2769.60 Cf. Sacred Congregation of the Index, Decree Theses contra Traditionalismum Augustini Bonnetty (11 June 1855), DS 2811-2814.61 Cf. Pius IX, Brief Eximiam Tuam (15 June 1857), DS 2828-2831; Brief Gravissimas Inter (11 December 1862), DS 2850-2861.62 Cf. Sacred Congregation of the Holy Office, Decree Errores Ontologistarum (18 September 1861), DS 2841-2847.63 Cf. First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith Dei Filius, II, DS 3004; and Canon 2, 1: DS 3026.64 Ibid., IV: DS 3015, cited in Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 59.65 First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith Dei Filius, IV: DS 3017.66 Cf. Encyclical Letter Pasceudi Dominici Gregis (8 September 1907): ASS 40 (1907), 596-597.67 Cf. Pius XI, Encyclical Letter Divini Redemptoris (19 March 1937): AAS 29 (1937), 65-106.68 Encyclical Letter Humani Generis (12 August 1950): AAS 42 (1950), 562-563.69 Ibid., loc. cit., 563-564.70 Cf. John Paul II, Apostolic Constitution Pastor Bonus (28 June 1988), Arts. 48-49: AAS 80 (1988), 873; Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian Donum Veritatis (24 May 1990), 18: AAS 82 (1990), 1558-71 Cf. Instruction on Certain Aspects of the Theology of Liberation Libertatis Nuntius (6 August 1984), VII-X: AAS 76 (1984), 890-903.72 In language as clear as it is authoritative, the First Vatican Council condemned this error, affirming on the one hand that as regards this faith, the Catholic Church professes that it is a supernatural virtue by means of which, under divine inspiration and with the help of grace, we believe to be true the things revealed by God, not because of the intrinsic truth of the things perceived by the natural light of reason, but because of the authority of God himself, who reveals them and who can neither deceive nor be deceived: Dogmatic Constitution Dei Filius, III: DS 3008, and Canon 3, 2: DS 3032. On the other hand, the Council declared that reason is never able to penetrate [these mysteries] as it does the truths which are its proper object; ibid., IV: DS 3016. It then drew a practical conclusion: The Christian faithful not only have no right to defend as legitimate scientific conclusions opinions which are contrary to the doctrine of the faith, particularly if condemned by the Church, but they are strictly obliged to regard them as errors which have no more than a fraudulent semblance of truth; ibid., IV: DS 3018.73 Cf. Nos. 9-10.74 Ibid., 10-75 Ibid., 21-76 Cf. ibid., 10-77 Cf. Encyclical Letter Humani Generis (12 August 1950): AAS 42 (1950), 565-567; 571-573.78 Cf. Encyclical Letter termi Patris (4 August 1879): ASS 11 (1878-1879), 97-115.79 Ibid., loc. cit., 109.80 Cf. Nos. 14-15.81 Cf. ibid., 20-21.82 Ibid., 22; cf. John Paul II, Encyclical Letter Redemptor Hominis (4 March 1979), 8: AAS 71 (1979), 271-272.83 Decree on Priestly Formation Optatum Totius, 15.84 Cf. Apostolic Constitution Sapientia Christiana (15 April 1979), Arts. 79-80: AAS 71 (1979), 495-496; Post-Synodal Apostolic Exhortation Pastores Dabo Vobis (25 March 1992), 52: AAS 84 (1992), 750-751. Cf. also various remarks on the philosophy of Saint Thomas: Address to the International Pontifical Athenaeum Angelicum (17 November 1979); Insegnamenti II, 2 (1979), 1177-1189; Address to the Participants of the Eighth International Thomistic Congress (13 September 1980); Insegnamenti III, 2 (1980), 604-615; Address to the Participants at the International Congress of the Saint Thomas Society on the Doctrine of the Soul in Saint Thomas (4 January 1986); Insegnamenti IX, 1 (1986), 18-24. Also the Sacred Congregation for Catholic Education, Ratio Fundamentalis Institutionis Sacrodotialis (6 January 1970), 70-75: AAS 62 (1970), 366-368; Decree Sacra Theologia (20 January 1972): AAS 64 (1972), 583-586.85 Cf. Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 57; 62-86 Cf. ibid., 44-87 Cf. Fifth Lateran Ecumenical Council, Bull Apostolici Regimini Sollicitudo, Session VII, Concilium Oecumenicum Decretum, 1931, 665-606.88 Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation Dei Verbum, 10.89 Saint Thomas Aquinas, Summa Theologiae, II-II, 5, 3, 4 and 2.90 The search for the conditions in which man on his own initiative asks the first basic questions about the meaning of life, the purpose he wishes to give it and what awaits him after death constitutes the necessary preamble to fundamental theology, so that today too, faith can fully show the way to reason in the sincere search for the truth: John Paul II, Letter to Participants in the International Congress of Fundamental Theology on the 125th Anniversary of Dei Filius (30 September 1995), 4: L'Osservatore Romano, 3 October 1995, 8.91 Ibid.92 Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 15; Decree on the Church's Missionary Activity Ad Gentes, 22.93 Saint Thomas Aquinas, De Caelo, I, 22.94 Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 53-59.95 Saint Augustine, De Praedestinatione Sanctorum, 2, 5: PL 44, 963-96 Idem, De Fide, Spe et Caritate, 7: CCL 64, 61.97 Cf. Ecumenical Council of Chalcedon, Symbolum, Definitio: DS 302.98 Cf. John Paul II, Encyclical Letter Redemptor Hominis (4 March 1979), 15: AAS 71 (1979), 286-289.99 Cf., for example, Saint Thomas Aquinas, Summa Theologiae, I, 16, 1; Saint Bonaventure, Coll. In Hex., 3, 8, 1.100 Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 15.101 Cf. John Paul II, Encyclical Letter Veritatis Splendor (6 August 1993), 57-61; AAS 85 (1993), 1179-1182.102 Cf. First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith Dei Filius, IV: DS 3016.103 Cf. Fourth Lateran Ecumenical Council, De Errore Abbatis Ioachim, II: DS 806.104 Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation Dei Verbum, 24; Decree on Priestly Formation Optatum Totius, 16.105 Cf. John Paul II, Encyclical Letter Evangelium Vitae (25 March 1995), 69: AAS 87 (1995), 481-106 In the same sense I commented in my first Encyclical Letter on the expression in the Gospel of Saint John, You will know the truth, and the truth will set you free (8:32): These words contain both a fundamental requirement and a warning: the requirement of an honest relationship with regard to truth as a condition for authentic freedom, and the warning to avoid every kind of illusory freedom, every superficial unilateral freedom, every freedom that fails to enter into the whole truth about man and the world. Today also, even after two thousand years, we see Christ as the one who brings man freedom based on truth, frees man from what curtails, diminishes and as it were breaks off this freedom at its root, in man's soul, his heart and his conscience: Encyclical Letter Redemptor Hominis (4 March 1979), 12: AAS 71 (1979), 280-281.107 Address at the Opening of the Council (11 October 1962): AAS 54 (1962), 792.108 Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian Donum Veritatis (24 May 1990), 7-8: AAS 82 (1990), 1552-1553.109 In the Encyclical Letter Dominum et Vivificantem, commenting on Jn 16:12-13, I wrote: Jesus presents the Comforter, the Spirit of truth, as the one who 'will teach' and 'bring to remembrance', as the one who 'will bear witness' to him. Now he says: 'he will guide you into all the truth'. This 'guiding into all the truth', referring to what the Apostles 'cannot bear now', is necessarily connected with Christ's self-emptying through his Passion and Death on the Cross, which, when he spoke these words, was just about to happen. Later however it becomes clear hat this 'guiding into all the truth' is connected not only with the scandalum Crucis, but also with everything that Christ 'did and taught' (Acts 1.1). For the mysticum Christi taken as a whole demands faith, since it is faith that adequately introduces man into the reality of the revealed mystery. The 'guiding into all the truth' is therefore achieved in faith and through faith: and this is the work of the Spirit of truth and the result of his action in man. Here the Holy Spirit is to be man's supreme guide and the light of the human spirit. No. 6: AAS 78 (1986), 815-816.110 Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation Dei Verbum, 13.111 Cf. Pontifical Biblical Commission, Instruction on the Historical Truth of the Gospels (21 April 1964): AAS 56 (1964), 713.112 It is clear that the Church cannot be tied to any and every passing philosophical system. Nevertheless, those notions and terms which have been developed though common effort by Catholic teachers over the course of the centuries to bring about some understanding of dogma are certainly not based on any such weak foundation. They are based on principles and notions deduced from a true knowledge of created things. In the process of deduction, this knowledge, like a star, gave enlightenment to the human mind through the Church. Hence it is not astonishing that some of these notions have not only been employed by the Ecumenical Councils, but even sanctioned by them, so that it is wrong to depart from them: Encyclical Letter Humani Generis (12 August 1950): AAS 42 (1950), 566-567; cf. International Theological Commission, Document Interpretationis Problema (October 1989); Enchiridion Vaticanum 11, 2717-2811.113 As for the meaning of dogmatic formulas, this remains ever true and constant in the Church, even when it is expressed with greater clarity or more developed. The faithful therefore must shun the opinion, first, that dogmatic formulas (or some category of them) cannot signify the truth in a determinate way, but can only offer changeable approximations to it, which to a certain extent distort or alter it; Sacred Congregation for the Doctrine of the Faith, Declaration in Defence of the Catholic Doctrine on the Church Mysterium Ecclesiae (24 June 1973), 5: AAS 65 (1973), 403.114 Cf. Congregation of the Holy Office, Decree Lamentabili (3 July 1907), 26: ASS 40 (1907), 473.115 Cf. John Paul II, Address to the Pontifical Athenaeum Angelicum (17 November 1979), 6; Insegnamenti II, 2 (1979), 1183-1185.116 No. 32: AAS 85 (1993), 1159-1160.117 Cf. John Paul II, Apostolic Exhortation Catechesi Tradendae (16 October 1979), 30: AAS 71 (1979), 1302-1303.118 Cf. ibid., 22, loc. cit., 1295-1296.120 Cf. ibid., 7, loc. cit., 1282-121 Cf. ibid., 59, loc. cit., 1325.122 First Vatican Ecumenical Council, Dogmatic Constitution on the Catholic Faith Dei Filius, IV: DS 3019.123 Nobody can make of theology as if 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 the 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, Florentiae, 1891, vol. V, 296.129 Cf. Decree on Priestly Formation Optatum 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 ts piteosts trapeza: Pseudo-Epiphanius, Homily in Praise of Holy Mary Mother of God: PG 43, 493. Listen to the Catholic Frequency Podcast podcast.catholicfrequency.com The encyclical Fides et Ratio (Faith and Reason), issued by Pope John Paul II on September 14, 1998, explores the harmonious relationship between faith and reason, urging a renewed dialogue between theology and philosophy in the modern world. Fides et Ratio examines the essential unity of faith and reason, arguing that both are vital for humanity's pursuit of truth. John Paul II presents them as two wings on which the human spirit rises to the contemplation of truth, addressing modern challenges like relativism and skepticism. He wrote Fides et Ratio to counter the growing separation of faith and reason in modern culture, where scientific rationalism and philosophical relativism often dismissed religious belief. It was a call to philosophers, theologians, and all seekers of truth to rediscover their interdependence, especially as the 20th century neared its end. The encyclical emerged amid late 20th-century intellectual trends:postmodernism's rejection of universal truth, the dominance of scientific materialism, and a crisis of meaning in Western society. John Paul II, shaped by his own philosophical background and experience under communism, sought to reaffirm the Church's intellectual credibility in this milieu. Fides et Ratio emphasizes that faith and reason are complementary, rooted in God as the source of both, and necessary for understanding life's ultimate questions. It critiques philosophies that abandon metaphysics, champions the role of theology in dialogue with reason, and stresses the human capacity for truth despite modern skepticism. John Paul II sees philosophy as a noble pursuit that, when grounded in reason, leads to truth and complements faith, drawing on thinkers like Aquinas and Aristotle. He laments its modern decline into relativism and pragmatism, urging a return to metaphysicalquestions of being and existence:to restore its partnership with theology. Fides et Ratio praises science for its contributions to knowledge but warns against scientisml's belief that science alone can answer all questionswhich limits human inquiry. John Paul II argues that faith provides the key to sciences how, ensuring a fuller understanding of reality. He cites historical figures like Galileo to affirm the Church's openness to scientific progress when guided by reason and ethics. Fides et Ratio confronts relativism, which denies objective truth, and nihilism, which rejects meaning, both prevalent in late 20th-century thought. It critiques fragmented philosophies like postmodernism that abandon the search for ultimate answers. John Paul II calls for a renewed trust in reason, paired with faith, to heal a culture adrift in uncertainty and restore hope. Theology, in Fides et Ratio, is the handmaid of faith, using reason to deepen understanding of divine revelation, as exemplified by Augustine and Aquinas. John Paul II insists it must engage with philosophy to remain relevant, preventing faith from becoming fideismblind belief detached from rational inquiry. Fides et Ratio reinforced the Church's commitment to intellectual rigor, inspiring Catholic universities and seminaries to integrate philosophy and theology more robustly. It shaped John Paul II's broader legacy as a philosopher pope, influencing his successors like Benedict XVI, who echoed its themes in his own writings. The encyclical encouraged clergy and laity to defend faith with reason in a secular age. Its call for dialogue continues to guide Catholic engagement with contemporary thought. Fides et Ratio remains a touchstone for those who seek a deeper understanding of faith and reason, reminding us that while science and philosophy explore the natural world, faith opens us to the transcendent. Its enduring relevance lies in its insistence on a unified pursuit of truth:through reason, science, and believers alike. It's a timeless message:that faith and reason together elevate humanityoffers a roadmap for navigating today's intellectual and spiritual crises. Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit , provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Pope John paul II's thirteenth encyclical, Faith and Reason, issued on the feast of the Triumph of the Cross (Sept. 14, 1998). Addressed to the world's bishops, it is concerned with the relation between faith and reason, especially faith and philosophy in the contemporary world. It comprises an introduction, seven chapters, and a conclusion.In the introduction (16), the pope notes that both Eastern and Western thought have asked the fundamental questions of human existence. In the West, the questions have been the special focus of philosophy, which uses reason to search for ultimate truth. Modern philosophy, however, has been so absorbed in the study of human subjectivity that it has neglected the search for transcendent truth or become skeptical of its attainability. This is a matter of concern to the Church, which as the bearer of the revelation of truth in Jesus Christ, has a special mission of service (diakonia) of the truth.Chapter 1 (715) considers revelation, which its treatment on Dei Filius of vatican i and Dei verbum of vatican ii. God's revelation, known through faith, is distinct from and surpasses what reason can know. It is "immersed in time and history" through Jesus Christ, the incarnate Word of God. Only in Christ is the ultimate truth about human existence to be found. Revelation does not disable reason but drives it to extend its knowledge as far as possible. Christian revelation "summons human beings to be open to the transcendent, while respecting both their autonomy as creatures and their freedom"(15).Chapter 2, "Crede ut intellegam [I believe so that I might understand]" (1623), considers biblical teaching on faith and reason. Biblical texts reflect a "conviction that there is a profound and indissoluble unity between the knowledge of reason and the knowledge of faith"(16). The Old Testament writers understood the use of applying finite reason within the context of the human relation to the mystery of God. Saint Paul holds that reason can know God, but that this capacity has been damaged by human disobedience to God. The crucifixion of Christ challenges our habitual ways of thinking and overcomes any attempt to construct an account of the meaning of existence in purely human terms.Chapter 3, "Intellego ut credam [I understand so that I might believe]" (2435), speaks of the human search for truth, which is based ultimately in the human heart's desire for God. "One may define the human being as the one who seeks the truth" (28), in particular, the truth about the meaning of life and death. The search for truth is not solitary but immerses us in communities and traditions. Most of what we know, we do not experience directly but believe on the testimony of others. The search for truth requires "trusting dialogue and sincere friendship"; "a climate of suspicion and distrust" is destructive of it. Christian faith meets the human search, offering both "the concrete possibility of reaching the goal" and "a person to whom they might entrust themselves" (33).Chapter 4 (3648) surveys the history of the relationship of Christian faith with philosophy. The early apologists and church fathers used philosophy to express and defend Christian faith; at the same time they contributed to philosophy, purifying it of mythological elements. The medieval Scholastics continued this project, culminating in the work of thomas aquinas. Convinced of the harmony of faith and reason as coming from the same God, he gave reason its full scope, recognizing the autonomy of philosophy as well as its organic link to theology. But later medieval thought began an increasing separation between philosophy and faith, until in the 19th century much of Western philosophy explicitly opposed Christian revelation. Today, philosophy's search for truth and meaning has given way, even among many philosophers, to "instrumental reason" in the service of the market, technological power, and enjoyment. As a result, a nihilistic outlook, which claims that ultimate truth is unattainable and "everything is fleeting and provisional" (46), has gained strength. Philosophy needs faith, to recall it to its true goal, while faith needs philosophy, to temper its stress on feeling and experience and to save it from myth and superstition.In chapter 5, "The Magisterium's Interventions in Philosophical Matters" (4963), the pope states that the church has no official philosophy; philosophy must retain autonomy, "faithful to its own principles and methods"(49). But when philosophical opinions threaten the understanding of revealed truth, the church's magisterium must intervene. Such interventions serve right reason and are intended to stimulate philosophical inquiry. In the nineteenth century they defended reason against fideism and faith against rationalism. Today's chief problem is a "deep-seated distrust of reason" (55) and of "universal and absolute statements." Philosophers must not set "goals that are too modest"; they must not "abandon the passion for ultimate truth" (56).Besides warning against errors, the church has also tried to promote a renewal of philosophy, as in the encyclical aeterni patris of Pope leo xiii, which sparked a revival of thomistic philosophy. Catholic philosophers who adopted more recent methods are also commended. Although the Second Vatican Council encouraged the study of philosophy, in the years since a lack of interest in philosophy has affected many Catholic faculties and even, as "I cannot fail to note with surprise and displeasure," many theologians (61).Chapter 6 (6479) discusses "The Interaction between Philosophy and Theology." Theology needs philosophy in order to understand the meaning of revealed truth and the way it is proclaimed. Neither the human sciences nor the traditional wisdom of non-Western cultures can take philosophy's place. The human sciences are helpful in studying human opinions but not in arriving at the objective truth in theology. The encounter with other cultures today is something like the encounter with Greek philosophy in early Christianity, but the church cannot neglect the universality of the human spirit across cultures nor "abandon what she has gained from her inculturation in the world of Greco-Latin thought" (72). There is a circular, mutually enhancing relationship between philosophy and theology, as can be seen in the great philosopher-theologians ancient and modern, Eastern and Western Christian. Christian philosophy is "a philosophical speculation conceived in dynamic union with faith" (76), which gives philosophy material for reflection, while purifying it and keeping it humble. Faith, in turn, "grows deeper and more authentic when it is wedded to thought and does not reject it"(79).Chapter 7 (8099) lays out "Current Requirements and Tasks" for philosophy and theology. Scripture affirms that "the world and human life do have a meaning"(80), which is centered in Jesus Christ. But currently we are in a "crisis of meaning" (81). We are overwhelmed with data and conflicting theories, to the point where the question of meaning may itself seem to have no sense. "To be consonant with the word of God," philosophy must recover its character as a search for the ultimate meaning of life and as "the ultimate framework for the unity of human knowledge and action" (81). It must acknowledge the human capacity to know objective truth. And it must be capable of transcending sense experience and speaking metaphysically. It must avoid eclecticism, historicism, scientism, and a democratic pragmatism that bases moral values on majority vote. Theology requires the belief that it is possible to know universally valid truth. It needs philosophy in order to clarify the relation between historical fact and enduring meaning in Scripture and to deal with the relationship between the permanent truth of dogmatic statements and their historical and cultural conditioning. moral theology requires "a philosophical ethics that looks to the truth of the good" and is "neither subjectivist nor utilitarian" (90).The "Conclusion" (10108) reiterates that philosophy and theology need one another and stresses that training in philosophy is an important part of priestly formation. The pope addresses scientists, urging them not to lose sight of the need to join science with "philosophical and ethical values" (106). He concludes by invoking Mary, who gave herself in order that "God's Word might take flesh" (108), as an image for philosophy.Bibliography: For the text of Fides et ratio, see: Acta Apostolicae Sedis 91 (1998): 588 (Latin); Origins 28, no. 19 (October 22, 1998): 317347 (English) [w. j. collings]0 votes85 views13 pagesThis document summarizes key points from Fides et Ratio, a papal encyclical by Pope John Paul II on the relationship between faith and reason. It discusses that faith and reason are compatibleAI-enhanced title and descriptionSaveSave Summary-of-Fides-et-Ratio-Catholic-Theology-of-Sci... For Later0% voted this document useful, undefined0 ratings0% found this document useful (0 votes)85 views13 pagesThis document summarizes key points from Fides et Ratio, a papal encyclical by Pope John Paul II on the relationship between faith and reason. It discusses that faith and reason are compatible and mutually illuminating. 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