

Summary

Religion is a relation between the human-person and God-person who is cognized by the human being and is considered as the ultimate source of one's existence, and the Highest Good toward whom one is directing oneself through acts of cognition and love. This is expressed in conscious and free religious and moral acting through which the human person establishes a contact with God present in the world and human life. A free and conscious choice of God – relevant for religion – exercises an influence on the whole human life and becomes the base for all other choices. The relation between the human person and God gives one's life and all one's actions the ultimate sense. Religion is the path to self-fulfillment.

Sources of religion have an ontic character. Religion is related to the mode of existence of the world and human being and to the existence of real God-Person.

Because of the structure of the human being as person each human being:

- 1) is open to truth (hungry for truth);
- 2) is directed toward good (hungry for good);
- 3) has an unquenched craving for happiness which is in fact, even without awareness, a craving for God;
- 4) has – as a created intelligence – a desire for fullness, eternal existence and “seeing God”, what is unachievable until a human lives here on earth.

The human person has – by its nature – a transcendental dimension. She transcends the world of things with her possibilities. By nature she is equipped with features which express her directing at and openness for the Fullness of Good i. e. God. As a rational being the human person is the *capax Summi Boni* that is the *capax Dei*.

It should be stressed that truths discovered within the realistic philosophy of religion are those disclosed by “reading off” the truth about human being who by nature is directed at God and craves for God.

This philosophy – on the base of “reading” reality – allows us to claim that God-Person, The Highest Truth, Good and Beauty really exists. He is God-Love who out of love created the whole world and human beings. The world and human exist through the participation in God who is the cause, exemplar, and goal of everything. These truths constitute the inconvertible basis for all religions.

The truth about the essence and sources of all religions shown by the realistic philosophy is important especially in the present cultural situation in which two phenomena dangerous for the human being intertwine:

1) the crisis of truth – it seems that a contemporary human being is afraid of truth, first of all the truth about oneself. The contemporary human has lost the certainty that one can cognize the truth about oneself and all intellectual effort is directed at cognizing things and developing tools which make life easier. The humanness is marginalized. This results in another crisis:

2) the crisis of seeing the sense of life. This crisis is connected with agnosticism, skepticism, cognitive and moral relativism, with nihilism which finds its expression in the axiological vacuum. Postmodernism ostensibly resigns from truth. It claims that the human being is not capable of cognizing “strong truths” – moral principles of general importance – and so not capable also of cognizing the truth about human person, about the goal and sense of one’s life. Thus, the human being must agree to live without the ultimate goal, direction and principles – so to live in “whichever” way. This threatens the humanness of the human being.

The truth about religion disclosed by the realistic philosophy has in a certain sense a normative character. The personal character of human being with her natural directedness at the fullness and God reveals a gre-

at dignity of each human being. Thus, it is not indifferent which religion a human person professes. A religion should take into account the truth about God and human and should be able to fulfill the craving for a real good. For the human being-person the object of the religious relation can only be personal, living, real God. All other "objects of religious reference" and the "objects of reverence" have in the order of being a rank lower than human, and thus they are inadequate with regard to human abilities and desires.

The philosophy of religion shows the essence of religion and its sources which the human person cognizes with her own intellect. These are not truths of God's Revelation accepted by faith. This is why the rational truth about religion, by indicating its ontic – and therefore general and necessary – sources, explains the universality and durability of religion. Religion – in various forms – has accompanied the human being from the very beginning of existence. Religion – so many times attacked and attempted to be theoretically and practically destroyed – continues to exist. After the periods of diminishing it arises again and flourishes. Thus, religion – as a phenomenon in the life of a n individual human person as well as in culture – is irremovable.

The rational truth about religion can also be the forum to communicate with non-believers who nevertheless search for truth about themselves. Finally, the realistic philosophy of religion can allow us to conduct a constructive dialog with theories of religions of a partial character, e. g. with those which consider religion as an expression of human subjectivity and reduce it to the irrational sphere, or those which consider religion as a pathological phenomenon thereby undermining its reasonableness, what leads to secularization, laicization and atheism.

The realist philosophy of religion showing the truths that reach the truths of being cognized with human own reason confirms the conviction expressed by John Paul II in the Encyclical Letter *Fides et Ratio*: "The religious impulse is the highest expression of the human person, because it is the highpoint of his rational nature" (33). This truth is necessary to understand both the human person and religion. However, it does not yet grasp the complete ultimate truth about the relation between the human being and God.

"This is why no historical form of philosophy can legitimately claim to embrace the totality of truth, nor to be the complete explanation of the human being, of the world and of the human being's relationship with God" (51).

Philosophy is aware of its limitations. The human craving for God, eternity, fullness, and various manifestations of transcendence are accompanied by the awareness of fragility and contingency, the inevitability of death, of the cognitive and moral weakness which finds its expression in cognitive and choice errors. As a person the human being has an experience that she desires more than the limits of her nature allow and that she is not able to fulfill her life and destiny alone by herself.

This allows us to admit that philosophy points to the openness of the human being to supernatural reality. John Paul II confirms this idea in his *Fides et ratio*: "As a search for truth within the natural order, the enterprise of philosophy is always open – at least implicitly – to the supernatural" (75)

God came to the human person's aid. He has revealed the perfect form of a religion. He did not thereby make human efforts to search for God and to establish a contact with Him meaningless. But He revealed his own thoughts and intentions with regard to the human being exceeding the natural order. Revealing the complete truth about Himself and about the human being He indicated the infinite perspectives of human life, its full sense and way of its realization.

What is characteristic for Christianity is a certain synthesis of the truth acquired by the human being with her own reason and the truth which source is God Himself, the synthesis of the wisdom of the human and the wisdom of God. "Ratio" and "Fides" complete each other.

The inner rationality and finality of the human nature not only is not destroyed by God's Revelation, but it is strengthened, deepened, widened and elevated to a summits unachievable by reason alone.