

THE GOAL OF THE TRUTH IN FORMING THE CONSCIENCE

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Резюме

Мирослав Лико. Целта на истината при формирането на съвестта. Съвестта е присъща само на човека и се явява твърде специфична в своята същност. Със съвестност са се отличавали и известните религиозни дейци, и тези, които не вярват в Бога. Спецификата на съвестта се проявява и в стремежа към истината, и в действията, съпровождащи този стремеж. Досега не съществува достатъчно количество специалисти и комплексно научно изследване, посветено на тези аспекти на истинността, в връзка с което и дадената статия може да бъде представена в качеството на част от богатата мозайка от възгледи спрямо това явление. В нея се представя позицията на католическата църква, фокусирана върху човека, неговата съвест в ракурса на божественото откровение, традициите и ученията на магистериите (изложени основно от двамата последни папи).

Ключови думи: истина; съвест; християнство; образование; човек

Резюме

Мирослав Лико. Мета правди у формуваниі совісті. Совість, що є тільки людською властивістю, має певну специфіку. Вона була притаманна і відомим релігійним діячам, і тим, хто не вірував в Бога. Ця специфіка може бути виражена і устремлінням до правди, і діями, що з нею споріднені. Не існує достатньої кількості фахівців або наукових дискусій про цей аспект істини, тому ця розвідка також може бути частиною багатой мозаїки поглядів на це явище. Стаття присвячена позиції католицької церкви, яка зосереджена на людині, її совісті під кутом зору божественного одкровення, традицій і вчення магистерії (головним чином, представленого двома останніми папами).

Ключові слова: правда; совість; християнство; освіта; людина

Abstract

Miroslav Lyko. The goal of the truth in forming the conscience. Conscience, which is own only to human being, has some specificity hidden inside. It is known by the religious people as well as by those who are non-believers. That specificity can be stated by the wish for truth and subsequently for acts, which are kindred with it. There are never enough specialist or scientific discussions about the truth, so this article can also be the part of the rich mosaic of views to this phenomenon. It will be the view of Catholic church, which is focused on human, his conscience, under the angle of view of divine revelation, traditions and the teaching of magisterium (mainly the statements of the two latest popes).

Key words: truth; conscience; Christianity; education; human

The truth – Christian belief – conscience

The current emeritus pope Benedict XVI stated in the apostolic letter *Porta Fidei*, that however people in our cultural surrounding cannot recognise the gift of belief inside them, yet they openly seek for the final spirit and definitive truth about their existence and about the world. This seeking is an authentic prelude to belief, because it urges people to a way, which leads to the secret of God. The human brain itself, has got a natural need of that, what still obtains and lasts. This need represents the

constant invitation, indelibly written into human heart, to set forth, to meet the one, we would not search for, if he did not head for us“ (Benedict XVI., 2012 no. 10). And the current pope Francis adds in this point: “the belief of human does not make off the world and is not strange to concrete involvement of our contemporaries” (Francis, 2013, no. 51). Benedict XVI further solves the problematicity of definitive truth about the existence of human and the world. And he sees this truth in the belief in God, the way it is submitted by the Christian message. He deals with it more extensively in the second bond of his trilogy called Jesus of Nazareth: “What is the truth? Question, which had been sceptically given by the pragmatic Pilate, is very serious. In fact, it is concentrated on the destiny of humankind. So what is the truth? Can we recognize it? Can it come as a criterion into our thought and will, among individuals, as well as in the life of society?” (Ratzinger, - Benedict XVI., 2011, p. 188). He immediately quotes the formulation by Thomas Akvinsky: “God is the highest and first truth itself” (Ratzinger, - Benedict XVI., 2011, p. 189). And emeritus pope continues: “In this world, the truth and mistake, the truth and lie, are always mixed and can be barely separated. The truth does not shine here in its whole greatness and cleanliness. The world is truthful only in the volume, in which it reflects God, the sense of creation and the eternal brain, from which it comes. And it will become the more truthful, the more it will be getting nearer to God. Human will become truthful and will become himself, if he will be in harmony with God. Then he will get to the deepest core of his substance” (Ratzinger, - Benedict XVI., 2011, p. 189). And then he will have a chance to form his conscience in his whole substance, for to his basic intent and basic choice be directed to the true utterly, ergo to the universal and the only truth.

In the book *Preface to Christianity* Joseph Ratzinger underlines the meaning of invisible, but existing component in human being. “The belief means the decision for that in the deepest inside of human existence is a point, which does not live out of it and is not carried by that, what is visible and touchable, but references on invisible, so it becomes real for him and proves as the necessity for his existence. (...) The belief has in it always something of the adventurous jump, because it always represents the brave act to undertake the invisible as the own and basic reality. The belief has never been the attitude automatically suitable to tendency of human existence; it has always been the decision, which interfered the depth of existence, it requested the reversion of human, which can be executed only in the definitive decision” (Ratzinger, 2007, pp. 36-37). Of course, the element of religion and theology, cannot be separated from Benedict XVI. Therefore in this philosophic-theological reflection cannot be omitted what the emerite pope, quoting the New Testament, reminds in relation with the truth: “If God is the truth, if the truth is really sacrum, sanctity, the refuse of truth is becoming the runaway from God” (Ratzinger, - Benedict XVI., 2010, p. 81). Only this truth is the objective for him, general and therefore obligatory. Only this truth has something to say to the right forming of the conscience of human. It is evident, that the general truth about human, world life (also in its eschatological dimension) is changed into fractions. Let’s look at it also through the work by Benedict XVI. little bit closer.

In the *Preface to Christianity* Joseph Ratzinger developed the thought, that human “thereby he thinks only about executable, is in danger, that he will forget to think about himself and about the sense of his being” (Ratzinger, 2000). And he mentions also the concrete dangers: “The place of the truth of being about oneself, has been replaced by the usability of the things for us, which is being confirmed by the rightness of the results” (Ratzinger, 2000). The truth about human, about his “double-hatted” (Benedict XVI., 2006, no. 5) dimension, i. e., that he has got body and also the soul and that each of these has got its goal for the human as well as for his surrounding, it is able to help him to walk for the objective truth and to arrange the life according to that In the relation with the truth about the world is noteworthy to quote the words of Benedict XVI from encyclical *Caritas in veritate*: “Even more globalized society converges us mutually, but does not make us brothers. The brain itself is able to understand the equality between people and to arrange the civil coexistence, but it is not able to create the brothership. That comes out of the transcendental pursuit of God the Father” (Benedict XVI., 2009, no. 19). This short extract indicates, when and in what circumstances is the “world” prepared to refer

to the objective truth, and then to be relevant indicator for the right conscience.

And what if the man blunders in untruth? What if he has not obeyed the conscience and committed a bad thing? What if he neglected his task and did not search for the truth and so not form his conscience according to it? Benedict XVI reminds these facts and also the wish of human to get back to the way of the truth in the brief description of history of the Christian cult: "Humanity mashes the consciousness of guilt. The cult represents throughout the whole history a try to get through this guilt and a try to get back the world and also the own life to the right order. But there is an unearthly feeling of nothingness over all, making up a tragic side of the cult history: What should a man do to get the world back to God?" (Ratzinger, 2005, p. 28). And the Christian cult not only purifies human, but it leads him back to source of truth, where his conscience finds the right orientation. Finally, "to believe authentically in God means, to be in personal relationship with God" (Kondrla, 2011, p. 36.) And pope Francis reminds, that "the beginning of salvation is to open to something previous, primary gift, which certifies the life and saves the existence" (Francis, 2013, no. 19). Person that wants to bring up his conscience according to the objective truth, can begin exactly by this.

Opening the truth for the fellowman – the light for his conscience

The fellowman has according to words of Benedict XVI right for the truth. He has this right also from our side. And however Benedict XVI often calls the current state of human as that, who is losing the sense for the truth (Ratzinger, 2010), though he does not break the stick over him. He represents the truth by the biblical speech, as that, which unbinds. However, the truth cannot be pushed in and especially not when it is against the conscience of the fellowman. Nobody can act against his own conscience and also nobody can be pushed into it. This important component valid by the forming of the conscience was underlined, except others, also by the Second Vatican council, which significantly affected Ratzinger's theology: "Human perceives and recognizes Directions of the God's act by his conscience, which he must truly obey in all his acts, to reach his goal, that means God. Therefore he cannot act against his conscience. But it is inadmissible to obstruct to act against the own conscience" (Documents of the Second Vatican council II., *Dignitatis humanae*, 1972, no. 3). According to Králik, who writes interpreting Kiekegaard: "Christianity is not based on the theology, dogmatic, but on the love to God, to fellow" (Králik, 2014, p. 282). This love, if it is connected with the truth, has also its consequences bearing on the relation to fellow: Except other, people should give the truth with love. And Benedict XVI dedicated his only social encyclical, which was already mentioned here, to this tenet. Somewhere, it is even necessary to only love being acted. Love in the form of Christian charity "it cannot become the tool in the service of that, what is nowadays marked as proselytism. Love is for free – it is not executed to achieve other goals" (Benedict XVI., 2006, no. 31). Respecting the religious freedom and freedom of conscience of other. Catholic morality however knows the responsibility for the salvation of fellowman, and by that revealing the truth to his conscience is a satisfaction to this obligation. After all, the right for the truth from the side of fellow, it is also explicitly explained in the eighth of Ten commandments, at least as demonstration of the justness. Parents have the right and also obligatory to refer to truth in bringing up the conscience of their children, educators by educating their pupils, media by informing listeners and readers. This was also referred by Benedict XVI when he was the prefect of the Congregation for the study of belief, when in 1992 Magisterium of Jean Paul II published Catechism of the Catholic church, where he and his office participated. Benedict XVI emphasized, that the truth, which forms the personality of human has to be communicated by all available ways, for example also by the social sites. He wrote literally: "Especially the important way of giving witness is a decision to be here for the others, willingness to let be patiently and with respect taken into their questions and doubts, into their search for truth and sense of the human existence" (Benedict XVI., 2013).

Social conscience and social truth

Benedict XVI often appealed also to the social dimension of conscience, which cannot stay blunted, but which must provoke individuals and communities to service for fellowman. This "social

conscience” leads human to “social truth”, i.e. to recognition the real needs of human (material and also spiritual) and also to the way how to satisfy them. He dedicated it explicitly in the second half of encyclical *Deus caritas est*. He depicted here the picture of “social conscience” of the primal Church and also the medieval and modern activities of universities, monasteries, charitable institutions or many saints. The truth about the needs of poor people (poor in many aspects! Formed the conscience of people, shouted for the effective help, giving them the opportunity to execute the acts of truth on the basis of marxist teaching, according to “charitable works – alms – they can actually be a way for the rich, to avoid the justness and satisfy their conscience, keeping their positions, while they are lying to the poor in their rights” (Benedict XVI, 2006, no. 26.) If it was like that, the incentive to act the charity would be improper and would not correspond with the truth.

Social dimension of the human conscience has got an ambition to get involved to truth also in the modern forms of poverty and human needs. Benedict XVI thought here the truth about unjustness committed on unemployed, children (including unborn), women, immigrants, incurably ill (Benedict XVI, 2009). Pope Francis analyzes the social question connected to practicing the Christian religion for example in exhortation *Evangelii gaudium*: “If we should holy worry about something or something should bother our conscience, it is the thing, that many of our brothers live without the power, light and solacement of friendship with Jesus Christ, without the community of belief, which accepts them without the horizon of the sense and a life”. Pope further explains the hope, that Christians will be incited by the fear of “closing into structures, that give us a false assurance; into regulations, that change us to merciless judges, into customs, in the middle of which we feel calm, however there are many hungry people outside”. This is also the truth, which should disquiet the conscience of Christian and cause a relevant activity.

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