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### The Rationality of Faith: Romano Guardini and Joseph Ratzinger<sup>1</sup>

**Abstract:** For Joseph Ratzinger, Romano Guardini was a valued lecturer and an author of inspiring books. Ratzinger finds attractive Guardini's ardent quest for truth, the courage to ask big and important questions, boldness to confront the Christian faith with the challenges of contemporary culture, the conviction of the significant cognitive possibilities of human reason, and the emphasis on the primacy of truth in theology. Both authors point to the reasonableness of the Christian faith, based ultimately on the fact that God Himself is Truth. Faith and reason are not mutually exclusive, but they can support each other through solid cognition. Of course, human reason, when trying to know God, struggles with its own limitations in the face of the mystery which exceeds the capacities of the creation.

**Keywords:** Romano Guardini, Joseph Ratzinger, truth, reason, faith, rationality

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The eminent German thinker Romano Guardini (1885–1968)<sup>2</sup> was a lecturer for Joseph Ratzinger, who he listened to him with curiosity in his youth. He was also the author of books that were and

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<sup>2</sup> On the life and work of R. Guardini: cf. H.B. Gerl, *Romano Guardini 1885–1968. Leben und Werk*, Mainz 1985; cf. B. Gerner, *Romano Guardini in München. Beiträge zu einer Sozialbiographie, Vol. 1: Lehrer an der Universität*, München 1998.

are a valuable inspiration for Ratzinger. Speaking on the centenary of his teacher's birthday, the future Pope pointed out not only to the legacy of the texts or the moving experience of a personal encounter, but also to the possibility of making impact through living intermediaries discovering the relevance of what was once said.<sup>3</sup> Perhaps he himself would like to become such a proxy and try to pass on to the younger generation the treasure he received.

Ratzinger repeatedly quotes R. Guardini in his works. He considers him one of the precursors of the Second Vatican Council. He recalls the enthusiastic statement made by his teacher shortly after World War I about the Church as a living, inner reality.<sup>4</sup> Writing his most important work on liturgy, Ratzinger consciously refers to the title of R. Guardini's classic work and recalls his role in launching the liturgical movement in Germany, in discovering the beauty, richness and greatness of liturgy.<sup>5</sup>

### The Need for Truth

According to Guardini, a believer cannot sterilely separate his faith from the reality of the world, but is called upon to meet the world, to confront his faith with its reality in the spirit of seeking the truth. In this encounter, faith is put to the test and in turn the world is being subjected to the ultimate questions, and explained in the light of the Christian message.<sup>6</sup>

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<sup>3</sup> “[...] kann jemand nicht bloß durch Geschriebenes weiterwirken, sondern immer nur durch lebendige Vermittler, die in einem vergangenen Wort das Gegenwärtige entdecken, es neu zu sehen und neu zu leben vermögen.” J. Ratzinger, *Von der Liturgie zur Christologie. Romano Guardinis theologischer Grundansatz und seine Aussagekraft*, in: *Wege zur Wahrheit. Die bleibende Bedeutung von Romano Guardini*, ed. J. Ratzinger, Düsseldorf 1985, 121.

<sup>4</sup> Cf. J. Ratzinger, *Die Ekklesiologie des Zweiten Vatikanums*, in: idem, *Kirche, Ökumene und Politik. Neue Versuche zur Ekklesiologie*, Einsiedeln: Johannes 1987, 13.

<sup>5</sup> Cf. J. Ratzinger, *Der Geist der Liturgie. Eine Einführung*, Freiburg i. Br. 2000, 7–8.

<sup>6</sup> Cf. R. Guardini, *Angefochtene Zuversicht. Romano Guardini Lesebuch*, Mainz: Matthias-Grünewald-Verlag 1985, 17–18. One of the important elements of the Guardini concept of a person is the *Persönlichkeit*. This includes awareness, which

For Guardini, the quest for truth means discovering the fullness of existence, the value of life, a wonderful task comparable to building a medieval cathedral towering over the city.<sup>7</sup> Guardini, while trying to avoid glorification, typical of romanticism, highly values the medieval period because of the passion for knowledge.<sup>8</sup> He is critical of certain ways of practising contemporary psychology, sociology or history. He notes that despite the great accumulation of facts and the use of various research methods, man cannot find his way to himself.<sup>9</sup>

J. Ratzinger sees the important problem of modernity in abandoning the search for truth. Modern man often tries to replace the concept of truth with the concept of progress. He forsakes conscience as something that opens one to the voice of truth and the requirements associated with it. In the contemporary dispute over the truth, the theologian sees a new version of Socrates and Plato's dispute with the Sophists. He refers here to R. Guardini's work on the death of the Greek philosopher. In Socrates' attitude and in the testimony of the martyrs Ratzinger sees acknowledging the ability to recognise the truth, as well as the proper understanding of human resemblance to God, indicating the limits of human power, showing the importance of conscience, thanks to which real progress is possible.<sup>10</sup>

R. Guardini stresses that the human soul needs a foundation that can only be found in the truth. Thanks to it, the anxiety of aspiration calms down. Contemplation is the basic attitude of a healthy life.

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means that the viewer not only feels something internally, but also knows that he or she senses, considers, understands, recognises or evaluates. Cf. L. Börsig-Hover, *Das personale Antlitz des Menschen. Eine Untersuchung zum Personbegriff bei Romano Guardini*, Mainz 1987, 63–64.

<sup>7</sup> “‘Wahrheit’ bedeutet nicht tote Begriffsrichtigkeit, sondern rechte Seinsfügung, innere Lebensgültigkeit, bedeutet die ganze Kraft und Fülle gehaltreichen Daseins.” R. Guardini, *Vom Geist der Liturgie*, Freiburg i. Br. 1959, 115.

<sup>8</sup> Cf. R. Guardini, *Das Ende der Neuzeit. Ein Versuch zur Orientierung*, Würzburg 1965, 30–32.

<sup>9</sup> Cf. R. Guardini, *Gottes Angesicht suchen*, Mainz: Matthias-Grünwald-Verlag 1996, 55.

<sup>10</sup> Cf. J. Ratzinger, *Wahrheit. Werte, Macht. Prüfsteine der pluralistischen Gesellschaft*, Freiburg i. Br. 1993, 45–49. Cf. R. Guardini, *Der Tod des Sokrates*, Rowohlt 1959.

Gazing at the eternal, unchanging Truth brings peace, makes it possible to grow,<sup>11</sup> and therefore he attaches great importance to adoration. He understands it as an obedience of our own being shown to God's being, as existing in truth, as the primordial form of obedience of being. He sees a close connection between adoration and thinking. Hence, he understands the liturgy as a way to truth.<sup>12</sup> Guardini stresses that the prayer of worship is extremely important for human existence, because it is precisely in this kind of prayer that man accepts the basic truth that he is not God, but a God's creation, that there is only one God.<sup>13</sup>

Ratzinger emphasises R. Guardini's ardent quest for truth, combined with a self-distance as a recognition of his own imperfection. He sees this as noticing the danger as well as an expression of disagreement with a situation in which man considers truth to be his own possession and uses it to abuse power. However, this is not a sign of doubt but of deep respect for the greatness of truth.<sup>14</sup>

### **Courage to Ask Big Questions**

The immensity of questions asked, and expectations held towards theology characteristic of Guardini is something appealing to Ratzinger. For him theology is a science which tries to embrace the whole, which poses questions most important for the contemporary man and which serves the harmony of truth and life.<sup>15</sup>

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<sup>11</sup> Cf. R. Guardini, *Vom Geist der Liturgie*, Freiburg i. Br. 1959, 140–141.

<sup>12</sup> Cf. J. Ratzinger, *Von der Liturgie zur Christologie. Romano Guardinis theologischer Grundansatz und seine Aussagekraft*, in: *Wege zur Wahrheit. Die bleibende Bedeutung von Romano Guardini*, ed. J. Ratzinger, Düsseldorf 1985, 135–137.

<sup>13</sup> Cf. R. Guardini, *Vorschule des Betens*, Mainz: Matthias-Grünwald-Verlag 1995, 58.

<sup>14</sup> Cf. J. Ratzinger, *Ein neues Lied für den Herrn. Christusglaube und Liturgie in der Gegenwart*, Freiburg, Basel, Wien: Herder 1995, 40–41. The titles of some of Guardini's works testify to his passion for truth. Cf. R. Guardini, *Wahrheit und Ordnung. Universitätspredigten*. (Heft 1–33), Würzburg 1956–1959. Cf. R. Guardini, *Gebet und Wahrheit. Meditationen über das Vaterunser*, Mainz-Paderborn, 1988.

<sup>15</sup> Cf. J. Szymik, *Theologia benedicta*, vol. I, Katowice 2010, 27–28.

Such understanding of theology by Guardini incurred his great difficulties in the academic world. This desire to ask big questions did not correspond with the situation of German theology at the beginning of the 20<sup>th</sup> century, which wanted to deal primarily with history in order to gain recognition for its scientific excellence. Guardini defended the university as a place to seek the truth. He opposed attempts to remove the question of truth by the then current academic method and to replace this question with considerations of who and when wrote or said something. He was also strongly opposed to the politicisation of the university. He called for political passion not to stifle free speech seeking the truth.<sup>16</sup>

An important feature of J. Ratzinger's theology, as in R. Guardini's, is its focus on essence, on questions about God, about salvation, hope, life, and ethos.<sup>17</sup>

J. Ratzinger recalls the experience of Romano Guardini's conversion, who regained faith after losing it. He found God, and the concrete God, present in history. In his soul he experienced the awakening of the Church, thanks to which it is possible to meet God in a real way. He overcame Kant's thought and neo-Kantism. This original experience inspired him to return to metaphysical thinking. He is one of the representatives of the wider trend, whose outstanding representatives include Edmund Husserl (†1938), Max Scheler (†1928) and Edith Stein (†1942).<sup>18</sup>

### God as Truth

In his reflections on the *Lord's Prayer*, Guardini emphasises the importance of truth as a sign of the Kingdom of Heaven,

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<sup>16</sup> Cf. J. Ratzinger, *Von der Liturgie zur Christologie. Romano Guardinis theologischer Grundansatz und seine Aussagekraft*, in: *Wege zur Wahrheit. Die bleibende Bedeutung von Romano Guardini*, ed. J. Ratzinger, Düsseldorf 1985, 143–144.

<sup>17</sup> Cf. J. Szymik, *Theologia benedicta*, vol. I, Katowice 2010, 14–15.

<sup>18</sup> Cf. J. Ratzinger, *Von der Liturgie zur Christologie. Romano Guardinis theologischer Grundansatz und seine Aussagekraft*, in: *Wege zur Wahrheit. Die bleibende Bedeutung von Romano Guardini*, ed. J. Ratzinger, Düsseldorf 1985, 130–134.

characterised by its extraordinary abundance.<sup>19</sup> God is not only a force, but also a meaning. His presence, power and dominion are justified by His truth and goodness. He is not just God, but deserves to be Him.<sup>20</sup>

Commenting on the words of St John the Evangelist, Guardini points out that in the eternal Word everything was created. From Him comes the truth of everything that exists. By being true, He enables a new look at the whole reality.<sup>21</sup>

Man cannot know and accept Christ by his own powers. Knowing the Lord requires knowing and judging oneself, and human stubbornness opposes this. Such knowledge can only occur through the Holy Spirit. It is He who opens the eyes, frees reason and moves the heart.<sup>22</sup>

Ratzinger emphasises the rationality of the Christian faith. Faith does not mean blindly entrusting oneself to something irrational, but getting closer to the Logos, to the Meaning and through this to Truth itself. Man can ultimately only find his foundation in the truth. He comes to the truth of being only by understanding the meaning to which he has entrusted himself. Comprehension not only does not oppose faith, but it captures what is most appropriate for it.

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<sup>19</sup> “Reich Gottes bedeutet, daß seine Wahrheit im Geiste aufstrahle, und nun kein mühsames Suchen, kein kümmerliches Stückwerk mehr sei, sondern offen leuchtende heilige Fülle. Daß die Sinnkraft der heiligen Wahrheit den Menschen trage; und er mit ihr, die löst und sättigt und schön macht, die allen Sinn übersteigt, und doch jedes Herz behütet, Herrscherin in unnahbarer Herrlichkeit und süße Freundin zugleich – daß der Mensch mit ihr wirklich und innig eins sei [...]” R. Guardini, *Das Gebet des Herrn*, Kevelaer: Verlagsgemeinschaft topos plus 2015, 49–50.

<sup>20</sup> Cf. R. Guardini, *Royaume de Dieu et liberté de l’homme*, Desclée de Brouwer 1960, 23.

<sup>21</sup> “Aller Sinn, aller Wert, alle Wahrheit des Seienden kommt von ihm. Er ist das Licht der Welt und ihr Leben. Hier ist das Letzte gesagt [...]” R. Guardini, *Jesus Christus. Geistliches Wort*, Leipzig: St. Benno-Verlag 1957, 67.

<sup>22</sup> Cf. R. Guardini, *Vorschule des Betens*, Mainz: Matthias-Grünwald-Verlag 1995, 92.

Comprehension grows from faith, because knowledge of the functionality of the world does not bring understanding of being.<sup>23</sup>

Like in R. Guardini, J. Ratzinger's theology is characterised by a profound rationality remote from both fideism and rationalism.<sup>24</sup> It is a sincere search for truth through faith and reason.

### **The Primacy of Truth in Theology**

Joseph Ratzinger strongly opposes the concept of theology as orthopraxis. He points out that truth is not the product of man, but it is man who is subjected to its measure. Theology should maintain the primacy of truth, which should be explored for itself alone before one begins to seek its usefulness for human action. In his reflections he refers to R. Guardini, who in the early 1920s emphasised the primacy of truth over ethos, the primacy of being over duty, sharing a Thomistic view of theology as a speculative science (*scientia speculativa*).<sup>25</sup>

For Guardini, being, and not an act, should have the ultimate priority in life as a whole; becoming and not acting. Guardini sees the source of our age's collapse in reversing this order, in truth's slipping from a strong foundation of objectivity.

The Bavarian thinker strongly emphasises that authentic science has no purpose in the proper meaning of this term. Instead, it has a sense, which is Truth. Giving in to pragmatism leads to the abandonment of independence and dignity of cognition.<sup>26</sup>

### **Ability to Bring Contemporary Axioms Up for Debate**

Ratzinger has repeatedly criticised the overestimation of the category of progress as part of the post-Hegelian philosophy of

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<sup>23</sup> Cf. J. Ratzinger, *Einführung in das Christentum. Vorlesungen über das Apostolische Glaubensbekenntnis Mit einem neuen einleitenden Essay*, München 2000, 67–71.

<sup>24</sup> Cf. J. Szymik, *Theologia benedicta*, vol. I, Katowice 2010, 14.

<sup>25</sup> Cf. J. Ratzinger, *Was ist Theologie?*, in: *Theologische Prinzipienlehre Bausteine zur Fundamentaltheologie*, München: Wewel 1982, 334–336.

<sup>26</sup> R. Guardini, *Vom Geist der Liturgie*, Freiburg i. Br. 1959, 93, 135–139.

history. He recalls the testimony of Guardini, who spoke of the nonsense of believing in progress and stressed that man is not secured by any progress, but again and again he has to choose between good and evil.<sup>27</sup>

Pointing to the crisis of today's exegesis, J. Ratzinger refers to the reflection of R. Guardini, who sees the false certainty of many contemporary interpretations of Sacred Scripture which, while coming to remarkable detailed results, lose their proper object and cease to be theology. According to Ratzinger, the exegesis of Dibelius and Bultmann, but also often the contemporary exegesis, succumbs to Kant's philosophical assumptions, considers God as an incomprehensible being, attempts to analyze biblical texts using an evolutionary model taken from the natural sciences, rejects a priori the historical character of miracles, and treats the action of God in the world as a myth.<sup>28</sup> In his introduction to the work of Guardini, entitled *The Lord*, dedicated to the person of Jesus Christ, Ratzinger points to the spiritual interpretation of Sacred Scripture present in it, different from liberal exegesis. For Guardini, liturgy is the living space of the Bible, which is why his work is permeated by the fear of God, characteristic of liturgy, as well as inner listening to the living voice of the Lord, who is present. Careful listening to the message of the texts is intended to lead to a faithful acceptance of the message of the Bible and to a perception of the essence of Christianity, which is the person of Jesus Christ.

Writing about the liturgy, Ratzinger opposes the one-sided domination of the word, pointing to the importance of silence, the worship through instruments, the role of singing, images, symbols

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<sup>27</sup> Cf. J. Ratzinger, *Wendezeit für Europa. Diagnosen und Prognosen zur Lage von Kirche und Welt*, Freiburg: Johannes Verlag 1992, 64. On J. Ratzinger's criticism of the belief in progress: cf. A. Pogoda-Kołodziejak, "Rola Kościoła w europejskim kryzysie pokoju według Josepha Ratzingera," *Collectanea Theologica* 88 (2018) no. 2, 82.

<sup>28</sup> Cf. J. Ratzinger, *Schriftauslegung im Widerstreit. Zur Frage nach Grundlagen und Weg der Exegese heute*, in: *Schriftauslegung im Widerstreit*, ed. J. Ratzinger, Freiburg–Basel–Wien: Herder 1989, 31–35.



and gestures. He recalls a beautiful book about sacred signs published by his teacher.<sup>29</sup>

### Concrete Living Reality

For Guardini, truth is situated in a living, concrete reality (*das Konkret-Lebendige*), which is the figure of Jesus Christ. This figure is a unity of apparent opposites. One cannot be satisfied with any image of Christ based on choice, reduction or rejection of sources. To see Christ, one has to convert, that is, accept what exists. The requirement of the phenomenological philosophy to obey what exists meets the basic idea of faith – the readiness to accept a new criterion and a new understanding of the whole in accordance with it.<sup>30</sup>

Romano Guardini has stressed many times that the essence of Christianity is not some idea or programme, but the person of Jesus Christ. When we no longer want to know Him, the only thing that remains is dead shadows, gloomy Christianity, devoid of power and life. And mankind needs Christ, an encounter with the human face on which all the glory of God is reflected.<sup>31</sup>

There is living thinking (*ein lebendiges Denken*), which is based on life's experiences and tries to connect them with each other as well as explain them. This living thinking, supported by all the forces of human existence, can lead to God. It is capable of looking deep into the event and recognising the Other there. Particularly important role is played here by: the experience of conscience,

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<sup>29</sup> Cf. J. Ratzinger, *Zur Frage nach der Struktur der liturgischen Feier*, in: *Theologie der Liturgie. Die sakramentale Begründung christlicher Existenz*, Gesammelte Schriften, Bd. 11, ed. G.L. Müller, Freiburg: Herder 2008, 392. Cf. R. Guardini, *Von heiligen Zeichen*, Mainz 1992.

<sup>30</sup> Cf. J. Ratzinger, *Von der Liturgie zur Christologie. Romano Guardinis theologischer Grundansatz und seine Aussagekraft*, in: *Wege zur Wahrheit. Die bleibende Bedeutung von Romano Guardini*, ed. J. Ratzinger, Düsseldorf 1985, 141–142.

<sup>31</sup> Cf. J. Ratzinger, *Zur Lehre des Zweiten Vatikanischen Konzils. Formulierung – Vermittlung – Deutung*, *Gesammelte Schriften*, vol. 7/1, Freiburg: Herder 2012, 598.

the sense of meaning of existence and the experience of longing and insufficiency.<sup>32</sup>

Guardini's outlook on man is also deeply personalistic. Man is neither bare matter nor a pure spirit in the form of reason. Christianity is about the salvation of the whole, living person. The sacrament of the Eucharist means that the decisive centre of Christ's divine and human reality is situated in the body. Man, whose centre is in the corporality through the Eucharist, heads towards the resurrection.<sup>33</sup>

The Bavarian philosopher wonders how one can get to know a living, concrete reality, such as a concrete person. Conceptual cognition refers to what is general and abstract, and does not do very well with the individual. On the other hand, sensation-based cognition seems to have no scientific value. According to this author, ancient and medieval philosophy accepted thought and concept, but did not reject life, contemplation, and image. Concept and image were not mutually exclusive. It is worth looking for a new unity, referring to the old ways of cognition. The perception of what is living would not be left all by itself, as is the case with intuition in life or art, but would be subjected to conceptual rigour and placed at the service of science.<sup>34</sup>

J. Ratzinger also presents reality from a personalistic perspective, seeking to more fully describe God, the source and purpose of all creation as well as man, who can become God's collaborator. Unlike Guardini, he remains at the level of theology, without focusing on philosophical issues. His interest in history, however, seems stronger.

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<sup>32</sup> Cf. R. Guardini, *Vom lebendigen Gott*, Mainz: Topos-Taschenbücher, 1981, 54–62.

<sup>33</sup> Cf. R. Guardini, *Die letzten Dinge. Die christliche Lehre vom Tode, Der Läuterung nach dem Tode, Auferstehung, Gericht und Ewigkeit*, Würzburg 1949, 58–60. Guardini's anthropology, its main topics, development, and meaning discusses G. Brüske. Cf. G. Brüske, *Anruf der Freiheit. Anthropologie bei Romano Guardini*, Paderborn 1998.

<sup>34</sup> Cf. R. Guardini, *Angefochtene Zuversicht*. Romano Guardini Lesebuch, Mainz: Matthias-Grünewald-Verlag 1985, 22–27.

## The Limits of Human Reason

Guardini points out that God does not force man to know the truth, but that discovering it depends on free human will, is conditioned by a moral attitude and requires a certain ethical maturity.<sup>35</sup> Commenting on St Paul's texts on getting to know God from the observation of the world (1 Cor 1:21; Rom 1:18–23), Guardini points out that the possibility of knowing God through his works is in practice hampered by the confusion in man's heart and the resistance of his will and therefore it actually occurs generally in the person who, thanks to a purified religious experience, has a suitable clarity of look, certitude of judgement and readiness to accept the consequences.<sup>36</sup>

In order to believe Jesus Christ a conversion of thoughts (*Bekehrung des Denkens*) is necessary, that is abandoning thinking about Him from a worldly perspective and accepting Him as the measure of what is real, what is possible as well as the courage to assess the world from His perspective.<sup>37</sup> Jesus' call to conversion is a commitment not only for the human will, but also for the way of thinking, because there should also be a clear turnaround in the realm of thinking. What has proved possible in Christ must be considered possible.<sup>38</sup> Christ is the coordinate system of thinking in which everything receives its truth and through which a Christian begins to see the power of thought, which cannot be provided by

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<sup>35</sup> "Die Erkenntnis der Wahrheit, das Entstehen des hohen Werkes, die Ordnung in Gerechtigkeit – alles das kann sich nur aus der Lauterkeit und Bereitschaft des Menschen heraus vollziehen. Die aber wird durch keinen Zwang gewährleistet, im Gegenteil, durch Trägheit, Eitelheit, Selbstsucht und Herzensschwere bedroht [...]" R. Guardini, *Das Gebet des Herrn*, Kevelaer: Verlagsgemeinschaft topos plus 2015, 14.

<sup>36</sup> Cf. R. Guardini, *Die Offenbarung. Ihr Wesen und Ihre Formen*, Würzburg: Werkbund-Verlag, 1940, 90–91.

<sup>37</sup> Cf. R. Guardini, *Der Herr. Betrachtungen über die Person und das Leben Jesu Christi*, Würzburg 1938, 741.

<sup>38</sup> Cf. R. Guardini, *Die letzten Dinge. Die christliche Lehre vom Tode, Der Läuterung nach dem Tode, Auferstehung, Gericht und Ewigkeit*, Würzburg 1949, 46.

a purely natural perspective.<sup>39</sup> Ultimately, in the life to come, we will be able to think with *Christ's reason (Vernunft Christi)*.<sup>40</sup>

J. Ratzinger stresses that we do not know God by reason alone, but at the same time by will and heart. The cognition of God is a path in which the whole human being is involved. As those who were their way to Emmaus, we need a community of disciples, Sacred Scripture and the living presence of Christ. The theologian refers to the picture from Dante's *Divine Comedy*, recalled by R. Guardini. The Italian poet describes man's journey to God as climbing a mountain, which is initially extremely difficult. However, when, after the first stage of the journey, an angel removes a sign of pride from the forehead of the climber, the burden of the road decreases, one's strength increases, and freedom becomes greater.<sup>41</sup>

In his interview, after resigning from the office of Peter, Joseph Ratzinger reminds about the mystery of God, referring to the words of Romano Guardini, who said that in old age it will not be easier but more difficult. The retired Pope admits that he is experiencing with pain the burden of questions, the pressure of godlessness and evil in the Church. Although new horizons of cognition are still opening up, there is a difficult sensation of being far from the greatness of the mystery. The depth of the words of Jesus Christ still eludes human cognition.<sup>42</sup>

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<sup>39</sup> Cf. R. Guardini, *Der Herr. Betrachtungen über die Person und das Leben Jesu Christi*, Würzburg 1938, 636.

<sup>40</sup> Cf. R. Guardini, *Der Herr. Betrachtungen über die Person und das Leben Jesu Christi*, Würzburg 1959, 644.

<sup>41</sup> Cf. J. Ratzinger, *Weggemeinschaft des Glaubens. Kirche als Communio*, Augsburg: Sankt Ulrich Verlag 2002, 259–260, 1157, 1160–1161. Cf. R. Guardini, *Der Engel in Dantes göttlicher Komödie*, Mainz–Paderborn 1995.

<sup>42</sup> Cf. Benedict XVI, *Letzte Gespräche mit Peter Seewald*, München: Droemer Verlag 2016, 33–35.

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