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## **Joseph Ratzinger's Rediscovery of Nature and Reason in Normativity**

According to Joseph Ratzinger, nature understood as proceeding from Creative Reason (Logos) help us to better understand the foundations of law. Ratzinger objects Hans Kelsen's definition of nature as an aggregate of objective data linked in terms of cause and effect. This definition separates Is and Ought such that Ought cannot be derived from Is. The problem with separation is that when the Creator God's Is is lacking; when there is no will that first enters, then Ought that supply norms would have only a meagre foundation of pragmatic ethics that is incapable to bridge ethics and law. This is evident in the observation that wherever the conscience of society loses the concept of human ecology, there is also a corresponding deterioration of environmental ecology. Whenever human nature is respected within society, environmental ecology also benefits with the natural mark of solidarity. Nature carries within itself so many interrelations, thus pointing to its ultimate indivisibility and transcendental meaning. This points us to Logos, the Creative Reason as the root of nature. The primacy of Logos guarantees that the nature didn't come about by evolution kick-started by blind chance or cosmic chemical accidents, rather, it was made and placed intelligibly by the Creator. It is an acknowledgment that the world and mankind are ultimately governed not by the laws of matter, but by a saving Reason that created the world. This is a decision to prioritise reason over un-reason; to prioritise reason over matter; to acknowledge the presence of reason in matter. Any enlightenment that cancels this choice, contrary to all appearance, represent a shrinking of enlightenment. Acknowledging Creative Reason as the source of nature is the inevitable key in resisting political theologies and utopia.