

ABSTRACT

Since the work of Henry Bouillard, the convergence of philosophy and Christianity, or rather philosophy and theology, the central topic in the work of Blondel, has come to a halt and many writers have taken refuge among sectorial and peripheral topics in relation to the author's work. However, now is the time to return to the primary source and answer the author from the standpoint of our current times: "Does human life have reason and does man have a destiny? Yes or no?" It is a radical question regarding man's salvation. With the confirmation of a chronic impossibility for self salvation immanent to history, there irrepressibly emerges what Blondel calls the *action*, an inexorable necessity for a 'supernatural' "one thing necessary" that is capable of fulfilling man's infinite yearning. By our judgment, Blondel's originality doesn't stop here: in the necessity for, and the pathway to, God's existence. Because Blondel's God remains mute and faceless, his intimate being unknown to us, therefore so do his designs for the salvation of man and his world. We do not behold a mere natural theology, though, as we can see, Blondel introduces a new pathway to God. Interest does not lie *only* in a God of reason, of philosophers, but *also* in a God of a potential revelation about *that same* philosophical God, necessary, yet bursting into the free history of men, forming a single design and a single end, revealing himself and calling out from freedom to embrace divine saving mediation, forming the essentially awaited answer. The "also" of the revelation is not of extrinsic necessity, but rather inexorable and absolute. In effect: "...At the summit of its searching reason acknowledges that it cannot do without what faith presents."¹ And so we enter into the field of theology.

It involves studying not only the inexorable necessity for God in every man, whether or not they know it and believe it, but also for a philosophy of revelation that questions its own possibility, and if hypothetically brought into being, advocates for embracing it necessarily, and at the same time freely, within the faith. Paradox and mystery, *vinculum perfectionis* and the border between reason and faith, between the autonomy of reason and the credibility of revelation-reasonableness of faith, this would be the thesis of our essay.

¹ John Paul II: Encyclical Letter *Fides et ratio* N.42.
http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_15101998_fides-et-ratio_en.html