

Reflections

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To Seek the Truth

A great challenge is **to seek and to proclaim the truth**. It is a great life-long struggle, in a world which shamelessly takes advantage of deception and uses half-truths and lies to reach its aims. Various aspects exist to reach that goal.

1. Right judgment. To seek and to live the truth demands that one forms right judgment in regard to happenings/events and persons. This presupposes the ability for reflection. And how difficult it is to reflect on one's reality! The word intelligence comes from "intus legere," to see/to read things from within. The intelligent person does not remain on the superficial, but rather seeks the causes, the reasons for everything. And, therefore, his judgment is right, just and accurate.

2. Become objective. To seek and to live the truth implies, therefore, that we become objective, that we open ourselves to the world of objectivity. But this objective view of things is only possible if we have autonomous knowledge (self-determined knowledge). It is not so important to know a lot, but rather to **know things well**. Our knowledge should become more clear and more profound. In this we feel our society's influence of consumerism: we see a lot, we know a lot, but we understand little. Through TV we know many things superficially, but nothing in depth. For that reason it is hard for us to grasp the true meaning of reality.

3. To allow oneself to be complemented (completed). Because we are limited beings, our truth is partial and incomplete. No one is owner of the truth and even less owner of the whole truth. That fact is especially important in marriage. For love of the truth, both should be disposed for allowing themselves to be complemented(completed) and enriched by one another because in many aspects, the couple has to seek and find their truth in common; for example, in deciding on how many children to have or in the education of their children.

To allow oneself to be complemented(completed) also means they should have the openness for allowing themselves to be criticized by their spouse when they are in error. To allow oneself to be complemented (completed) and corrected forms an essential part of the development of our intelligence.

4. To know how to criticize. This is another means for serving the truth. We should acquire the spirit of a critic. Not because we read it in the newspaper or because it is everyone's opinion, there is already some truth in this. We have to learn to be more autonomous and more critical in our thinking.

But, furthermore, many of us do not know how to criticize adequately. It is hard for us to distinguish between criticism and the person. If our goal is the truth, then we should criticize the mistake, but not the individual who is already in error. And the same applies when we receive criticism. We have to learn to discern these two levels.

What is the fruitfulness or the ultimate goal of our permanent search for the truth and of the growth of our intelligence?

a) To acquire a conception(viewpoint. It is an integral summary of the reality, an ordered vision(view), coherent and organic of the truth. Do we have that conception(viewpoint)? To that vision(viewpoint) belongs a hierarchy of things, a scale of values. A mature intelligence knows how to discern what is more transcendent and important. It knows, for example, that the maximum value of this world is God and that to seek God is to seek truth personified.

b) To become wise persons. The wise person is not an erudite person, a walking encyclopedia, but rather is a person who has a clear and ordered knowledge of life and of reality. The wise man is very attractive because his knowledge has become coherent of life and a testimony of truth. Hopefully, someday, we may all become wise men and women!

Questions for reflection

1. Who of us is well-informed and up to date with one's profession?
2. Through our reading, do we possess adult knowledge of our Christian faith?

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