

The *Baltimore Catechism No. 3*, published under the auspices of the Confraternity of Christian Doctrine in 1949, enunciates Thomistic views rather closely. Questions 22 and 23 (with discussion of #23) read as follows:

Q. 22 *Can we know by our natural reason that there is a God?*

We can know by our natural reason that there is a God, for natural reason tells us that the world we see about us could have been made only by a self-existing Being, all-wise and almighty.

Q. 23 *Can we know God in any other way than by our natural reason?*

Besides knowing God by our natural reason, we can also know Him from supernatural revelation, that is, from the truths found in Sacred Scripture and in Tradition, which God Himself has revealed to us.

Supernatural revelation is the communication of some truth by God to a creature through means that are beyond the ordinary course of nature. Some revealed truths, for example, the mystery of the Blessed Trinity, are strictly beyond the power of the human mind. We could never know such truths unless God revealed them. Other truths, for example, the immortality of the soul, while not beyond the power of the human mind, are objects of revelation because God has revealed them in a supernatural way. Although these latter truths could be known without revelation, they are grasped with greater ease and certainty once God has revealed them.

What is the Thomistic view of Natural Theology? Is unaided human reason able to formulate theologically significant (i.e., true) propositions concerning God? Thomas Aquinas would appear to answer yes, but only on a rather basic level.

b. The view of John Calvin (A. D. 1509-1564)

In his *Institutes of the Christian Religion*, Calvin states the following thoughts:

Book One, Chapter 5, section 2 -- There are innumerable evidences both in heaven and on earth that declare his wonderful wisdom; not only those more recondite matters for the closer observation of which astronomy, medicine, and all natural science are intended, but also those which thrust themselves upon the sight of even the most untutored and ignorant persons, so that they cannot open their eyes without being compelled to witness them....