

Such is the question of God. Answers have been worked out in very many ways, and the different ways spring from different cultural backgrounds and contexts. Hence to list, compare, discuss the many answers would be too complex and lengthy a task to be undertaken here though, if anyone wishes, he may raise the ~~mmmmmm~~ issue later in the question period. But I should like to point out that the ~~is~~ really basic issue is the question and not the precise manner of the answer. I have placed the question in the very nature of the human spirit, in the transcendental intending which is the source of all questions, the root of all meaning, the source of all human intelligence, reasonableness, morality. Because the question of God has that basis, it follows that ~~God is intended even when he is not acknowledged~~ man intends God even when he does not acknowledge God, that in every human mind and heart there is a presentiment, an awareness of the divine mystery, and that arguments about God's existence and nature only unfold and make explicit that awareness.

(3) Can God be known as personal without his revealing himself?

One must begin by distinguishing different meanings of the words, person, personal.

On a ~~an~~ metaphysical definition, a person is a subsistens distinctum in natura intellectuali. In the light of such a definition it has been maintained traditionally that we ^{can} have natural knowledge of God as personal, that is, of God as a spiritual being endowed with intellect and will.