

Obscure Faith According to Saint John of the Cross

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Abstract: *As an effort to briefly present the Christian notion of the obscure faith according to Saint John of the Cross, this paper will address: first, an introduction to faith in general from which obscure faith locates; then, the nature of the obscure faith according to Saint John of the Cross including the state of the human soul and the object of this special faith; and finally, the acts of obscure faith through the contemplation.*

Introduction to faith in general and obscure faith

Saint John of the Cross, a 16th century Spanish Carmelite mystic and spiritual writer, has been well-read and widely liked both inside and outside of the Catholic world. Perhaps, one can find from his writings a unique expression of faith, which is also called ‘*obscure faith*.’ In this obscure faith, he describes how the soul (of the believer) remains in “the state of perfect union with God through love.”¹ This teaching attends to one of the deepest acts of the soul. Pope John Paul II, on the occasion of the 4th anniversary of the death of Saint John of the Cross, considered that “He understands them (people from the most diverse religious and cultural surroundings) and speaks to the deepest aspirations of the human person and of the believer.”²

As a human person, either a believer or non-believer³, one is always profoundly aware of existential realities and desires beyond any rational acquisition. Therefore, the human person is his own mystical object.⁴ There is still now and then an exceptional case when a person does not normally accept this human condition; however, history has proved the truth of this human condition.⁵ Many thinkers and religious people have related this to faith, concerning which the late Jesuit theologian Avery Dulles explained: “Faith, in the broad, anthropological sense of the term, is a constant feature of human cognition and existence.”⁶ On the grounds of human acceptance, theologians have looked for ways to define faith in a stricter sense, and Dulles helps us by stating, “Faith in the theological sense

¹ SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, translated by Kieran Kavanaugh and Otilio Rodriguez, Trivandrum, Carmel Publishing Centre, 2008, 45.

² POPE JOHN PAUL II, *Master in the Faith: Apostolic Letter on 4th Centenary of the Death of St. John of the Cross*, no.1.

³ Cf. The topic of «Atheism» in R. LATOURELLE – R. FISICHELLA, *Dictionary of Fundamental Theology*, New York, The Crossroad Publishing Company, 1994, 49–59.

⁴ A stage of the human person as ‘*homo interrogans*’ (the human being who always asks questions to search for truth) Cf. G. O’COLLINS, *Rethinking fundamental theology: toward a new fundamental theology*, Oxford; New York, Oxford University Press, 2011, 38–39; Cf. K. RAHNER, *Foundations of Christian faith: an introduction to the idea of Christianity*, New York, Seabury Press, 1978, 31–33.

⁵ Cf. H. FRIES, *Fundamental theology*, Washington, D.C., Catholic University of America Press, 1996, 19.

⁶ A. DULLES, *The Assurance of Things Hoped for: A Theology of Christian Faith*, Oxford University Press, 1996, 274.



is a self-surrender to God as he reveals himself.”⁷ This definition implies a relationship between the human and the divine, and it is a process that leads to union. Such a definition may be a good introduction to the kind of faith that Saint John of the Cross had in God and which he presented to us. However, since we speak of “a kind of faith,” we also imply that there are different types of faith. Let me name some of the dominant types as they appear in the common practices, along with the obscure faith.

Dulles lists different attributes of faith⁸: [faith is] free, supernatural, experiential, cognitive, sapiential, reasonable, critical, firm, vulnerable, obscure, and faith has a doctrinal component, in which its four attributes (properties),⁹ namely, liberty, supernaturality, certainty¹⁰ and obscurity are outstanding. The totality of faith reveals the origin of human life and covers all of its aspects since it, at once, relates directly to God, who reveals himself to the human person. In this large picture, we will pick up one of the attributes of faith, namely, its obscurity.

Obscure faith is the situation in which the believer, nearly despairing of his own efforts, is now invited by God to an extraordinary relationship to experience God in a transcendental way. Dulles summarizes, “The God who communicates himself infinitely surpasses all that believers can infer from the indications given. The saving plan of God includes mysteries that are, to some degree, impenetrable by the human mind.”¹¹ Faith, in this case, is the human response of the believer who is profoundly convinced of entering into union with God himself beyond the knowledge of his attributions. Dulles concludes, “Recognizing God’s utter transcendence, the believer does not expect that the deep truths of revelation will be reducible to ‘clear and distinct ideas.’”¹² The Jesuit’s theological observation is perhaps the background of John of the Cross’ presentation of obscure faith, which is a part of Carmelite spirituality’s contribution. In the next part, we will discover this truth in John of the Cross.

The nature of obscure faith

The state of the soul in the obscurity of faith

Conventionally, in all human intimate and authentic relationships, a person, at certain points, will reveal his true personhood as a sincere response of his total trust in the other(s). It is the same in the faith context that the believer also comes to the point of being in a union with God. In his core-being, his soul and God’s personhood will be intimately exchanged. In this process of obscure faith, the person’s trust is tested. Saint John of the Cross calls this process the dark-night in which all the efforts that the believer made to look for God become unnecessary, and the soul now is left alone in the late night of tiresomeness. This night and darkness is a reminder of the death of physical and intellectual senses. The soul becomes totally passive. The state of life of the soul is trust in the transcendent God. In order to be ready for such a union with God, the core-being (the soul) is so tested.

⁷ *Ibid.*

⁸ A. DULLES, *The Assurance of Things Hoped for*, 275–277.

⁹ Cf. *Ibid.*, 224–238.

¹⁰ Cf. The author discusses the certainty and the liberty of faith. R. FISICHELLA, *La rivelazione: evento e credibilità: saggio di teologia fondamentale*, Bologna, Edizioni Dehoniane Bologna, 1985, 184–199.

¹¹ A. DULLES, *The Assurance of Things Hoped for*, 277.

¹² *Ibid.*



Julien Naud, a philosophical author, once wrote, “Death and darkness have a positive value; they are the cosmic night in which everything is at rest, and in which all forms are possible and all hopes permissible. Death is a state in which time is abolished and “slain,” for the sake of an entrance into the transhistorical realm.”¹³ Perhaps, such is a state of the soul that never physically dies but becomes totally emptied of what it both lends and borrows for life. Now the soul presents itself purified of pretensions and provides the chance for a real possibility of true life: ‘an entrance into a transhistorical realm.’ The soul can only wait for this moment, but it has no power to decide anything, nor does it know when the moment of the union will come.

The state of the soul [of the believer] in the night of obscure faith is the state of being purified, of passive hope, and of total trust. Believers do not experience this often in daily life, but they cannot avoid such moments, as the ones of Jesus in the desert (Lk 4, 1-13), in the Gethsemane (Mt 26,36-46; Lk 22, 39-46; Mc 14, 32-42), or as the ultimate example of Jesus on the Cross (19:28-30, Mt 27:45-56; Mk 15:33-41; Lk 23:44-49). The soul, as the core-being of the believer, begins to count on faith for its life. At this stage, John of the Cross will help us to know God as the object of faith.

God’s self-communication

In this obscure faith, as it sounds, we would then wonder what the object of this kind of faith is since all human efforts, at some point, cease to help the believer. In this case, God himself is the formal object of faith. However, the soul would never reach to God fully since God remains as the all-embracing Mystery; therefore, the soul could only count on faith, even an obscure faith. John of the Cross wrote, “The substance of the secrets is God himself, for God is the substance and concept of faith, and faith is the secret and the mystery. And when that which faith covers and hides from us is revealed - that which is perfect concerning God, spoken of by St. Paul (1 Cor. 13:10) – then the substance and mysteries of the secrets will be uncovered to the soul.”¹⁴ We should not understand this to mean that John of the Cross separates the soul from the whole person, thereby separating the formal object of faith, which is God himself from the material object of faith, which is the attributes of God. Such a language is rarely found in his writing; it is proposed here for better clarification. He divides the soul into two main parts: the sensory and the spiritual.¹⁵ The former part relates to five exterior sense faculties, while the latter, three faculties, namely, intellect, memory, and will. The whole soul participates in the process of perception or apprehension of the objects, in which the will is an appetitive faculty that inclines toward the good.¹⁶ Ultimate goodness is communicated through and beyond the soul’s twofold senses.

Besides, by trying to arrive at the state of union with God, the soul has reached beyond the material object; in other words, all the attributes of God are left behind. Now the memory the soul has of the material object of God only remains as a dim background. Though it is not lost, it is not of any more help in this process of divine union. Faith is called to fill in this gap between the fullness of material object and the beginning of the special formal object, which is God himself. While God’s sheer presence is untouchable, the soul in its darkness extends its existence to Him. A new experience is open to the

¹³ R. LATOURELLE – R. FISICHELLA, *Dictionary of Fundamental Theology*, 1021.

¹⁴ John of the Cross, *The Spiritual Canticle*, 1, 10.

¹⁵ SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, 47.

¹⁶ *Ibid.*; cf. A2,11,1; A12, 1, 3; C28, 4-5; A2, 6, 1, 4-5; A3, 16, 2.



believer when his soul accepts God as its formal object. Such a faith, when it happens, includes (implies, involves) a journey.

The acts of faith in contemplation of the mystical presence of God

The journey of faith

John of the Cross begins the second book of *The Ascent of Mount Carmel*, as Mark Foley - a Carmelite writer indicates, by “focusing on faith as contemplation: the quiet, gentle, presence of God that ‘instructs [the soul] in the perfection of love without its doing anything or understanding how it happens.’”¹⁷ Faith, as John of the Cross explains, is “a habit of the soul or a habitual state of consciousness.”¹⁸ The soul after being purified of the exterior senses begins an interior journey. The journey of faith follows that intuitive sense of what God wants us to do; it heeds the heart’s still, quiet voice; it is the willingness to relinquish control.¹⁹ This journey will follow a special road, of which John of the Cross states, “As regards this road to union, entering on the road means leaving one’s own road....”²⁰ To begin on a new road, the soul has to be well aware of the renunciation in all aspects, including the painful psychological ones. Scott M. Peck, an American psychologist and writer, illustrates these psychological aspects of renunciation in his book *‘The Road Less Traveled’* as, “Let me turn now to the giving up of personality traits, well-established patterns of behavior, ideologies, and even whole lifestyles.”²¹ On the same road, while Peck takes on the psychological perspective and encourages the reader to “seek higher levels of consciousness or spiritual evolution,”²² John of the Cross, reflecting his personal lived experiences, considers it not a discontinued but higher level of existence in faith, as he writes, “... and turning from one’s own mode implies entry into what has no mode, that is, God.”²³ Having said so, we have to agree that the Spanish Saint reflected from his well-judged consciousness of the reality of renunciation and suffering, which should include Peck’s psychological dimension.

John of the Cross describes how the believer who enters this journey is like a blind person, who is totally passive, and faith now becomes a guide for him. He wrote:

The light of natural knowledge does not show us the object of faith since this object is unproportioned to any of the senses. Yet we come to know it through hearing, by believing what faith teaches us, blinding our natural light and bringing it into submission [...]. Faith nullifies the light of the intellect, and if this light is not darkened, the knowledge of faith is lost. Accordingly, Isaiah said: If you do not believe, you will not understand (Is. 7:9). Faith, manifestly, is a dark night for souls, but in this way, it gives them light. The more darkness it brings on them, the more light it sheds.²⁴

The journey of faith leads the soul through a twist of existence, which is a ‘dark night’ that numbs all the senses, causing a total renunciation, either voluntarily or arbitrarily. It is

¹⁷ John of the Cross, *The Dark Night of the Soul*, book 2, chapter 5, verse 1. cf. M. FOLEY, *The ascent of Mount Carmel: reflections*, Washington, D.C, ICS Publications-Institute of Carmelite Studies, 2013, 108.

¹⁸ M. FOLEY, *The ascent of Mount Carmel*, 108.

¹⁹ *Ibid.*

²⁰ *Ibid.*; cf. A2, 4, 5.

²¹ M. S. PECK, *The Road Less Traveled, Timeless Edition: A New Psychology of Love, Traditional Values and Spiritual Growth*, New York, Touchstone, 2003, 78.

²² *Ibid.*, 89.

²³ *The Ascent of Mount Carmel*, 2, 4, 5, SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, 114.

²⁴ *The Ascent of Mount Carmel*, 2, 3, 3-4, *Ibid.*, 110–111.



in this dark night that the senses no longer provide any relief or satisfaction. This very darkness, the deadly moment of the quest for human meaningfulness, can cause the ultimate hopelessness to many people, and perhaps some of them may think of death as a solution. The journey of this obscure faith leads the person through this very dark night. It is God Himself that is the 'light of life' and its salvation when the soul faces the absolute nothingness of the senses. The absolute loving God lures the soul to pass through this crucial twist. The journey of obscure faith thus presents the very meaning of eternal life in the temporary life of the believer on earth. This journey is real and absolutely necessary for the life of the soul. Not all souls pass this way, but all inherit the fruits of the gift of this journey to humanity. This condition is sheer divine grace that is manifest in human life.

John of the Cross is still walking our journey even though in different social contexts and life situations. In her review of the doctoral thesis of Karol Wojtyla, entitled "Faith According Saint John of the Cross,"²⁵ Elizabeth Wilhelmsen appreciates the pastoral sense of John of the Cross, as she wrote, "Although he relies on Scholastic terminology, John of the Cross does not develop speculatively many concepts to the fullest."²⁶ She also suggests that further discovery of this aspect can be found in the doctoral work: "On the other hand, Wojtyla, in his thoroughly speculative commentary, disengages the texts pertinent to the particular issue of faith, and answers potential questions."²⁷ In his 1990 letter on the occasion of the Fourth Centenary of the Death of Saint John of the Cross, the then Pope John Paul II reaffirmed the pastoral doctrine of the faith of the saint citing *Gaudium et Spes* (no.19): "Faith alone reveals to us the meaning of the human condition and our supreme dignity as sons and daughters of God who are called to communion with Him."²⁸ For the Polish Pope, the faith the Doctor wrote about more than 400 years ago still contributes to the "heartbeat of the new evangelization, for it re-evangelizes believers and opens them more and more to the teachings and light of Christ."²⁹ John of the Cross himself also tells us in his writing (the *Ascent of Mount Carmel*), "Rather, I am confident that the Lord will help me to explain this matter because it is extremely necessary to so many souls."³⁰ Concerning this aspect of acts of faith, we will present the voice of faith and reason in the coming part.

The voice of faith and reason

As was mentioned above, the journey of obscure faith is an interior one of the consciousness and total trust in God. The soul, though now in a passive state, attends to God in listening. The voice of faith in this contemplative mode will allow the soul (the believer) to recognize the presence of God. God himself will communicate to the soul through his Holy Spirit. The Holy Spirit will come to the soul as the spiritual light which meets with the pure faith. However, as we follow the voice of faith in contemplation, John of the Cross tells us that we must also heed the voice of reason³¹: "Be attentive to reason in

²⁵ K. WOJTYLA, *Faith according to Saint John of the Cross*, Ignatius Press, 1981.

²⁶ E. WILHELMSSEN, "Review of Faith According to Saint John of the Cross, by Karol " by Elizabeth Wilhelmsen, 302.

²⁷ *Ibid.*

²⁸ POPE JOHN PAUL II, *Master in the Faith*, no.3.

²⁹ *Ibid.*, no.3.

³⁰ SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, 70. The quote is taken from the Prologue of the *Ascent*, no.3.

³¹ Cf. M. FOLEY, *The ascent of Mount Carmel*, 110.



order to do what it tells you concerning the way of God.”³² John Paul II also points to the value of human reason that John of the Cross earnestly extolled about faith as he wrote:

[John of the Cross] is the celebrated axiom: “One thought alone of man is worth more than the entire world; hence, God alone is worthy of him.”³³ Rational man’s superiority to the rest of mundane reality should not lead to pretensions of earthly dominion. Instead it ought to guide him toward his most proper end, union with God, to whom he is similar in dignity. For that reason, faith does not justify scorning human reason. Nor is human rationality to be regarded as opposed to the divine message. On the contrary, they work together in intimate collaboration. A person can get sufficient guidance from natural reason, and the law and doctrine of the Gospel. Faith is not a discarnate reality. Its proper subject is man, a rational being, with his lights and limits. The theologian and the believer cannot renounce their rationality; instead, they must open it to the horizons of mystery.³⁴

Even though John of the Cross reminds the believer of the need for rational awareness, he believes that the voice of reason will eventually be docile to the voice of faith. He explains that faith and reason relate to each other like the light of the sun that eclipses the light of the stars: “The sun so obscures all other lights that they do not seem to be lights at all when it is shining.”³⁵ The light of faith eclipses the light of reason; it does not eradicate it.³⁶ Reason helps discern the will of God, but it should not be the last word. The soul will never be satisfied by stopping at the voice of reason. For it is created by God, then it longs to listen to His voice. In obscure faith, the voice of reason is totally submitted to the voice of faith since now the soul is inactively waiting for God who comes to it. Therefore, reason must be ordered to God, and [one] that is not ordered to God is disordered.³⁷

In the *Ascent of Mount Carmel*, John of the Cross also writes that “faith nullifies (*negándola*) the light of intellect, and if this light is not darkened, the knowledge of faith is lost” (A. 2.3.4). The Spanish word *negar*, from which *negándola* is derived, means to prohibit, to oppose, or to veto.³⁸ It should not be taken to the extreme as if, in order to prove his faith, one has to at once throw away (abandon) all of his reason; and therefore, John of the Cross would be contradicting his own teaching. The act of faith here is not so actively noisy. Surely, John of the Cross implies at least two aspects here; first, the soul already peacefully departs from its intellectual knowledge, and second, God himself is the only object which no intellectual knowledge can reach. The believer shall retain his own freedom since he is fully convinced of silencing the voice of reason and opening for the voice of faith. He is not insane; on the contrary, he becomes fuller of his own being. This passive night of the intellect yields to the active night of the spirit. The active night of the spirit is described as “a journey in which faith takes control of the intellect; hope fills the

³² *Sayings of Light and Love*, v. 41, SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, 670.

³³ *Sayings of Light and Love*, v. 32, *Ibid.*

³⁴ POPE JOHN PAUL II, *Master in the Faith*, no.12.; cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Instruction on the ecclesial vocation of theologian*, no.6; cf. *Sayings of Light and Love*, 34 [32]; *Ascent of Mount Carmel*, II, 21, 4.

³⁵ *The Ascent of Mount Carmel*, 2, 3, 1, SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, 110.

³⁶ M. FOLEY, *The ascent of Mount Carmel*, 110.

³⁷ *Ibid.*

³⁸ *Ibid.*, 111.



memory, and charity dominates the will.”³⁹ As an effect, a slow transition to contemplation begins at this stage. This state of contemplation prepares his soul for union with God.

The union of the soul with God

Union of the soul (the believer) with God should be the central and ultimate notion of the doctrine of obscure faith of Saint John of the Cross. For John of the Cross, “the union [of the soul with God] and contemplation are synonymous.”⁴⁰ This synonym is mentioned in his work *Ascent of Mount Carmel* when he relates to the psalm (Ps 138:11), saying “The night of faith will be my guide in the delights of my pure contemplation and union with God” (A. 2, 3, 6.). We also read him mentioning “to the divine conjunction and union of the soul with the divine substance..., by means of [the] loving and obscure knowledge, God joins Himself to the soul in a high and divine degree” (A. 2, 24, 4). Also, in another place, John of the Cross reveals to us the content of this union and contemplation is God Himself, “This sublime knowledge can be received only by a person who has arrived at the union with God, for it is itself that very union” (A. 2, 26, 5). Therefore, the union of the soul with God is a state, not a single moment, and in this state, the soul is at its summit of total integration. In this process, God always makes the first move to draw the soul to him for his love for the soul. The soul will approach Him for a transformation; God transforms the soul to his likeness in will and love. This very union of love that causes and orients all acts of faith. John of the Cross explains:

To understand the nature of this union, one should first know that God sustains every soul and dwells in it substantially, even though it may be that of the greatest sinner in the world. This union between God and creatures always exists. By it, he conserves their being so that if the union should end, they would immediately be annihilated and cease to exist. Consequently, in discussing union with God, we are not discussing the substantial union that always exists, but the soul's union with and transformation in God that does not always exist, except when there is likeness of love. We will call it “the union of likeness,” and the former “the essential or substantial union.” The union of likeness is supernatural; the other, natural. The supernatural union exists when God's will and the soul's are in conformity, so that nothing in the one is repugnant to the other. When the soul rids itself completely of what is repugnant and unconformed to the divine will, it rests transformed in God through love (A. 2, 5, 3).⁴¹

The union should not be an encouragement for a strong effort to reach for a moment of ecstasy, for it is always beyond all human acts. It is a reality, but it depends on the love and the grace of the ‘Other’ to make it happen. Through this union, when fully grown, they (the souls) do mighty works in their spirit since their faculties and works are more divine than human, [...] God divests the faculties, affections, and senses, both spiritual and sensory, interior and exterior.”⁴² Faith, particularly obscure faith here, helps the soul to be in a state of contemplation, or in the process of union in which the lover (the soul) is increasingly ready for the Beloved (God). The divine influence brings the soul to a transformation of his whole life. The perfect example of this union is found in Jesus Christ, to which this paper is unable to extend a detailed treatment.

³⁹ K. PERUMPALLIKUNNEL, *The Life of Renunciation in the Indian Sanny Āsa in the Light of Manusmṛiti and the first book of “The Ascent of Mount Carmel”*, BIBLIOTECA CARMELITANA, 51.

⁴⁰ R. BIANCHI, *Idee basilari di S. Giovanni della Croce: fede, contemplazione, notte, unione*, BIBLIOTECA CARMELITANA, 47.

⁴¹ SAINT JOHN OF THE CROSS, *The Collected Works of St. John of the Cross*, 115–116.

⁴² John of the Cross, *The Dark Night*, 2, 3, 3.



Conclusion

Saint John of the Cross' doctrine on obscure faith is an expression of the reality of the human person whose soul is always drawn to God for the source of life. This reality is expressed through Christian faith as stages of the soul moving toward union with God, from being active and then passive, in the night of senses and of spirit. Since God himself is the real object of faith, after living through all human efforts, the believer has to accept the fact that he cannot reach God by his own efforts of senses and intellect; it is God himself that will set out to touch him. It is a journey of faith, and it happens in the consciousness of the believer. Faith will help the soul (of the believer) to continue after the voices of reason already give him all information, of which none is necessary anymore. The soul accepts to be totally passive (passive night), waiting for the voice of faith, which is God himself who speaks. The soul then will experience union with God through love and transformation. The effects of this union lead the soul to a profound consciousness of what God really means for his life. The effects which follow may be expressed in the following terms:

Unlike "ascent," "night" cannot be programmed. It demands passivity more than effort. It limits activity, hides objects, augments danger, and converts everything into strange, frightening silhouettes. Yet, at the same time, it also protects and helps those hiding from their enemies. The dark night has a twofold modality, negative and positive. Negative because it hides everything; one feels incapable of working; God has hidden; prayer becomes tasteless; life has no meaning. Positive, because, thanks to this aridity and darkness, the soul can walk free of so many enemies that habitually hindered it in its times of spiritual well-being: calculation, demands, attachments, pastimes, and curiosity.⁴³

Obscure faith is intended to help God's people (all people of God) to pass through the "night/s" of life while remaining open to love, hope, and union (the wholeness of life as a divine gift) that God preserves for all. These nights are clearly expressed by Jesus on the Cross who lamented, "My God, my God, why have you forsaken me?"⁴⁴ This type of night is still happening to us personally and communally, nationally and worldly, physically and spiritually.... The voice of Jesus on the Cross was swallowed up by his own death, the darkest night of life. However, it did not stop there. It was just a preparation for the overwhelmingly joyful resurrection which came after. Faith in God himself led Jesus through the most difficult moment, death on the cross. John of the Cross portrays this very faith, the obscure faith which he himself experienced. We, as individuals and as a community of human beings, also are reminded of this kind of faith that may exist in our lives and others'.

Exploring this essential aspect of faith can provide a foundation for psychology, inculturation, missiology, and other fields to orient their practices, and for science and philosophy to know their capacities and limitations concerning the dimension of faith. And the path of Jesus from the Cross to the Resurrection is the mystical content of this obscure faith. May He be our true destination when we study the doctrine of Saint John of the Cross.

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⁴³ K. PERUMPALLIKUNNEL, *The Life of Renunciation*, 52; cf. J. V. RODRIGUEZ – TRANS. K KAVANAUG, *God Speaks in the Night: The Life, Times, and Teaching of St. John of the Cross*, Washington, D.C, Institute of Carmelite Studies, 1991, 313.

⁴⁴ Mt 27, 46; Mk 15, 34; cf. Ps 22, 2.



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