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#### I think, therefore I believe: Cogito ergo credo Metaphysics and Religious Knowledge as a Fundament for and Beneficial Force within Natural Science and Western Society With a Foreword by Cardinal Joachim Meisner

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*The fundament of science rests upon the idea that the world can be systematised, that its entire mechanism is stable, and that it is a continuum, the substance of which being secreted within in its various phenomena and which reveals itself solely in principles (natural laws) and in symmetries. Although this supposition shows itself to be accurate in our experience of the physical world, it nonetheless remains an unproven assumption that can only be believed. Even the fundamental idea behind science, which systematically rejects faith, is itself a form of belief that leads to understanding, in the same way that correct analogical conclusions can be similarly inferred because phenomena are arranged together within an unspoken, metaphysical harmony. It is only with the admission of religious or belief-based knowledge that scientific, evidence-based knowledge ultimately becomes consummate and true.*

1.3. Logical Thought	page 46
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*Physical reality becomes manifest through logical thought. The precondition for this is a process of formalisation, which seeks to reduce things to their basic core: a process of intellectual construction, which however, as it advances, becomes increasingly detached from reality and from the verifiability of the conclusions of logical thought. What remains today of the prospect of truth is merely an expectation of probability, and instead of the certainty of positive statements we must content ourselves with reliable statements about limited quantities. Does the physical consistency and logical structure (that is to say the 'rational nature') of the universe also encompass the universal nature of human rationality?*

#### 1.4. From the Very Beginning page 64

*Contrary to the metaphysics of daily life (everything comes from something, and nothing derives from itself), science must necessarily construct an artificial beginning for every observation. Due to the absence of knowledge regarding the preceding development, what results is a lack of predictability, the impression that the substance under scrutiny is random or haphazard in nature, and the presumption that its movement or behaviour is coincidental. If however these impressions are erroneous, then what underlies the apparent randomness is actually a process or progression that has been predestined from the moment of its true genesis, the orderly nature of which is simply beyond our grasp. This shortcoming where scientific method (with its emphasis on the locality of the observer) is concerned, amounts to the assertion that life has organised itself, and is thus its own beginning. Yet beginnings and coincidences are always the result of an event that remains mysterious to us. Furthermore, self-generation is unheard of in physical terms, this being far more a metaphysical property, which clearly renders scientific study 'from the very beginning' methodologically impossible.*

#### 1.5. The Retrospective Viewpoint page 77

*Scientific analysis must necessarily divide reality into the material and the spiritual, thereby relativising it. Yet the true fullness of reality is beyond the grasp of scientific understanding. Observation from a retrospective viewpoint dissolves this artificial division and — in place of chaos and genesis through self-generation — reveals connectedness and meaning.*

#### 1.6. The Spiritual Permeation of the World page 89

*Thought that transcends the analysis of knowledge is 'Wesensschau' (perceiving the essence of things). The essence (or 'Wesen') of a thing reveals its spirit, a spirit which intuitively 'occurs' to the observer in the process of scientific observation and which takes the thought process beyond mere calculation on the basis of what we know. Fundamental scientific insight is not merely the analysis of available information, but rather the revelation of that which is inaccessible, and it bears witness to the spiritual permeation of the world.*

#### 1.7. Affirmative Thought and Personal Liberty page 102

*Scientific thought focuses on the perception of the phenomena of a complex, contingent metaphysical system, which mysteriously lends form to nature. Analysis and synthesis, evidence-based thinking and metaphysics, and the process of 'grasping' the world and being 'in the grip of' reality are all elements that interact with each other within the relationship between science and the world. As the foundations of modern science also lie in contingency (axioms) and as it confirms contingency (via analogy and intuition), knowledge and faith are united: the person who believes knows more, and the person who knows believes. Only with the addition of religious or belief-based knowledge does materialistic, evidence-based knowledge become consummate and complete knowledge. Affirmative thought, which recognises the fullness of reality and the profundity of the human condition, dispenses with the illusory promise of self-sovereignty, giving rise instead to personal liberty.*

#### Acknowledgement page 109

2.

A new Continent in the Philosophy of Science  
Review of Markus von Hänsel-Hohenhausen:

“I think, therefore I believe”

by Professor Dr. Kurt Hübner, Kiel, Germany

Author of the „Critique of Scientific Reason “,

former President of the General Society

for Philosophy in Germany

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