

RELIGION SUPPOSES SCIENCE

Religion supposes knowledge, scientia; science and religion have in common the pursuit of truth-enlightenment, of knowing details and values of natural relationships. In their joined work science and religion are co-essential to informed judgment and human betterment. The Latin word “scientia” means knowledge, insights into nature acquired by experience and study. Science studies working relationships, and religion attends to moral outcomes of relationships.

As consciousness is informed by science, the priorities of moral relationships (the obligations of conscience) are made clearer. Conscionable insight reflects on divinity, so that the pursuit of conscionable knowledge is pursuit of God. The Jesuit priest John Courtney Murray illumined the Second Vatican Council by expanding the Thomistic axiom: “grace supposes nature;” he linked faith and reason to grace and nature; his axiom reads: “faith supposes reason as *grace supposes nature.*”

The link of faith and religion leads to another correlation; religion is about faith, God-based relationships, that is, graced relationships informed by reason/ knowledge. The link of faith and reason sets up the logical connection of religion and science; thus, the Courtney Murray axiom can be expanded to read: “RELIGION SUPPOSES SCIENCE as *faith supposes reason as grace supposes nature.*”

The linking of science and knowledge enlightens the essential connection of science to religion, i.e., to the evolution of faith and religion. To exclude the ongoing contributions of science from religious consciousness is to prevent religion from further growth, grace from further growth and spirituality from further growth. Denied evolution denies the continued authentication of religion. To expect spiritual growth without natural, conscious evolution is to expect spiritual growth to happen by divine intervention, as dominion theology “mystically” does. This presumes on God. Open evolution enables spiritual/ communal authentication in the here-and-now. Fixation in fideism, the cult of dominion theology and patriarchal ecclesiology, impairs intelligence and religious growth in the order of Natural Sacrament.

There is yet another set of parallel correlations that link education to religion and faith. Because of the critical correlation of education to religion, the value of this correlation also parallels values of the Murray correlations. Thus the related matters: education supposes teaching; religion supposes clerics; and prejudice supposes pride. So what comes from proud clerics teaching? prejudiced religious education. (Clerical pride is the presumed superiority of male over female and alienation of women from clerical culture.)

Thus the expanded axiom says: religion supposes clerics as prejudice supposes pride as education supposes teaching. Religious/ cultural prejudice against women is an educational, religious problem which cannot be solved by religion and education acting separately, but by religion and education acting collaboratively and concurrently. Religion and education have to work together to solve the common problems of pride and prejudice, of faulty religion and faulty education. Denial of evolution radically prejudices education and religion with harmful outcomes. Religion and science, faith and evolution belong together in holistic teaching.

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