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On Science, Theology, and the Sense of Life

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1. Introduction

Following seminal works of the recent Templeton Prize winners Bernard d'Espagnat (2009) and Michał Heller (2008), we consider the consequences of science and religion for the sense of human life in the surrounding universe [1, 2, 3]. Naturally, we are aware of essential differences between science and religion. While the natural sciences try to explain the world in terms of laws by using a language of mathematical structures avoiding supernatural causes, religion aims to express the Divine Reality by using human language. Even though the methods of science and religion are different, studies on quantum reality suggest that one can mutually help each other to approach the unique Truth [1]. In our view this certainly requires new philosophical concepts based on metaphysics exceeding the classical ontological principles [4]. Moreover, in our experience science is continuously renewing our thoughts about God and sense of human life [5, 6].

2. Theology of Science

In particular, Heller has proposed an integrated view of science and theology and has even constructed a program toward such an interdisciplinary knowledge [2]. The philosophy and theology of Heller certainly is a proclamation of rationalism. Focusing on God and the created universe, he continuously underlines that not only science but also faith should be rational and is arguing that theology and science both have a common objective: understanding man and the world created by God. In this way, Heller has even put forward a proposal for a new theological discipline: a theology of science, which should look at sciences from the theological point of view and from the moral perspective.

3. Questions of Sense

For Heller the whole universe is the unique Word of God that gives sense to man, history, and the world [3]. Reason that was at the beginning penetrates every being; existence results from rationality of Divine Thought. Naturally, he is convinced that faith should not be in separation from science. For Heller science as a whole is a *locus theologicus*.

3.1 The Universe and Sense

Certainly, as every being also the universe requires some justification of existence. We ought to look for the sense of the world in the mystery of rationality; the sense given by God to every existing being is the justification of the universe. That is why we can experience that really something does exist instead of nothing (cf. G. W. Leibniz).

First, we should note a certain relation of the universe to thought. Surprisingly enough, nevertheless human thinking is limited to a very short time, now it allows us to recover the whole cosmic history, which began about 14 milliards years ago. Moreover, the human values can be realized in the context of the universe, which is an incarnation of a sensible thought. Second, we are deeply immersed in the universe, since a life has appeared during the evolution of the Solar System (3.8 milliards years ago) followed by a first brain awareness event, i.e., when the first man was born. Moreover, the human individuals are able to act following their own will and thoughts, including feelings that are very characteristic for our life. Therefore, any choice of sense is a demand of rationality, because the rejection of the sense should be considered as a betrayal of the human reason. In this way, when asking about the sense, we are also asking about God, who is continuously providing the sense to the whole universe.

Third, in scientific studies of the dynamical systems one of the most intriguing problems is the question of reversibility, or strictly speaking the problem of the time arrow, which is related to the statistical law of thermodynamical entropy. This means that the present moment is always separated from the future and naturally from the past; consequently the world is historical. Basically, we all know that it is not possible to go back into the past. In particular, our biological clock is a special case of a thermodynamic clock. Unfortunately, when the entropy achieves its maximum every complex organism will die. Therefore, the death is not only a private tragic event, but it could be regarded as a participation in the cosmic structure.

Finally, it is now clear that there should be no contradiction between, e.g., evolution and creation (in favor of evolutionary creationism), determinism and indeterminism (in view of deterministic chaos theory and quantum mechanics). Obviously, a spiritual and moral evolution of every man depend on himself. Therefore, following critical rationalism of Popper, Heller has also noticed that decision of being rational in a human life is a moral choice. Rationality then becomes morality of thinking.

3.2 Creation and Sense

Because every human being is naturally a part of the universe, the question of the sense of man is strictly related to the sense of the universe. It would rather be unlikely the existence of a senseless human life in a sensitive Universe; this could be logically inconsistent. Naturally, in order to achieve a happiness in our personal life, it is not enough to enjoy the present moment (as suggested by J. M. Bocheński): the universe should rather have a global sense, which is not limited to a given moment [3]. Admittedly, we should learn ourselves how to live each present moment in our life. On the other hand, however, because the appearance of awareness was a critical moment of the human history, we can continuously ask ourself about our own future and the final objective.

It would seem that from the scientific point of view coping with death is always hopeless. But one should note that the entropy is surely a stochastic quantity as is also the irreversibility of time. Therefore, we know from science that the experience of passing away resulting from one-directional time arrow can only be attributed to complex bodies and this does not necessarily apply for simple (not complex) systems. Death is a consequence of complexity; something that is not complex does not exist in any time flow and hence cannot die. Unexpectedly, nonlinear contemporary science based of fractals and deterministic chaos teaches us that the systems that looks complicated could result from a simple (but nonlinear) law [4]. Anyway, in a human dramatic

eschatological perspective, when expecting our own biological death, one can look for hope in rationality of God, which is the source of all natural or supernatural laws. We see that the scientific observations could shed a light on a religious belief that the death is the transition from time to eternity.

4. Epilogue

We believe that the modern concept of the theology of science can certainly bridge science and religion, which gives sense of life [6]. Therefore, we argue that if we do not like to continue theological studies in separation from science, then classic theology should open its thought to the most important ideas and achievements of the mathematical natural sciences. We hope that the theology of science should open philosophy and theology to the mathematical natural sciences that would admit a better understanding sense of man in his relation to the transcendent Reality.

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