**Worksheet on Faith and Reason**

Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Directions:** First complete Parts I and II. Then read the information on the back. Then complete Part III.

**Part I:** Write out what you think *should* be the relationship between the two fields of inquiry -- Science and Religion.

**Part II:** What do you think the Catholic Church teaches about Science? Write whatever comes to mind.

**Part III:** Now read the document "The Church on Faith and Reason" on the back. Briefly summarize what you learned. What is different or similar to what you previously thought?

Some Basic Teachings on The Catholic Church on Faith and Reason (or Religion and Science)

- The Catechism teaches that there can never be any real conflict between faith and reason:

* *"Faith and science*: Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth. Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are.”

(Catechism of the Catholic Church Part I Section I Chapter 3 Article 1: 159)

- Pope John Paul II in his Message to the Pontifical Academy of Science: on Evolution, 1996, section 3-4 explains that evolution is more than a ‘theory’ and is not in direct conflict with the Catholic faith:

* "In his encyclical *Humani Generis* (1950), my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, provided that we do not lose sight of certain fixed points.... Today, more than a half-century after the appearance of that encyclical, some new findings lead us toward the recognition of evolution as more than a hypothesis. In fact it is remarkable that this theory has had progressively greater influence on the spirit of researchers, following a series of discoveries in different scholarly disciplines. The convergence in the results of these independent studies—which was neither planned nor sought—constitutes in itself a significant argument in favor of the theory."

- This idea is not new; Vatican Council 1, Dogmatic constitution Dei Filius, in 1870, explains that faith and reason can never contradict one another, since they both come from God.

* “And, not only can faith and reason never be at variance with one another, but they also bring mutual help to each other, since right reasoning demonstrates the basis of faith and, illumined by its light, perfects the knowledge of divine things, while faith frees and protects reason from errors and provides it with manifold knowledge.” (Chap. 4)

- Finally in the papal encyclical dedicated entirely to the relationship between faith and reason, John Paul II, writes of how faith and reason are essentially intertwined:

* “Through philosophy’s work, the ability to speculate which is proper to the human intellect produces a rigorous mode of thought; and then in turn, through the logical coherence of the affirmations made and the organic unity of their content, it produces a systematic body of knowledge. In different cultural contexts and at different times, this process has yielded results which have produces systems of thought.” (Fides et Ratio, section 4)