

Summary

Two and a half millennia ago, Aristotle said that the human race lives by art and reasoning. When we look around today we see confirmation of his statement. We live in a world in which science, especially in its practical technological applications, plays a dominant role.

Science in culture has gone through many phases since Aristotle. In Greek times, science, *theoria*, had truth as its end. Contemplation was science's crowning point.

During Hellenistic times, Stoics subordinated science to ethics and politics. Neo-Platonists taught that love and ecstasy were higher than rational knowledge, and magic could replace science.

During the Latin Middle Ages, Christian thinkers worked at a synthesis to show how faith and reason agree. They tried to preserve the Greek ideal of truth as a treasure and as the crowning point of human life. The Christians taught that we achieve this highest point of contemplation in the beatific vision, we directly behold God.

Finally, in modern times, under some Eastern influences transmitted to us through the Renaissance, a utilitarian approach in science became dominant. This tendency continues today.

Technology's triumphs are undeniably impressive. So are its dangerous failures related our spiritual life. The consumer life-style lacks higher purposes. Hence, it unwittingly uses social technology to dominate mass media, violently lowers educational standards, and brings the primacy of technology into higher education. All these cultural disor-

ders result from the contemporary primacy of utilitarian science within the West.

Utilitarian science now occupies center-stage in Western culture. From this vantage point, it uses scientific methods to destroy science as a kind of wisdom and culture's noblest domains.

These changes in the face of civilization are astounding, terrifying. Never before has humankind been in such serious danger as today when we our own creation, technological science, threatens us.

Apart from miraculous intervention, our main hope to save ourselves from the devastating effects of technological science lies in restoring to science its the proper natural hierarchy of ends and means, subject and object. Treating a human being as a utilitarian object is wrong because we are real subjects, persons. We cannot treat even technology's most perfect products as ends because, by their essence, they are only means.

Every civilization's proper, primary, aim is to assist in the natural development of each human individual, helping us achieve complete human realization, mature development, of our human nature. A civilization that denies our subjectivity, including our transcendence as free persons seeking transcendent union with God, denies us what we are, our humanity, nature, completeness as persons. In the final analysis, such a misnamed civilization entombs us. It does not cultivate us.

We cannot treat science as if one kind of science exists. We cannot reduce rational knowledge to technology. The human race lives by reasoning in all cultural domains. We are especially interested in finding rational answers to our rational questions concerning ourselves and the purpose of our lives. As human beings, we have a natural moral and political right to seek rational answers to these questions.

When scientific leaders rejected the question "why" for the question of "know-how", they robbed us of the right to seek rational answers to the most rational of human questions. The single-minded quest for useful knowledge has helped technology's development. But it has also led our civilization into a blind alley. Scientists rejected the question "why" for irrational reasons, based upon *a priori* ideological assumptions.

Technology that does not respect the human subject or any higher end becomes a cruel instrument of destruction because, at its roots, it has separated itself from morality. By restoring an analogical conception of science, we can rationally employ the legitimately scientific question "why" to restore science's link with morality and the rest of culture and, once again, give culture an authentically human and rational face. We live by art and reasoning. We do not live only in the realm of technology. And technology is not science's only, or most important, domain.

When we no longer subordinate "know-how" to the question "why", then the question "know-how" starts to become meaningless. We can make sense of the question of "know-how" only if we know a thing's end. In science and culture as a whole we must restore the primary role of the question "why". Only then will we be able to seek knowledge completely rationally and use science, once again, to better, not destroy, culture in all its forms.