

On a religious interpretation of democracy, one argues that democracy derives, at least in part, from the metaphysical premise that there is a God who loves all human beings, as well as all beings whatsoever, and who calls all human beings to love God and all whom God loves in return. There is a common factor in human beings, more significant than all the differences between them, in that all are the objects of God's love and all are called to be the subjects of love of God and of all others in return. Even to the greatest and wisest of human beings God is a mystery, and yet even the least of human beings can feel him- or herself precious to God and can worship God. Human beings are equal before God, not because they are of no value to God, but because each of them is valued by God for his or her own sake and not merely as a means to the value of others. God is the ultimate concrete unity of all values, and every human being is an "image" of this unity, called to exist in "likeness" to it and, therefore, worthy of respect accordingly.

But there can also be a religious interpretation of science, according to which the dignity of science lies in building up a picture, however fragmentary, of the divine life in its contingent contents, and thus in describing portions of the history of the cosmic Being.

Thus democracy and science are allied because they both have the same metaphysical root, the sense of deity. The world is worth studying and human beings are more or less equal brothers and sisters for the identical reason--God.