After all that we were made to believe about the incompatibility between science and religion it looks like a miracle to have these two sisters sit at the same table and look at each other with kindness, hope, and readiness to hear.

In fact, science grew up in the bosom of religion. As the departure of science from religion was unnatural, so its return is quite natural. Heidegger noticed that modern technology sprung out of a theological change made by nominalists. In that case, the root of the technological problem, wherever there is any problem, is of a theological nature. Consequently, there may be no surprise if the solution comes from theology (Glenn McCullough, ibidem).

It is then not surprising when science borrows from religion since it originated in the atmosphere of a religious world. It is more surprising when religion takes from science; that does not make religion loose anything of its power or identity; on the contrary, in doing this it shows flexibility and at the same time power and stability.

One example which significantly shows religion’s use of sciences, as early as the fourth century A.D. is Gregory of Nyssa’s integration of the scientific knowledge of the time to elaborate his sophisticated theological anthropology, as demonstrated by Robin Darling Young (“On Gregory of Nyssa’s Use of Theology and Science in Constructing Theological Anthropology,” in Pro Ecclesia, vol. II, Nr. 3, Summer 1993).

Science and religion need to be together. Not only because they are necessary checks and balances for each other, but they naturally borrow from each other in the development, formulations and applications of their theories and doctrines.

This mutuality needs to be emphasized presently against so many misinterpretations of the relationship which sounded so familiar to our ears in the last two hundred years.

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Science without religion is lame; religion without science is blind. — Albert Einstein

Religion and science, just as knowledge and wisdom, even though do not use the same methods and do not have the same aim complete each other. — Kenneth S. Kendler

People must not play God’s role before they learn how to be human; after they learned how to be human though, they will not play God’s role any more. — Ronald Cole-Turner

The entire modern conception about the world is based on the illusion that the so called laws of nature represent the explanation of the natural phenomena... It seems to us that when all possible scientific questions were posed the problem of life remains completely untouched. — Ludwig Wittgenstein

The miraculous constitution of the universe with its own incomparable harmony could not be made but based on the plans of an omni-scient and almighty Being. This remains my highest and ultimate conviction. — Isaac Newton

It is impossible to conceive and to prove that the splendid and the indefinitely marvelous universe, as well as the human being, be the result of an accident; this impossibility seems to me to be the best proof of God’s existence. — Charles Darwin

Science can conflict only with science and faith only with faith; science which remains science cannot conflict with faith which remains faith. This is true also of other spheres of scientific research, such as biology and psychology. — Paul Tillich