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**Theology of Science**  
according to  
**Father Michał Heller**



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W. M. Macek Teologia nauki według księdza Michała Hellera

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# Teologia nauki

według  
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*In the Beginning was the Word (John 1, 1).*

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**Abstract.** Michał Heller is a notable contemporary Polish interdisciplinary scholar: cosmologist, philosopher and theologian. He has thoroughly discussed the 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, he still hopes that one can mutually help each other to approach the unique Truth. Heller has recently proposed an integrated view and has even constructed a program toward such an interdisciplinary knowledge. 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, Father Michał 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. For Heller the whole universe is the unique Word of God that gives sense to man, history, and the world. Reason that was at the beginning penetrates every being; existence results from rationality of Divine Thought. 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. However, a spiritual evolution of every man depends on himself. Following critical rationalism of Popper, Heller has also noticed that the decision of being rational in a human life is a choice. And because rationality is a value, this is a moral choice. Rationality then becomes morality of thinking. Naturally, he is convinced that faith should not be in separation from science. For Heller science as a whole is a *locus theologicus*.

We also believe that the modern concept of the theology of science can certainly bridge science and religion. 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. In our view this certainly requires new philosophical concepts based on metaphysics exceeding the classical ontological principles. We hope that the theology of science should open philosophy and theology to the mathematical natural sciences that would admit a better understanding of man in his relation to the transcendent Reality. Finally, in our experience science is continuously renewing our thoughts about God.

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