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RESEARCH ARTICLE

Testimony of Contemporary Science on the Truths of Faith of Christianity

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Abstract

Science and Christianity are not in conflict, but can coexist, with Orthodox spirituality having a more open view of the meaning of science than some Western theological approaches, favoring a cultural rapprochement in the current context, based on a shared understanding of the search for truth.

Christianity does not reject science, but sees it as a way to understand God's creation, and certain aspects of Orthodox spirituality (such as the search for deep reality, not just the visible) align more easily with the scientific spirit.

While science focuses on how the world works (mechanisms), Christianity focuses on (purpose, meaning, relationship with the divine), but both can explore the same phenomena from complementary perspectives.

Numerous scientists throughout history and today have been and are Christians, a notable example being Saint Luke of Crimea, who was a renowned surgeon and, at the same time, an archbishop.

Essentially, Christianity considers science to be a valid tool for exploring creation, as long as it does not turn into an exclusive naturalistic ideology (scientism) that denies spiritual realities.

The truths of faith do not have to and cannot be scientifically demonstrated, but today's scientific discoveries testify to the truths of faith of Christianity. Knowledge through faith is not contrary to scientific knowledge, but complements it with revealed truths, surpassing the limits of human reason.In our article we develop and deepen this theme.

Keywords: Religion and Science, Christianity and Scientific Knowledge.

I. Introduction

From the perspective of the Church's Tradition, the profound rationality of the world founded by the divine Logos expresses the fact that the foundations of the reality of the universe are given, not constructed or invented by man. Fundamental research in mathematics, theoretical physics, as well as in other areas of research highlight the foundations of reality, observing symmetries of a profound order of the world, manifested through a hierarchy of creation and existence, impossible to comprehend and express through an autonomous, immanent, analytical logic.

"Confessing the Truth of the Gospel about the Universe and about the vocation of man in today's information society presupposes the courage not to become prisoners of opinions ideologically imposed by current technological environments, in which there is a risk of cultivating the equivalence between information and knowledge," states His Beatitude Daniel, Patriarch of the Romanian Church.

The finite nature of the human being's capacity for knowledge through sensitivity and reason can be expressed by the phrase: all knowledge has limits. It means that knowledge about knowledge also has

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limits and hence that knowledge about the limits of knowledge itself has limits. For now, the history and logic of knowledge have not identified the existence of any form of knowledge without limits, even mathematical and logical knowledge. Therefore, the universality and logical truth, or the evidence of the statement: Any sensitive or rational knowledge has limits can be admitted. The truths of faith do not have to and cannot be demonstrated scientifically, but today's scientific discoveries testify to the truths of faith of Christianity. Knowledge through faith is not contrary to scientific knowledge, but completes it with revealed truths, exceeding the limits of human reason.

Science and Orthodoxy are not necessarily in conflict, but can coexist, with Orthodox spirituality having a more open view of the meaning of science than some Western theological approaches, favoring a cultural rapprochement in the current context, based on a shared understanding of the search for truth.

Unlike other Western Christian traditions, the history of Orthodoxy does not know an institutionalized persecution of science (for example, an equivalent of the Galileo Galilei case). The Orthodox Church has generally let science take its course, being aware that scientific paradigms are constantly evolving.

Orthodoxy does not reject science, but sees it as a way to understand God's creation, and certain aspects of Orthodox spirituality (such as the search for deeper reality, not just the visible one) align more easily with the scientific spirit.

While science focuses on how the world works (mechanisms), Orthodoxy focuses on why (purpose, meaning, relationship to the divine), but both can explore the same phenomena from complementary perspectives.

The Orthodox spirit, with its emphasis on mystery and direct experience (not just moralistic dogmatism), is more in tune with the critical and investigative spirit of modern science than with the rigidity of older theological interpretations.

Science deals with the material world, physical laws, and empirical knowledge, using rational and logical methods. Orthodox faith deals with spiritual realities, the meaning of existence, salvation, and man's relationship with God through supernatural revelation.

From an Orthodox perspective, scientific truth and revealed Truth (through Scripture and Tradition) are not contradictory, since both come from God, the Creator of the world. Scientific knowledge can, in the view of some theologians, strengthen Orthodox dogmas, providing a better understanding of the grandeur of creation.

Numerous scientists throughout history and today have been and are practicing Orthodox Christians, a notable example being Saint Luke of Crimea, who was a renowned surgeon and, at the same time, an archbishop.

Essentially, Orthodoxy considers science to be a valid tool for exploring creation, as long as it does not turn into an exclusive naturalistic ideology (scientism) that denies spiritual realities.

2. Sensible and Rational Knowledge, Science and their Limits

In the modern philosophy of science, epistemology is divided into sensitive (through the senses) and rational (through the intellect) knowledge, and science, although based on both, has specific limits, implying a permanent overcoming of sensitive and experimental knowledge and a rigorous use of logic, but it encounters the mystery of consciousness, of being, the limits of observation (see quantum physics) and metaphysical questions, exploring concrete reality, but leaving essential ontological aspects unclear: what is existence, reality, why is there something rather than nothing?; what is the origin of the universe?; what is life and how did it arise?; what is man and how did he appear?; what is the meaning of existence, of man? and other such ontological aspects, which cannot be known, understood either sensibly, experimentally or expressed through logical, mathematical constructions and any kind of rational demonstration.

Knowledge obtained directly through the senses, perceptions, offers concrete experiences about the physical world, proven experimentally. This form of epistemological knowledge is the basis for understanding the immediate world, from colors to textures. Its objectivity is relative and cannot reach the essence of things or universality.

Knowledge obtained through reason, logic, concepts, principles, demonstrations is independent of direct experience, of the existential concrete, but relatively confirmed by experiment and applicable to technological processes. It risks becoming purely speculative if it is not based on reality, limited by the human capacity for abstraction.

The method of scientific knowledge consists of using two procedures: it observes the sensible (experiments) and explains it rationally (theories),

creating mathematical and conceptual models. It tests hypotheses, seeking universality and predictability, validating knowledge through rigorous methods, considered as scientific methods. It uses notions, judgments and reasoning. It is abstract, general and aims at the internal structure, causality and laws of functioning of reality. The goal of epistemology is the transition from common (subjective) knowledge to rigorous, objective and verifiable knowledge.

Any truth resulting from scientific knowledge is relative. The certainties of science are analytical and not synthetic. Each scientific theory can be revised or replaced, science is a process, not a repository of absolute truths. No matter how many particular cases we observe, we cannot be 100% sure that the next observation will not contradict the established law (Karl Popper).

Scientific knowledge is dialectical, but indisputably on an ascending line consisting in the fact that reality is known more and more, but only in its phenomenal diversity.

Essentially, sensible knowledge gives us data, reason organizes it, and science validates it, but both, together, do not cover all aspects of existence, leaving room for philosophy, art, and the spirituality of the revealed dogmatic truths of the true Orthodox faith.

Saint Arsenius Boca saw science as a possibility of knowledge from God, but also as a great temptation that can lead to pride, arrogance and forgetfulness of God, emphasizing that true science is combined with faith, which means not only the accumulation of knowledge, but especially wisdom, and scientific knowledge without true faith becomes meaningless and even contrary to the existential good, the use of science to perfect weapons fully proving this fact.

Saint Arsenius of Prislop(Monasteries in Romania), insists on the unity that must exist between scientific knowledge and true faith. He approached the relationship between science and faith from an integrative perspective, considering that both come from the same divine source, but warning about the limitations and dangers of intellectual pride. Therefore, he considered science as a creation of God, a gift of God to man, a way through which we can better understand the world created by Him, but not as an end in itself.

He warned that there is a temptation to science. Science, by itself, can "inflate" the mind, feeding pride and arrogance, transforming itself into an idol, a trap of the devil. The father stated that "science also comes from God", but it can become a "great trap" when it feeds human pride. He emphasized that intelligence without humility can distance man from spiritual truth.

He observed that the brutal separation of science from faith, which emerged especially since the 18th century, led to a spiritual crisis and a conception of life that excludes the presence of God from the universe, from human life.

Unfortunately for man, this warning is a reality today, in the era of postmodernism, transhumanism and artificial intelligence, when many refuse to receive the true God, unique in being and triune in Persons, preferring to worship the idols of our times.

Faith as "asceticism of reason": Saint Arsenius Boca described faith not as a denial of reason, but as a discipline of it. In his view, reason must recognize its own limits in order to receive divine light. He often used concepts from genetics and medicine to explain spiritual laws. For example, he argued that the hereditary transmission of defects and sins can be corrected through a high moral life, thus integrating biology into the economy of salvation.

His theology anticipated modern concepts, such as cerebral neuroplasticity, suggesting that prayer and spiritual life can modify the inner structure of man.

Saint Arsenius of Prislop rightly asserted that true faith is the foundation, and science (in the broad sense of knowledge) should confess it, not contradict it, arriving at the supreme Truth, which is God. He urged a balance, where the scientist should also be a man of faith, using knowledge for good, not to reject the Creator. In essence, for Saint Arsenie Boca, science and faith were not antagonistic, but had to work together, with faith providing meaning and purpose, and science the instrument through which one can reach a deeper knowledge of reality. (1)

However, there are also essential differences between scientific knowledge and knowledge through faith: ''The saint has other means of finding the truth. A larger world is revealed to him, the foundation of this world is discovered. In his consciousness he has no theories, no apparatuses, but his life is engaged. The saint does not research. His pure life is the means of knowing a reality that the scholarly researcher can never grasp.''(2)

In this context, we consider that an important testimony of science about the truths of the true Orthodox faith is the very recognition and highlighting of the limits of

sensible and rational knowledge regarding existence. These limits can be overcome only by accepting the truths of faith, as all scholars, honest scientists throughout the history of science, but especially in the contemporary and modern period, testify.

Man's existence in this world is finite, as is the entire Universe created by God. Therefore, all existential characteristics of man, including the rational capacity for knowledge of what is immanent and even more so of the transcendent, are finite, limited by the very characteristics of human nature.

There are testimonies of honest scientists of all times regarding the objective, absolute limits of rational and sensitive knowledge, and at the same time testimonies of the truths of Christian faith. Some examples:

Renowned scientists, from Isaac Newton to Albert Einstein and Stephen Hawking, recognized the limits of science, seeing in the universe mysteries that exceed pure reason, and faith (or a form of spirituality) emerged as a way to address the great existential questions (Origin, Purpose), suggesting that science and faith are not exclusive, but can coexist, one explaining how (mechanisms) and the other why (meaning), in the spirit of a harmonious universe that requires both observation and contemplation.

Isaac Newton, although a man of science, was deeply religious, considering the laws of the universe as evidence of an intelligent divine Design, a rational creator.

Albert Einstein: He spoke of the "cosmic sense of wonder" in the face of the order of the universe, a religious feeling that is not based on dogma, but on a deep respect for the laws of nature, recognizing that science cannot answer everything, leaving room for mystery. He argued that our limited mind can perceive only "small details" of an infinite superior spirit, which reveals itself in the structure of the world. The famous scientist said that what we can know about the universe is comparable to what a flea in a lion's mane sees in the whole lion. Einstein's famous maxim: "Science without religion is lame, religion without science is blind" is also a testimony to the limits of human rational knowledge, beyond which lie the revealed truths of Christianity. (3)

Max Planck (Father of Quantum Physics): He believed that science and religion are not antagonistic, but complementary. Science addresses the phenomenal world, religion that of values and meaning, and for him, faith was essential to deal with fundamental mysteries. Planck was convinced that science could not elucidate the ultimate mystery of nature because man is himself part of the mystery he is trying to solve. "Anyone who has seriously engaged in scientific work of any kind realizes that at the entrance to the temple of science are written the words: You must have faith. It is a quality that the scientist cannot do without," says the famous Nobel Prize-winning physicist. He believed that both religion and science require faith in God; for the first, He is the starting point, and for the second, the final goal of every thought process.(4)

Werner Heisenberg, the famous physicist in the field of quantum physics, acknowledged that quantum discoveries have shown that reality at a fundamental level is much more bizarre than classical language can describe, suggesting that there are aspects of reality that only intuition and perhaps even faith can reach. Heisenberg emphasized that scientific progress does not eliminate the spiritual dimension, but puts it in a new perspective. "The first sip from the glass of natural science will make you an atheist, but at the bottom of the glass God is waiting for you," the famous Nobel Prize-winning physicist tells us.

Stephen Hawking, although an atheist, recognized the limits of current science in explaining the origin of the universe (the Singularity), leaving room for "mystery" or questions that exceed current tools, and many philosophers and theologians have used his writings to discuss the need for a "first cause." For him, belief in God is "absolutely rational" and complements scientific knowledge, providing a meaning that empirical research cannot provide.

Francis Collins (Director of the Human Genome Project), a former atheist converted to Christianity, argues that science is the method by which we explore the material world, but it cannot answer questions about why we exist or about morality.

Science stops at "how" the universe works, but it does not answer "why" it exists. The big questions (the origin of life, consciousness, the meaning of existence) remain open.

Many great scientists see faith (or spirituality) as a necessity for finding meaning and value, not as a contradiction to scientific reason. They are "two mirrors" reflecting different aspects of a single reality.

In essence, their testimonies suggest that scientific reason helps us understand the mechanisms, but epistemological modesty (recognition of limits) opens the way to a form of "faith in mystery," a reverence for that which cannot yet be fully comprehended.(5)

Yet the human desire to know is unlimited, even if the cognitive capabilities of reason are limited absolutely, not only relatively. The desire to know, the aspiration to understand existence, its meanings, to penetrate continuously and as much as possible into the mysteries of the created material world is a vocation of human nature and an existential need on which the very possibility of human existence depends. It is not a result of natural evolution, as materialists and atheists try to explain, but it is a gift of God to man, a characteristic of his consciousness, planted in the human being by its Creator. In knowledge we will never stop asking questions, including about the question itself, we will never stop perfecting the means and instruments of investigating reality, the created world, we will always want to find answers to these questions. We are always in search of new scientifically proven truths, but also of absolute truth, we want to have certainties and evidence of consciousness, although all of this is always valid temporally, at a given historical moment and therefore relative. This reality is a particular aspect of universal becoming, including man, of becoming into being as the philosopher Constantin Noica states. But the right faith shows that the true becoming of man and the Universe, including knowledge, is in Christ, through Christ, towards Christ.

Some examples of the ontological limits of knowledge, which, in our opinion, implicitly constitute scientific confessions of the revealed truths of the Orthodox faith:

The best-known theory and on which there is an almost general consensus of scientists, and for which there is scientific evidence regarding the formation of the Universe is the one called the ‘’big-bang’’. The term Big Bang, in general, refers to the idea that the Universe expanded from a hot and dense primordial singularity approximately 13.8 billion years ago. The “Big Bang Theory” is the model that explains the emergence of matter, energy, space and time, in other words the existence of the Universe.

The Big Bang Theory (6) is the cosmological model from the oldest known periods, through subsequent evolution. The model describes how the universe expanded from a state of very high density and high temperature, and provides a comprehensive explanation for a wide range of phenomena, including the abundance of light elements, the cosmic microwave background, large-scale structure, and the scientifically confirmed Hubble law of the expansion of the universe. If the known laws of physics are extrapolated to the highest density regime, the result is a singularity, which is commonly associated with the Big Bang. Physicists are undecided whether this means that the universe began from a singularity or that current knowledge is insufficient to describe the universe at that time. Detailed measurements of the expansion rate of the universe place the Big Bang at about 13.8 billion years ago, which is thus considered to be the age of the universe. After the initial expansion, the universe cooled sufficiently to allow the formation of subatomic particles and later atoms. Giant clouds of these primordial elements later coalesced by gravity into a halo of dark matter, forming the stars, planets, and galaxies visible today.

Regarding the possibility of knowing the moment of formation of the Universe from the singularity described by the Big Bang model, there is an absolute limit to rational knowledge, discovered and demonstrated by physicist Max Plank. In physics, this limit is marked by the Plank constant. This is a fundamental physical constant that represents the natural unit of action (energy × time) in quantum mechanics. It was introduced by Max Planck as a proportionality factor between the energy and frequency of a photon. Time zero is the moment when the universe was 10-43 seconds old after the Big Bang. This is the so-called barrier, determined by the Plank constant beyond which, going towards zero, quantum mechanics is no longer valid. The period from 0 to the so-called time zero (from 0 to 10-43 sec.) is called the Planck Epoch.

Consequently, through the research means of rational knowledge, man will never be able to know how the Universe was created, at moment 0, or in the Plank Epoch.

Another form of knowledge is needed, namely knowledge by faith. The Bing-Bang model of the formation of the Universe shows the unity between rational knowledge and knowledge through faith and the non-existence of a contradiction between scientific truths and those of the right Orthodox faith, these latter truths not being a result of human knowing reason but revealed. Man was created by God with this intelligible capacity to know and understand the truths of faith, of course within the limits of human reason, created and finite.

Many contemporary Christian theologians (as well as the Catholic Church and segments of Orthodoxy) believe that scientific theories (such as the Big Bang) can describe the physical mechanisms by which God brought the Universe to its present form, as long

as it is recognized that the process was initiated by the Divinity. Christian scientists, such as George Washington Carver, Georges Cuvier, Copernicus, Isaac Newton, and many others, often see science as a way to understand the work of God, and creationism (the idea that the universe was created by a divine being, according to interpretations of religious texts, including Christian ones) is a view that coexists with modern science, although some support it in opposition to evolutionary theories, while others integrate it, considering that science and faith are not exclusive, but complementary, seeking harmony between biblical descriptions of creation and cosmological discoveries such as the Big Bang, supporting a "continuous creation" or a "God as First Cause". Many contemporary scientists (physicists, cosmologists) who are Christians accept modern science of the universe, but see God as the prime mover, "what set things in motion".

Examples of approaches: Scientific Creationism / Intelligent Design: Argues that the complexity of the universe and life requires an intelligent designer. Creation Theology: Considers Genesis not to be a scientific textbook, but a theological statement about who and why created, not how, integrating the Big Bang as God's method.

In essence, the modern scientific perspective (Big Bang, cosmology) and the Christian (creation) can coexist, with many scientists seeing science as exploring the "how" and religion as answering the "why", without one negating the other. However, from the perspective of the orthodox faith, most of these confessions are pantheistic or deistic, which does not minimize the value of the confessions of scientists about the revealed truths of Christianity.

Georges Lemaître: The Catholic priest who initially formulated the foundations of the Big Bang theory argued that there is no conflict between science and religion, considering them two different paths to truth.

John Polkinghorne: Physicist and Anglican priest, argued that the universe exists by the will of God, and the Big Bang can be understood as the mechanism by which He created the world.

Francis Collins: Known for leading the Human Genome Project, promotes the idea that scientific data on the age of the universe (approx. 13.8 billion years) are compatible with belief in a Creator.

The Big Bang Theory and Christian Doctrine The Beginning of the Universe: The Big Bang Theory indicates that the universe had a beginning, which is seen by many Christian theologians and scientists as support for the doctrine of creation ex nihilo (from nothing).(7)

Exclusively, through rational and demonstrative knowledge, man will never be able to explain life, its emergence, the emergence of man. What is life? What/who is man? These are questions that naturally follow when man, too anchored in the material world, nevertheless finds time for reflection, after the act of astonishment contained in the fundamental question "What is existence?". All of these constitute implicit testimonies of the truths of faith regarding the emergence of life and man.

There are also explicit testimonies of honest scientists regarding the revealed truths of Christianity regarding the origin of life and man.

Honest scientists recognize the impossibility for rational knowledge to answer the question of what life is and what its origin is. "We don't have a very good definition of life," says researcher John Voigt of the University of California. "What we call life is too abstract, and we can't say exactly where the line of demarcation is between life and its absence, in terms of the presence of the necessary elements," he added.

Numerous prestigious scientists have testified to how research into the origin of life and humans harmonizes with Christian faith, arguing that the universe and biological complexity indicate the existence of an intelligent Creator.

Francis Collins (Geneticist, former director of the NIH and the Human Genome Project) one of the most influential scientists today, believes that DNA is the "language of God." He states that no purely naturalistic explanation for the emergence of life is currently satisfactory, the details remaining extremely "vague" from a scientific point of view. Collins supports a perspective called BioLogos, through which God guided the evolutionary process to create beings capable of relationship with Him. He sees in the Moral Law (human conscience) evidence that goes beyond simple biological explanations, pointing to a divine source.(8)

John Lennox (Mathematician and philosopher of science at Oxford University) Lennox argues that science and Christianity are not in conflict, but complement each other. He points out that our very ability to understand the universe through reason is evidence that we were created in the "image of God" (Imago Dei). Lennox argues that the origin

of life involves a code (DNA) that requires a source of intelligence, since information never arises spontaneously from inanimate matter.(9)

Allan Sandage (Astronomer, considered the father of modern observational astronomy), who converted to Christianity at the age of 50, stated:

"The world is far too complicated in all its parts and interconnections to be due to chance alone. I am convinced that the existence of life, with all the order in every organism, is simply too well put together."

The need for an organizing principle: For him, God is the explanation for the "miracle of existence" and for the reason why there is "something instead of nothing."(10)

Michael Polanyi, John Polkinghorne, Kenneth Miller, are other prominent scientists who have written about the intersection of science and faith, often emphasizing that science cannot answer questions about the emergence of the universe, life and man, about the meaning of existence, leaving room for the truths of faith of Christianity.(11)

The evolutionary, materialistic theories that attempt to explain life as the natural evolutionary transition from inorganic to organic matter and from there to the emergence of life have proven to be completely untrue and unconfirmed by reality. Also, the theories of a materialistic nature that explain life in general and man in particular as the result of the biological functions of organisms have proven to be untrue.

Some proponents of "Intelligent Design" argue that certain biological structures are too complex to have arisen solely through random mutations, suggesting the intervention of an intelligence.

The theory of Intelligent Design (ID) postulates that certain features of the Universe and life are better explained by an intelligent cause (a Designer), above the world created, rather than by natural processes, such as natural selection, being considered by atheists a form of creationism, although its adherents present it as a scientific theory, while, unfortunately, the atheist scientific community, specific to contemporary postmodernism, catalogs it as pseudoscience. Key points include "irreducible complexity" (complex systems that cannot evolve gradually) and "specific complexity" (precise information), suggesting deliberate design, often attributed to God by proponents. It argues that biological structures are too complex to have arisen by chance, implying design. It postulates the concepts of irreducible complexity: a system is irreducibly complex if the removal of a single part makes it stop working (e.g., a complex immune system), so it could not have evolved step by step, and specific complexity: the inertia of DNA, with its precise sequences, suggests intelligence, just as a message requires a sender.

It argues that when a system exhibits a complex pattern that performs a specific function (similar to software code or a language), it indicates the presence of an intelligent designer. The laws of physics and universal constants are so precisely calibrated to allow life to exist that the probability of this occurring by chance is minuscule.

The theory has won notoriety through the Discovery Institute in the 1990s. It could not be refuted by scientific arguments and evidence, but by one of the powers of the state, that of the judiciary. A decisive moment was the Kitzmiller v. Dover Area School District (2005), where a federal court in the USA decided that intelligent design is a religious argument, not a scientific theory, and its teaching in public schools in biology class is unconstitutional. This is not the first time in history that the atheist state has tried to remove, without success, the testimonies of honest scientists about the truths of faith through judicial decisions, which are devoid of any heuristic value.(12)

Life is and remains a mystery for scientific knowledge, but a mystery that opens up and can be understood through another way of knowing, namely knowledge through right faith. The mystery of life is revealed to man, as much as man can understand through supernatural revelation, through the Holy Gospel, through the Holy tradition of the Orthodox Church and through the writings of the holy fathers. It is necessary that the eyes of the soul and the heart open through faith to existential knowledge above rational knowledge, it is necessary that the dogmatic truths of the true faith be not only known but also lived with the mind that descends into the heart and finds the Kingdom of God there.

Rational, scientific knowledge cannot explain the origin of the soul, of consciousness and cannot answer, due to an objective impossibility, the questions What is the human soul? What is the human consciousness in all its forms of manifestation? It is an objective fact through which, implicitly, the truths of the true faith are confessed, the only ones that can answer these questions. There are also explicit testimonies of some scientists.

The origin of the soul and consciousness represents one of the deepest mysteries, being approached differently by science and faith:

Modern science does not study the "soul" as a separate entity, but focuses on the brain and consciousness, considering the soul a philosophical/religious concept, but exploring the origin of consciousness through neurobiology (emergence), evolution (Darwinism, awareness) and artificial intelligence, that is, originally the soul is seen as an emergent property of complex matter, not as an immaterial substance.

Scientific Perspective (Consciousness as a biological product). Modern science, especially neuroscience, tends to consider consciousness an emergent phenomenon of brain activity. Neurobiology tries to explain consciousness, without success, as the result of the complex interaction between billions of neurons. When brain activity ceases or is altered (through anesthesia or trauma), consciousness disappears or changes. Evolutionism, including contemporary evolution, claims, but without clear arguments, that reason and consciousness evolved as a survival advantage, allowing organisms to process complex information and plan future actions. There are also theories in Quantum Physics, as well, without being proven by experimental methods, but implicitly close to the revealed truths of Christianity, such as the Orch-OR theory (Penrose and Hameroff) which suggests that consciousness could come from quantum processes at the level of microtubules in neurons, linking the mind to the fundamental structure of the universe.(13)

Religions and spiritual systems view the soul as an immaterial essence, distinct from the body.

Creationism: In the Abrahamic religions (Christianity, Islam, Judaism), the soul is a divine gift, created by God in man, being the eternal part that survives physical death. Dualism: Philosophers such as Descartes argued that the mind (res cogitans) and the body (res extensa) are different substances that interact, but can exist separately. Reincarnation: In Indian religions (Hinduism, Buddhism), the soul (Atman) or stream of consciousness goes through successive cycles of birth and death, evolving through karma.

Human consciousness is a complex concept, which refers to self-perception, the capacity for self-reflection, moral feeling and perception of reality, having philosophical, religious (voice of God), scientific (genetically/culturally determined), literary ("inner voice") and legal dimensions, being essential in defining personality and ethical behavior. human consciousness is the core of identity, an amalgam of perception, morality, reason and spirituality, studied from multiple perspectives throughout history.

No scientific theory can explain what soul and consciousness are. Biological and psychological theories prove to be untrue in this rationalistic attempt to explain what is not material. Honest scientists recognize that the biological functions of the brain are not the cause of consciousness and the human soul. Moreover, there are scientists who have demonstrated that the relationship between consciousness and brain functions is different from the materialistic, biological one, in the sense that the existence of consciousness determines neuronal functions.

Man, through the means of rational knowledge, can deepen and know more and more the biological support of life and consciousness, but he cannot explain them, because as we have shown, such an understanding and explanation exceeds the cognitive capacity of human reason. It is necessary for this to be completed by knowledge through faith.

In the contemporary period, there are honest scientists who recognize that, although we can explain how the brain works, we cannot explain why we have subjective experiences (how we "feel" the color red or love).

One of the important works in the field is the book coordinated by Adian Lemeni and Adrian Sorin Mihalache, "Life and Consciousness in the Horizon of Temporality". The theme is very topical, with numerous implications in the aspects that aim at the meeting between theology, philosophy and science. The issue of time is an extremely complex one, constituting a constant concern for the religious traditions of the world, for philosophy and science. In contemporary society disrupted by a particularly accelerated rhythm of existence, artificially amplified by information technologies, it is imperative to cultivate both the existential dimension of time as the duration and permanence of human life in communion, as well as the value of human consciousness that gives meaning to time and transcends it spiritually through the aspiration to immortality or eternal life.

The living tradition of the Church offers an understanding of time not only having the meaning of chronos, as a succession of temporal sequences, but time assumed as kairos, a blessed and privileged time, for the renewal and transfiguration of existence, as a chance to perceive the work of God in history

and in the concrete life of each of the people, states His Beatitude Daniel, Patriarch of the Romanian Orthodox Church''.(14)

Consciousness is an attribute of the immortal soul created by God. It is not and cannot be reduced to a biological function of the human psyche, but it is true that the body supports consciousness as it supports the entire human being, which is obviously more than matter.

Consciousness is personal, unique and unifying. It is personal because it characterizes man as a person, it is not an abstraction, a philosophical idea. At the same time, it is unique because it is unrepeatable, individual, just as the human soul is unique and unrepeatable. It is unitary, but it manifests itself in different forms. Thus, we can speak of the consciousness of existence that each person has, but also of the self-consciousness of man. It is unifying because it realizes at the level of each man the existential unity of each person but also of the perception, knowledge and rationality of existence. Consciousness is not identified with the cognitive faculty, of knowledge that man has. Consciousness is the basis of the possibility of sensory, rational knowledge, or of transcendental, mystical knowledge. In consciousness and in the heart, through transcendental knowledge, through faith, love and deep experience, God reveals Himself to us through the work of the Holy Spirit.

Therefore, consciousness is an objective reality, not a subjective function of the human psyche.

Psychological or philosophical explanations of consciousness can contribute in some cases to the description of consciousness as a phenomenon, but not to its unitary understanding as a gift of God and an attribute of the immortal soul. Only Orthodox spirituality confers the true understanding of consciousness as a unitary and undifferentiated ontological reality, explaining the connections between person, life, freedom, consciousness, as divine gifts. In our opinion, it is absurd to speak of an artificial consciousness, of computers. Man cannot create consciousness just as he cannot create life or the soul. Nature is not its own cause.

The objective limits of human knowledge demonstrate the existential finitude of man and implicitly testify to the revealed truths of the right faith, the condition of man as a being created by God.

We can sensibly and rationally know a phenomenon, an existent from reality, we can have an intelligible experience of reality, only if the phenomenon or, in general, the object that we want to know emits light, or one of the forms of electromagnetic radiation, which are components of the created light. In the absence of light or electromagnetic radiation, man cannot sensibly and rationally know anything about that form of existence. At most, the existence of objects in the Universe that do not emit light or any type of electromagnetic radiation is demonstrated by the effects they produce on other constituents of the Universe, the latter, being accessible to knowledge, because they emit light, one or more types of electromagnetic radiation. This is also an absolute limit of the sensuous and rational knowledge that the human being is capable of.

The maximum speed of light and any form of electromagnetic radiation cannot exceed 300,000 km/s, a fact scientifically proven and unanimously accepted. The distances in the universe are huge and for some bodies light needs a long time interval to reach us. For example, we see the Moon from Earth and of course study how it looked a second and a fraction ago, and the Sun how it looked eight minutes ago. The most distant celestial bodies observed so far we see not at the present moment of our time, but as they looked 13.8 billion terrestrial years ago. Therefore, man cannot know the Universe at the present moment but only as it appeared in the past. Knowledge of the phenomena in the Universe at the present moment is possible only for those in our immediate vicinity, for which light and electromagnetic radiation, in an infinitesimal interval of time, which can be considered the present moment, can travel through space within this temporary moment.

Dark matter that we cannot see directly but which we know must be there due to the influence of gravitational attraction on stars orbiting in any galaxy represents about a tenth of the amount of matter in the universe. Other forms of dark matter that have not yet been detected (e.g. neutrinos that interact very weakly with matter have a tiny mass, so they may constitute a form of dark matter). In recent years, new observations have appeared that have allowed physicists to postulate the existence of an as yet unidentified energy, because it does not consist of electromagnetic radiation, does not emit light - dark energy.

There is also antimatter in the Universe. In 1932, the existence of the antielectron was confirmed, and in 1955 the antiproton was discovered. In the Universe there is no symmetry in the number of matter and antimatter particles because they would annihilate each other and there would be nothing left. But instead

of nothing, there is matter (the detectable one) and dark matter (undetectable, non-radiant, or the dark mass of the Universe). So, at the birth of the Universe there was an asymmetry in favor of matter.

Science cannot provide a logical explanation for this reality and this impossibility is absolute, being a limit of rational knowledge.

For the reasons shown above, man will never be able to know anything about the composition and physical processes inside black holes, celestial bodies with an extremely large mass and whose attraction is so strong that not even light can leave them. Their presence is known to science only through the effects they produce on the area of the Universe where they exist.

Another absolute limit of rational knowledge refers to the evidence provided by logical and mathematical demonstrative systems. Logical and mathematical truths are in fact formal evidence but which seem infallible, conferring absolute certainties. However, in this area too rational knowledge has limits, either through the relativity of such evidence and formal certainties, or through the limits of any logical or mathematical demonstrative system.

For example, geometric theorems that were considered absolutely true and self-evident turn out to have a relative formal self-evidence, valid at most for a segment of the real. The theorems of Euclidean geometry are contradicted by non-Euclidean geometries, or, the existence of irrational numbers in mathematics contradicts the classical theories of this science.

The Austrian logician, mathematician and philosopher Kurt Godel developed and proved incompleteness theorems in logic and mathematics. These theorems were inspired by the logical work of Leibniz and showed that the role of mathematical formalization introduced by the logician David Hilbert is unrealizable. The first theorem has logical significance and contains important philosophical implications, because it shows the impossibility of a complete formalization of human thought. He established that in any deductive system complex enough to include mathematical reasoning, there are mathematical theorems that cannot be solved within the system (can neither be proven nor disproved). Thus, any formalized mathematical or logical deductive system is incomplete. Or, within a complete formalized deductive system there is at least one theorem that contradicts the premises.(15)

3. Testimonies of Physics on the Truths of Christian Faith

There are counterintuitive testimonies of quantum physics to the God-revealed truths of true faith.

Quantum physics and Christian theology are fields that, although using different languages, often interact in an attempt to explain the nature of reality.

Quantum physics, through phenomena such as superposition, entanglement, or wave function collapse, has provoked theological discussions in Christianity, with some seeing quantum uncertainty as an opening to a creator God, while others seek to harmonize quantum mystery with faith, although most theologians believe that science and faith approach reality from different perspectives, without direct conflict, with physics explaining how and religion explaining why.

3.1 Quantum Phenomena and Interpretations

Superposition: A particle exists in multiple states simultaneously until measured (e.g. an electron is in multiple places at once). Some see an analogy with the mystery of understanding God – He transcends our finite reality, being "in everything" and "outside everything".

Entanglement (Quantum Inseparability): Two particles remain instantly connected, regardless of distance. Suggests a deep unity of the universe, a divine interconnectedness, often linked to the concept of Logos or the presence of God in creation. Suggests a deep unity of the universe, a divine interconnectedness, often linked to the concept of Logos or the presence of God in creation.

Wave Function Collapse: Measurement "forces" the particle to choose a single state, suggesting a role for the observer. Some theologians have interpreted this as a contribution of consciousness (even divine) in shaping reality, although scientific explanations are more pragmatic.

Newton created a mechanistic universe, but quantum physics has shown that at a fundamental level, reality is probabilistic, not deterministic, opening the door to the role of mystery.

Indeterminism and free will: In classical (Newtonian) physics, the universe was seen as a predictable clockwork. Quantum physics introduced Heisenberg's Uncertainty Principle, which states that we cannot know the position and momentum of a particle simultaneously. It is impossible to know with absolute precision both the position and the velocity

(momentum) of a particle at the same time. The more precisely you measure where it is, the less you know about where it is going. This is not a limitation of our instruments, but a fundamental property of the universe. This lack of strict determinism provides theoretical room for the existence of free will and divine intervention, without violating the laws of physics. Many theologians believe that the universe is "open," allowing God to act in the world through quantum processes.

The role of the observer and creation: In quantum mechanics, the act of observation seems to "collapse the wave function," transforming possibility into concrete reality. The simple act of observing or measuring a quantum system irreparably changes its state. The moment we "look" at a particle in superposition, its wave function decays, and the particle is forced to "choose" a single fixed state. Quantum physics has discovered that atoms exist in a semi-real, purely potential, and virtual state until someone looks at them with an expectation. This expectation, or expectation of the observer, determines their "real" nature at that moment. Likewise, the Bible states, faith—that is, what the observer believes and expects to see—determines the nature of a person's reality.

Some Christian thinkers suggest that the universe requires a "Supreme Observer" to maintain its coherence. This resonates with the biblical idea in the Epistle to the Colossians, which states that in God "all things hold together." On the other hand, quantum physicists claim that our universe is an observer-created universe, that the past, for example, would not exist until it is recorded or updated in the present. John Wheeler argues that we, as observers of the early universe, have contributed to the creation of these events. It is very true, he admits, that it seems an anomaly to claim that the present can influence the past, but it must be borne in mind that, in this universe of quantum indeterminacy, the ideas of "before" and "after" really have no meaning. The past is absolutely irrelevant if it is not updated in the present, if it does not find its record in the present. Thus, human beings play the leading role in a participatory universe, in which every observable is absolutely dependent on the observer.(16)

Quantum tunneling: Particles can "tunnel" through potential barriers (such as an energy barrier) even if they do not have enough energy to overcome them classically. It is a phenomenon crucial in technologies like scanning probe microscopes (STMs) and nuclear fission. In the macroscopic world, if you throw a ball at a wall, it bounces off. In quantum physics, a particle has a small but real probability of passing straight through the barrier, as if passing through a tunnel. This phenomenon enables nuclear fusion in the Sun and the operation of modern transistors.

Both the truths of faith and quantum physics state that light is the mechanism by which everything exists. Every atom emits or absorbs light, so every thought, word, deed, or object manifests itself through the same process. Everything is energy, and the basis of the universe is energy. The Bible agrees with this idea, stating that light is the means by which God created the universe and by which He continues to hold all things together.

The model of knowledge of reality that quantum physics proposes to us demonstrates the existence of a level of reality that is above time, space, energy and matter, but has, undoubtedly, a causal effect on our material level of reality. This, he emphasizes, is very important not only for the rejection of materialism, but also for the fact that it offers us the possibility of talking about God and searching for God: "Science has suggested to us, through quantum physics, that it alone cannot provide a complete picture of reality. It has offered a starting point for a credible way of understanding the existence of God, because the world is no longer limited to our level of reality". (17)

Albert Einstein, Theory of Relativity. The relationship between the theory of relativity and Christianity is an interdisciplinary topic that explores the intersection of the laws of physics and theological concepts of time, creation and the nature of God. The relationship between the theory of relativity and the revealed truths of Christianity involves fields such as cosmology, metaphysics, and theology. Although the theory of relativity is a mathematical description of the physical universe, its implications have provided new insights into fundamental Christian concepts.

The theory of relativity (and modern cosmology) describes a vast, expanding universe with a beginning (the Big Bang). The Church accepts these scientific descriptions as how God created the universe, as evidence of God's presence in creation. God's presence is also testified to by the fact that the laws of physics operate constantly (as Relativity describes).

Relativity shows that time is not absolute (it is relative to speed and gravity). Time is no longer a constant universal flow, but a dimension related to space (space-time) that can be influenced by speed and gravity. This discovery supports the theological view

of Saint Augustine, who argued since the 4th century that time is a creation of God, not a framework in which God exists. If time is relative and created God is outside of time, is eternal is the creator of time and space, a scientifically coherent reality.

Most of the laws of fundamental physics (like Newton's laws or Maxwell's equations) work the same whether time flows forward or backward. Mathematically, replacing time flowing from past to future with negative time leaves the equations unchanged.

The only reason we perceive time only forward is the second law of thermodynamics. The entropy (disorder) of isolated systems always increases, creating an "arrow of time"

In physics, "negative time" (or more correctly, "forward-backward time"/"time fluids") does not mean time travel, but a quantum phenomenon in which a system (such as a laser) behaves as if it were going forward and backward in time, an emerging result of quantum mechanics and recently observed quantum manipulation that explores the subtleties of time, but does not contradict the normal flow of time in the macroscopic.

Physicists have created a quantum system (a laser) that, through precise manipulation, simulates states in which, locally, the flow of time appears to reverse for a brief moment, thus explaining the strange behavior of photons.

Recent experiments (consolidated in 2025-2026) have demonstrated that, under certain conditions of quantum tunneling, photons can appear to spend "negative time" in an atomic medium. This means that particles appear to leave the medium before entering it, a paradox that does not violate causality but rather reflects the probabilistic nature of quantum.

The concept of "negative time" is not a standard term in quantum physics, but it often refers to the idea of temporal reversal or reversed causality in certain theoretical scenarios, while in Christianity, time is linear (Past-Present-Future) but with eschatological dimensions (the end of the world), contrasting with the abstract quantum view, although some theologians may explore aspects of eternity or divine non-time. Quantum physics explores particles that may appear to "travel back in time" (e.g. antimatter - positrons) or reversible processes, while Christianity focuses on the temporality of creation, salvation through Christ, and the Kingdom of God, where time has a divine purpose, not a negative cycle.

However, the physics of negative time demonstrates the dimensional relativity of created time, it is an existential framework that allows man, through the saving work of the Lord Jesus Christ, but also through the work of man, through living (kairos time), to return from the fall to God, to "redeem time". Our life on this earth is under the sign of passing and death. For this reason, from the earliest periods of his existence, man has sought a time that can be relived, that is, to be reversible. This is sacred time, a "recoverable", "circular" time, compared to profane or historical time, marked by irreversible events and therefore "linear".

Sacred time can become a reality for each of us, through the right faith. It is the time in which he can find himself, redeem lost profane time, to be inscribed in the good becoming in time, with Christ, through Christ, towards Christ.

Finding the lost time in the circular sacred time is within our reach through good deeds, repentance, love and forgiveness.

" Redeem the time! These are the words of our Holy Father, Paul the Apostle. Ask what it means: redeem the time. Blessed Jerome interprets it this way: "When we use the time for good deeds, then we redeem it". Blessed Theophan the Recluse says: "To turn the time to one's own benefit towards one's own eternal goals". The words of the apostle of God have a meaning similar to that of the words of God: trade until I return. And when He returns, in other words, when Christ comes again to judge the world, He will ask us how we traded with the talents given to us; how we used the time of our life; whether we gave cheap for expensive, like Jacob, or expensive for cheap, like Esau; whether we have bowed down to the whims of this passing age and sold our souls for the sweet bitterness of the earth or have given everything for our souls.''

There are arguments for considering that the ''negative time'' to which modern physics refers is a confession of science about the revealed truths of the true Orthodox faith.

Christianity, although it speaks of an eschatological time (the end of the world) and eternity, does not contradict the relative nature of physical time, but integrates it into a broader vision.

The theory of general relativity was the basis for the model of the expansion of the universe, which led to the Big Bang theory. This resonates with the doctrine of Creatio ex nihilo (creation out of nothing). The fact

that the universe has a temporal beginning has been seen by many theologians as a scientific confirmation of Genesis.

The central discovery of relativity is that light (and not space or time) represents the only constant in the Universe. At the same time, the Bible states that God is Light, the only constant in the entire Universe. "The Bible states that God is Light, and God is our constant," states physicist Marck Hicks. The author argues that discoveries in quantum physics (which explores reality at the subatomic level, non-locality) and the theory of relativity (space-time, vast universe) do not contradict, but in fact support or resonate with certain biblical concepts of creation, reality, and creator. Hicks suggests that, beyond appearances, the fundamental structure of the universe described by science and that described by sacred text are compatible, indicating a unified worldview.

This perspective is often found in Christian apologetic literature, which attempts to respond to the challenges of modern science by reinterpreting texts and concepts. (18)

Einstein, although not a practicing Christian (he described himself more as a pantheist influenced by Spinoza), often spoke of a "Higher Intelligence" that is revealed in the laws of nature. Christianity uses the complexity and precision of the laws of relativity as an argument for the existence of a Logos (a divine reason). The fact that the universe is intelligible and follows strict mathematical laws is seen as the presence of an orderly Creator.

Christian theology rejects moral relativism (the idea that there is no absolute truth), but accepts physical relativity as a correct description of the workings of the material world created by God.

For modern Christian thought, the theory of relativity is not a threat, but a tool that has broadened understanding of the grandeur of the universe. It has shifted the dialogue from a static and eternal universe to a dynamic one with a clear beginning, providing common ground between science and faith.(19)

Entropy and the Revealed Truths of Christianity. The relationship between entropy (the Second Law of Thermodynamics) and Christianity is a fascinating subject where science meets theology, often used to argue for both a beginning and an end of the world.

Many Christian apologists use entropy to argue that the universe is not eternal. If the universe were infinitely old, according to the laws of thermodynamics, it would have already reached a state of total equilibrium ("heat death"), where no more energy can be used. The fact that we still have burning stars suggests that the universe had a beginning, a point that resonates with the biblical concept of Creation (Genesis 1:1).

Entropy measures the degree of disorder. The intelligent design argument suggests that life, being a low-entropy (highly ordered) system, could not have arisen purely by chance in a system that naturally tends toward chaos, without an external source of information or "creative" energy.

Christians often use the idea of entropy, based on the effort to maintain order, to explain that, just as a cold system (a refrigerator) requires energy (electricity) to counteract disorder, man needs God to counteract spiritual decay. When man turns away from God, he no longer receives the energy necessary to maintain moral and spiritual order, allowing entropy (sin, selfishness) to take control.

Returning to God (through faith, prayer, sacraments) is seen as an act of spiritual "recharging", bringing order (holiness) to the place of disorder.

Science predicts that entropy will eventually lead to the extinction of the universe. Christianity offers a complementary perspective: a divine intervention that will transcend these physical laws. The concept of a "new heaven and a new earth" in Revelation 21:1 implies a state of existence where degradation (entropy) and death are no longer the dominant forces.

The Physics of Immortality and Christian Dogma. Frank Tipler explores in his book The Physics of Immortality a vision in which science, particularly cosmology, can support and even realize the Christian concept of immortality and resurrection of the dead through a collapse of the universe (the Big Crunch), offering a testimony to the truths of Christian faith revealed through information theory and quantum computers, thus uniting modern physics with theology. Tipler postulates that the universe will collapse in a Big Crunch, and this final singularity could allow for infinite information processing, creating a simulation of eternal life.

He suggests that artificial intelligence (AI) could be developed on a cosmic scale, capable of reconstructing individual consciousnesses from information left over from lifetimes, achieving a form of computational resurrection.

Tipler attempts to show that advanced physics, including quantum gravity and cosmology, can validate certain Christian doctrines, such as the afterlife and the immortality of the soul, through scientific means.

According to his theory, the Omega Point is a future, omniscient, and omnipotent cosmological singularity that acts as a kind of God. At this final point in the universe, intelligent life will take control of the entire cosmos and virtually recreate every individual who has ever lived. Tipler argues that at the Omega Point, a physical resurrection of the dead will occur. The human soul is equated with a software program running on the hardware of the brain, and this program could be downloaded and run in a virtual reality, offering physical immortality (or some form of "glorified body" compatible with New Testament descriptions).

Although Tipler uses Christian terminology, his concept of God as an infinite Turing machine at the end of time deviates significantly from the traditional view of a transcendent, creative, and personal God. Some theologians find his view difficult to reconcile with traditional Christian theology, although they acknowledge his effort to find compatibility between science and faith. In essence, Tipler attempts to build a bridge between modern science and religious faith by offering a "physics" for immortality, even if his approach remains controversial.(20)

The anthropic principle is a modern synthesis of teleological views in science, philosophy, and theology. Compared to the generality of teleological conceptions, this principle is focused on explaining and understanding the place and destiny of man in the universe, the purpose and finality of human existence

Who are we, humans? What is our connection with the created world? What is the meaning and purpose of existence? Why do the universe and we exist this way and not otherwise? These are some of the questions that the initiators and supporters of the anthropic principle answer with scientific arguments. The anthropic principle implies the existence of the Creator, the Supreme Person of God and known by the Christian greats in natural and especially supernatural revelation.

Dr. Marin Mihalache shows in this sense: who are we humans... ''whom Divine Providence has blessed us so much and has made all the natural resources of the earth available to us free of charge; has placed us at the crossroads of providential spatial coordinates; has spread invisible nets of gravitational forces across the heavens so that we do not stumble and fall into the abyss of space, so that we do not get lost in the carousel of the planet due to the speed of rotation; has created so many elegant laws of physics, chemistry and nature all tuned to a perfect, divine tuning fork like the strings of a violin that vibrate in unison and in perfect harmony with the entire universe?! To this sign of wonder and bewilderment, to this exclamation mark of ours, it seems that the Anthropic Principle would now respond scientifically and convincingly. In short, scientifically and philosophically the principle was formulated as follows: The universe has the properties that it has and that man can observe, because, if it had other properties, man would not have existed.''(21)

Christianity claims that God created the universe for a purpose, and man is created in His image, capable of relationship with the Creator. The anthropic principle reinforces the idea that a "designed" universe is more plausible than an "accidental" one.

It has been demonstrated that this world is not the result of chance, of the play of laws and forces of nature. "God does not play dice," said Einstein. The necessity of the existence of this world, the only one that makes the existence of life and man possible, is now scientifically affirmed and demonstrated, especially by supporters of the anthropic principle.

If the fundamental constants of matter and energy had been different, the Universe would not have formed, or its composition and shape would have been completely different, unsuitable for life. If the Earth had been positioned differently from the Sun or the Solar System had had a different position in the Galaxy, life and man could not exist. There is a lot of scientific evidence in this regard. Most of the scientific experiments and calculations made recently, especially in the field of astrophysics, confirm that the appearance of the Earth and man in the Universe was prepared with precision and is due to an implacable necessity, and not to chance or natural evolution.

Thus, if the density of the Universe had been different by 0.000 000 000 0001%, then neither the stars, nor the galaxies, nor the Earth could have formed. And if in the first second after the big bang the expansion rate of the universe had been less than 1 in a hundred thousand million million, the universe would have been an unstructured nebula of gas and dust, dominated by chance. Such scientific evidence proves that only a Supreme Intelligence, a Creator, could have created such an organized and intelligible universe.

The theory of the existence of an infinity of universes has been created. However, the hypothesis of an infinity of universes is very difficult to prove, even only from a formal, mathematical aspect. And if there were not one universe, but an infinity of universes, they would still have to be created by someone. So the hypothesis of an infinity of universes does not exclude the necessity of the existence of a Creator. It is difficult to understand how intellectuals and elite scientists prefer to imagine an infinity of universes, galaxies, laws and cosmic cycles without any scientific evidence, just to not admit that there is a Creator.

There are several theoretical results that show that neither spaces with more than three dimensions nor those with fewer dimensions are suitable for the existence of complex structures. One of the fundamental characteristics of matter is the stability of chemical elements, without which the existence of complex molecular structures would be impossible. Chemical elements are stable because their atoms are stable. Atoms usually have a minimum energy level, in which their components remain in a stable configuration. This state is preserved until an external intervention of an energetic nature, which exceeds a certain threshold intensity. According to known laws, calculations show that in the variant of a space with more than three dimensions, the existence of this energy minimum (the fundamental state) is no longer possible, which entails a great instability of matter. It has been demonstrated that the transmission of wave impulses in a manner devoid of reverberations in spaces with more than three dimensions, spaces theorized by non-Euclidean geometries, but not experimentally demonstrated, is impossible. Therefore, life and complex systems, dependent on the transmission of information with great precision, cannot exist in worlds where space has two, four or more dimensions. All this shows that there is a decisive connection between the three-dimensional configuration of the space of the world in which we live, the existence of life and man.

In physics and cosmology, the anthropic principle is a scientific and philosophical argument that states that observations in the physical Universe must be compatible with the conscious life that observes them, to make possible the existence of an observer-man. In other words, the purpose of the existence of the Universe is man, who thus acquires a privileged role in creation, contested for so long by rationalist and descriptive science. The principle highlights the incredibly fine-tuning of the Universe, which would exclude materialistic chance and would imply the contribution of a Creator, who in the right orthodox faith is God. Supporters of the argument reason that this explains why the universe has exactly the age and fundamental physical constants that make the emergence and hosting of conscious life possible.

The anthropic principle should not be identified with contemporary rationalist anthropocentrism, which considers that the power of human reason is unlimited, knowledge is also unlimited, and man is the full master of nature, which he can dispose of as he wishes. Anthropocentric conceptions do not admit the existence of God and do not ask questions about the meaning of the world and the purpose of human existence, considering this finite world as the only possible one, not accepting the existence of human life in eschatology. The anthropic principle is, in the words of the archimandrite Teofil Părăian: "First there is God and then man, and man only through God."

In essence, it observes that the laws of the universe and physical constants (the speed of light, the force of gravity, the charge of the electron) seem "fine-tuned" to allow the emergence of intelligent life. If any of these values had varied by an infinitesimal fraction, the universe would have been a sterile chaos.

The anthropic principle provides a modern framework through which the argument for a Creator (common in theology) gains scientific support, helping to reconcile science and faith, where both point to an order and intelligence behind physical reality.(22)

4. Some Conclusions

The true Orthodox faith is revealed and founded by God and therefore it should not and cannot be proven by the sensible and rational knowledge of the scientist. However, the testimonies that contemporary science brings about the revealed truths of the true Orthodox faith are very important for the relationship between man and God, for the knowledge of the immanent and transcendent existence of creation, but also for the knowledge of God.

The relationship between contemporary science and Christianity is complex, often seen as an interaction between distinct methods of knowledge – science through observation and reason (the natural world) and faith through revelation (moral/spiritual value) – but it can also be one of harmony, where both explore the truth from complementary perspectives, not necessarily conflicting, although public perception often inclines it towards conflict.

The relationship between contemporary science and Christianity is currently defined by an accelerated transition from historical models of conflict to interdisciplinary dialogue and functional complementarity. This interaction is shaped by new technological frontiers, such as quantum physics, astronomy, artificial intelligence, and bioethics.

Contemporary Christian theology tends to interpret scientific discoveries not as threats, but as ways to decipher the rationality of divine creation. Both science and natural and supernatural revelation, the Holy Gospel, are seen as sources of knowledge.

Therefore, "It is no coincidence that the greatest thinkers of all time have deeply religious souls," says Max Plank, Nobel Prize laureate in physics and founder of quantum physics.

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