A discussion of the relationship between science and religion has evolved along the lines of conflict, independence, dialogue, and integration. A model of conflict regarding evolution can be found in circles of religious fundamentalism and in circles of scientific materialism or reductionism in which nature replaces God. Evolution removes God so that there is no room for God in the evolutionary life of self-organization and self-development. Chance alone is the source of all creation. Evolution is the product of a mindless, purposeless process that rejects all forms of design or purpose.\(^1\)

However, biblical literalism or inerrancy adamantly opposes such a scientific-atheistic viewpoint. God’s purposefulness and design of creation and humanity are advocated in creation science or Intelligent Design. Unlike a conflict or war model, we are aware of a theology of nature or process theology, open for a more dialogical enrichment and integration.

A theology of nature attempts to re-evaluate and reformulate some of the traditional doctrines and theological discourses by integrating scientific findings and principles. It can also appear to be a new way of thinking, facilitating an inter-religious exchange, contributing to a dialogical and integrative nexus of religion and science.

In this perspective an appreciation can be given to *regnum naturae* (kingdom of nature) as the locus of God’s gracious activity by the immanence of the Spirit. Process thinkers understand creation as a long and incomplete process in which God involves and influences the world without determining it. In the panentheistic view of God adopted in a process perspective God is continuously active in, with, and through the evolutionary process, influencing events through persuasive love rather than

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than controlling them unilaterally. God is not all-powerful, but rather a creative participant within the evolutionary community of all beings.²

Alongside the dialogical and integrative relationship between Christianity and natural science, the Buddhist community’s interest in natural science becomes striking.³ It is intriguing to look at and update the wisdom of Buddhism through the scientific way of thinking. The relation between religion and science demonstrates its limitation when it ignores an interfaith interest in discussing a theory of evolution in a Buddhist-Christian relation.

Scientific theory has to find its locus in the Buddhist view of Sunyata and the reality of dukkha and the Christian discourse of God and creation. Here, the Christian concept of God and imago Dei meets the Buddhist concept of Sunyata and Buddha nature at the scientific level. The Buddhist-Christian relationship expands its horizon and relevance in a more holistic and practical manner in view of the theory of evolution for the affirmation of the beauty of life and an ethic of utopian desire for a better topos in favor of those who are marginalized and voiceless in society.

**Darwin and Adam**

For Christianity, Darwin (1809–1882) became a dangerous name, posing a serious challenge to its belief in God’s creation and human beings as created in God’s image. The controversy over evolution divides Christianity into two different camps: one of biblical creationism (associated with scientific creationism and Intelligent Design), and the other of theistic evolution which affirms both Christian faith and accepts Darwinian theory as a scientific research model.

It is important to begin with a brief understanding of what the theory of evolution means. Darwin’s book, *On the Origin of Species* (1859), attempted to give an account of the variety of species of different life forms in the web of regnum naturae rather than demonstrating or

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