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8 Attorneys for Federal Defendants

9 UNITED STATES DISTRICT COURT
10 NORTHERN DISTRICT OF CALIFORNIA
11 SAN FRANCISCO DIVISION

12 JEANNE E. CALDWELL,)
13)
Plaintiff,)
14)
v.)
15 ROY L. CALDWELL, PH.D, in his official)
capacity as Director of the University of)
California Museum of Paleontology;)
16 DAVID LINDBERG, in his official capacity)
as Chair of the Integrative Biology)
17 Department of the University of California-)
Berkeley; and MICHAEL D. PIBURN, in)
18 his official capacity as Program Director for)
the National Science Foundation,)
19)
20 Defendants.)

No. C 05-04166 PJH (ADR)
E-FILING CASE

**FEDERAL DEFENDANTS' REQUEST
FOR JUDICIAL NOTICE
SUPPORTING MOTION TO DISMISS**

Date: March 22, 2006
Time: 9:00am
Ctrm: 3, 17th Floor

21 Defendant the National Science Foundation requests that the Court take judicial notice of
22 the web pages attached hereto as Exhibits A and B.

23 The web pages at Exhibit A provide an overview of the "Understanding Evolution"
24 website, and a site index for the teacher information portion of the "Understanding Evolution"
25 website. Each topic listed on the site index is a link to a web page, or series of web pages, that
26 make up this portion of the website.

27 The web pages at Exhibit B consist of: the "About NCSE" web page describing the
28 mission of the National Center for Science Education, and the "Voices for Evolution" web page

1 that is linked from the web page that plaintiff Caldwell attaches as Exhibit 2 to her complaint.

2 The Court may take judicial notice of these documents pursuant to the Ninth Circuit's
3 decisions in *In re: Stac Electronics Securities Litigation*, 89 F.3d 1399, 1405 n.4 (9th Cir. 1996),
4 and *Branch v. Tunnell*, 14 F.3d 449, 454 (9th Cir. 1994). In these cases, the Ninth Circuit held
5 that a district court may consider documents on a motion to dismiss, the contents of which are
6 alleged in a complaint, or that are attached to a complaint, if neither party disputes their
7 authenticity. The federal defendants contend that Caldwell cannot reasonably dispute the
8 authenticity of these documents, as they can be easily matched against the contents of the
9 "Understanding Evolution" website as it exists on the internet.

10 Also, the "Understanding Evolution" website, the "Voices for Evolution" web page, and
11 the NCSE website are all referenced in Caldwell's complaint. E.g., Complaint at ¶24.

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Respectfully submitted,

KEVIN V. RYAN
United States Attorney

Dated: February 10, 2006

/s/
OWEN P. MARTIKAN
Assistant United States Attorney

EXHIBIT A

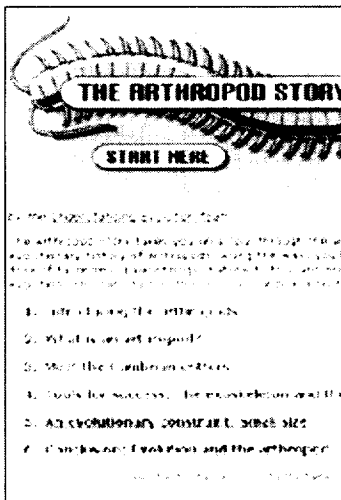


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Welcome to Understanding Evolution

Understanding Evolution is a non-commercial, education website, teaching the science and history of evolutionary biology. This site is here to help you understand what evolution is, how it works, how it factors into your life, how research in evolutionary biology is performed, and how ideas in this area have changed over time.

Here's an overview of what Understanding Evolution has to offer:



Original content

At the heart of Understanding Evolution are our feature articles, highlighting all aspects of evolution science. Our content is written for a general audience — everyone will find something interesting to read. To give you an idea of the variety, we have:

- Evolution 101 — an in-depth, multi-part course that takes you through evolutionary theory and mechanisms, from definitions to details, natural selection to genetic drift, mutations to punctuated equilibrium.
- [The arthropod story](#) — an interactive investigation that's great for students, exploring the arthropods and their evolutionary history
- [Battling bacterial evolution](#) — a research profile of Carl Bergstrom's work fighting against antibiotic resistant bacteria
- [Aloha — spider style!](#) — a research profile of Rosemary Gillespie's work with Hawaiian happy-face spiders
- [Survival of the sneakiest](#) — a comic strip about a male cricket as he tries to attract a mate
- [Similarities and differences: Understanding homology and analogy](#) — an interactive investigation that explains what homologies and analogies are, how to recognize them, and how they evolve
- [Fire ants invade and evolve](#) —




Understanding the evolution of fire ants may help scientists control the spread of these pests, which have already taken over much of the U.S.

- [The history of evolutionary thought](#) — see how the study of Earth's history, life's history, mechanisms of evolution, and development and genetics has contributed to our current understanding of evolution.

...and much more!

Additionally, we've linked to valuable articles on *other* websites, reviewing what's out there and posting the very best.

Browse by topic:

-  **What is evolution and how does it work?**
Detailed explanations of the mechanisms of evolution.
Includes: Examples of evolution
-  **How does evolution impact my life?**
The relevance of evolutionary theory to our everyday lives
-  **What is the evidence for evolution?**
Multiple lines of scientific evidence relating to evolution

Browsable topic directory

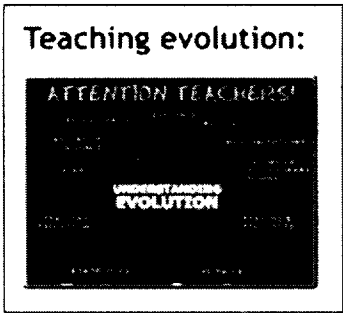
It's easy to find what you're looking for at Understanding Evolution. You can browse all of our content by topic, starting from the homepage. Our content is divided into four main categories:

- [What is evolution and how does it work?](#) — Detailed explanations of the mechanisms of evolution and the history of life on Earth
- [How does evolution impact my life?](#) — The relevance of evolutionary theory to our everyday lives
- [What is the evidence for evolution?](#) — Multiple lines of scientific evidence relating to evolution
- [What is the history of evolutionary theory?](#) — The history of ideas, research, and contributors in the study of evolution

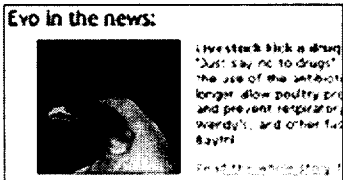
You can also do keyword searches of the entire site from the [search page](#).

Understanding Evolution for teachers

[Understanding Evolution for teachers](#) is a subsite within Understanding Evolution dedicated to helping teachers with the subject of evolution. The teacher site includes basic evolution information, classroom strategies, lists of concepts appropriate for different



levels, lesson plans and more. You can always reach the teacher site from the [Understanding Evolution homepage](#).



Evo in the news, and other updates

Every month we will post an Evo in the news feature on our [homepage](#), providing easy-to-understand explanations of current issues.

We are also adding new feature articles to the site as we create them. If you'd like to be informed about site updates, you can [subscribe to Understanding Evolution](#).

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EXHIBIT B



National Center for Science Education

Defending the Teaching of Evolution in the Public Schools About NCSE

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The National Center for Science Education (NCSE) is a not-for-profit, membership organization providing information and resources for schools, parents and concerned citizens working to keep evolution in public school science education. We educate the press and public about the scientific, educational, and legal aspects of the creation and evolution controversy, and supply needed information and advice to defend good science education at local, state, and national levels. Our 4000 members are scientists, teachers, clergy, and citizens with diverse religious affiliations.

NCSE is religiously neutral, though it cooperates nationally and locally with religious organizations, as well as scientific and educational organizations like the National Academy of Sciences, the National Association of Biology Teachers, and the National Science Teachers Association.

The composition of our Board of Directors and official supporters reflects our scientific roots. Supporters include Bruce Alberts, President of the National Academy of Sciences; Donald Johanson, discoverer of the "Lucy" fossil; and evolutionary biologist Francisco Ayala. Paleontologist and writer Stephen Jay Gould was a long-time supporter and friend. Executive Director Eugenie C. Scott is a physical anthropologist who taught at the university level before becoming Director of NCSE in 1987.

How does NCSE handle attacks on evolution education?

Our first choice is always to assist local citizens in resolving issues by providing them with appropriate information: for example, we may give a parent current legal information to share with a school administrator, or provide book reviews to a school administrator who is researching the appropriateness of a book suggested for library use. Occasionally, in response to a news report, we approach school administrators with an offer of information or assistance. Our goal is to provide information that will lead to community consensus, rather than confrontation. NCSE has a legal advisory panel that can be called upon when litigation is threatened, and in 1998 we filed an amicus brief in connection with an appeal of the *Freiler v Tangipahoa* decision ruling an antievolution disclaimer unconstitutional.

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[Our Staff](#)

[More About NCSE](#)



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ncseoffice@ncseweb.org Disclaimer



National Center for Science Education

Defending the Teaching of Evolution in the Public Schools

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Statements from Religious Organizations

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* **statement added since second edition (1995)**

AMERICAN JEWISH CONGRESS

The American Jewish Congress is a national organization committed to the vigorous enforcement of the First Amendment provision requiring separation of church and state. The First Amendment provides "Congress shall make no law respecting an establishment of religion." This provision -- often called the establishment clause -- forbids the government from performing or aiding in the performance of a religious function.

Our appearance at this hearing today arises from our concern that Proclamation 60 (both alone and together with Board Rule 5) abrogates the establishment clause in three fundamental ways. The first constitutional deficiency lies in the Proclamation's glaring omission of any reference to the Darwinian theory of evolution. The second constitutional deficiency lies in the Board Rule's requirement that evolution be singled out for a special negative treatment not required in connection with the teaching of any other scientific theory. The third constitutional deficiency arises from the fact that the proposed textbook standards allow for the teaching of scientific creationism. Despite attempts to describe scientific creationism as scientific theory, it is our position that scientific creationism is a religious theory and that, therefore, the First Amendment's establishment clause prohibits its being taught as science in public school classes.

It seems apparent that, in establishing the proposed textbook standards, the intent of the State Board of Education has been to avoid conflict with a particular religious doctrine and to allow for the inclusion of religious theory in the science curriculum. The United States Supreme Court has made clear that the approach employed by Proclamation 60 is unconstitutional. In 1968, in a case titled *Epperson vs Arkansas*, an Arkansas biology teacher asked the Supreme Court to declare void a state statute which prohibited the teaching of evolution and which prohibited the selection, adoption or use of textbooks teaching that doctrine. The Supreme Court held that the statute was unconstitutional. In its opinion the Supreme Court stated:

"The First Amendment's prohibition is absolute. It forbids alike the preference of a religious doctrine or the prohibition of a theory which is deemed antagonistic to a particular dogma."

Under the standards so clearly articulated by the Supreme Court, Proclamation 60 and Board Rule 5, as presently written, fail to satisfy the constitutional requirement of separation of church and state. In order to comply with the applicable constitutional provisions, the proclamation and board rule should be revised in three ways. First, evolution should be clearly included in the science curriculum. Second, evolution should be taught as are all scientific theories and should not be singled out for special negative comment. Finally, the proposed textbook standards should make clear that scientific creationism is not to be taught as scientific theory. Rather, because there is no constitutional objection to teaching about religion, public school teachers should simply tell their students, when evolution is taught, that there are certain religious groups whose members do not accept the Darwinian theory and advise them to consult with their parents or religious advisors for further guidance on the subject.

The American Jewish Congress believes that this approach is not only fully consistent with the Constitution but is also an effective means by which to resolve objections to the teaching of evolution

Should the Board of Education fail to take the steps necessary to make the Proclamation constitutional then the result could lead to textbooks which do not meet constitutional standards. And that mistake would be a costly one to the taxpayers.

Testimony in behalf of the American Jewish Congress by spokes person Nina Cortell before the Texas State Board of Education, responding to Proclamation 60, setting forth specific content rules for biology and science textbooks to be adopted in 1984.

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AMERICAN SCIENTIFIC AFFILIATION

A Voice for Evolution As Science

... After polling the membership on its views, the *Executive Council of the American Scientific Affiliation* hereby directs the following *Resolution* to public school teachers, administrators, school boards, and producers of elementary and secondary science textbooks or other educational materials:

Because it is our common desire to promote excellence and integrity in science education as well as in science; and

Because it is our common desire to bring to an end wasteful controversy generated by inappropriate entanglement of the scientific concept of evolution with political, philosophical, or religious perspectives;

We strongly urge that, in science education, the terms *evolution* and *theory of evolution* should be carefully defined and used in a consistently scientific manner; and

We further urge that, to make classroom instruction more stimulating while guarding it against the intrusion of extra-scientific beliefs, the teaching of *any* scientific subject, including evolutionary biology, should include (1) forceful presentation of well-established scientific data and conclusions; (2) clear distinction between evidence and inference; and (3) candid discussion of unsolved problems and open questions.

Adopted by the Executive Council of the American Scientific Affiliation on December 7, 1991. ASA was founded in 1941 as a nationwide fellowship of evangelical Christians trained in science. Its vision is "To have science and theology interacting and affecting one another in a positive light." The 1991 resolution was preceded by a background statement citing various definitions of evolution and identifying "scientific creationism" at one extreme and "evolutionary naturalism" at the other as "essentially religious doctrine masquerading as science." First published in ASA's journal, Perspectives on Science & Christian Faith (Vol. 44, No. 4, p. 252, Dec. 1992), the resolution and its background statement also appear in the 1993 edition of Teaching Science in a Climate of Controversy, a guidebook for high school teachers from ASA, P.O. Box 668, Ipswich, MA 01938.

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CENTER FOR THEOLOGY AND THE NATURAL SCIENCES

The universe is more mysterious than either science or religion can ever fully disclose, and the urgencies of humankind and the natural environment demand an honest interaction between the discoveries of nature, the empowerment afforded us by appropriate technology, the inherent value of the environment, and the demand that we commit ourselves to a future in which all species can flourish. We can no longer afford the stalemate of past centuries between theology and science, for this leaves nature Godless and religion worldless. When this happens, our culture, hungering after science for something to fill the void of its lost spiritual resources, is easy prey to New Age illusions wrapped in scientific-sounding language -- the 'cosmic self-realization movement' and the 'wow of physics' -- while our 'denatured' religion, attempting to correct social wrong and to provide meaning and support for life's journey, is incapable of making its moral claims persuasive or its spiritual comfort effective because its cognitive claims are not credible. Nor can we allow science and religion to be seen as adversaries, for they will be locked in a conflict of mutual conquest, such as "creation science" which costs religion its credibility or a philosophical stance of "scientific materialism" which costs science its innocence....

Excerpted from the Mission Statement of the Center for Theology and the Natural Sciences, Berkeley, California

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CENTRAL CONFERENCE OF AMERICAN RABBIS

On Creationism in School Textbooks

Whereas the principles and concepts of biological evolution are basic to understanding science; and

Whereas students who are not taught these principles, or who hear "creationism" presented as a scientific alternative, will not be receiving an education based on modern scientific knowledge; and

Whereas these students' ignorance about evolution will seriously undermine their understanding of the world and the natural laws governing it, and their introduction to other explanations described as "scientific" will give them false ideas about scientific methods and criteria,

Therefore be it resolved that the Central Conference of American Rabbis commend the Texas State Board of Education for affirming the constitutional separation of Church and State, and the principle that no group, no matter how large or small, may use the organs of government, of which the public schools are among the most conspicuous and influential, to foist its religious beliefs on others;

Be it further resolved that we call upon publishers of science textbooks to reject those texts that clearly distort the integrity of science and to treat other explanations of human origins for just what they are - beyond the realm of science;

Be it further resolved that we call upon science teachers and local school authorities in all states to demand quality textbooks that are based on modern, scientific knowledge and that exclude "scientific" creationism;

Be it further resolved that we call upon parents and other citizens concerned about the quality of science education in the public schools to urge their Boards of Education, publishers, and science teachers to implement these needed reforms.

Adopted at the 95th Annual Convention of the Central Conference of American Rabbis, 1821 June 1984, at Grossinger's, New York.

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EPISCOPAL BISHOP OF ATLANTA, PASTORAL LETTER, *The Rt. Rev. Bennett J. Sims, Episcopal Bishop of Atlanta A Pastoral Statement on Creation and Evolution*

Grace to you and peace from God our Father and from the Lord Jesus Christ.

Legislation is pending before the Georgia State Legislature which calls for the public financing and teaching of Scientific Creationism as a counter-understanding to Evolution, wherever the evolutionary view is taught in the public schools.

Scientific Creationism understands the cosmos and the world to have originated as the Bible describes the process in the opening chapters of Genesis.

The 74th Annual Council of the Diocese of Atlanta, in formal action on January 31, 1981, acted without a dissenting vote to oppose by resolution any action by the Georgia Legislature to impose the teaching of Scientific Creationism on the public school system. A copy of the resolution is attached to this Pastoral.

It seems important that the Episcopal Church in this diocese add to its brief resolution a statement of its own teaching. The office of Bishop is historically a teaching office, and I believe it is timely to offer instruction as to this Church's understanding of what has become a contested public issue.

To begin with creation is a fact. The world exists. We exist. Evolution is a theory. As a theory, evolution expresses human response to the fact of creation, since existence raises questions: how did creation come to be, and why?

The question of why is the deeper one. It takes us into the realm of value and purpose. This urgent inquiry is expressed in human history through religion and statements of faith. Christians cherish the Bible as the source book of appropriating the point and purpose of life. We regard the Bible as the Word of God, His revelation of Himself, the meaning of His work and the place of humanity in it.

The question of how is secondary, because human life has been lived heroically and to high purpose with the most primitive knowledge of the how of creation. Exploration of this secondary question is the work of science. Despite enormous scientific achievement, humanity continues to live with large uncertainty. Science, advancing on the question of how, will always raise as many questions as it answers. The stars of the exterior heavens beyond us and the subatomic structure of the interior deep beneath us beckon research as never before.

Religion and science are therefore distinguishable, but in some sense inseparable, because each is an enterprise, more or less, of every human being who asks why and how in dealing with existence. Religion and science interrelate as land and water, which are clearly not the same but need each other, since the land is the basin for all the waters of the earth and yet without the waters the land would be barren of the life inherent to its soil.

In the Bible the intermingling of why and how is evident, especially in the opening chapters of Genesis. There the majestic statements of God's action, its value and the place of humanity in it, use an orderly and sequential statement of method. The why of the divine work is carried in a primitive description of how the work was done.

But even here the distinction between religion and science is clear. In Genesis there is not one creation statement but two. They agree as to why and who, but are quite different as to how and when. The statements are set forth in tandem, chapter one of Genesis using one description of method and chapter two another. According to the first, humanity was created, male and female, after the creation of plant and animals. According to the second, man was created first, then the trees, the animals and finally the woman and not from the earth as in the first account, but from the rib of the man. Textual research shows that these two accounts are from two distinct eras, the first later in history, the second earlier.

From this evidence, internal to the very text of the Bible, we draw two conclusions.

First, God's revelation of purpose is the overarching constant. The creation is not accidental, aimless, devoid of feeling. Creation is the work of an orderly, purposeful Goodness. Beneath and around the cosmos are the everlasting arms. Touching the cosmos at every point of its advance, in depth and height, is a sovereign beauty and tenderness. Humanity is brooded over by an invincible Love that values the whole of the world as very good; that is the first deduction: God is constant.

Second, creation itself and the human factors are inconstant. Creation moves and changes. Human understanding moves and changes. Evolution as a contemporary description of the how of creation is anticipated in its newness by the very fluidity of the biblical text by the Bible's use of two distinct statements of human comprehension at the time of writing. As a theoretical deduction from the most careful and massive observation of the creation, the layers and deposits and undulations of this ever-changing old earth, evolution is itself a fluid perception. It raises as many questions as it answers. Evolution represents the best formulation of the knowledge that creation has disclosed to us, but it is the latest word from science, not the last.

If the world is not God's, the most eloquent or belligerent arguments will not make it so. If it is God's world, and this is the first declaration of our creed, then faith has no fear of anything the world itself

reveals to the searching eye of science.

Insistence upon dated and partially contradictory statements of how as conditions for true belief in the why of creation cannot qualify either as faithful religion or as intelligent science. Neither evolution over an immensity of time nor the work done in a six-day week are articles of the creeds. It is a symptom of fearful and unsound religion to contend with one another as if they were. Historic creedal Christianity joyfully insists on God as sovereign and frees the human spirit to trust and seek that sovereignty in a world full of surprises.

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GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH - USA (2002) *

The 214th General Assembly of the Presbyterian Church (USA):

1. Reaffirms that God is Creator, in accordance with the witness of Scripture and The Reformed Confessions.
2. Reaffirms that there is no contradiction between an evolutionary theory of human origins and the doctrine of God as Creator.
3. Encourages State Boards of Education across the nation to establish standards for science education in public schools based on the most reliable content of scientific knowledge as determined by the scientific community.
4. Calls upon Presbyterian scientists and science educators to assist congregations, presbyteries, communities, and the public to understand what constitutes reliable scientific knowledge.

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THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH

Whereas, the state legislatures of several states have recently passed so called "balanced treatment" laws requiring the teaching of "Creation-science" whenever evolutionary models are taught; and

Whereas, in many other states political pressures are developing for such "balanced treatment" laws; and

Whereas, the terms "Creationism" and "Creation-science" as understood in these laws do not refer simply to the affirmation that God created the Earth and Heavens and everything in them, but specify certain methods and timing of the creative acts, and impose limits on these acts which are neither scriptural nor accepted by many Christians; and

Whereas, the dogma of "Creationism" and "Creation-science" as understood in the above contexts has been discredited by scientific and theological studies and rejected in the statements of many church leaders; and

Whereas, "Creationism" and "Creation-science" is not limited to just the origin of life, but intends to monitor public school courses, such as biology, life science, anthropology, sociology, and often also English, physics, chemistry, world history, philosophy, and social studies; therefore be it

Resolved, the House of Bishops concurring, That this 67th General Convention affirm its belief in the glorious ability of God to create in any manner, and in this affirmation reject the rigid dogmatism of the "Creationist" movement, and be it further

Resolved, That we affirm our support of the scientists, educators, and theologians in the search for truth in this creation that God has given and entrusted to us.

67th General Convention of the Episcopal Church, 1982.

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LEXINGTON ALLIANCE OF RELIGIOUS LEADERS

The following ministers and religious leaders are very much concerned with and opposed to the possibility of "Scientific Creationism" being taught in the science curriculum of Fayette County Schools.

As religious leaders we share a deep faith in the God who created heaven and earth and all that is in them, and take with utmost seriousness the Biblical witness to this God who is our Creator. However, we find no incompatibility between the God of creation and a theory of evolution which uses universally verifiable data to explain the probable process by which life developed into its present form.

We understand that you may shortly receive considerable pressure from groups advocating the teaching of "Scientific Creationism" alongside of the theory of evolution. However, we feel strongly that to introduce such teaching into our schools would be both divisive and offensive to many members of the religious community of Fayette County, as well as to those not identified with any religious group.

Please be assured of our continuing interest in this issue, and of our strong desire that the Fayette County Public Schools not permit the teaching of "Scientific Creationism" as an alternative "theory" to evolution in science courses.

1981; signed by 78 Kentucky ministers and religious leaders.

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THE LUTHERAN WORLD FEDERATION

Symbolic of the prominence of the evolutionary idea in contemporary thought is the occurrence of "evolved" as the last word of the famous closing paragraph of Darwin's *The Origin of Species*, 1859. While not original with the emergence of Darwinism, evolution has nevertheless been intimately associated with it and has in the intervening century become one of the most comprehensive concepts of the modern mind. Consequently the issue cannot be stated in terms of the restricted alternative whether any one phase of evolution (especially the biological) is still "only a scientific theory" or long since "an established fact." Neither is it a matter of holding out the hope that if only enough fault can be found with Darwin the church's doctrine of creation will automatically be accepted and religion can then be at peace with science.

Rather, the evolutionary dynamisms of today's world compel a more realistic confrontation. One area of reality after another has been analyzed and described on the basis of some kind of progressive

change until the whole may be viewed as a single process. The standpoint of the one who views this unitary development may be avowedly atheistic in the sense of ruling out the supernatural (Sir Julian Huxley) or just as avowedly Christian in the sense of finding in evolution an infusion of new life into Christianity, with Christianity alone dynamic enough to unify the world with God (Teilhard de Chardin).

In whatever way the process may be ultimately explained, it has come about that an idea which has been most thoroughly explored in the field of biology (lower forms of life evolving into higher) has by means of organismic analogy found universal application. Phenomena thus accounted for range from physical realities (evolution of the atoms and expanding galaxies) to man and his social experience (the evolution of cultural values) including his understanding of time and history (the evolutionary vision of scientific eschatology). Hence there is posited a movement of cumulative change in the organic and the inorganic; in the evolution of life and of man, of social institutions and political constitutions, of emerging races and nations, of language and art forms, of school systems and educational methods, of religion and doctrine; and of science and of the theory of evolution itself.

In the 1959 University of Chicago Centennial Discussions of *Evolution After Darwin* a working definition given to the term evolution was that of a long temporal process, operating everywhere, in which a unidirectional and irreversible natural development generates newness, variety, and "higher levels of organization" (Vol. I, p. 18; Vol. III, p. 111). A noteworthy feature of these discussions was the forthrightness with which at least some of the participants presented evolution in an uncompromising opposition to any notion of the supernatural and in a consistent upholding of naturalistic self sufficiency in a cosmos which was not created but which has evolved.

With biological evolution (ostensibly a matter of pure science) thereby becoming a metaphysics of evolution it needs to be determined whether religion's proper quarrel is with the science which permits itself such dogmatic extension or whether the misgivings are primarily with the particular philosophical interpretation involved. To the evolutionary concept in general there are however (in spite of innumerable variations) basically two religious reactions.

As in the days of the Scopes trial all evolution may still be denied on the grounds of a literalistic interpretation of the Bible, especially Genesis 1:1. Not content with the commitment of faith in the Creator expressed in the First Article of the Apostles' Creed this interpretation may demand a specific answer also to the questions of when creation occurred and how long it took. On the premise of a literal acceptance of the Scriptures as authoritative also in matters of science the whole of past existence is comprehended within the limited time span of biblical chronologies and genealogies. The vastness of astronomical time with its incredible number of light years may be accounted for as an instantaneous arrival of light and the eras of geological and biological time with their strata, fossils, and dinosaurs pointing to the existence of life and death on the earth ages before the arrival of man may be reduced to one literal week of creative activity.

On the other hand there are those who can no more close their eyes to the evidence which substantiate some kind of lengthy evolutionary process in the opinion of the vast majority of those scientists most competent to judge than they could deny the awesome reality of God's presence in nature and their own experience of complete dependence upon the creative and sustaining hand of God revealed in the Scriptures. In reference to creation, Langdon Gilkey (*Maker of Heaven and Earth*, 1959, pp. 30 f.) interprets the doctrine as affirming ultimate dependence upon God and distinguishes it from scientific hypotheses which properly deal with finite processes only. Among Lutheran theologians George Forell (*The Protestant Faith*, 1960, p. 109) sees the doctrine of creation not as expressing "a theory about the origin of the world" but as describing man's situation in the world, and Jaroslav Pelikan (*Evolution After Darwin*, Vol. III, p. 31) presents the creation accounts of Genesis as "not chiefly

cosmogony" and furthermore sketches a development in the church which by the 19th century had emphasized those aspects of the doctrine of the creation to which Darwin represented a particular challenge and had neglected other important aspects which could be maintained independently of biological research.

An assessment of the prevailing situation makes it clear that evolution's assumptions are as much around us as the air we breathe and no more escapable. At the same time theology's affirmations are being made as responsibly as ever. In this sense both science and religion are here to stay, and the demands of either are great enough to keep most (if not all) from daring to profess competence in both. To preserve their own integrity both science and religion need to remain in a healthful tension of respect toward one another and to engage in a searching debate which no more permits theologians to pose as scientists than it permits scientists to pose as theologians.

Edwin A. Schick, "Evolution", in The Encyclopedia of the Lutheran Church, Vol. I J. Bodensieck, ed., 1965 Minneapolis: Augsburg Publishing House. The Encyclopedia is a publication of the Lutheran World Federation.

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ROMAN CATHOLIC CHURCH (1981)

Pope John Paul II

Cosmogony itself speaks to us of the origins of the universe and its makeup, not in order to provide us with a scientific treatise but in order to state the correct relationship of man with God and with the universe. Sacred Scripture wishes simply to declare that the world was created by God, and in order to teach this truth, it expresses itself in the terms of the cosmology in use at the time of the writer. The sacred book likewise wishes to tell men that the world was not created as the seat of the gods, as was taught by other cosmogonies and cosmologies, but was rather created for the service of man and the glory of God. Any other teaching about the origin and makeup of the universe is alien to the intention of the Bible, which does not wish to teach how heaven was made but how one goes to heaven.

Address to the Pontifical Academy of Sciences on 3 October 1981.

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ROMAN CATHOLIC CHURCH (1996) *

Magisterium Is Concerned with Question of Evolution For It Involves Conception of Man

Pope John Paul II

**Message to Pontifical Academy of Sciences¹
October 22, 1996**

To the Members of the Pontifical Academy of Sciences taking part in the Plenary Assembly

With great pleasure I address cordial greetings to you, Mr President, and to all of you who constitute

the Pontifical Academy of Sciences, on the occasion of your plenary assembly. I offer my best wishes in particular to the new academicians, who have come to take part in your work for the first time. I would also like to remember the academicians who died during the past year, whom I commend to the Lord of life.

1. In celebrating the 60th anniversary of the Academy's refoundation, I would like to recall the intentions of my predecessor Pius XI, who wished to surround himself with a select group of scholars, relying on them to inform the Holy See in complete freedom about developments in scientific research, and thereby to assist him in his reflections.

He asked those whom he called the Church's *Senatus scientificus* to serve the truth. I again extend this same invitation to you today, certain that we will all be able to profit from the fruitfulness of a trustful dialogue between the Church and science (cf. Address to the Academy of Sciences, n. 1, 28 October 1986, *L'Osservatore Romano* English edition, 24 November 1986, p. 22).

Science at the dawn of the third millennium

2. I am pleased with the first theme you have chosen, that of the origins of life and evolution, an essential subject which deeply interests the Church, since Revelation, for its part, contains teaching concerning the nature and origins of man. How do the conclusions reached by the various scientific disciplines coincide with those contained in the message of Revelation? And if, at first sight, there are apparent contradictions, in what direction do we look for their solution? We know, in fact, that truth cannot contradict truth (cf. Leo XIII, Encyclical *Providentissimus Deus*). Moreover, to shed greater light on historical truth, your research on the Church's relations with science between the 16th and 18th centuries is of great importance.

During this plenary session' you are undertaking a "reflection on science at the dawn of the third millennium", starting with the identification of the principal problems created by the sciences and which affect humanity's future. With this step you point the way to solutions which will be beneficial to the whole human community. In the domain of inanimate and animate nature, the evolution of science and its applications gives rise to new questions. The better the Church's knowledge is of their essential aspects, the more she will understand their impact. Consequently, in accordance with her specific mission she will be able to offer criteria for discerning the moral conduct required of all human beings in view of their integral salvation.

3. Before offering you several reflections that more specifically concern the subject of the origin of life and its evolution, I would like to remind you that the Magisterium of the Church has already made pronouncements on these matters within the framework of her own competence. I will cite here two interventions.

In his Encyclical *Humani generis* (1950), my predecessor Pius XII had already stated that there was no opposition between evolution and the doctrine of the faith about man and his vocation, on condition that one did not lose sight of several indisputable points (cf. AAS 42 [1950], pp. 575-576).

For my part, when I received those taking part in your Academy's plenary assembly on 31 October 1992, I had the opportunity, with regard to Galileo, to draw attention to the need of a rigorous hermeneutic for the correct interpretation of the inspired word. It is necessary to determine the proper sense of Scripture, while avoiding any unwarranted interpretations that make it say what it does not intend to say. In order to delineate the field of their own study, the exegete and the theologian must keep informed about the results achieved by the natural sciences (cf. AAS 85 [1993] pp. 764-772;

Address to the Pontifical Biblical Commission, 23 April 1993, announcing the document on The interpretation of the Bible in the Church: AAS 86 [1994] pp. 232-243).

Evolution and the Church's Magisterium

4. Taking into account the state of scientific research at the time as well as of the requirements of theology, the Encyclical *Humani generis* considered the doctrine of "evolutionism" a serious hypothesis, worthy of investigation and in-depth study equal to that of the opposing hypothesis. Pius XII added two methodological conditions: that this opinion should not be adopted as though it were a certain, proven doctrine and as though one could totally prescind from Revelation with regard to the questions it raises. He also spelled out the condition on which this opinion would be compatible with the Christian faith, a point to which I will return.

Today, almost half a century after the publication of the Encyclical, fresh knowledge has led to the recognition that evolution is more than a hypothesis. It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself a significant argument in favour of this theory.

What is the significance of such a theory? To address this question is to enter the field of epistemology. A theory is a metascientific elaboration, distinct from the results of observation but consistent with them. By means of it a series of independent data and facts can be related and interpreted in a unified explanation. A theory's validity depends on whether or not it can be verified, it is constantly tested against the facts; wherever it can no longer explain the latter, it shows its limitations and unsuitability. It must then be rethought.

Furthermore, while the formulation of a theory like that of evolution complies with the need for consistency with the observed data, it borrows certain notions from natural philosophy. And, to tell the truth, rather than the theory of evolution, we should speak of several theories of evolution. On the one hand, this plurality has to do with the different explanations advanced for the mechanism of evolution and on the other, with the various philosophies on which it is based. Hence the existence of materialist, reductionist and spiritualist interpretations. What is to be decided here is the true role of philosophy and, beyond it, of theology.

5. The Church's Magisterium is directly concerned with the question of evolution, for it involves the conception of man: Revelation teaches us that he was created in the image and likeness of God (cf. *Gen* 1:27-29). The conciliar Constitution *Gaudium et spes* has magnificently explained this doctrine, which is pivotal to Christian thought. It recalled that man is "the only creature on earth that God has wanted for its own sake" (n. 24). In other terms, the human individual cannot be subordinated as a pure means or a pure instrument, either to the species or to society, he has value per se. He is a person. With his intellect and his will, he is capable of forming a relationship of communion, solidarity and self-giving with his peers. St Thomas observes that man's likeness to God resides especially in his speculative intellect for his relationship with the object of his knowledge resembles God's relationship with what he has created (*Summa Theologica*, I-II, q. 3, a. 5, ad 1). But even more, man is called to enter into a relationship of knowledge and love with God himself, a relationship which will find its complete fulfilment beyond time, in eternity. All the depth and grandeur of this vocation are revealed to us in the mystery of the risen Christ (cf. *Gaudium et spes*, n. 22). It is by virtue of his spiritual soul that the whole person possesses such a dignity even in his body. Pius XII stressed this essential point: if the human body takes its origin from pre-existent living matter the spiritual soul is immediately created by God ("animal enim a Deo immediate creari catholica fides nos retinere inhet"; Encyclical *Humani generis*, AAS 42 [1950], p. 575).

Consequently, theories of evolution which, in accordance with the philosophies inspiring them, consider the mind as emerging from the forces of living matter, or as a mere epiphenomenon of this matter, are incompatible with the truth about man. Nor are they able to ground the dignity of the person.

6. With man, then, we find ourselves in the presence of an ontological difference, an ontological leap, one could say. However, does not the posing of such ontological discontinuity run counter to that physical continuity which seems to be the main thread of research into evolution in the field of physics and chemistry? Consideration of the method used in the various branches of knowledge makes it possible to reconcile two points of view which would seem irreconcilable. The sciences of observation describe and measure the multiple manifestations of life with increasing precision and correlate them with the time line. The moment of transition into the spiritual cannot be the object of this kind of observation, which nevertheless can discover at the experimental level a series of very valuable signs indicating what is specific to the human being. But the experience of metaphysical knowledge, of self awareness and self-reflection, of moral conscience, freedom, or again, of aesthetic and religious experience, falls within the competence of philosophical analysis and reflection while theology brings out its ultimate meaning according to the Creator's plans.

We are called to enter eternal life

7. In conclusion, I would like to call to mind a Gospel truth which can shed a higher light on the horizon of your research into the origins and unfolding of living matter. The Bible in fact bears an extraordinary message of life. It gives us a wise vision of life inasmuch as it describes the loftiest forms of existence. This vision guided me in the Encyclical which I dedicated to respect for human life, and which I called precisely *Evangelium vitae*.

It is significant that in St John's Gospel life refers to the divine light which Christ communicates to us. We are called to enter into eternal life, that is to say, into the eternity of divine beatitude.

To warn us against the serious temptations threatening us, our Lord quotes the great saying of Deuteronomy: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Dt 8:3, cf. Mt 4:4).

Even more, "life" is one of the most beautiful titles which the Bible attributes to God. He is the living God.

I cordially invoke an abundance of divine blessings upon you and upon all who are close to you.

From the Vatican, 22 October 1996.

¹Official translation published in *L'Osservatore Romano*, "Weekly Edition in English," 30 October 1996.

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UNITARIAN UNIVERSALIST ASSOCIATION (1977)

Whereas, currently there are efforts being made to insert the creation story of Genesis into public school science textbooks; and

Whereas, such action would be in direct contradiction with the concept of separation of church and state;

Therefore be it resolved: That the 1977 General Assembly of the Unitarian Universalist Association goes on record as opposing such efforts.

Be it further resolved: That individual societies are urged to immediately provide petitions on the subject to be signed by members and sent to their legislators; and

Be it further resolved: That this resolution be forwarded to the textbook selection committee of each state department of education by the Department of Ministerial and Congregational Services.

Passed at the 1977 General Assembly of the Unitarian Universalist Association.

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UNITARIAN UNIVERSALIST ASSOCIATION (1982)

Whereas, the constitutional principles of religious liberty and the separation of church and state that safeguards liberty, and the ideal of a pluralistic society are under increasing attack in the Congress of the United States, in state legislatures, and in some sectors of the communications media by a combination of sectarian and secular special interests;

Be it resolved: That the 1982 General Assembly of UUA reaffirms its support for these principles and urges the Board of Trustees and President of the Association, member societies, and Unitarian Universalists in the United States to: . . . 2. Uphold religious neutrality in public education, oppose all government mandated or sponsored prayers, devotional observances, and religious indoctrination in public schools; and oppose efforts to compromise the integrity of public school teaching by the introduction of sectarian religious doctrines, such as "scientific creationism," and by exclusion of educational materials on sectarian grounds. . . .

Passed at the 21st annual General Assembly of the UUA in June 1982. The above excerpt omits other articles of the resolution not directly related to creationism.

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UNITED CHURCH BOARD FOR HOMELAND MINISTRIES: *Creationism, the Church, and the Public School*

I. Background On The Creationism Issue

Creationism is a relatively recent development in an older and on-going controversy concerning the relationship between science and religion. In the 1920's the teaching about evolution in public schools (specifically the work of Charles Darwin) was challenged on the basis of perceived conflict with biblical teaching. In Tennessee John Scopes was convicted of violating a law which made it "illegal ... to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals." Although the conviction was overturned on a technicality, the Tennessee Supreme Court upheld the constitutionality of the law which was not repealed until 1967.

The central issue in challenges such as this is the apparent conflict between scientific explanations about the origins of life, even the cosmos itself, and biblical accounts of creation. Science and religion often are perceived as being in basic conflict concerning creation.

In more recent decades, the debate has taken a new twist. While still opposing the scientific theories of evolution concerning the origins of life, a number of persons began to suggest that certain scientific data and/or approaches could 'prove' the validity of biblical accounts concerning creation. In the 1960's and early 1970's, several organizations were formed to promote the idea that the creation accounts recorded in the book of Genesis were supported by scientific data. The terms "creation-science," "scientific creationism," and "creationism" are used to describe this interpretation of scripture.

This movement took on more focused activity in 1977 when over twenty state legislatures recorded bills requiring teaching of "creation-science" when evolution was taught. This "balanced treatment" proposition was passed as model legislation by the Arkansas Legislature in 1981.

Opponents of the Act, including religious leaders, educators, and scientists, challenged the constitutionality of the Act in the federal courts (*McLean v Arkansas Board of Education*) and in 1982 the law was declared unconstitutional. A similar law was passed in Louisiana and litigation went all the way to the U.S. Supreme Court. The court in *Edwards v Aguillard* declared the law unconstitutional in 1987. The Supreme Court decision has been applied in subsequent cases involving individual teachers who chose to teach "creation-science" outside the curriculum. Federal courts declared that teaching "creation-science" was a religious advocacy and, therefore, unconstitutional. Courts have taken special care to protect the religious independence of students in the public schools.

Since the Supreme Court decision in *Edwards*, creationists have concentrated their efforts at the level of the local school board, where they pressure educators to teach "creation-science," omit or qualify the teaching of evolution, and/or adopt textbooks that exclude evolution. Additional terms for "creation-science," such as "abrupt appearance theory" or "intelligent design theory" are attempts to avoid the constitutional issue of religious advocacy. However, beyond the notion of "equal time" other issues are emerging. The attempts to use scientific data and methods to prove certain biblical claims are raising concerns among many educators and scientists about the integrity of scientific inquiry itself and what students may be learning about the nature and role of science. Science and scientific method can be abused by setting out to prove certain assumptions rather than allowing even those assumptions to be open to inquiry and discussion.

The concerns over current activities by creationists touch basic affirmations about the public school made by the United Church Board for Homeland Ministries. The effort to make creationism part of the science curriculum in the public schools tests our commitments to the public school, excellence in education, the integrity of science, and academic freedom. It also tests our interpretation of the Bible and our belief in God's unlimited creative powers.

It is therefore appropriate amidst this controversy for the United Church Board to work with members of the United Church of Christ and others to understand this issue from the perspective of our religious and educational traditions. We mean to assist persons to participate fearlessly in open inquiry, debate, and action concerning the goals of education; to understand the role of science, including an appropriate relationship between science and faith; to help develop consensus in public policy issues affecting the public school; and to support academic freedom at all levels of the educational experience.

II. Affirmations

1) We testify to our belief that the historic Christian doctrine of the Creator God does not depend upon any particular account of the origins of life for its truth and validity. The effort of the creationists to change the book of Genesis into a scientific treatise dangerously obscures what we believe to be the theological purpose of Genesis, viz., to witness to the creation, meaning, and significance of the universe and of human existence under the governance of God. The assumption that the Bible contain scientific data about origins misreads a literature which emerged in a pre-scientific age.

2) We acknowledge modern evolutionary theory as the best present-day scientific explanation of the existence of life on earth; such a conviction is in no way at odds with our belief in a Creator God, or in the revelation and presence of that God in Jesus Christ and the Holy Spirit.

3) We affirm the freedom of conscience and freedom of religion set forth and protected in the U.S. Constitution, including the right of the creationists to their religious beliefs.

4) We believe that the nurturing of faith and religious commitment is the responsibility of the church and home, not of the public school. No person or group should use the school to compel the teaching or acceptance of any creed or to impose conformity to any specific religious belief or practice. Requiring the teaching of the religious beliefs of creationists in the public school violates this basic principle of American democracy. We concur with judicial rulings that the teaching of the religious beliefs of the creationists in the public school science curriculum is unconstitutional.

5) We assert that the public school science curriculum is not the proper arena for the expression of religious doctrine. However, we believe that the public school does have the responsibility to teach about religion, in order to help individuals formulate an intelligent understanding and appreciation of the role of religion in the life and culture of all people and nations. In this context, it is fully appropriate for the public school to include in its non-science curriculum consideration of the variety of religious literature about the creation and origins of human life.

6) We reaffirm our historic commitment to the public school, and declare that each student has the right to an education which rests firmly on the best understandings of the academic community.

7) We affirm our historic commitment to academic freedom in the public school; in that context, the open and full search for truth about all issues in science including creation must proceed in the light of responsible scholarship and research, subject always to the process of peer review, and of factual and logical verification, and of scientific replication.

8) We reject any modification of science textbooks to include the point of view of the creationists or that weakens scientific teachings, and we support publishers who resist this effort. To do otherwise would abridge both academic freedom and the customary practices of careful scholarship.

9) We affirm the responsibility of professional educators to make final decisions about the public school curriculum. These decisions should be based on sound scholarship, competent teaching practices, and policies of local and state school boards which are accountable to the public and in keeping with judicial decisions upholding Constitutional values.

III. Recommendations

1) That through study and discussion we, as church people, become informed about issues of creation raised by both science and religion, including the "creation-science" controversy.

2) That we urge pastors and teachers to preach and teach about issues of creation, particularly the way

of understanding the first eleven chapters of Genesis, the first chapter of the Gospel of John, and other relevant Scripture passages. We further urge pastors and teachers to teach about the problems of biblical literalism in blocking creative dialogue between the faith community and contemporary educational, scientific, and political communities.

3) That we support the determination of schools, school boards, and textbook publishers to retain their professional integrity in treating the creationism issue, carefully recognizing the distinction between promoting religion and teaching about religion.

4) That we make all efforts to resist any viewpoint which would maintain that belief in both a Creator God and in evolutionary theory are in any way incompatible. Confident in our conviction that God is the ultimate source of all wisdom and truth, we encourage the free development of science and all other forms of intellectual inquiry.

5) That clergy and laity exercise their civic responsibility to monitor the work of state legislatures, taking care that any discussion of proposed "creation-science" legislation include educational and constitutional questions, and affirming that such legislation is a violation of the First and Fourteenth Amendments of the U.S. Constitution.

6) That informed persons, including clergy and laity, in each community monitor the work of local school boards and state departments of education, so that issues of "creation-science" may be discussed fully and openly if and when they come to their agendas. In communities being divided by the creationism controversy, we ask our people to be both a source of reconciliation and a community of support for those who oppose efforts to present creationism as a science.

7) That concerned educators and citizens work with teachers to support their efforts to teach their disciplines with integrity, rather than omit subjects such as evolution as a way of avoiding controversy.

9) That the church renew efforts to understand and relate to science and technology, not only to comprehend and respond to issues of controversy, but also to discover new ways of appreciating and expressing God's creative and redeeming activity.

IV. For Further Reading

Ronald S. Cole Turner, *An Unavoidable Challenge: Our Church in an Age of Science and Technology*, a Foundation Paper on science and technology as a lifelong issue for education, available from the Division of Education and Publication, UCBHM, Cleveland.

Langdon Gilkey, *Creationism on Trial: Evolution & God at Little Rock*, Harper & Row, 1985.

Betty McCollister, ed., *Voices for Evolution*, the National Center for Science Education, Inc. (P.O. Box 9477, Berkeley, CA 94709

October 1992 (*This statement supercedes the 1983 statement printed in the first edition of Voices for Evolution*)

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UNITED METHODIST CHURCH

Whereas, "Scientific" creationism seeks to prove that natural history conforms absolutely to the Genesis account of origins; and,

Whereas, adherence to immutable theories is fundamentally antithetical to the nature of science; and,

Whereas, "Scientific" creationism seeks covertly to promote a particular religious dogma; and,

Whereas, the promulgation of religious dogma in public schools is contrary to the First Amendment to the United States Constitution; therefore,

Be it resolved that The Iowa Annual Conference opposes efforts to introduce "Scientific" creationism into the science curriculum of the public schools.

Passed June 1984, Iowa Annual Conference of the United Methodist Church.

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UNITED PRESBYTERIAN CHURCH IN THE U.S.A. (1982)

Evolution and Creationism

I. Resolution

Whereas, The Program Agency of the United Presbyterian Church in the USA notes with concern a concerted effort to introduce legislation and other means for the adoption of a public school curriculum variously known as "Creationism" or "Creation Science,"

Whereas, over several years, fundamentalist church leadership, resourced by the Creation Science Research Center and the Institute for Creation Research, has prepared legislation for a number of states calling for "balanced treatment" for "creation-science" and "evolution-science," requiring that wherever one is taught the other must be granted a comparable presentation in the classroom;

Whereas, this issue represents a new situation, there are General Assembly policies on Church and State and Public Education which guide us to assert once again that the state cannot legislate the establishment of religion in the public domain;

Whereas, the dispute is not really over biology or faith, but is essentially about Biblical interpretation, particularly over two irreconcilable viewpoints regarding the characteristics of Biblical literature and the nature of Biblical authority:

Therefore, the Program Agency recommends to the 194th General Assembly (1982) the adoption of the following affirmation:

Affirms that, despite efforts to establish "creationism" or "creation-science" as a valid science, it is teaching based upon a particular religious dogma as agreed by the court (*McLean vs Arkansas Board of Education*); Affirms that, the imposition of a fundamentalist viewpoint about the interpretation of Biblical literature -- where every word is taken with uniform literalness and becomes an absolute authority on all matters, whether moral, religious, political, historical or scientific -- is in conflict with the perspective on Biblical interpretation characteristically maintained by Biblical scholars and theological schools in the mainstream of Protestantism, Roman Catholicism and Judaism. Such scholars find that the scientific theory of evolution does not conflict with their interpretation of the

origins of life found in Biblical literature.

Affirms that, academic freedom of both teachers and students is being further limited by the impositions of the campaign most notably in the modification of textbooks which limits the teaching about evolution but also by the threats to the professional authority and freedom of teachers to teach and students to learn;

Affirms that, required teaching of such a view constitutes an establishment of religion and a violation of the separation of church and state, as provided in the First Amendment to the Constitution and laws of the United States;

Affirms that, exposure to the Genesis account is best sought through the teaching about religion, history, social studies and literature, provinces other than the discipline of natural science, and

Calls upon Presbyterians, and upon legislators and school board members, to resist all efforts to establish any requirements upon teachers and schools to teach "creationism" or "creation science."

Adopted by General Assembly, 1982.

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UNITED PRESBYTERIAN CHURCH IN THE U.S.A. (1983)

The Church, the Public School, and Creation Science

Current efforts to legislate the teaching of "creation-science" in the public school challenge and violate basic principles which guide public schools and their responsibility for education of a public that is characterized by its cultural pluralism. These basic principles are grounded both in law (General Welfare Clause of Section 8, Article 1, of U.S. Constitution) and in the Reformed understanding that human response to God's gracious calling is expressed through faithfulness, freedom, and self-determination amidst different claims and alternatives. This Reformed understanding is set forth in the public policy position on public education adopted by the 119th General Assembly:

The biblical impetus toward growth for faith and justice is reaffirmed in the theological stance of the Reformed tradition. This impetus calls for a unique combination of teaching learning experiences: in home, in church, and in public education.

Persons are called "to glorify God and enjoy him forever." Within the Reformed tradition, this calling is God's act of grace. On the Christian's side the act of grace is affirmed through commitment. But commitment is not simply the acceptance of the truth of certain doctrinal statements. It is much more the embodiment of the lifestyle of Jesus. This embodiment takes place in the everyday struggle to make decisions about the common life of God's creatures. Decision-making implies the freedom of self-determination. It calls for consciousness of alternatives and their consequences. Growth in self-determination is thus best achieved in a setting where alternate loyalties are experienced and reflected upon and where the freedom to create new alternatives is not only permitted but encouraged. Pluralism comprises such a setting, and the public school is the context of pluralism which provides an appropriate atmosphere for growth and development toward the maturity of decision-making and commitment.

In addition, Christian love and respect for persons demand that all persons be free to search for the truth wherever they may find it. This free search for truth which is essential to maturity calls for an

appreciation and respect for all human efforts toward justice and love. When public education is not restricted by theological positions or secular ideologies, it provides such an arena for free inquiry and appreciation of all efforts toward humanization.

The Reformed tradition seeks, therefore, to sustain and support all efforts toward the removal of ignorance and bigotry and toward the establishment of free institutions as a source of a high degree of social stability. Public education can be such a free institution where ignorance and bigotry are challenged.*

The creation-science controversy thus touches basic tenets that are deeply rooted in the nation and in the Reformed tradition. Our primary intent is to contribute to moral discourse, as these issues are debated within the community of faith as well as within the scientific and educational communities. Our purpose is to help people consider how to think rather than to dictate what they are to think.

The goals of this dialogue are to develop public policies which both safeguard individual freedom and contribute to the public good and which strengthen the public school as one of society's most essential institutions, serving all the people. We would mark the discrete functions of the church and the school while at the same time acknowledging their common commitment to the development of persons and to the formation of a just and humane society.

We accept a responsibility to participate in the education of the public on the issues raised by the creationism controversy and in the continuing formation of public policy affecting the public school. We make these affirmations and offer recommendations for consideration by synods, presbyteries, congregations, and the various publics represented in their membership.

Affirmations

1. As citizens of the United States, we are firmly committed to the right and freedom of conscience and freedom of religion, that is, freedom of each citizen in the determination of his or her religious allegiance, and the freedom of religious groups and institutions in the declaration of their beliefs.
2. As Christians, we believe every individual has the right to an education aimed at the full development of the individual's capacities as a human being created by God, including both intellect and character. We also believe that we have the responsibility to educate and thus will seek maximum educational opportunities for every child of God, that all persons may be prepared for responsible participation in the common life.
3. We affirm that each individual has the right to an education which recognizes rather than obscures the ethnic, racial and religious pluralism of our country and which prepares persons for life in the emerging world culture of the 21st century. Such an education views the individual as a whole person for whom discursive intellect, aesthetic sensitivity and moral perspective are intimately related.
4. We reaffirm our historic commitment to the public school as one of the basic educational institutions of the society. We celebrate its inclusiveness and its role as a major cohesive force, carrying our hopes for a fully democratic and pluralistic society. We further reaffirm the responsibility of public institutions to serve all the population as equitably as possible, neglecting none as expendable or undeserving of educational opportunity.
5. We affirm our faith that God is the author of truth and the Holy Spirit is present in all of our common life, to lead us all into truth. Ours is a journey of faith and of revelation in which the human spirit is fed and led but not coerced.

6. We believe that the nurturing of faith is the responsibility of the home and the church, not the public school. Neither the church nor the state should use the public school to compel acceptance of any creed or conformity to any specific religious belief or practice.

7. We affirm the professional responsibility of educators to make judgments about school curriculum which are based on sound scholarship and sound teaching practices.

8. We affirm that it is inappropriate for the state to mandate the teaching of the specific religious beliefs of the creationists in accord with the Overton ruling (*McLean vs Arkansas Board of Education*). We also affirm the responsibility of the public school to teach about religious beliefs, ideas and values as an integral part of our cultural heritage. We believe the public school has an obligation to help individuals formulate an intelligent understanding and appreciation of the role of religion in the life of people of all cultures. In the context of teaching about religion, it is appropriate to include in the public school curriculum consideration of the variety of religious interpretations of creation and the origins of human life.

9. We affirm our uncompromising commitment to academic freedom, that is, freedom to teach and to learn. Access to ideas and opportunities to consider the broad range of questions and experiences which constitute the proper preparation for a life of responsible citizenship must never be defined by the interests of any single viewpoint or segment of the public.

10. We acknowledge the need to enlarge the public participation in open inquiry, debate and action concerning the goals of education, and in the development of those educational reforms which equip children, youth and adults with equal opportunities to participate fully in the society. This participation must respect the constitutional and intellectual rights guaranteed school personnel and students by our law and tradition.

11. We pledge our continuing efforts to strengthen the public school as the most valuable, open, and accessible institution for formal education for all the people; we assert that educational needs are more important than economic, political and religious ideologies as the basis upon which to formulate educational policies.

12. We affirm anew our faith and oneness in Christ, the way, the truth and the life, as we struggle to make a faithful witness amid the conflict of convictions and conclusions between sisters and brothers who bear a common name.

Recommendations

For Congregations

1. That the General Assembly encourage congregations to study the issues in the creation-science controversy, giving particular attention to:

the historic role of the churches in the founding and developing of the public school.

the diversity of belief about creation and human origin present in our society.

the principles and assumptions which guide the development of the science curriculum in the public school and the use of scientific inquiry within all disciplines and subjects.

the essentials of the church-state issues as they apply to the public school, including a review of the major U.S. Supreme Court decisions and the recent court decisions on the creationism issue (i.e. *McLean vs Arkansas Board of Education*).

the processes of policymaking for the public school including the appropriate roles of the community, the educator, the parent, and the church.

2. That the General Assembly urge congregations to encourage local school boards to discuss issues of creation-science fully and openly, if and when they come onto the board's agenda.
3. That the General Assembly urge congregations to encourage and assist teachers and administrators in becoming sensitive to the religious perspectives of all persons in the schools, without sacrificing their professional commitments and standards regarding the teaching of science and teaching about religion.
4. That the General Assembly encourage congregations in communities divided by the creationism controversy to work for reconciliation and to provide a community of support for those struggling to keep the schools free of ideological indoctrination.
5. That the General Assembly encourage pastors and Christian educators to help their congregations to interpret the biblical passages dealing with creation and the origins of human life in ways that take their message seriously.
6. That the Mission Board provide study resources including the study paper prepared by the United Ministries in Education, "Creationism, the Church, and the Public School." (The paper is available from United Ministries in Education, c/o American Baptist Churches, Valley Forge, PA 19481.)
7. That the General Assembly commend the paper, "The Dialogue Between Theology and Science" (adopted by the 122nd General Assembly), as a study document addressing the basic issues related to the ongoing debate regarding the teaching of evolution and creationism in public schools.

For Synods and Presbyteries

8. That the General Assembly encourage synods and presbyteries to give attention to the work of state legislatures and their committees, taking care that any discussion of proposed creation-science legislation include broader educational, religious, and constitutional questions, and to join with others to have creation-science legislation declared unconstitutional when it is in violation of the First and Fourteenth Amendments to the U.S. Constitution.
9. That the General Assembly urge synods and presbyteries to encourage educators and citizens to examine the textbooks being used now in the public schools for the adequacy of their teaching about creation and evolution and about the differing religious perspective and interpretations of origins, and to resist every effort to purge or discredit data which are held to be part of our common history and heritage.
10. That the General Assembly encourage presbyteries to provide in resource centers information about creation-science, evolution-science and related public school issues.

*Minutes of the 119th General Assembly, p. 526. The paper was adopted by the General Assembly and commended to the Church for study. Passed at the 195th General Assembly of the United Presbyterian Church in the U.S.A., 1983.

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