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Letters

Observations on Theistic Evolutionists

Dear Editor:

A line in the January 2000 Editorial prompts me to respond. "Other creationists try to disguise their belief in the supernatural by euphemistically claiming to be *"theistic evolutionists."* If they want to disguise their supernatural bent, they had best choose another name, as theistic is a clear reference to God. While this is not a unified group, theistic evolutionists see the physical/biological evidence for evolution as compelling while viewing it as the mechanism God has used to create. This would be consistent with a god who rules all of creation and uses what we would call natural processes to achieve his ends. One would think the evolutionists would view them as allies unless, as some creationists suspect, at least some of them really do have an anti-theistic agenda.

This leads to my second observation. Why does the author feel theistic evolutionists would want to disguise their "supernatural bent"? The idea that science and religious beliefs are incompatible should have been put to rest long ago. The proposition that God exists is not scientifically falsifiable. Therefore, science has nothing to say about God's existence. There are many thousands of practicing scientists who are people of faith. Their science and their faith complement each other, each enriching their understanding of the natural world in different ways: science in terms of immediate cause and effect; religious belief in terms of ultimate causes and values.

The author's identification of theistic evolutionists as "creationists" is helpful. It appropriately broadens the definition to include more than the literalists. In fact, all Christians are de facto creationists. The doctrine of creation is one of the foundational tenets of the Church. It is at the level of mechanism (or process) that (1) we are in the domain of science and (2) because of a variety of presuppositions, Christians are not all in agreement.

Sincerely,

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