

Shepard Academy Socratic Seminar

Name:

Title: Living at the Science-Religion Interface

Author

# Due Date

Presenter: Arthur Westcott

You will need to carefully read the selection below and complete various activities using the essay as your basis.

Using the highlight function on your computer, you will need to mark the essay below. It will be necessary for you to read the essay several times to fully understand the essay and complete the markings in such a way that demonstrates a close reading of the essay. You will need to use the following chart to correctly mark the essay.

|  |  |  |
| --- | --- | --- |
| Highlight Color | Item to be identified | Use an X to indicate you have accomplished this task. Use NA if this task did not apply to this essay. |
| PINK | Mark the main idea of the essay. |  |
| AQUA | Mark key examples/ support for the main idea/ theme of the essay. |  |
| GREEN | Mark statements that you agree with . |  |
| YELLOW | Mark statements that are new to you or make you think in a new way. |  |
| RED | Mark statements in the essay that you disagree with. |  |
| GRAY | Mark terms/ concepts that you found difficult to understand. |  |

In the past I used to say that religion was like science—that religion dealt with knowledge that had to be found and checked in ways not too dissimilar from the ways in which the sciences develop. Now I would rather say that science is like religion—that we have pictured science falsely as almost an infallible path to knowledge, following definite rules; whereas, in fact, the great advances in both science and religion have been made by men and women who had sufficient powers of concentration and sufficient humility to open themselves completely to whatever was given to them in experience, and to live with what was given, to enter into it, until they sensed truths relating hitherto separate data of experience. Profound humility is required because the truths that may be sensed are almost invariably in fundamental opposition to many of the beliefs held by the person at the time.  
  
In the field of science, Galileo, Newton, Einstein, Marie Curie, Harvey, Darwin, are people of this stature; in the field of religion, the saints and prophets of the higher religions, and supremely in Jesus of Nazareth. To me, Jesus was the supreme mystic, the supreme scientist, for he opened himself completely to truth. No shred of fear or personal ambition finally clouded his sight so that, in Tillich’s phrase, “He made himself transparent to the forces of truth, to God, to reality, so that in Him I can see a reality incarnate, reality supremely revealed in a human person.” And the glory of his revelation is that at bottom there is love, a love whose full nature was only seldom glimpsed: when we fall in love, when we hear of or experience a person’s self-sacrifice for the sake of a friend, when we enter into the joy of a child.  
  
I believe—though I seldom live up to it—that I live truly when I do not fear, that I find both reality and joy in losing myself in love. If love is reality, then it is love which binds me to other people and to God. Consequently, I am not the isolated individual the eye suggests, and spiritual growth is the growing awareness of the fact that I cannot plan my destiny, but that instead, I must progressively accept my membership within the community—or as Whitehead would put it, “the organism of men and God whose service is perfect freedom.”  
  
It is difficult for me in the rush of my daily existence to learn how to lose myself in love. Our religious heritage has cramped the emotions, and we must, I believe, rediscover the spiritual significance of beauty, of the arts, of drama, of the dance, of the giving of man and woman to each other in love, as paths to the supreme giving of the self to God.  
  
I have come to my present beliefs largely through the many men, women, and children who have made love a reality for me and through the writings and lives of the pioneers in science and in religion. As a scientist who claims an awareness of spiritual reality, the relation between scientific and religious knowledge remains an ever-pressing problem, and the right use of science presents itself as a most urgent necessity of our time.

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| Your response should be self-contained. When someone reads your responses, they should be able to tell which question you are responding to.  In marking the essay you should be clear in what idea and item you are reacting to. The markings should indicate a close and personal reading of the essay. Excessive markings or lack of markings may indicate a failure to have closely read and comprehended the essay. |  |
| Based on your reading and marking of the essay identify the main idea of the essay as well as support including direct quotations and evidence from the essay. Your response should be limited to no more than one (1) well written and adequately edited paragraph. |  |
| Using at least two (2) of the writing prompts below and in no more than three (3) well written and adequately edited paragraphs create a response to the essay:   * The part (s) of the essay I agreed with were * The part (s) of the essay I disagreed with were * This essay reminded me of/ made me think of * This essay made me think in a new way * This essay was similar to another essay |  |
| What question (s) would you like to ask the author of this essay? Explain your reasoning for wanting to have the answer to this question. |  |
| Having now read this essay I… |  |
| **Presenters Only:** You will need to have three (3) questions that you would like to present to your classmates during your seminar. |  |

The time I completed reading and marking this assignment was: