Conference on
Religion and Science

March 6-8, 2020

GOSHEN COLLEGE
In Whose Image? Perspectives from Intersections of Brain Science and Abrahamic Mindfulness

Friday, March 6 – Sunday, March 8, 2020

Lectures

Speaker: Dr. Michael Spezio

**Imagining the True Self**
Friday, March 6, 7:30 p.m.  |  Goshen College Church-Chapel

**Humility as Inclusive Empathy**
Saturday, March 7, 10:30 a.m.  |  Goshen College Church-Chapel

**Neural and Informational Codes of Consciousness**
Sunday, March 8, 10 a.m.  |  Newcomer Center, Room 17

Front:

**Cerebellum**, photo
By Thomas Deerinck, National Center for Microscopy and Imaging Research, University of California, San Diego
Source: NIH Image Gallery/Life Magnified: https://www.nigms.nih.gov/education/life-magnified/Pages/1b_ncmir_cerebellum.aspx
From: Flickr Creative Commons Photos Uploaded April 25, 2016

Back:

**Syrian boy in the Kara Tepe refugee camp in Lesbos Greece, 2015**
By Wayne Martin Belger, 2019-20 Goshen College Eric Yake Kenagy Visiting Artist
This photo was taken with the “Us & Them” pinhole camera in the Syrian refuge camp Kara Tepe on the Greek island of Lesbos at the height of the Syrian refugee crisis. “There were many parentless children in the camp and I believe he was one of them. Whenever I photograph someone for the “Us & Them” project, I ask the person to write something from their heart. In Arabic he wrote “Jamal, Safety.”
http://waynemartinbelger.com/portfolio/us-and-them
Used by permission of Wayne Martin Belger
Conference Schedule

Friday, March 6
5-6 p.m.  Registration  |  Church-Chapel, Fellowship Hall
6 p.m.  Dinner  |  Church-Chapel, Fellowship Hall
7:30 p.m.  Public Lecture: Dr. Michael Spezio  |  Church-Chapel, Sanctuary

Saturday, March 7
8 a.m.  Breakfast  |  Newcomer Center, Room 19
9 a.m.*  Response: Andy Brubacher Kaethler  |  Newcomer Center, Room 17
Discussion: Dr. Michael Spezio and conference participants  |  Newcomer Center, Room 17
10:30 a.m.  Public Lecture: Dr. Michael Spezio  |  Church-Chapel, Sanctuary
11:45 a.m.  Music: Open Fifths  |  Church-Chapel, Sanctuary
12 p.m.  Luncheon  |  Newcomer Center, Room 19
1 p.m.**  Students-only session with Dr. Michael Spezio  |  Newcomer Center, Room 17
3:30 p.m.*  Response: Dr. Julie Reese  |  Newcomer Center, Room 17
Discussion: Michael Spezio and conference participants  |  Newcomer Center, Room 17
4:55 p.m.  Vesper Service  |  Newcomer Center, Room 17
5:30 p.m.  Dinner  |  Newcomer Center, Room 19

Sunday, March 8
8 a.m.  Breakfast  |  Newcomer Center, Room 19
9 a.m.  Worship  |  Newcomer Center, Room 17
10 a.m.  Lecture and Discussion: Michael Spezio and conference participants  |  Newcomer Center, Room 17
12 p.m.  Luncheon  |  Newcomer Center, Room 19
1 p.m.  Adjourn

*Discussions: Discussions among speaker and conference participants are the highlight of the conference and open to all registered participants. Limited registration makes these possible.

**Students Only: This is a session reserved for students only, which provides an opportunity for students to engage the speaker without the pressure of the larger session.

Lectures: Lectures on Friday evening and Saturday morning are open to the public. The Sunday morning lecture is for registered participants.

Meals/fellowship/networking: Time for fellowship, networking and more concentrated discussions is provided by having meals together. These are open to registered participants.
Biographies

Michael Spezio, speaker

Michael Spezio is associate professor of psychology and neuroscience at Scripps College in Claremont, California, and holds a visiting scientist appointment at the University Medical Center (UKE) in Hamburg, Germany. Michael is also an ordained minister in the Presbyterian Church (U.S.A.). He heads the Laboratory for Inquiry into Valuation and Emotion (The LIVE Lab) at Scripps College. The LIVE Lab uses computational models of semantic relations, mental processes, and neural systems to study the dynamic valuation of self and other critical for choices about how to live. This work includes studies of empathy, compassion, forgiveness, virtuous formation, mindfulness, prayer, theory of mind, belief and value updates using available evidence, and the extent to which both temporal horizon and evidence weighting influence interactive learning during cooperation and competition. He developed the first course in Data Science Ethics and Justice at the Claremont Colleges and works on virtue in the practices of science. He is co-editor of the journal Philosophy, Theology, and the Sciences (Mohr Siebeck) and of the Routledge Companion to Religion & Science. Michael gratefully acknowledges funding from the National Science Foundation, the Templeton Religion Trust and the John Templeton Foundation.

Michelle Marvin, homilist

Michelle Marvin is a Ph.D. candidate in Systematic Theology and the History & Philosophy of Science at the University of Notre Dame. Her dissertation research brings together the theological anthropology of Edward Schillebeeckx with the neuroscience of memory loss, focusing on the impact that Alzheimer’s disease has on individual faith and Christian self-identity. Her work employs a hermeneutic approach to the multivalent concept of memory in order to set contemporary theological anthropology in dialogue with the mind sciences. Beyond this work, Michelle’s academic and teaching interests further include ecological theology (ecotheology), creation theology, virtue theory and bioethics. Michelle is also a graduate tutor in the University Writing Center and teaches Foundations of Theology in the Theology Department.
Previous Speakers

2019 Katharine Hayhoe | Christians, Climate and Culture: Relationships, Tensions and Resolutions
2018 Muzaffar Iqbal | Islam’s Quantum Challenge: Living Islam in the Age of Science
2017 Niels Gregersen | Deep Incarnation: From Cosmos to Commitment
2016 Hava Tirosh-Samuelson | Religion and Environment: The Case of Judaism
2015 Wentzel van Huyssteen | Interdisciplinary Theology and the Archeology of Personhood
2014 Joshua Moritz | Human Uniqueness and the Image of God: Bridging Biology and Theology through the Hebrew Concept of Election
2013 Gayle Woloschak | Becoming Human: Weaving Together Genetics and Personhood
2012 Celia Deane-Drummond | Re-Imaging the Divine Image: Humans and Other Animals
2011 Owen Gingerich | Worrying About Evolution
2010 Phil Clayton | Evolution after the Religion Wars
2009 Noreen Herzfeld | The Limits of Perfection
2008 Holmes Rolston III | Science and Origins: Probing the Deeper Questions
2007 Ted Peters | The Evolution of Terrestrial and Extraterrestrial Life: Where in the World is God?
2006 Philip J. Hefner | Religion and Science as a Spiritual Quest
2005 Robert John Russell | Cosmology, Evolution, and Resurrection Hope
2004 John H. Haught | Purpose, Evolution, and the Mystery of Life
2003 Antje Jackelén | The Dialogue Between Religion and Science: Challenges and Future Directions
2002 George Ellis | A Universe of Ethics, Morality and Hope
2001 Nancey Murphy | Religion and Science: God, Evolution and the Soul

Those who have passed on

The people who regularly attend the Goshen Conference on Religion and Science form a community. This is informal, although the bonds may be stronger than in formal organizations.

All who have been with us have brought a blessing. We mourn their loss from our community.

Ron Stutzman   Jim Miller   Jerry Rodos
Sister Joan Acker   Carl Lott   Roger Bayak
Frank Scardiglia   David Lindell   Marilyn Bayak
J. Lawrence Burkholder   Millard Lind   Betty Miller Jeschke
Ernest G. (Ernie) Spittler, SJ   Ron Rich

Acknowledgement

The Goshen Conference on Religion and Science is supported by the Miller-Jeschke Program for Christian Faith and the Natural Sciences
Vesper Service
Saturday, March 7 | 4:55 p.m. | Newcomer Center, Room 17

MINDFULNESS — HUMILITY — LOVE

Call
Rom. 12:1-2 (adapted)
By the mercies of God, let us present our bodies as a living sacrifice, holy and acceptable to God, which is our spiritual worship. Let us not be conformed to this world, but be transformed by the renewing of our minds, so that we may discern what is the will of God — what is good and acceptable and perfect.

AS GOD

Word
Ex. 3:7-8a
Then the Lord said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey.

Deut. 24:17-18
You shall not deprive a resident alien or an orphan of justice; you shall not take a widow's garment in pledge. Remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this.

Gen. 13:8-9
Then Abram said to Lot, “Let there be no strife between you and me, and between your herders and my herders; for we are kindred. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right; or if you take the right hand, then I will go to the left.”

Ezekiel 47:21-23
So you shall divide this land among you according to the tribes of Israel. You shall allot it as an inheritance for yourselves and for the aliens who reside among you and have begotten children among you. They shall be to you as citizens of Israel; with you they shall be allotted an inheritance among the tribes of Israel. In whatever tribe aliens reside, there you shall assign them their inheritance, says the Lord God.

Lev. 19:18
You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

Response
Hymn: Let there be light, Lord (pg 8)

AS CHRIST

Word
Luke 10:25-37
Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And he said to him, “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”
**John 13:3-17 (adapted)**
After Jesus had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you.

**Phil. 2:3-8**
Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.

**1 John 3:16-18**
We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action.

Do to others as you would have them do to you...love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High who is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

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**Response**

**Prayer of St. Francis**
Lord, make me an instrument of Your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to Eternal Life.
Amen.

**Hymn: Jesus, help us live in peace** (pg 9)

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**Benediction**

**Phil. 4:7 (adapted)**
May the peace of God which surpasses all understanding guard our hearts and our minds in Christ Jesus.
Let there be light, Lord God
MISSIONARY CHANT LM

1. Let there be light, Lord God of hosts! Let
   there be wisdom on the earth! Let broad hu-
   calm that end - eth strain and strife. Make us thy

2. With-in our pas - sioned hearts in - still the
   see each oth - er’s good, our own, to joy and

3. Give us the peace of vi - sion clear to
   useful la - bor yet may build its homes with

4. Let woe and waste of war - fare cease, that
   man - i - ty have birth! Let there be deeds in - stead of boasts.
   min - is - ters of life. Purge us from lusts that curse and kill.

   suffer not a - lone: the love that cast - eth out all fear.

   love and laugh-ter filled! God, give thy way-ward chil- dren peace!

Music: Charles H. C. Zeunes, American Harp, 1832
Jesus, help us live in peace

Refrain: Jesus, help us live in peace,
1 Many times we don’t agree
2 How we long for pow’r and fame,

from our blindness set us free.
on what’s right or wrong to do.
seeking every earthly thing.

Fill us with your healing love.
It’s so hard to really see
We forget the one who came.

Help us live in unity.
from the other’s point of view.
as a servant, not a king.

*Original title
Text: Gerald Denzine, based on Philippians 2:1-8
Music: Gerald Denzine
Text and Music: copyright © 1971, 2004 Gerald Denzine (JOD Martin)
Call to Worship
Adapted from Psalm 103
Come, let us bless God, our Creator and Redeemer.
God, who knows how we were made;
God, who remembers that we are dust.
As for us mortals, our days are like grass;
We flourish like a flower of the field;
the wind passes over it, and it is gone,
and its place knows it no more.
But God’s steadfast love is from everlasting to everlasting
God’s righteousness to children’s children.

Praise
Hymn: Joyful, Joyful, we adore thee (pg 11)

Confession
Almighty God, Spirit of purity and grace,
whose dwelling is with the humble and contrite heart
hear your children’s confession of sin and grant us mercy.
For all that has been evil in our lives;
for unholy thoughts and impure motives,
for any scorn of goodness, trifling with truth,
indifference to beauty,
for being petty when we could have been gracious,

Forgive us, O God.

For lack of love toward you, whose love has never failed,
for doubt in your providence,
for acts of ingratitude,
and for disobedience to visions we have been able to see,

Forgive us, O God.

For the wrong we have done to our neighbors;
for silence in the face of war,
for neglect of charity and failure in justice,
for forgetfulness of others’ pain
and for advantage taken of another’s weakness,

Forgive us, O God.

For our faulty following of the Master;
our slow faith in his power to save,
our timid, hesitant answers to his call for service,
our insensitivity to the meaning of the cross;

For all that mars our discipleship and makes it difficult for others to believe in him,

Forgive us, O God.

May God, who is almighty and merciful, forgive our sins,
empower us to overcome temptation,
and enable us to love as Jesus loved.

AMEN

Response
Hymn: I bind my heart this tide (pg 13)

Hearing God’s word
Scripture: Gen. 3:19; Philippians 2:1-11
Homily: Michelle Marvin

Response
Hymn: Will you let me be your servant (pg 12)

Closing
Adapted from Phil. 2:1-5
Let us go, doing nothing from selfish ambition or conceit,
but in humility regarding others as better than ourselves.
Let each of us look not to our own interests,
but to the interests of others.
Let the same mind be in us all that was in Christ Jesus.
Joyful, joyful, we adore thee

1 Joyful, joyful, we adore thee, God of glory, Lord of love.
2 All thy works with joy surround thee, earth and heav’n reflect thy rays,
3 Thou art giving and forgiving, ever blessing, ever bless’d,
4 Mortals, join the mighty chorus which the morning stars began.

Hearts unfold like flowers before thee, praising thee their sun above.
Stars and angels sing around thee, center of unbroken praise.
Well-spring of the joy of living, ocean-depth of happy rest!
Love divine is reigning over us, leading us with mercy’s hand.

Melt the clouds of sin and sadness; drive the dark of doubt away.
Field and forest, vale and mountain, blooming meadow, flashing sea,
Thou our Father, Christ our brother, all who live in love are thine.
Ever singing, march we onward, victors in the midst of strife.

Giver of immortal gladness, fill us with the light of day!
Chanting bird and flowing fountain, call us to rejoice in thee.
Teach us how to love each other, lift us to the joy divine.
Joyful music lifts us sunward in the triumph song of life!

Text: Henry van Dyke, 1907, Poems of Henry van Dyke, 1911, alt.
Music: Ludwig van Beethoven, 1823; adapted by Edward Hodges, Trinity Collection of Church Music, 1864
**Acknowledgments**

The Goshen College Conference on Religion and Science

The Goshen College Conference on Religion and Science is a major annual meeting of the Midwest Religion and Science Society (MRSS).

Each year Goshen College invites a speaker of international stature in the ongoing dialogue between religion and science, to be the speaker at the Conference on Religion and Science. The speaker is asked to propose a subject for the conference and to develop that in three lectures, two of which are open to the general public, and one of which is closed. Most of the conference is devoted to a close interaction with the speaker in a series of monitored discussions.

This conference is widely recognized as an important annual event in the dialogue between religion and science, which itself is of great importance both nationally and internationally.

The conference considers a primary mission to be the introduction of students to the dialogue between religion and science.

MRSS Mission Statement

The Midwest Religion and Science Society (MRSS) promotes effective dialogue on the relationship between religion and science among the religiously diverse faculty, and particularly students of our member institutions, while valuing different perspectives. Our annual conferences serve as primary points of outreach to the wider community and student engagement with current ideas in the religion and science dialog.

The MRSS supports the Goshen College Conference on Religion and Science and the Andrews Autumn Conference at Andrews University.

The MRSS institutions include, in alphabetical order, Andrews University, Bluffton University, Goshen College, Manchester University, Ohio Northern University, the University of Notre Dame, and the University of St Francis.

www.mrss-online.org
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