



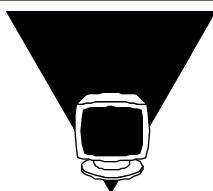
Process Perspectives

a relational worldview for the common good

Volume 20 Number 1

ISSN 0360-618X

Summer 1996



Surfin' the Web

by Jeff Sanders

We are very excited about our new home page on the World Wide Web! If you haven't already visited us, we invite you to stop by. You will find the latest news about Center for Process Studies' seminars, membership information, publications, as well as easy access to other process-related Internet sites.

The World Wide Web is the fastest growing, most hyped development in technology ever. The once underused Internet of educational computers has developed into an exploding marketplace of computers rich in energy but lacking a great deal of substance. The Center for Process Studies has been encouraged to add our presence to the World Wide Web and we are currently working on developing that presence. Like many on the WEB, the Center's presence lacks a great deal of content at present. Also like many on the WEB, the Center is thinking about ways of utilizing this rich resource for the benefit of its members and subscribers.

As an undergraduate at the University of Missouri in the computer science department I used the Internet extensively for both recreation and research. I could always tap into the latest information through more primitive versions of the same

software tools that are used now (such as FTP servers and search engines like ARCHIE or WAIS). These programs help one to maneuver around the Internet, access remote information, transfer electronic documents and search databases to find the information. The software tools used ten years ago are the same that are available today, with the exception of that amorphous sub-category of Internet utilities often referred to as the WEB or the World Wide Web (WWW).



Today with development of a rather simple method of formatting and accessing electronic documents called HyperText Markup Language (HTML), one no longer needs great technical background to utilize the *potentially* rich resources that are being constructed for the Internet. These resources are being linked together by embedding special codes into documents that allow one to "leap" from a specific location in one document to a specific location in another document—perhaps around the world. The

potential power of the WWW is enormous, the *actual* power often leaves one wanting. (I am defining "power" here as the ready availability of resources that are relevant and necessary to our individual, communal, and institutional needs.)

Much of what is currently available on the Web one could easily do without. There is more coming, however. We are at a critical point where technology and

access must catch up with the hype.

We have made some incredible advances in the last few months

Access is improving, especially for those of us in academia. Most colleges, universities, and graduate schools have seen some value in connections to

the Internet and have sought ways to provide access paths for their faculty and students. Most community libraries in urban areas now have public access WWW terminals. Further, those with personal computers now have a variety of options that they can choose from to purchase WWW access. Most of these offer access for as low as \$18 per month for unlimited use.

Ever since I came to the Center in 1993 I have been collaborating with a few friends to find ways in which to make the Center's resources more accessible to the membership. Just 3 years ago, the WWW was virtually unheard of. We looked into a Fax on demand system and a computer-

See "WEB" continued on page 3

LETTERS TO THE EDITOR

The Letters to the Editor section has been very well received. This forum provides an important vehicle to voice your opinions. While we hope that our efforts to present the news about the Center for Process Studies enhances your life and work, the more we hear about your work, your vision, and your reflections, the richer will be the texture of the mosaic we can share. So please use this forum either to comment on previous newsletters, or to simply keep us informed about your activities and thoughts. June D. Watkins, Editor

Dear Friends,

I have just received my copy of the Spring issue of *Process Perspectives*. I have enjoyed reading of the progress we are making through the Center's programs and activities.

I was particularly interested in John Cobb's review of the meeting of the Advisory Council in which I was privileged to have participated. It was a stimulating day full of exciting possibilities.

Of particular interest to me were John's recollections about the potential uses of electronic means of communication and networking. "The Center should encourage members to become active in the internet and to write letters to the editors of newspapers and magazines....Another specific suggestion is that as the Center gets on-line, it make bibliographical material on process thought available through that medium."

The internet and the World Wide Web can be very useful to the Center now and in the years ahead. Unfortunately I found no specific reference in this issue of *Process Perspectives* to the Center's Web site or e-mail addresses, which I understand to be <http://www.ctr4process.org> and process@ctr4process.org respectively. Perhaps there was a long lead time on this issue and the addresses were not ready or their exclusion was simply an oversight. I visit our Web site regularly and find it helpful. I would hope that in the future we would use every means available to us to encourage our members to become active on the internet by prominently publishing our internet address at every opportunity.

I anticipate great things as we work together, moving beyond our new beginnings toward fulfillment of our relational vision.

Sincerely,
Nelson Stringer

Editors note: Thank you, Nelson, for bringing this important issue to our attention. Jeff Sanders has been doing a great job on the Web site. Every issue of the newsletter from this day forward will include internet information. In this issue, Jeff Sanders writes an informative column about the exciting changes here at the Center in regards to cyberspace.

CENTER FOR PROCESS STUDIES

1325 North College Ave.
Claremont, CA 91711
(909) 621-5330
(800) 626-7062, ext. 224
process@ctr4process.org

Process Perspectives

The Newsletter of
The Center for Process Studies

a relational worldview for the common good

Volume 20:1

Summer 1996

Editor

June D. Watkins

Published three times per year by the
Center for Process Studies
1325 N. College Avenue
Claremont, CA 91711-3154

Annual Subscriptions

USA: \$10

Elsewhere: \$17

US Funds

Membership Rates

Subscriptions are also included with membership, as is a subscription to *Process Studies*, the quarterly devoted primarily to Whiteheadian thought.

Membership rates are
on a sliding scale.

More information on membership is
available from the Center at
(909) 621-5330 or on the website
<http://www.ctr4process.org>

e-mail address

process@ctr4process.org

Co-Directors

John B. Cobb, Jr.

David Ray Griffin

Mary Elizabeth Mullino Moore

Marjorie Suchocki

Co-Assistant Directors

John Quiring

Jeff Sanders

Affiliation

Claremont School of Theology
The Claremont Graduate School

Printed on Recycled Paper



Next Issue: Fall 1996

"WEB" continued from page 1 ized bulletin board system (BBS). Both of these are highly technical, demand an enormous capital investment on behalf of the Center and offer only limited access. In the Fall of 1994, the WWW was announced formally. It was an obvious avenue, but still beyond our meager means. It wasn't until the fall of 1995 that the Internet became a household word and its capabilities were sufficient to warrant serious investigation by the Center. Then in November two of our members gave us special donations with the provision that we would vigorously pursue WWW development.

In January of this year the Center contracted with Cyberg8t, a local service provider who has been generous and helpful. Without their serious investment in the community, using what they had to offer to help local non-profits find their way on to the Net, the Center would still be searching for an avenue to the Web. The Claremont School of Theology is still unable to make its own way on to the WEB and the Claremont Graduate School, along with several of the Claremont Colleges, turned us down with silence.

Nevertheless, having a Web page and developing resources are two different things. The Center for Process Studies now has a WWW site at <http://www.ctr4process.org> but resources will be slow to make their way to the site. Our plans are great and our resources are much smaller. Beginning with this issue of the newsletter we will have our *process member papers* available at our WWW site. By the time this goes to print I hope to have a nearly 90% complete set of our much praised thematic bibliographies ready to go on-line. By the end of September they should all be available and will be updated monthly. Perhaps by next Spring we could even have a searchable database on-line. By September I plan to begin putting digital recordings of our seminars on-line so that you can listen to them at your own convenience.

All of this requires a lot of work. Scanners help in the process of converting information from paper to paperless computer files, but they are not perfect and require human proofreading. Our ultimate goal is to eventually convert all of our unpublished documents into some electronic form, making them available to people in New York and Brussels as easily as to people in Claremont.

The Web site also offers a great many opportunities to network as well. We currently have links and information on several other process programs around the world, including the Japanese Internet Center for Process Studies where an electronically searchable form of Whitehead's *Science in the Modern World* is located. There are other exciting links and email and non-email addresses available. Perhaps in the future we could construct a listing of process people on the Net, indexed both by geographic location and by interest area. People are beginning to send me information to include on the Web site faster than I can make it available.

We would also like the Web site to be an instructional tool, rather than simply resource oriented. We would like to show the world the diversity and ingenuity of process thinkers. We would like to release *your* creative energies to speak about process in non-technical terms to a diverse lay audience. It would be nice to have an encyclopedia of sorts on process-relational thought systems to educate the world, but this requires original work, which requires time, energy, and the aid of our members.

All of these great features constantly fluctuate between pure and real potentiality. We have made some incredible advances in the last few months. We want to offer serious content of value to your work and interests, but the WWW and the hype around it is running faster than we can keep up. We have limited resources, but a wonderful staff. More resources will be added as we are able. With your help and suggestions the site will change, grow, and creatively transform into a useful tool. If you would like to help out with the project, please give us a call. We invite everyone to visit our WWW site and send their friends, colleagues, and students there as well. While you are there, drop me an e-mail (jeffs@ctr4process.org) with your suggestions, encouragement, or pledge of support.



CONTENTS

Seminars:

Gilah Hirsch: <i>Cosmography</i> by Jeff Sanders	5
David Griffin: <i>Science and Religion</i> by Olav B. Smith	4
Marjorie Suchocki: <i>Process Prayer</i> by June D. Watkins	8
Stephen Franklin: <i>Evangelical and...</i> by Sean Huntington	9
John Cobb: <i>Higher Education</i> by Martha Bailey	10

Conferences:

<i>Transpersonal Psychology and Process</i> by John Quiring	6
<i>Spirituality in the Workplace</i> by June D. Watkins	11
<i>Mobilizing for the Human Family</i> by John Quiring	7

From the Center:

<i>Surfin' the Web</i> by Jeff Sanders	1
<i>Membership Corner</i> by Jeff Sanders	14
<i>Visiting Scholars</i> by Martha Bailey	13
<i>Journal Changes</i> by John Cobb	12
<i>Upcoming Events</i>	16
<i>Member Papers</i>	16



David Griffin: Between Supernaturalism and Scientific Naturalism

Seminar reviewed by Olav Bryant Smith

In his February 22, 1996 lecture on “Religion and Scientific Naturalism: Overcoming the Conflicts,” David Ray Griffin made explicit how a Whiteheadian process philosophy makes possible a reconciliation between science and religion. It can do so because it is a broadly based naturalism, providing a middle ground between supernaturalism and a scientific naturalism that has become materialistic and entirely sense-based. Materialism and sensationism are reductionistic categories of modern inquiry. In a postmodern world, there is an opportunity and a need to transcend these limited categories of thought in order to more adequately account for the totality of human experience and to save our planet, without returning to a pre- or early modern, supernaturalistic worldview that does not do justice to the value of the scientific method.

Some in philosophy of science contend that religion and science cannot *truly* conflict because their perspectives and goals are so different: it is argued that apparent conflicts are actually *contrasting* views set within different languages. Griffin does not believe that the conflicts can be so easily explained away. The conflicts between religion and science are quite real and significant. Nor does Griffin agree with the more common *conflict* thesis, which insists that science and religion are inherently conflicting in such a way that can only be overcome by the replacement of the categories and beliefs of one by the other. Griffin instead is a proponent of an *integrationist* thesis, believing that Whitehead “provides a basis for the successful integration of scientific and religious beliefs.”

Griffin grounds this potential integration in a discussion of *naturalism*, because the conflicts of religion and science “result from one or both of two sources: a religious commitment to supernaturalism that conflicts with the kind of naturalism that is essential to science, or a scientific commitment to a naturalism that conflicts with beliefs that are essential to religion.” As the latter half of this proposition suggests, “the kind of naturalism that is essential to science” is *not* of the reductionistic variety now axiomatic in the scientific world.

Surveying the historical development of scientific naturalism as it is thought of today, Griffin showed that its roots lie in a reaction to the 17th century worldview that combined *mechanism*, *dualism*, and *supernaturalism*. On this early modern view, there is an enormous ontological divide between the world of inert matter — in motion without purpose or spontaneity, and the world of human experience, both purposive and to some extent *free*. On this older view, creation, the laws of nature, and interaction between these vastly different domains are all brought about by God’s supernatural intervention. God transcends ‘nature’ and having created it

literally *out of nothing*, is free to interrupt at any time.

Out of this supernaturalistic view of creation *ex nihilo* grew a distinction between God’s activity as the *primary* cause of all events, and the more immediately observable *secondary* or *natural* causes within the mechanical causal chain of the *natural* world. “Miracles” and anything else that seemed not to have an identifiable *natural* cause were explained as having supernatural origins. Unfortunately, this use of a *God of the gaps* became discredited as more and more previously unexplained phenomena acquired natural explanation. As confidence grew in the power of the scientific method to explain all phenomena, scientists became increasingly skeptical of any filling of the gaps with postulated divine activity. With the dismissal of *supernatural* causes in the late modern worldview, what was left were *natural* causes taken in the sense of a *mechanistic* causal chain. This is the *ontological* aspect of scientific naturalism. Epistemically, naturalism “hold[s] that the scientific method, understood broadly to mean rational reflection upon experience, is the only road to knowledge.”

Griffin suggests that there are four different ways in which science and religion can come into conflict: (1) through a religious commitment to supernaturalism; (2) through a religious resistance to scientifically established facts; (3) an extension of scientific naturalism beyond what is required for good science (so that this reductionism rules out, *a priori*, the possibility of divine action of any kind) or (4) scientific rejection of religious experience and reported history, again *a priori*, based upon this overly restrictive naturalism. Thus, as Griffin puts it:

Given this analysis, all conflicts between science and religion can be overcome, if and only if, there is a form of naturalism that, besides embodying the ontological and epistemic naturalism presupposed by science (thereby over-

*Whitehead
provides
a basis for the
successful
integration of
scientific
and
religious
beliefs*

coming the first and second kind of conflict), is also consistent with the various beliefs presupposed by religion (thereby overcoming the third and fourth kinds). The issue, in other words, is whether religion can be compatible with scientific naturalism.

Griffin then presented a critical study of (1) Samuel Preus's equation, in his 1987 book *Explaining Religion*, of supernaturalism and religion; (2) Rudolph Otto's critique of an "aggressive" naturalism that cannot account for human or religious experience, and his failure to overcome this conflict due to his retention of a mind-body dualism; (3) the Deweyan naturalist's approach as given in the 1944 book *Naturalism and the Human Spirit* which Griffin believes to have failed to live up to its ambition of reconciliation due both to the dismissal of important religious beliefs and to an unnecessary acceptance of materialism and sensationism. The Deweyan naturalists are not able to account for normative ideals or human freedom.

In his 1939 book *Naturalism*, James Bissett Pratt (in Griffin's words) shows that "Besides affirming materialism and atheism," the scientific naturalism of modernity "was unempirical, turning its tools into idols . . . attack[ing] any data that did not fit its preconception." The new naturalism, on the other hand, "is critical and empirical, realizing that the empirical method means that naturalism cannot be equated with any given system. The result is a richer naturalism, involving an integration of new facts with old."

Griffin pointed out that "Whitehead's philosophy can be read as one long effort to overcome both of these sources of conflict by developing a naturalistic worldview that is adequate for both scientific and religious interests." Whitehead believed that both sides of this conflict held exaggerated positions that could be integrated with a more careful analysis of experience. Griffin argues that previous attempts at reconciliation failed either due to

See "Griffin" continued on page 15



Gilah Yelin Hirsch:

Cosmography: the Writing of the Universe

Seminar reviewed by Jeff Sanders

On Thursday, November 9, 1995 the Center for Process Studies and the School of Theology Arts Council welcomed Gilah Yelin Hirsch, Professor of Art at California State University, Dominguez Hills, to the Davis Community Center at Claremont School of Theology where she gave a presentation entitled, "Cosmography: The Writing of the Universe." The presentation celebrated a three week installation of her work in the Kresge Chapel of the seminary. The installation, "Significant Details in the Grand Design," was open from October 14th through November 20th.

Gilah Hirsch is a painter, writer, photographer and lecturer whose interdisciplinary work encompasses art, architecture, theology, philosophy, psychology and world culture. She has exhibited her paintings internationally in thirty-six solo and over one hundred group exhibits.

"Cosmography" is the culmination of work extending from the late 60's to the present, brought together on video and choreographed in such a way that one is led from shape and form in nature to an understanding of the principle shapes found in the earliest written forms.

Astonished by the pervasiveness of angles, triangles, and circles in nature, Hirsch began looking for various alphabets and settled on early forms of Hebrew. It appeared that optical-neural and emotional stimulation from nature imprinted archetypes of forms that were chosen universally later when creating an alphabet. As she searched further she found that natural forms began to evoke more complex imagery, such as animals, hope, attraction, grief, and the struggle of life.

She questioned whether there could be a 'grand design' and became convinced of the deliberateness of the universe. Something in her prompted recognition *as*. Interrelation and integration were clearly marked in the natural world from DNA to ecosystems, from insect community to human. She concludes with the speculation that the universe has been "written" by an organizing principle that has guided an evolutionary process toward efficiency, congruity, and cognition.

Her videotape, "Cosmography: The Writing of the Universe" is available for circulation through the Center for Process Studies, or for purchase directly from Dr. Hirsch. She may be contacted directly at: Gilah Yelin Hirsch, 2412 Oakwood Avenue, Venice, CA 90291.

*One is led
from shape
and form in
nature to an
understanding of
the principle shapes
found in the
earliest written
forms.*





Transpersonal Psychology and Process Thought

Conference reviewed by John Quiring

left to right (seated): June Watkins, Barbara Kieller, Lenny Gibson

Standing l to r: John Buchanan, Frances Walsh, John Mack, John Cobb, Catherine Keller, David Roy, Christopher Bache, Rebecca Parker, Rick Tarnas, Stan Grof, Robert McDermott, Bob Brizee (hiding), Joseph Grange, John Quiring
Back Row: Steve Odin, Roger Walsh, David Griffin

Representatives of the Transpersonal Psychology and Process Thought communities met March 17-22 for an Esalen Institute invitational conference. The pioneering personal growth center is located on the magnificent cypress-lined and fog-banked Big Sur coast, south of Monterey. All sessions were held at the Esalen Big House which overlooks a canyon creek and waterfall as it clings to a tigtrope ledge between plummeting land's end and the continuous roar of the Pacific. We were treated to outstanding meals, whale sightings, daily trips to the hot springs, massage, meditation center, and penetrating conversation crowned by a day of holotropic breathwork. As former program director Rick Tarnas puts it "Esalen is a state of consciousness . . . where paths inward are offered, where they come to discover again their souls, their bodies, their pain, their knowledge, their happiness at being alive."

The conference was initiated by Stan Grof and David Griffin, sponsored by the Center for Process Studies, and organized by John Buchanan, Lenny Gibson and CPS staff. It was designed partly to test Buchanan's dissertation ideas. All discussions of conference and background papers were initiated with autobiographical introductions by each presenter or respondent. The first session, led by Stan Grof, was based on his paper, "Healing Potential of Non-Ordinary States of Consciousness," and traced the evolution of his research from psychedelic therapy to holotropic or holistic breathwork. Discussion of sections from *The Life We are Given* by George Leonard and Michael Murphy was introduced by Murphy. He traced the history of Esalen, which he co-founded in 1962, and his new Center for Families. His long-standing interest in extraordinary powers of the body was illustrated with anecdotes.

Frances Vaughan discussed her *Shadows of the Sacred* focusing on the awakening of the soul—which mediates the eternal and earthly—through spiritual practices and psychotherapy. John Mack discussed his attempt to frame the phenomenon of UFO sightings in the context of a pre-scientific worldview—as "intrusions from the subtle realm"—rather than as evidence in the scientific worldview.

Robert McDermott interpreted Rudolph Steiner as a panentheist, committed to love and freedom and relevant to the search for a philosopher of transpersonal psychology. David Griffin discussed his "Whitehead as a Transpersonal Philosopher" which holds that Whitehead "[p]rovides an ontological and epistemological explanation of the possibility of transpersonal experiences, whether

horizontal and/or vertical" (28).

David Roy, in developing his "Psychotherapy for the Soul," characterized the divine eros as creative love that moves us toward Shalom when we deal with our buried pain. Catherine Keller's "Feminist Transpersonalities" suggested that Grof's holotropic breathwork with its perinatal regressions offers transpersonal psychology a channel of embodiment in the relational matrix, as an alternative to the spirit/flesh dualist tendencies of perennialism. My own "Ego, Identity Politics and Beyond" traced a path by which transpersonal psychology could explore the race, class, gender and political economic implications of its expanded ecological self.

What emerged as a major theme of the conference was the concern to find a philosophy that adequately interprets and incorporates transpersonal experience. The group discussed whether a philosopher needs *first-hand* non-ordinary experience in order to fairly develop a transpersonal philosophy. One concern was whether Whitehead's biography evidences this criterion. A divergence is noted between perennialists like Vaughan and Walsh who look to Ken Wilber's theorizing, and the empirical Grof who looks favorably on Whitehead. As Grof put it, "that we carry the history of the

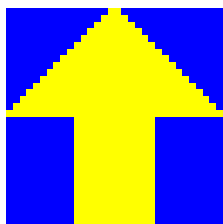
universe within us and can experience it [in holotropic regression] parallels Whitehead's 'conrescence.'" This divide was perhaps bridged by John Buchanan. His paper "Whitehead and Wilber" argues that Wilber's "structures of consciousness" in *Sex, Ecology, and Spirituality* fleshes out Whitehead's 'conrescence,' but needs to be combined with Grof's clinical observations and grounded in process metaphysics to generate the comprehensive transpersonal philosophy we seek (31-32).

Our day of holotropic breathing was introduced by its developer Stan Grof who outlined the range of experiences normally reported as well as his preferred interpretation of their meaning. We had arrived at the conference prepped for breathwork by a videotape interview with Stan and Christina Grof which included scenes of a breathing session.

Morning and afternoon sessions were led by trainers Kylea Taylor and James Schofield of Santa Cruz, CA. Each breather lay on a mat and was accompanied by a sitter. The two two-and-a-half hour sessions allowed each to participate as

"Esalen is a state of consciousness . . . where paths inward are offered, where they come to discover again their souls, their bodies, their pain, their knowledge, their happiness at being alive."

breather and sitter, while the trainers supervised the entire group. After a relaxation ritual, breathers began to increase their rates of breathing, striving to maintain it for at least 45 minutes. Recorded music, ranging from classical, jazz, and world to new age and disco, was played to pace the breathing and stimulate the imagination. Most breathed for perhaps an hour-and-a-half to two hours while several went for nearly three hours. For some the breathing was entirely peaceful, while others experienced considerable emotional turbulence before settling down. After slowdown and withdrawal breathers drew mandalas. At the evening debriefing each described their experience. Reports ranged from "relaxing," "better than 10 years of psychoanalysis" or "better than psychedelics" to "extraordinary," "radiant bliss" and "blissful integration."



Mobilizing for the Human Family

conference reviewed by John Quiring

Mobilizing for the Human Family was the theme of the first conference of the Claremont Consultation held at All Saints Church in Pasadena on June 1. The Consultation seeks to articulate progressive religious public policy initiatives that support the common good. It seeks an inclusive vision as an alternative to the exclusivism of religious conservatives in the Christian Coalition. Paralleling the concerns of the New York-based Foundation for Ethics and Meaning and the Washington-based Interfaith Alliance and Center for Progressive Christianity, the Consultation seeks to coalesce leaders of oldline Protestant denominations who wish to ground their vision of a compassionate society in their distinctive sources and traditions.

The idea for the Consultation emerged in the 1995 Process & Faith steering committee meeting and was facilitated by Julie Strycker through the Process and Faith office, along with Center for

...progressive religious public policy initiatives that support the common good

Process Studies and volunteer staff. The next gathering of the Consultation is September 21, 1996, 8:30am-1:00pm at All Saints Church, 132 North Euclid Ave., Pasadena.

The Spring issue of the Process & Faith magazine *Creative Transformation* is devoted to Conference proceedings. Conference audiotapes are available: (#1) Hon. William H. Gray, III [keynote address]; (#2) George Regas & John B. Cobb, Jr; and (#3) Cecil L. "Chip" Murray & Patricia Whitney-Wise. Prices are \$3.50 for one, 2 for \$6.50 and three for \$9.00. Conference position papers addressed children's issues, civil rights, environment, welfare, sexuality, tax policy, violence, work, immigration, and health care. Each paper is \$1.00 and the full set is \$8.00. To order, please call the Claremont Consultation at (909) 399-9333, or write 1325 N. College Ave., Claremont, CA 91711.





Marjorie Suchocki:

Process Prayer

Seminar reviewed by June Watkins

Marjorie Suchocki presented excerpts from the first three chapters of her newest book on Thursday, March 28, 1996 in the Davis Lounge of Claremont School of Theology. The book is built on her personal reflections of prayer and on a published article in the *Journal of American Theology and Philosophy* on the dynamics of prayer in a process paradigm. Suchocki dedicated the book to her daughter Joan, who read the manuscript and suggested ways of making it more "lay-friendly." The basic supposition of Suchocki's Christian theology of prayer is that "God works with the world as it is in order to bring the world to where it can be. Prayer changes the way the world is and therefore changes what the world can be. Prayer opens the world to its own transformation. Access to God is through the deepest recesses of our selves." If God is interdependent with the world then prayer is the stage where the creative dance between God and the world takes place.

The first chapter "The Question of Prayer" asks, How can we consider ourselves (given the fact that we are mere specks in such a vast and complex universe) to be in communion with the Creator of "the whole *shebang*?" The traditional view of God as the omnipotent, omniscient, ruler of the kingdom hardly allows for a God who actually listens and answers the prayers of all His subjects. Add to that the notion that God is working from some divine preexisting plan and what hope do we have of actually believing that God listens and responds to us in the time of our greatest need? What difference does prayer make in such a world? Is prayer still applicable to a God of the universe of which we are such an infinitesimal part? Do we still have a direct line of communication to the power that brings the universe into existence? How do we know that we are addressing *the* God of the universe and not simply speaking to the deeper recesses of our own minds? It is not surprising that we would doubt that we have a direct line of communication to the power that creates the entire universe.

The second chapter deals with the images of God that are used in prayer. "[N]otice that the role of power in all these questions assumes a conjunction of power with purpose" Suchocki asserts. We assume that this God of power purposefully focuses on us. Like a potter with his clay, this powerful Creator can do with us whatever is wished. All societies pray and we can no longer consider ourselves to be a privileged center.

As we move away from our own centrality, we are invited to consider *water* as a metaphor for God. Water is pervasively present, shaping and changing everything it touches, not through sheer power, but through a subtle and slow interaction. It is a power of presence. In this model everything from the largest galaxy to the smallest space is centered, presenced, and pervaded by God. Prayer in this paradigm makes eminent sense because God would always be present to all things at all times. It is this divine presence, not divine power, that invites us into communion.

*Prayer
opens
the world to
its own
transformation*

Calling out to the God of pervasive presence is our recognition that God is within us and present to us in the deepest realms of our psyche. Prayer increases the effectiveness of God's work in and with the world. Prayer, in this context, is essential to God as well as ourselves. God knows our context and knows who we are at every moment. We may not consciously feel God's presence but nonetheless we are mutually affected.

The third chapter contains the dynamics or conditions of prayer. Divine guidance is limited by the conditions of the world. The impulses are deeper than our consciousness is aware. God gives us divine guidance which we can then accept or reject. Our prayers are gifts, we give back to God the actualization of the possibilities offered.

Releasing prayers back to God is essential. We must recognize that we are not in control of what God does with our prayer. The prayers belong to God and we must release them into the fuller knowledge of God. We may have a specific request but we are not aware of other prayers that have been woven with ours. Only God knows the fuller context.

Honesty is essential to prayer for God knows our context better than we. It is acceptable to share your rage, pain, anger with a God who understands.

In informal or personal prayer, we need not worry about language. Our spirit meets God's spirit in the language of God's native tongue. In the formal language of liturgical prayer, we pray the explicit language of the community. Praying increases communities' well-being.

Praying the Psalms reminds us that we belong to a wider community of peoples and traditions. The Psalms provide a full range of our feelings, uniting us with the millions who have voiced these prayers before us.

After a short break, Suchocki fielded questions and a discussion followed from the "standing room only" crowd. The book should be available shortly. Call the Center for Process Studies for details.





Stephen Franklin: Process Thought from an Evangelical Perspective:

An Appreciation and Critique

Seminar reviewed by Sean Huntington

On April 3, 1996, Stephen T. Franklin of Tokyo Christian University [Japan] presented "Process Thought and Evangelical Theology: An Appreciative Critique." A response was given by Granville C. Henry of Claremont-McKenna College. Franklin sketched his encounters with religion, science, and philosophical theology as they pertain to the fundamental questions involved in those inquiries. He asserts that Whitehead offered the first serious challenge to the Kantian noumenon/phenomenon dichotomy, opening the door to a fully-lived telos within the events found in all nature. This cosmology provides the space, time, and power associated with contemporary Christian notions of God and the divine relation with the world.

It is this understanding of teleology that both lends intellectual significance to such Evangelical experiences as meeting, knowing, and walking with Jesus, and puts contemporary science (language, culture, etc.) back in its abstract place. The primacy of noumenal experience understood teleologically is a key link between Process and Evangelical theologies.

In his response, Dr. Henry finds little controversy in Franklin's presentation until the discussion of propositional revelation. Franklin argues that Whitehead's re-evolved understanding of propositions offers a link between the subjective and the objective spheres of reality. As opposed to the Kantian dichotomy, these propositions are with worldly events presenting us with a hybrid reality.

According to Franklin, if God is to work in the world then this divine action must include working in and through the propositional structures that extend throughout all reality. The propositional structure of a book, such as the Bible, is simply a specific case of this larger propositional structure.

Dr. Henry's response is that a single biblical proposition (he cites John 3:5) engenders a cluster of Whiteheadian propositions tied together by family resemblances. He questions whether Evangelicals would approve of a doctrine of Scripture whose literal propositions are inspired by God, but that its interpretations are multiform as various propositions act as lures for feeling, possibly themselves initiated by God as initial aims as well as chosen by human will. If process thinking leads to the above understanding of Scripture, it is difficult to see how it can be amiable to Evangelical theology.


Franklin next argues that Whiteheadian thought diverges significantly from Evangelical theology on the issues of "God as Creator," "Divine action as Historical-Factual/Existential-Universal," and "The Unique and Normative Christ." He notes that although Whitehead's early atheism later became a creaturely theism of creativity, this is not satisfactory for Evangelical theology. There must be an account of *creatio ex-nihilo* within a process

cosmology, and he acknowledges the efforts of John Cobb in that direction.

However, Dr. Henry strongly differs on that point: "*Ex-nihilo* creation does not seem to be Biblical, and is motivated, in my judgement, by a desire to understand and affirm the extent of God's power." He asserts that *ex-nihilo* thinking is the first step on the slippery slope to harmful abstractions or "misplaced concreteness."

Franklin argues that Evangelical theology holds that the historical-factual side of any doctrine, such as the Incarnation, is normative for our understanding of its existential-universal side. While this may be true, responds Henry, "positivistic historical examination pretends to describe any historical event in terms of conventional spatial and temporal dimensions." He further asserts that due to Whitehead's upheaval of these conventions, Franklin's historical-factual/existential-universal claims must not fall into the linguistic or conceptual traps of modernity. When shackled with these, they are not truly aligned with process thought.

Finally, Franklin asks: "Is Christ, not at the mythic or existential-universal level but at the level of his historical and factual uniqueness, the sole source of all salvation and the norm by which to evaluate all religious claims?" He identifies the traditional rift between the "mostly liberal Christians" of process thought and Evangelicals on this issue. However, he argues that Whiteheadian thinking can be regarded as potentially neutral concerning the 'one way' of traditional Christianity, opening the door for future dialogue at the very least.

Dr. Henry's response to this specific issue cuts to the heart of Franklin's project: "...the question is whether Evangelicals may consider it important enough to try to understand the central issues of Christianity in such terms." While it is true that Evangelicals do not require, in Franklin's terms, "the permission of metaphysicians" to hold to their beliefs, it has yet to be demonstrated that they significantly benefit from an intellectual justification or explanation of religious experience. 

*The primacy of
noumenal experience
understood
teleologically
is a key link
between Process
and Evangelical
theologies.*



John Cobb:

On Higher Education

Seminar reviewed by Martha Bailey

Founding co-director of the Center for Process Studies, John B. Cobb, Jr., presented “Higher Education for the Common Good” on the afternoon of April 18. Cobb’s thesis is that the dominant focus of higher education has shifted since World War II and that there needs to be a deliberate move back to where the focus of higher education was on the good of humanity as a whole.

Historically in the United States the focus for higher education was on providing education for the clergy. By the latter part of the nineteenth century, liberal arts colleges, with their focus on the personal development or humanization of the students and the development of leaders for society, dominated the higher education scene.

The rise of the research university at the end of the nineteenth century led to the dominance of the disciplines in higher education, or “disciplinolatry” in Cobb’s terminology, where the meaning of life consists in advancing the disciplines. These disciplines now set the agenda for virtually all research in the university and the goal of higher education is driven by the disciplines.

Despite the growth of research universities, the liberal arts college, with its humanistic ideal, remained as the paradigm of higher education until about 50 years ago, when the focus of our society, and consequently of the institutions serving society, moved to the market economy. From the time of World War II until today, the economization of higher education has increased to the point where university administrations determine the value of each part of the university in relation to how well that part serves the economy.

The major internal resistance to such an economic understanding of the purpose of higher education comes from the various disciplines, which, rather than serving the economy (though many get their research funding from the military-industrial complex), would like to simply increase knowledge in their field, using their particular theories about how the world can be understood. Each discipline approaches reality with its own set of questions, which highlight well that aspect of reality that is its focus, but which leave an overall picture of reality as fragmented and incoherent.

Currently, higher education tends to develop habits in students of objectification and abstraction, as they are socialized to think at a high level of abstraction from the actual world, using the techniques of whatever discipline is being studied. Cobb, on the other hand, would like to protest this move to abstraction, and see a move in higher education that brings the intellect of the students to bear on the actual problems of our society. Simply moving to an interdisciplinary approach will not be sufficient: it will only increase the available number of abstractions of the situation. What is called for is a complete revamping of higher education, moving it towards the service of the common good.

*Higher
education
needs to be
focused on the
good of
humanity as a
whole*

As an example of the kind of higher education he would like to see, Cobb cited work done by one of his heroes, David Orr, in pioneering new forms of education where students deal with the real world. These courses allow students to work outside any given discipline and to deal with concrete problems. For example, a class of students at Hendricks College in Arkansas spent a year studying the college purchasing program, including tracing the sources of all the goods purchased by the college and what happened to the places those goods came from. The result of the course was to change some of the purchasing practices of the college. This work cut across many disciplines, and was a very different way to slice things up.

In response to those critics who would say, “But we must specialize!”, Cobb would say, “True...but why not specialize in actual problems that are concrete in the real world we live in?” This would be a very different way to organize reflection and research of the university, but a way that would put higher education back in touch with the needs of all of society, rather than simply of the economy. Then the brain power concentrated at the university can be focused on issues that really are the issues of the common good.

Cobb is not optimistic that this transformation of higher education will take place soon or quickly, and while he noted that there are a few U.S. universities that have resisted the push of the market and the disciplines, Cobb is well aware it will take a major change for higher education to be focused on the common good.

The one active movement Cobb believes might have a chance to displace the economic model of higher education is “earthism.” By “earthism” Cobb means the movement encompassing those who see the earth as a more comprehensive object of loyalty (or for some, worship), than either the nation or the economy. But whether by this or some other means, higher education, according to Cobb, is in need of a major re-orientation in order to serve the common good.





John Quiring, Martin Rutte,
Ron Hulnick, and Jonathan Wygant

Spirituality in the Workplace

Conference reviewed
by June Watkins

Nearly 60 people gathered on Thursday, May 23, 1996 in Sierra Madre, California for a conference entitled "Spirituality in the Workplace." The event was co-sponsored by the Center for Process Studies, along with Immaculate Heart College Center of Los Angeles and The University of Santa Monica. The location, the Villa Del Sol D'Oro, a magnificent manor house, once a stately home, now a popular location for filming crews, weddings, and conferences, added a great deal to the enjoyment of the day. Participants enjoyed strolling through the many gardens and terraces during the breaks.

The keynote speaker was Martin Rutte from Santa Fe, New Mexico, and President of Livelihood, a management consulting firm. Rutte was the keynote presenter at the First Annual International Conference on Spirituality in Business in Mazatlan, Mexico in 1995. Rutte set the tone for the day in his talk, "The Renaissance of Spirituality at Work." According to Rutte, the nature and meaning of work is going through a massive change at this time. First, there is a great deal of fear, anxiety, and stress in the workplace caused in part by massive corporate downsizing, outsourcing, technology, and transnational staffing. The overall effects from these conditions on workers is defined by Rutte as "dis-spirited-ness." Rutte equates "spirit" with "creativity," and he listed the benefits of spirit in the workplace as unbridled human potential, innovation, the expression of genius, increased ethical and moral behavior, authenticity and genuineness in communication, increased sense of accomplishment and pride, increased sense of belonging and community, decreased illness, and the acknowledgement that there are other marks of success than profits alone.

A lively and productive discussion followed, centering around the issue of how to introduce such a potentially controversial subject into workplaces that formerly required workers to "leave their spirituality at the door."

After an elegantly catered lunch, the sixty participants chose one of three small group discussions. John Quiring and June Watkins from the Center for Process Studies led a workshop highlighting the process perspectives on this issue. Watkins presented a paper summarizing the basic concepts of process thought from *Process Theology: an Introductory Exposition* written by John Cobb and David Griffin. A more detailed discussion of process thought and economics followed based on *For the Common Good* by John Cobb and Herman Daly. The paper, written from the point of view of a "former business executive now turned eco-feminist," voices the thesis that there is an urgent need to realize that workers,

managers, customers, and competitors are all "persons in community." This essential relatedness requires us to act ethically and responsibly towards others and the planet. Quiring pointed out that resistance to the new discussion of spirituality in the workplace evidences several conceptual dualisms: *spirituality vs. religion* and *the spiritual vs. nature, the world, and the pragmatic*. Whitehead's process thought was utilized to dissolve these dualisms, and the new vs. old paradigm polarization that influences them. Part of the resistance to spirituality in the workplace is due to the difficulty of discussing spiritual pluralism and the spirituality/religion dualism. Quiring interprets spirituality as the experiential dimension of religions expressed through the mythical, ritual, doctrinal, ethical, and institutional dimensions. The spiritual/pragmatic dualism can be influenced by loss of the experiential dimension of religion, and forgetfulness of the immanent dimension of ultimate reality. Without spiritual experience, ethics as harmony with creation, empowered by Creator and Creativity, becomes incomprehensible moralism and legalism. Workshops were also presented by Jill Roth, graduate dean of Immaculate Heart College Center and Ron Hulnick, University of Santa Monica.

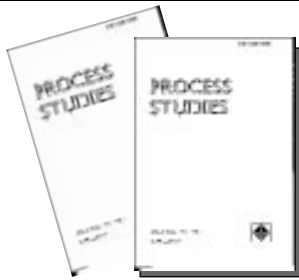
After reconvening in the afternoon for a closing ceremony, it was agreed that the group wished to keep the discussion going. A follow-up conference is in the planning stage and a tentative date planned for Fall '96.

*Downsizing,
outsourcing,
technology, and
transnational
staffing has
caused
"dis-spirited-ness"
in the workplace*



John Quiring and June Watkins





Changes in the Journal

by John B. Cobb, Jr.

We are determined to bring the dating of the journal in line with the calendar! The journal has been plagued by delays throughout its history. We started off late with our first issue and have never caught up. Indeed we have fallen further behind. This has been a serious liability for the Center as a whole. One problem in recent years is that the work on the journal has taken place at scattered locations. We have resolved to concentrate all except the actual printing here in Claremont. We regret that this entails replacing Laurel Huff who has been our Managing Editor since 18.2 and who has been forced by ill health and personal considerations to return to Illinois.

We are fortunate to have secured the services of Judith Casanova as our new Managing Editor. Working at the Center, Casanova will be able to take a larger responsibility for the whole process of publication than was possible for Huff in Illinois. We expect to publish a double issue soon, 23.3 and 4, two issues under one cover. Unfortunately, this volume is dated 1994! To bring journal dates in line with the calendar, to create greater flexibility, and to enrich the content of each issue, we will continue the double issues. Until we are caught up, we will treat each double issue as a volume. We will continue to give a year's worth of the journal (two double issues) for each subscription or Center membership. In the past, this has sometimes meant that subscribers have received 18 months of Center membership for one year's subscription.

To bring journal dates in line with the calendar, to create greater flexibility, and to enrich the content of each issue, we will continue double issues.

We hope to move in the reverse direction this coming year!

We envision that Volume 23.3-4 will go to the printer sometime in August and be mailed out to subscribers in September. Volume 24 will be a double issue, dated 1995, and should reach the printer December, 1996. Volume 25 will be dated 1996 and will be published in the spring of 1997. For the purposes of billing, these two volumes will be offered for one year's subscription. Volume 26 will consist of two double issues, dated 1997 and actually published in 1997. Beginning in 1998, the Center expects to bring out two double issues per year, dated for that year.

For *Process Studies* that will be a new accomplishment! We realize and are sorry that this transition will be confusing. We will try to make it as understandable as possible. We think success will pay off in a better journal that will no longer need to apologize for the gap between announced and real dates.

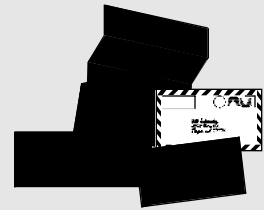
We are also becoming a refereed journal. We believe that Lewis Ford's standards have been equivalent to a refereed journal in the past, and in fact many essays have been refereed. But we know it is important to some contributors that

we follow the pattern of refereeing consistently. This does not apply retroactively to articles already accepted. But it does apply to recent and future submissions.

Thanks for staying with us through our problems. Your support is prized. We need it now more than ever.



Call for Essays:



What Process Thought Means to Me

Send your **1000 WORD ESSAY**

[one magazine page]

explaining
your
understanding
of process thought
and its applications

to:

Center for Process Studies
1325 N. College
Claremont, CA 91711

Deadline: October 1, 1996
for inclusion in the
Fall 1996
Process Perspectives



Visiting Scholars

by Martha Bailey

Scholars from literally around the world came to visit the Center for Process Studies this spring. Oxana S. Artemyeva of Moscow, Russia; Martin Prozesky of Pietermaritzburg, Natal, South Africa; Yutaka Ishigami of Tokyo, Japan; and George Shields of Frankfort, Kentucky all arrived safely in Claremont for visits ranging from a day to a year.

The first visitor of the spring, arriving in late March, was Dr. Oxana S. Artemyeva, who had originally only intended a day in Claremont, ended up spending

two and wishing for more. Artemyeva was in the United States working on a personal project as a visiting scholar at the Center for International Security and Arms Control at Stanford University, on leave from her position in Moscow as a Senior Research Fellow at the Russian Academy of Science, Institute of Far Eastern Studies. Artemyeva came to the Center for Process Studies to do research on her project "A Study of the Ethnopsychological Specifics of Western (USA), Orthodox Christian—Eurasian (Russian) and Chinese Civilizations, Influence on Contemporary Concepts of International Relations." As you may suspect, her interest is in all aspects of culture, including religion, and she found a number of resources available in Claremont.

Artemyeva's background is in History, but she also brings a great deal of study and experience with the Chinese to her work, including fluency in Mandarin, as well as in English.


Following quickly on Artemyeva's heels was Professor Martin Prozesky of the Department of Religious Studies at the University of Natal in Pietermaritzburg, South Africa. Prozesky arrived in late March, visiting Claremont as a piece of a longer trip through the United States, and stayed several days into April, working on projects dealing with Process Philosophy and Ethics/Values Theory, and Process Philosophy and Theory of Education. Having spent an extended period as a visiting scholar a number of years ago, Prozesky knew his way around Claremont, and was able to make good use of the resources of both people and literature. He is also interested, at the present, in process insights into the relation of African social experiences, especially those conveyed by the words *ubuntu* (shared humanity) and *mpilo* (well-being).

Professor Yutaka Ishigami and his wife Hiroko, arrived in early April for a stay of about a year. Ishigami is a Professor of Philosophy and Humanities, in the Department of Literature at the Soka University in Tokyo, Japan. While in Claremont, Ishigami is interested in looking at East-West dialogue. His first priority is to study Process Thought in general, and then secondly to look at the logical relations or differences between Christianity and Buddhism, as for example in the problem of immanence and transcendence.

Ishigami's background includes study of Hegel's dialectic and Nishida's theory of the logic of 'mu'. He had not done any study of Whitehead before coming to the Center for Process Studies, but had read *Beyond Dialogue* by John B. Cobb, Jr., and was deeply impressed. So he chose to spend his study year in Claremont, studying process thought and at the same time stretching his abilities in English.

The Ishigami's have two grown children who will be visiting at the end of the summer, offering an excuse for some sight-seeing as well.

The last visiting scholar of the spring, Dr. George Shields, of the Philosophy Department at Kentucky State University, also came to Claremont in conjunction with a longer stay in the region, dropping in at the Center for Process Studies for two days in late June to make use of the library. Shields was researching work on the philosophy of Charles Hartshorne for use in an article on H.G. Hubbeling, a Dutch logician who wrote on Hartshorne and the Ontological Argument. Shields also delivered copies of his own writings to be added to the Center for Process Studies library.

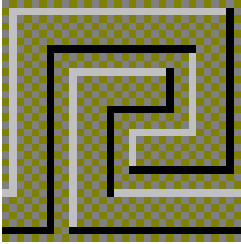
By the time you read this, Gotlind Ulshoefer of Germany should have arrived for a three month stay, and we anticipate other visiting scholars throughout the fall and winter. As always, we encourage visits, for long or short periods of time, as the best way to experience and make use of the resources of the Center for Process Studies. 

*Scholars from
literally
around the
world came...
for visits
ranging from
a day to a
year.*

Request for Bequests

We invite you to support the Center for Process Studies with a charitable bequest in your will or living trust. Your gift will help us build an endowment or permanent funding source. This will allow the Center to continue its various activities aimed at promoting a relational worldview and a peaceable, just, and sustainable world order.

Watch your mailbox for our informative brochure, or call the Claremont School of Theology Planned Giving staff: David Nienas or Dale Kraai at (800) 626-7821, extension 209.



Membership Corner

by Jeff Sanders

Since the last installment of *Membership Corner* we have completed a lot of work around the Center of interest to our membership. In February, we had our first meeting of our new Advisory Council, consisting of over thirty members from around the world. It was a grand success and the enthusiasm and support will surely lure the Center into many new directions. Our last newsletter spoke of this meeting in detail.

Our thematic bibliographies have been getting a facelift. Over the last several months, a couple of our staff members have been scanning, editing, adding entries and creating a consistent format. These are nearly complete. The next step will be to convert the information into a library program that will allow us to cross-reference works and generate "bibliographies-to-order."

In January we began our presence on the World Wide Web (see *Surfin' the Web* on page one). We already have several resources available on the site and are planning many more. Soon we will have a "member only" section that will have most of the planned resources restricted to member access only. We will issue passwords to everyone when it is ready. Our estimated start date is September 1996.

A new journal was mailed the third week in June. Issue 23.2 arrived at our door on 6/13 and was in the mail to you on 6/17. The next issues, 23.3 and 23.4, will ship together as a single issue of double length. We have a new managing editor, Judy Casanova, at the Center and we expect that the journal will ship with ever increasing frequency from now on. You may e-mail Judy directly at psedit@ctr4process.org

You may have noticed some changes with this publication. We have a new newsletter editor who begins her work on this publication with this issue. June Watkins has been with the Center for almost 2 years now in public relations and development. She has several great ideas and would welcome any suggestions. Write to her at the Center, or e-mail her at news@ctr4process.org

If you have any questions about membership, you may now e-mail to members@ctr4process.org.



CONTINUUM BOOKS ON PROCESS THEOLOGY FOR SALE

(1) *Trinity in Process: A Relational Theology of God*, eds. Joseph A. Bracken and Marjorie Hewitt Suchocki, 286 pages, 0-8264-0878-8 on sale (50% discount) \$15.00 hardcover. Order code 8788.

Available: October 1996

Contents:

John B. Cobb, Jr.: *The Relativization of the Trinity*

David Ray Griffin: *A Naturalistic Trinity*

Joseph A. Bracken: *Panentheism in Process Perspective*

Gregory Boyd: *Trinitarian Revision of Hartshorne*

Philip Clayton: *Trinities: Philosophy and Theology*

Marjorie Hewitt Suchocki: *Cobbian Approaches to Trinity*

Roland Faber: *Trinity, Analogy, and Coherence*

Lewis S. Ford: *Contingent Trinitarianism*

Bernard Lee: *An "Other" Trinity*

(2) *The Fall to Violence: Original Sin in Relational Theology*, Marjorie Hewitt Suchocki, 160 pages, 0-8264-0860-5, on sale (50% discount) \$8.00 paperback.

Available Now

To Order: Send your name, shipping address and payment to Attn: Martin Rowe, 370 Lexington Avenue, New York, NY 10017, Tel.: 212-953-5858, Fax: 212-953-5944, include order code: TIP96.

Offer expires 9/30/96. Shipping: \$3.00 for one book, \$1.00 for each additional book. Method of payment: Check, Visa, MasterCard. For credit card orders please include the card number, expiration date, name on card, telephone number, and your signature.

"Griffin"...continued from page 4

an unwillingness to let go of a supernaturalistic framework or due to a naturalism that accounts for the four elements Kant recognized as essential to a religious and moral understanding of the universe: (1) the existence of God; (2) objective values; (3) freedom; and (4) immortality. Griffin goes on to show how all four of these can be accounted for in a Whiteheadian naturalism.

Whitehead rejected supernaturalistic theism, because, among other things, were God able to intervene at any time in a process wholly due to divinely established laws, God would bear the responsibility for evil as well as good in the universe. Also, if God bears the responsibility for all occurrences in the universe, there would be no real freedom in *creatures* at all. Whitehead believed that such doctrines as creation *ex nihilo* and the absolute *omnipotence* of God were examples of paying "metaphysical compliments" to God. Nevertheless, a naturalistic theism, whereby God's influence is persuasive rather than coercive and God's creativity is bound by fundamental *metaphysical* principles that must be true of *any* world, is necessary because there must be a source of order in the universe and a source of normative ideals. This Whiteheadian theism conforms to the uniformitarian principle because God's influence is not an exception to natural causation, but is ubiquitous — an ever-present influence in all causation.

Griffin concluded by saying:

By modifying both religion and scientific naturalism in the light of each other in these and related ways, Whitehead has provided us with a worldview that is at once religious and scientific. Whether this worldview will actually bring about a reconciliation of science and religion will depend, of course, upon whether the religious and scientific communities accept the proffered terms of peace.

Griffin's complete paper is available from the Center for Process Studies as one of the member papers announced on page 16.



Angel Needed

In Beijing, there is a group of postmodern scholars dedicated to translating books from the Center's SUNY series in Constructive Postmodern Thought and other books in Process Philosophy, Theology, and Social Thought into Chinese. Thus far they have translated *The Reenchantment of Science: Postmodern Proposals*, and *Spirituality and Society: Postmodern Visions*. The books are evidently meeting a need—numerous letters from China have been received expressing appreciation. However, because of the great cost involved in translating and publishing the books, the royalties do not cover the expenses. So, subventions are needed (\$2,500 per volume) to allow the translators to begin working on further books. If you can help, please contact David Griffin at (805) 685-0965 or (800) 626-7820 ext. 231, or through CPS, or e-mail davraygrif@aol.com.

Grants Available

The Center for Process Studies is initiating a program of offering seed money to members who want to hold Center for Process Studies type conferences in their own institutions. Grants will be for a maximum of \$500.

On the first go-round, they will be only for major conferences that are clearly and extensively informed by Process Thought.

This program is launched in response to suggestions that were made at the meeting of the Advisory Board last February. It was objected that although the Center for Process Studies has co-sponsored conferences in other parts of the country, most of its activities are located in Claremont and are inaccessible to many of its members. The Center for Process Studies should encourage the holding of conferences elsewhere.

\$500 will certainly not cover the costs of a significant conference. Sometimes, however, having some money up front makes it possible to get other, larger commitments. We hope some of you will find it so.

We are not at the point of having formal application procedures. Just write us about your ideas and how you think a small grant might help you realize them. If we agree that the idea is worthwhile and practical, as long as our small budget lasts, we will cooperate.

The Center for Process Studies
1325 North College Avenue
Claremont, CA 91711
(909) 621-5330

e-mail: process@ctr4process.org



UPCOMING SEMINARS

The following events will be held at the Davis Community Center in the Butler Building, on the Claremont School of Theology's campus. If you plan to attend, feel free to call us for more information at (909) 621-5330.

Thursday, September 26 4-6pm
Rosemary Radford Ruether
Some Issues in Ecofeminist Theology

Wednesday, October 16 4-6pm
Robert Doud
Whitehead and Poetry

Wednesday, November 13 4-6pm
Theodore Walker
TBA

Tuesday, November 19, 4-6pm
Alan Whittbecker
The Philosophy of Eco-Forestry

CPS MEMBER PAPERS

Upon request, the following papers are available free of charge to center members (\$3 each for non-members). Or visit the WEB site at <http://www.ctr4process.org> in the member section.

David Ray Griffin
*Religion and Scientific Naturalism:
Overcoming the Conflicts*

John B. Cobb, Jr.
Higher Education for the Common Good

Stephen T. Franklin
*3 Paper Set: (1) Process Thought and Evangelical
Theology: An Appreciative Critique
(2) Appendix: Who Are the Evangelicals?
(3) Granville Henry's Response*

Robert Doud
Hopkins and Whitehead

Center for Process Studies

1325 North College Avenue
Claremont, CA 91711



Non-Profit Org.
U. S. Postage
PAID
CLAREMONT, CA.
PERMIT No. 176

CLAREMONT

SCHOOL OF THEOLOGY

Forward and Address Correction