

Newsletter of the Center for Process Studies



Process Perspectives

a relational worldview for the common good

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A large, monochromatic red-tinted photograph of an elderly man with glasses, wearing a suit and tie, looking slightly to the right. The image is the background for the lower half of the cover.

Third
International
Whitehead-
Silver
Anniversary
Conference
Information

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Process Perspectives

The Newsletter of
The Center for Process Studies

a relational worldview for the common good

Volume 21:1 Fall/Winter 1997-98

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Announcing the
**Silver Anniversary
 International
 Whitehead
 Conference
 August 4-9, 1998
 Claremont**

Watch for further announcements and attendance information.

Visit our website at <http://www.ctr4process.org>

International Whitehead Conference

Exciting and Important Program Planned

by David Ray Griffin

The Third International Whitehead conference, which is also the celebration of the Silver Anniversary of the Center for Process Studies, is all set for Aug. 4-9, 1998 in Claremont. As suggested by the theme, "Process Thought and the Common Good," the purpose of the conference is to reflect together on ways in which Whiteheadian process thought can be employed more effectively in the future to contribute to the common good of the world.

The conference will consist of a combination of invited lectures, working groups, and paper-and-discussion sections. The lecturers will include George Allan, Ian Barbour, John Bennett, Charles Birch, William Dean, Strachan Donnelley, Nancy Frankenberry, Franklin Gamwell, Arran Gare, William R. Jones, Catherine Keller, Young-Oak Kim, Keiji Matsunobu, Jay McDaniel, Susan Nelson, Jorge Nobo, Steve Odin, David Pailin, Martin Prozesky, Kevin Sharpe, Isabelle Stengers, Douglas Sturm, Ryusei Takeda, Thandeka, Jan Van der Veken, Reiner Wiehl, James Will, and Seisaku Yamamoto,

as well as the four directors of the Center for Process Studies.

There are a total of 50 working groups and paper-and-discussion sections, on topics such as interreligious dialogue, education, business and environmental ethics, multiculturalism, medicine, philosophy of science, feminism, liberation theology, metaphysics, and technology. A complete listing, along with the chairpersons of the various sections and working groups, is contained in the Call for Papers, which is available from the Center for Process Studies.

There is no rule against giving papers in more than one section; indeed, full participation is encouraged. At this writing (March 6), the call for papers is closed. However, if you still wish to submit a proposal to one of the sections, contact a chairperson to see if this is still possible.

Visit our website at www.ctr4process.org for the latest information, including complete on-line registration..

David Orr

seminar summary by Derek Malone-France

On February 27th, 1997, Dr. David Orr, Professor of Environmental Studies at Oberlin College, presented an “exploration” of “Ecological Design and Justice,” sponsored by the Center for Process Studies. Orr began by stating four basic assumptions: (1) “There are no accidents. Outcomes are the result of the way that we structure things.” While some “effects” may not be consciously intended, they are, nevertheless, a product of systemic factors for which society is finally responsible. (2) The university and the church (specifically in its educational role) are “implicated in” the social and ecological injustices created by the society that they intellectually and spiritually sustain. (3) When faced with inadequate or unjust social structures and presuppositions, “Talk won’t get it.” In other words, the isolated and abstracted speech of traditional academic discourse is ineffectual and must be replaced by an ethic of academic practice. (4) Human beings need “visual examples” of “models of hope,” and it is the job of the university to give students the competence necessary to formulate and carry forward such models into society.

Having stated these four assumptions, Orr gave a brief survey of some of the ecological injustices currently being perpetrated upon the earth by our own society. He argued that problems such as global warming, ozone depletion, and the chemical pollution of the environment are symptoms of an endemic structural myopia on the part of “late modern capitalism.” Orr cited the constant and massive displacement of resources from their natural environments (primarily to serve the appetites of Western consumers) as one telling aspect of a socioeconomic system that largely ignores long-term and big-picture concerns and, instead, concentrates on demands for immediate gratification. Orr highlighted two major aspects of the dominant trend in current discourse on issues involving social and ecological policy: it is overly “economic” in nature and it pre-

supposes that “human ignorance is a soluble problem.” On the latter point, Orr argued that ignorance can never be eliminated because it is a fundamental aspect of the human condition and the necessary counterpart to knowledge. Whatever we learn or discover not only increases the information that we have, it increases the “interface” with ignorance that circumscribes this new information. Here Orr cited the example of General Motors employee Tom Midgely, Jr., the “inventor” of Chlorofluorocarbons (CFC’s) in the 1920s. Originally, these chemicals were considered “ideal” because of their inert qualities. We now know that this same inertness is the major cause of ozone depletion.

In response to the economic view of social and ecological planning, which unjustifiably “discounts” the possibility and ramifications of future catastrophic effects and fails to take into account the “full costs” (both present and future) of current policy, Orr insisted that we must plan and design with a eye on the overall picture. We must always have a sense of “who is down-wind and down-stream,” both geographically and historically. In the world of free market capitalism, “injustice is built into the logic of the system.” In contradistinction, according to Orr, successful sustainable societies tend to “make a lot of connections, and where they cannot see the connections, they simply do not act. There are some risks that a bio-conservative society just will not take.” Being bio-conservative, then, says Orr, involves distinguishing between information and knowledge. “Information does not require any restructuring of one’s worldview, knowledge does.”

Other structural injustices within current Western society, according to Orr, include: the lack of any system of checks on “the velocity of knowledge,” the individual “genius” or small, elite specialist-class model of design (as opposed to a communal design process), and the lack of initiation “rituals”

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Ecological Design and Justice

designed to guide the maturation and socialization processes of the individual. "There is a certain velocity of knowledge that is tied to sustainability, and I think to justice. There is a velocity beyond which we cannot understand sustainability, nor can we understand or care much about justice." The ever-present context of all social and ecological design and action for Orr is the fact that "One billion people currently live in abject poverty throughout the world." Such a situation could not have arisen from a socio-ecological worldview that is structurally just. This means both that the current dominant worldview is unjust, and that positive sociological and ecological "design" that is just is the proper mechanism for producing a more equitable and sustainable world. In the final portion of the lecture Orr brought together the themes of the social responsibility of the university, the need for "visual models of hope," the nature of justice, and the notion of "ecological design" in a concrete example.

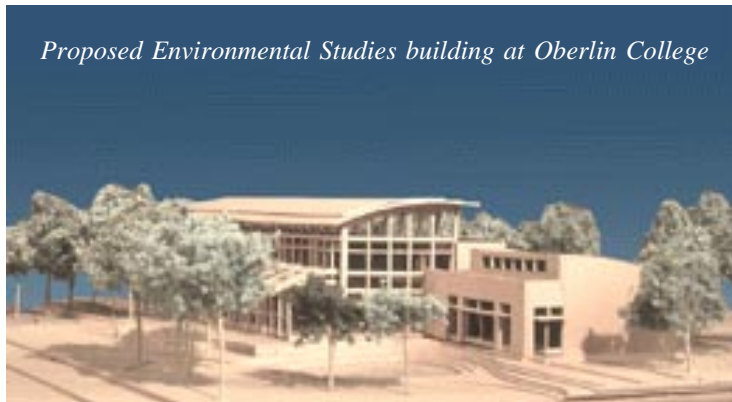
Ecological design (also known as "green architecture" and "biomimicry"), unlike the current dominant design model, "stresses sufficiency, not efficiency." Ecological design is context-oriented, looks at "larger patterns and effects," and is dictated not by whether something is possible or potentially profitable, "not on whether we can, but on whether we should." Perhaps most importantly, ecological design does not assume that, in the final analysis, human beings can improve on the design patterns of nature. Rather, nature is seen as the preeminent "template" for all sustainable design. Applied to a specific field, like architecture for example, the goal then becomes one of trying "to create buildings that function like trees." The Environmental Studies department at Oberlin is currently in the process of putting this model into practice in the design and construction of their new building.

The "preprogram," the architectural mission statement, for the building was developed through a communal "grand

jury process" involving both leading national figures in architecture and the students in the department themselves. Orr said that the students immediately began to push the envelope in regards to the demands of ecological justice on building design. Ultimately it was decided that the building must live off of current sunlight (i.e. no exploitation of "ancient sunlight" through the use of fossil fuels), and must "export more energy than it imports." The students also insisted that the building contain no toxic materials, and that it have "drinking water in and drinking water out." In other words, it must be a "zero discharge building." The net effect of this design process has gone well beyond the physical construction of a building that will be a working model of ecological design. "The building itself became educational," an example of a "visual model of hope." It is this kind of synthesis between pedagogy and praxis that Orr advocates as the chief responsibility of the

university. In the end, Orr says, the standard developed by his students was an "aesthetic one." It aimed at a building that "essentially caused no ugliness anywhere."

Orr finished his "exploration" by reminding the audience of the urgency of our situation. Claiming that the coming generation must find a way "to squeeze through the small end of the funnel," he noted that if one takes the current "Western lifestyle" and calculates the necessary arable land for a sustainable continuation thereof, "we come up approximately two planets short." Given the status quo, it is inevitable that the socio-ecological situation will continue to deteriorate. Change must come, whether through a conscious reformulation of our social and ecological *modus operandi*, or through a catastrophic reaction, on the part of planet Earth, to our current, unjust design patterns. The bottom line for the university and the church is the need for a teaching that is also a doing, an example-setting that imparts its lessons consistently, on every level.



Helen Goggin:

Religious Education in a Postmodern World

seminar summary by Jeff Brockman



On Wednesday, April 9, 1997, Dr. Helen Goggin, Professor of Christian Education at the Toronto School of Theology at Knox College in Toronto, presented a paper entitled "Religious Education in a Postmodern World."

According to Goggin, Christian theologians must be able to synthesize the most reliable scientific knowledge of the universe with their theologies, a task for which the insights of constructive postmodern philosophers provide the most adequate answers. Goggin mentioned a couple of additional, yet related, challenges for Christian theologians: the hesitancy of clergy to share current scholarship and the inability of classical theology to speak to modern realities. Inadequate assumptions about the relationship between science and religion, between the church and the academy and between tradition and experience significantly limit the endeavor of Christian education.

Goggin's dissertation advisor inspired her with this question: Can you show real harm in the way the church educates today? In formulating a response, Goggin draws from Whitehead's *The Aims of Education*, and in particular his three stages of education: romance, precision, and generalization. Goggin argues for the harmful nature of education when it proceeds primarily in the realm of precision. From listening to the laity, Goggin and her researchers discovered an overabundance of precision, to the exclusion of romance, in ecclesial education. In other words, Christian education has tended to consist primarily of dogma and indoctrination rather than of romance and adventure.

Goggin is also concerned about what she calls the ethical implication of the current educational theories, of which she lists four. First, honest religious education must work within the context of present scientific knowledge about reality. Second, principled religious education must share all currently available biblical and theological interpretations with both children and adults. Third, to teach ethically in the church is to respect the persons whom we teach as well as the tradition. Fourth, to accomplish each of the above goals is to share new images of God, Jesus, Spirit, and church.

Obviously, such goals raise certain questions, which Goggin candidly explores. First, she asks whether Christian educators have a right to ask congregants to reconsider their deeply held

(yet according to Goggin "harmful") beliefs, especially when these beliefs still "work" for them. Second, she asks whether Christian educators have a right to offer different interpretations of Christian symbols, especially when they cannot be "proved." Third, she asks whether Christian educators are showing a caring and ethical response to raising such difficult issues. Finally, she asks whether Christian educators are being responsible when they do not explore the doubts and concerns of the laity.

In summary, then, Goggin is concerned about the difficulties of passing on a "received tradition" while at the same time respecting the freedom and integrity of the learner to question, and perhaps revise, that tradition. Thus, as Goggin aptly recognizes, education is what we teach as much as it is how we teach, and along these lines, she sets out to answer the question: What is the Good News?

Goggin answers this question in terms of her understanding of the postmodern worldview. In other words, the Good News is as follows: (1) God is involved in the world as the one who provides all of the possibilities for beauty, truth, goodness, harmony, and novelty; (2) God desires our well-being; (3) God is luring humanity toward the co-creation and co-redemption of the world; (4) Humans can know God and the world through sensory and non-sensory perception; (5) God does not predetermine what will happen in the world; (6) God is persuasive and not coercive; (7) Science and religion can exist in a synthesis.

In closing, Goggin seeks to illustrate a postmodern framework for theological education. Such a vision would be one in which educators are more honest with themselves and the congregations, not withholding curriculum dealing with the latest scholarship regarding peace, justice, human rights, and the environment. In addition, a postmodern educational framework would call for a reconceptualization, along the lines of those proposed by Whitehead and Hartshorne, of the philosophical and theological views of both God and the world.

In summary, Goggin is proposing an educational method that models learning rather than the acceptance of authority, one that does not omit romance with the emphasis on precision. Unless religious education can re-image the Christian truths for the contemporary culture, the teachings of the church will continue to ossify.



Linda Handelman: Knowledge Fragmentation and Integrative Studies: Can Whitehead Help?

seminar summary by John Quiring



On April 24, Dr. Linda Handelman, philosophy instructor at California State San Bernardino and Chaffey College demonstrated a pedagogy worked out in her Critical Thinking and Integrative Humanities classes and recently presented at an Association for Integrative Studies conference. Her paper, "A Brief Description of 'Integrative Philosophy'" focused on several themes which theorized generalist, integrative, or transdisciplinary pedagogy. Handelman sought to bridge CPS projects with a wider group of scholars and students involved in integrative work. Dr. Handelman also asked to what extent this work needs to go *beyond* philosophy as it has evolved in our century, in order to be relevant to the needs of people outside the disciplines.

We are bombarded with information, pulled in many directions. This tempts us to hasty integration, resulting in oversimplification. One instance of knowledge fragmentation is the inability of experts to keep up with developments in their own fields and subfields, let alone in other disciplines. Experts are further divided along ideological lines. Handelman discussed an extended quotation from Emerson that characterizes our social state as fragmentation through identification with particular capacities and occupations. Here we are encouraged to embrace an ancient vision of our rightful state as whole persons in which our occupational identities are integrated with the rest of our capacities.

Handelman presented CPS with a challenge. We seek to apply and promote an integrated worldview, a ready-made synthesis, so to speak. Handelman suggests that individuals may need to discover integrity in their own way. Her approach seeks to help students practice the art of knowledge-integration based on their own unique intellectual and ethical agendas.

Handelman's approach is accordingly analytic as well as synthetic. This is born of the necessity of finding integrity in the context of philosophical inquiry. She cites Whitehead on the mutual importance of disorder and order (*Modes of Thought*, Ch. 3). But it is a constant balancing act. When do you stop deconstructing and start integrating? While she may well have a preferred notion of integration in mind, her approach is student- and practice-centered—offering students a rare opportunity to move out of *anybody's* structure. They become the primary agenda-setters. She makes it OK for students to experience and express conflict and disorder. Students will often find this fright-

ening as well as liberating. The student, then, learns a *practice*: "You have to find the integration there *in the student*," says Handelman. "You have to allow the student to practice integration, *rather than* "delivering" a *pre-integrated content area*." Handelman displayed a variety of "concept webs" her students had drawn, demonstrating a common ability to imagine an actual integrity in their lives. Beyond that, said Handelman, it seems that perhaps brief moments of mutual understanding, of communion even, might be seen as a kind of litmus test for successful integrative work.

Handelman expressed disillusionment with both philosophy as a discipline *and* with higher education's long-standing attempt to encourage *interdisciplinary* work. Philosophy, she said, *used* to be the place where integrative thinking occurred, while interdisciplinary anthologies are likely to be predicated on someone *else's* notion of integration. But today the generalist philosopher—a specialist in integrative work—has no home. Nor is there a home for graduate-level trans-disciplinary scholarship.

Handelman is hopeful that college classrooms will come to be seen as appropriate test environments for integrative work. But as you look toward the incentive-systems within graduate-level work, you find decreasing support for integrative work. What is needed is a partnership between universities and colleges that appreciates *both specialization and integration*. Community college teaching in philosophy and religion has become a reality for an increasing number of graduates with an orientation to process thought. Handelman has furthered an important conversation about the unique opportunities for integrative work at this level.

Handelman encouraged CPS to develop into a home for graduate-level integrative study. What she has in mind is disciplined reflection. But the danger is always that integrative work will be modeled on academic specialization. Another limitation, in our case, is that instead of integrating *with* Whitehead, we will see integration *as* conversation *about* Whitehead. To be truly integrative, there can be no hint of dogma or academic orthodoxy, a view on which Whitehead, of course, insisted. Handelman demonstrates how student-centered integration can provide a *reality-check* against the proliferation of dogmatic systems of integrative philosophy whose function can, thereby, become ironically further *disintegrative*.



Still Celebrating Charles Hartshorne's 100th Birthday!



The Center for Process Studies celebrated Charles Hartshorne's 100th Birthday Celebration last year in several ways. You can also honor Hartshorne and his contribution to philosophy by purchasing a *Hartshorne Membership*. Your generous contribution supports the Center's work for the common good. With your Hartshorne membership you will receive these yearly standard benefits for life:

- The Center's journal, *Process Studies*.
- The Center's newsletter, *Process Perspectives*.
- Access to the world's most complete library on Whiteheadian/Hartshornean Process Thought.
- Unpublished seminar and conference papers.
- Seminars and conferences.
- Visiting Scholar program.
- Special recognition in upcoming issues of *Process Perspectives*

The Hartshorne membership is yours for \$1,000. The money goes directly toward the endowment fund to help CPS for years to come. This contribution is tax deductible if the check is made out to CST/Center for Process Studies. The Center for Process Studies also accepts Visa and Mastercard payments. Please return your money order payable in US dollars, or check or draft drawn on a US bank. Send to:

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Thanks to Hartshorne Members

The co-directors and staff of the Center for Process Studies would like to recognize members who have honored Charles Hartshorne by purchasing a lifetime Hartshorne Membership. With gratitude, we give thanks to our Hartshorne members:

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Lifetime Hartshorne memberships are available for a one-time fee of \$1,000. This money is deposited directly into the CPS Endowment Fund. Interest earned on that money is more than most annual memberships. The one-time fee also reduces administrative costs for the Center. We save time and money by not having to send renewal notices. Benefits for members include knowing that the Center's endowment fund is growing, which enables us to plan for and secure the future.

Peter Lee:

I Ching's Cosmology of Changes



seminar summary by Jeff Sanders

On March 17, 1997, Dr. Peter Lee, of Princeton Theological Seminary, presented a paper for the Center on how the *I Ching's* cosmology could enrich an understanding of Christianity, particularly by drawing upon insights from Teilhard de Chardin. In his presentation, Lee outlined the understanding of changes in the *I Ching*, how the Chinese worldview is influenced by the *I Ching*, how a Christian Consciousness is awakened through an understanding of the *I Ching*, and, as contrasted with a Teilhardian cosmology, a restatement of the cosmology of changes in light of a Teilhardian Cosmic Christic Consciousness.

The origin of the *I Ching* is traceable to early antiquity, even before written languages. In its earliest form it served as a way of telling oracles for rulers. From these markings, sages, rulers and priests made commentaries. The *I Ching* consists of 64 hexagrams and commentaries on each of these hexagrams. In its essence, the *I Ching* is a book of accumulated wisdom.

I means change. It refers to the interplay of yin and yang, polar opposites that interact with elemental forces. These interactions make transfigurations that form these 64 patterns. Each hexagram focuses on a situation of change. There are hexagrams on creativity and receptivity, and on major episodes in life or life experiences, such as crisis situations and marriage, breakthroughs and setbacks, and social situations such as increase or decrease in wealth.

According to Lee, one finds that there are *rhymes* and *reasons* in the changes represented in the text. The changes are rhythmic and often, due to the influence of Confucian commentaries, reflect moral judgments. While the hexagrams and commentaries of *The Book of Changes* can be used as oracles, the whole book can also be used together as a book of wisdom. This is the sense in which Lee uses the book in his work.

Lee provides this example from a hexagram:

- At the end of the retreat
- A temporary retreat
- A halted retreat
- A voluntary retreat
- A cooperative retreat
- A cheerful retreat

Lee explains that in our career, in national affairs, or other life matters, there is often a time for retreat. The goal is to try to understand where we are now and find our place within the options of the hexagram. We may find ourselves at the end of a retreat, or it may be a temporary retreat. Then the commentaries would say things such as: "If it is at the tail end of a retreat, do not plan too much more. Hold your actions. If it is temporary retreat, then wait to see what happens."

Each hexagram is situated around a specific scenario, and as you read the hexagram the scenario changes. The implied worldview suggests that situations in life are not static. You must meet the situation where it is, within the circumstances. The actors must change their strategy to meet the dynamic situation. The whole book of *I Ching* consists of interlocking movements of heaven, earth, and humanity/people. Each situation consists of timing (season), practical circumstances, and the people involved (of which you are a part).

There is also the interplay of yin and yang throughout. Yin and yang are found in every episodic hexagram. Yin represents the feminine principles, implying softness, darkness or shade (shadow), retreat, and receptivity. Yang represents masculine principles, including aggression, light, and forward movement. Yin and yang must always be balanced. Therefore the whole cosmos moves in rhythms of yin and yang. It is a balanced cosmos.

Lee does admit that at times in the commentaries the yin is characterized in an inferior position. This, he says, is regrettable, and he suggests that it is due to the overemphasis of masculinity in the culture at the time of the writings. In general though, the guiding principle is that of striving for balance.

Further, a proper understanding of the yin and yang principles places them in symbolic rather than logical terms. They can also be seen in anima/animus. Lee suggests that Carl Jung felt quite at home in the *I Ching* cosmological worldview. Yin and yang, anima and animus are dynamic, symbolic, and complementary terms and should not be used in a static fashion.

This is the basic worldview within which the Chinese people act and move and have their being. Business, history,

Continued on page 23

CONFERENCE

Whitehead and Entropy in Denmark

John B. Cobb, Jr.

A conference on "Time, Heat, and Order" was held at the University of Aarhus, in Denmark, September 8-11. It was subtitled "Metaphysics and History of Thermodynamics." Its organizer was Neils Viggo Hansen, a gifted young philosopher of science who finds in Whitehead a satisfactory way of dealing with theoretical issues surrounding the second law of thermodynamics—entropy.

The conference focused "on thermodynamics as a particularly interesting case for connecting metaphysical, sociological and historical analyses of science and nature." Matthew Norton Wise examined the social context in Great Britain in which the idea of entropy emerged and was interpreted. Isabelle Stengers showed how the prejudice of the community of physicists in favor of time-reversibility relegated entropy to a secondary, even superficial, level of physics. David Depew related entropy to evolutionary theory, the other nineteenth-century scientific development that led to emphasizing the arrow of time. Bruno Latour was chief questioner and challenger.

The rise of quantum mechanics allowed for the assumption that the reversibility of time applied at the fundamental level despite thermodynamics. However, the general view of the conference was that this does not work that we should instead follow Whitehead in holding to irreversibility "all the way down." Participants recognized that the possibility of discussing metaphysics even in this somewhat limited way is a new one still widely contested. It was very important to be clear about the limitations of metaphysics and to avoid juxtaposing it to the relativizing tendency of social analysis of the rise of ideas and the rooting of ideas in practice.

The sins of traditional metaphysics are vividly remembered and no one wants to be tainted by them. Yet the possibility of a genuinely postmodern—but non-dismissive—understanding of metaphysics is emerging in Europe. In this context Whitehead has a chance to be appreciated and, in-

deed, is being appreciated. The philosophy faculty in Aarhus is certainly to be commended for its unusual willingness to tackle broad transdisciplinary problems. While remaining sensitive to the limits of what the current state of the discussion allows, it is expanding the boundaries.

Hartshorne Centennial Birthday Celebration, U. of Texas, Austin

Jeff Sanders

On October 10-11, 1997, numerous former students, colleagues, and admirers gathered at the campus at the University of Texas in celebration of Charles Hartshorne's centennial birthday. His former department at the University of Texas at Austin sponsored a reception and conference to celebrate his life, career, and enduring personal and intellectual contributions.

Five papers were delivered. On Friday evening the keynote was delivered by George Lucas with a reception following at which Hartshorne was in attendance. On Saturday, papers were delivered by Randall Auxier, Barry Whitney, Donald Viney, and William Myers. Jorge Nobo had also planned on delivering a paper entitled "The Onto-Epistemic Primacy of Experience" but was unable to attend.

The papers described here are due to be published in the *Personalist Forum*, Fall 1998 issue. More information can be found at their web site at:

<http://www.canisius.edu/~gallagher/pf.html>

Charles Hartshorne: The Last or the First? George R. Lucas, Jr., United States Naval Academy

Launching the celebration on Friday evening, George Lucas, author of *Two Views of Freedom in Process Thought: a Study of Hegel and Whitehead*, and *The Rehabilitation of Whitehead*, among others, outlined the influence of Hartshorne's intellectual work, as well as pointing out some of his most important insights. In the history of philosophy in the 20th century, Lucas insists that "there is none to surpass

NOTES

the influence of Hartshorne." He "is virtually without equal in this century in the field of metaphysics." This achievement is even greater in this century in which metaphysics is often seen as a foolish enterprise of another era. Hartshorne, on the other hand, not only has been a prolific writer whose book sales are often guaranteed, but in a field where much work is lost to the archives and never even read, Charles has been cited more than six times more often than other great philosophers, approaching "the rates characteristic of Wittgenstein, Whitehead, Heidegger, Sartre, and other acknowledged giants of the century."

All of these quantitative measurements are, of course, only signposts to the genius and originality of his philosophical work. It was primarily in his work on the ontological argument, in which he "resurrected, restored, and in the process revitalized an important but dormant strain of metaphysics, infusing it with the best features of the movements which supplanted it, and thereby transformed philosophical theology in this century." Resurrecting the ontological argument from over 800 years of misreading and missing Anselm's most important insights, Hartshorne shifted focus to the intuition of existential modality. In the three forms of existential modality (contingency, impossibility, and necessity), "the third, the modality of necessity, entails that existence must be affirmed, since it is *not* contradictory, while the remaining two modalities of contingency and impossibility *are* contradictory from the definition." "Hartshorne writes: 'The true Anselmian principle is . . . to exist without conceivable alternative of not existing is better than to exist with such alternative.'" Hartshorne then uses the insight of necessary modality as a central feature in his "broader 'global' or cumulative case for God's existence, based on the principle of least paradox."

Further, his reformulation of the ontological argument "brackets the discussion of God's existence from 'empirical' considerations." In course, his critique of the whole enterprise of the logic of perfection through examination of ultimate contrasts and relative predicates results in supplanting the narcissistic darkness of the prevalence of theodicy in this century. Pointing out the dualistic error of taking contrasts as contradictory and excluding the middle terms, and further pointing to the error of taking perfection to mean ultimate,

"Hartshorne's dipolar or neoclassical conception of God . . . reconciles the existence of God with the problem of evil."

While outlining several other important Hartshornean insights, Lucas concludes his paper through a discussion of whether Hartshorne is the last of the great personalist idealists, "or the first of the new breed of process philosophers?" Tracing the various influences in Hartshorne's thought from his roots in the personalist movement, through a plurality of influences from other cultures and traditions to his service in "the great war" to the work of Peirce, Royce, Brightman, Hocking, Whitehead, Hegel and Bradley, it appears that Hartshorne's work bears the imprint of a variety of thinkers, movements, cultures and experiences that allowed him to transcend parochialism and develop truly novel integrative ideas. Acknowledging Hartshorne's indebtedness and affinity to the personalists, one must conclude that he is a descendant of that great movement, yet with a particularly "process" turn. "If Hegel transformed Spinoza's Substance into Subject, then we should likewise credit Hartshorne with helping to complete the transformation of that Subject into a community of individual, experiencing subjects with a divinely democratic polity and unity."

The final reflections of Lucas: "Is Hartshorne then the last and perhaps the best of the personal idealists? But then the Christian scriptures promise that the last shall, in the end, be first: the first, perhaps, of a new breed of personal or 'process' idealists, like many of you gathered here today, whose own intellectual and spiritual convictions have been transformed, renewed, and invigorated by the singular authority and vision of one of America's most profound and influential philosophical figures."

Why 100 Years is Forever: Hartshorne's Theory of Immortality

Randall Auxier, Oklahoma City University, Oklahoma City

In his paper, Auxier takes as his topic Hartshorne's theory of immortality and plans to disagree with him "in the most complimentary way conceivable." In a boldly speculative fashion, Auxier puts forth the claim that Hartshorne's metaphysics is "capable of supporting a richer, more profound, and

more satisfying account of immortality than he himself puts forward." Noting that Hartshorne's metaphysics already supports an objective immortality and a sort of "soft" subjective immortality (as outlined by Marjorie Hewitt Suchocki), Auxier wants to push this notion further to suggest a "strong version of subjective immortality, one in which it is claimed that the individual, qua individual, continues to have experiences after death, and everlastingly." Besides noting that "Hartshorne specifically denied that he can accept this version of immortality," Auxier added "I myself am not wholly convinced by the argument I am about to make."

Outlining a view of objective immortality first, Auxier moves swiftly into outlining what two versions of subjective immortality might look like by defining Suchocki's view as a Nonlinear Subjective Immortality, or NSI, and his stronger view as Linear Subjective Immortality, or LSI. The primary move he makes is to suggest that Suchocki was mistaken in assuming that the locus of subjective immortality shifts after death to the divine concrescence. Auxier points out that "there were always two loci of our subjective immediacy in life—our physical actuality, and our existence in God." Perhaps, as the argument progresses, death is the removal of the mode of limitation on our experience as embodied humanity and becomes "an end to fragmentariness." Then "I do not become less in death, I become more." He calls his notion of immortality dipolar to assert one of Hartshorne's most cherished principles: "In basic contrasts or polarities, both poles must be asserted if either is." In asserting objective immortality, Hartshorne failed to follow completely his own principle."

In defense of his dipolar immortality, Auxier then spends the remainder of his paper addressing three of Hartshorne's main problems with subjective immortality: "1) the argument from spatiotemporal limitation; 2) the argument regarding the exhaustibility of finite existence; and 3) the argument regarding the limitations of personality and the monotony of repetition."

The Varieties of Theism and the Openness of God: Charles Hartshorne and Free Will Theism

Donald Wayne Viney, Pittsburgh State University, Kansas

Dr. Viney's paper specifically addresses the charge of free will theists that their "open view of God" has been traditionally ignored by the mainstream of theological discourse. Instead, Viney argues, Hartshorne addressed this issue in detail many years ago and the real problem is that their separation from process theism is somewhat artificial. In essence, "the doctrine of the openness of God is precisely *the shared content* of free will theism and process theism." Viney demonstrates well that Dr. Hartshorne on numerous occasions examined the option of free will theism through his regular systematic and logical analysis of possibilities, touching upon the

free will option as early as 1943 (noting that Fausto Socinus and Jules Lequier held essentially this view). Further, he outlines "Hartshorne's case against the tenets of free will theism with which he disagrees—creation *ex nihilo* and the concept of omnipotence as it relates to theodicy." Finally, Viney offers what he suspects to be the truly defining ultimate contrast separating free will theists and process theists—the "epistemological chasm" of place given to biblical authority by each position.

Both free will theists and process theists take issue with classical theism on many points. "Both free will theists and process theists take issue with the concept of God as pure act." "Both . . . argue that the concept of a God who is affected by creaturely decisions is a more accurate interpretation of the witness of the Bible than classical theism could provide." They "also agree that, while there are respects in which God is passible, there are other respects in which God is impassible."

The differences in the two positions center around the concept of creativity and whether God includes the world. While free will theists agree with classical theists on *creatio ex nihilo*, process theists do not, because they hold two tenets that preclude such a claim. "First, reality has a social structure." Second, "to be is to create." (Hartshorne, *CSPM*, 1, 271). Creativity in this view is a shared experience. Further, Viney demonstrates that for Hartshorne, "it is the issue of whether God includes the world that sets process theism apart from free will theism."

Viney notes that Hartshorne never directly attacks free will theists, most often counting their efforts as allied against classical theistic formulations. Nevertheless, he notes three areas in which Hartshorne's views are directly antithetical to free will theism tenets: "the relation between creation and freedom, the value of creation for God, and the concept of omnipotence as it relates to theodicy."

The Problem of Evil, the Anthropic Principle and Process

Barry L. Whitney, University of Windsor, Windsor, Ontario

A new argument against the persuasive God of process theism is found in the scientifically-based anthropic argument. The evidence appears to point to a contrived universe, one which has been coercively imposed by God. There are just too many apparent coincidences to believe that the evolution of anthropic [human] life occurred fortuitously. These arguments, largely from Tipler and Barrow, are outlined by Michael Corey in his *God and the New Cosmology* [UPA 1993].

Whitney's paper defended process theism against Corey's conclusion that the anthropic evidence implied a coercive [and deistic] God. Whitney argued that the anthropic evidence [assuming its validity] is not inconsistent with the persuasive God

of process theism. He then outlined various arguments in favor of divine power as persuasive, noting that the alternative—divine unilateral coercion—is a meaningless concept which has led to the theodicy issue, and that persuasive power in process theism is an infinite range of power, from that which is “all-but-coercive” to that which permits more response in creatures. For consistency, process theism assumes God acts solely persuasively, even in the imposition of natural laws [Hartshorne]. The mind-body analogy of God and the world implies persuasive power, while unilateral power implies *creatio ex nihilo*. The latter is deemed incoherent by Whitney.

Hartshorne, Whitehead and the Religious Availability of God

William T. Myers, Birmingham-Southern College, Birmingham, Alabama

A common critique of process philosophy by theologians often characterizes “the Whiteheadian-Hartshornean vision of God as being religiously weak, or religiously unavailable.” This is puzzling for Dr. Myers, as it is for many other adherents to the process vision, since he has found the classical conception of God so unsatisfying. Myers argues that perhaps the problem lies in the inaccessibility of Whitehead’s conceptualization and that “almost all of the defenses that I have seen tend to lump Hartshorne’s and Whitehead’s concepts of God together, as if defense of the one could serve as a defense of the other.” If one were to examine the differences between them, he contends, “it becomes evident that Whitehead’s God is *not* in fact the God of religion, but Hartshorne’s is.”

Myers offers three primary contrasts between the God-concepts of Whitehead and Hartshorne that highlight the greater religious availability of Hartshorne’s God. The first is the difference in basic orientation between their approaches toward developing their concepts of God. In short, Whitehead comes to [the Primordial Nature of] God as a “derivative notion” to his categorical scheme while “Hartshorne’s preferred method has been to start with God and derive a metaphysics.” While some have attempted to put forth a Whiteheadian process model devoid of a God concept (most notably Donald Sherburne and, perhaps, William Christian), Myers asks “could we imagine anyone making anywhere near this type of claim about Hartshorne’s system?”

Secondly, Myers points to a cluster of “related contrasts all focusing both on the nature of God and on the way God functions and interacts with the world.” To generalize, Whitehead’s notion of God can be viewed as overly metaphysical, too conceptual, and systematically necessary compared to Hartshorne’s. Meanwhile Hartshorne’s formulations, at least in respect to the function of the poles in God, emer-

gent vs. eternal objects and therefore of future possibilities, divine efficacy, and panentheism, *et. al.*, offer a much more powerful, interactive, and less conceptually remote God that is much more religiously available.

Finally, Myers argues that Hartshorne’s formulation *contra* Whitehead is much more personal and agrees better with Western tradition. He says: “in Whitehead’s system, personality clearly is not a systematic notion, but rather a presystematic notion to be interpreted by the various categories.” Further, “Whitehead is skeptical of applying attributes like ‘personal’ to God.” In contrast, Myers claims that “it can be said that Hartshorne’s God is even more personal than we are; that is, he is perfectly personal.”



The Enlightenment in Evangelical and Process Perspectives

John Quiring

The Center for Process Studies and Iliff School of Theology co-sponsored a conference entitled “The Enlightenment in Evangelical and Process Perspectives.” The conference was held in Claremont on March 20–22, 1997. Discussion of the work of Stephen Franklin (Tokyo Christian University) on Thursday evening opened the conference. In his book-length paper, “The Dying of the Sacred Light: An Essay on Religion and Culture in America,” Franklin differentiates the universal reason of the predominantly English Enlightenment from the relativist tendencies of the predominantly Continental Enlightenment. He views American public philosophy as trapped between its First Enlightenment origins and the Second Enlightenment culture of today’s elite institutions (p. 124). He views the Evangelical tradition as having absorbed the challenges of the “First Enlightenment” emphasis on science and reason, but still needing to come to terms with the “Second Enlightenment” stress on perspective and subjectivity. He believes that Evangelical theologians can learn from the relational theology process thinkers have developed as an alternative to the deconstructive postmodernism of the Second Enlightenment.

Responding to Franklin, David Basinger (Roberts Wesleyan College) and Randall Basinger (Messiah College) stressed the seeming incompatibility of Evangelical and Process thought, due to different views of creation *ex nihilo* and unilateral revelation. Their arguments pointed to representatives of evidentialist apologetics, Reformed epistemology, and Evangelical scholarship on postmodernism as non-

Whiteheadian ways for Evangelicals to respond to Kant and the path toward Nietzsche in ways that do not “reshape” Evangelicalism inordinately. Respondent Marjorie Suchocki (Claremont School of Theology) challenged Franklin as to the ability of Evangelicalism to appreciate the extent to which the cultural conditioning of God’s work in one culture limits it as a basis for work in other cultures.

Friday’s work began as Rena Denton (Fuller Seminary) summarized the paper by James Bradley (Fuller Seminary), “The Enlightenment in Evangelical Perspective,” evidencing Evangelicalism’s role in the English Enlightenment. Respondents Delwin Brown (Ilf School of Theology) and Bryan Stone (Azusa Pacific University) raised questions about the scope of the term “Evangelicalism” in the 18th Century context. Fritz Guy (LaSierra University) and Rev. David Clotfelder (Monrovia) responded to the paper by David Griffin (Claremont School of Theology) entitled, “The Enlightenment and Process Theology.” Their questions led to a discussion of Griffin’s notion of “theistic naturalism.” Kathlyn Breazeale (Immaculate Heart College Center) and Steve Davis (Claremont McKenna College) probed Clark Pinnock (McMaster Divinity College) on his “Reflections on How the Enlightenment Influenced Evangelical Thinking and Practice.” Pinnock differentiated between the constancy of his spirituality and his theological development away from foundationalism to a more web-like notion of knowledge.

Richard Rice (LaSierra University) and Nancy Howell (Pacific Lutheran University) stimulated discussion of the paper by Jay McDaniel (Hendrix College) entitled “The Ethos of Process Theology: Repenting from the Enlightenment.” In McDaniel’s view, Enlightenment rationalism led process thinkers away from spirituality to a focus on worldviews and Evangelicals to a focus on right belief.

Saturday’s work began with a discussion of the paper by David Wheeler (Central Baptist Theological Seminary), “Vibrant Faith and Persuasive World View: A Match Made in Heaven?” His method involved rich, point-by-point commentary on the National Association of Evangelicals statement of faith in terms of process ideas. Responses by John Culp (Azusa Pacific College) and John Quiring (Center for Process Studies) underscored the difficulty of Wheeler’s project of stimulating a mutual transformation of process and Evangelical thought.

James Mannoia (Houghton College) and Granville Henry (Claremont McKenna College) led discussion of the paper by John B. Cobb, Jr. (Claremont School of Theology, Emeritus), “Evangelical Theology in Process Perspective.” Addressing the papers of Pinnock and Franklin, Cobb sought to probe the “nonnegotiable elements” in the Evangelical faith that require revision of Whitehead while tending to exclude those who affirm his cosmology.

The concluding session was led by Alan Scholes (Inter-

national School of Theology) and Delwin Brown. They acknowledged the desperate need for dialogue at the ideological center of American culture and religion and felt that this meeting was a step in that direction. Strategic caution was urged in planning for a follow-up event and perhaps institutionalizing the on-going discussion.



US News & World Report features Philosopher Charles Hartshorne



Article appeared in the 2/23/98 issue

Gregg Easterbrook, Culture and Ideas reporter for *U.S. News & World Report*, recently featured Charles Hartshorne as a “philosopher soon to be rediscovered” in the February 23rd issue of the national news magazine. Easterbrook interviewed Hartshorne for the article, and Hartshorne spoke of a “happy, idyllic, old-fashioned childhood.” But these weren’t simply old memories. They illustrated an important point of Hartshorne’s philosophy. Speaking of God’s divine memory, he added, “Go to the town where I spent that childhood, you will not find my happy hours there. Yet they remain definite constituents of a divine reality about which true statements can still be made. My happy childhood was a gift my parents and the world offered to God.” The article can be viewed in its entirety on the internet at:

<http://www.usnews.com/usnews/issue/980223/23hart.html>.

P.S. Our thanks to Paul Christianssen, a former student of Hartshorne’s, for spearheading the project of sending press releases to the news magazines alerting them of Hartshorne’s 100th birthday, celebrated in 1997. We believe this article might not have happened without his foresight and efforts.

—ed.

Report from the European Society for Process Thought

Excerpts from a letter to members

1997 was a busy year for the E.S.P.T. Professor **Lewis Ford** was a scholar in residence for six months in Leuven. He received a fellowship from the Onderzoeksraad of the K.U. Leuven. While in residence, Ford organized a successful weekly seminar on the development of Whitehead's philosophy, updating his book, *Emergence of Whitehead's Metaphysics*.

Professor **Hiroshi Endo**, the president of the Japanese Society for Process Thought was also welcomed as a scholar in residence. Endo wrote "An Essay Concerning the Ground for Whitehead's Indicative Feelings."

The president of E.S.P.T., **Jan Van der Veken** attended the first meeting of the Australasian Society for Process Thought in Sydney, Australia. **Gregory Moses** was elected as the president of the society and **Peter Farleigh** as its secretary. The next meeting will be held in Brisbane in 1999.

The E.S.P.T. is announcing an International Conference, *The Interplay Between Philosophy, Science and Religion: The European Heritage*, that will take place in Leuven on November 18-20th, 1998. **John B. Cobb, Jr.** and **David Ray Griffin** are among the keynote speakers. For more information on this conference see the announcement below.

European Society for Process Thought
Hoger Instituut voor Wijsbegeerte
Centrum voor Metafysica en Wijsgerige Antropologie
Kard.Mercierplein 2
3000 Leuven

The Interplay Between Philosophy, Science and Religion: The European Heritage

*November 18-21, 1998
Institute of Philosophy
Leuven, Belgium*

Keynote Speakers will include Arnold Burms, John Cobb, Wil Derkse, Willem Drees, David Ray Griffin, Ernan McMullin, Anthony O'Hear, D.Z. Phillips, Timothy Sprigge, J. Zycinski.
Organizing Committee: Jan Van der Veken, William Desmond, Koen Decoster, Pieter Van Reybrouck, Johan Deklerck, Anouk Depuydt. Call for Papers: April 1, 1998.

For More Information:
Institute of Philosophy,
Kardinaal Mercierplein 2, B-3000 Leuven.
Tel:+32/16/32.63.06 Fax:+32/16/32.63.11
e-mail: congress.psr@hiw.kuleuven.ac.be

NEW WEB SITE PASSWORD

If you haven't checked out the Center for Process Studies' web site lately, you should! The address is <http://www.ctr4process.org>. For access to the *member's only* section you must have the following information. The user identification code is *creative* and the password is *advance*. These codes are case sensitive. Enter them in lower case letters. Have your user identification code and your password handy whenever you use the "member's only" section of the web site.

creative advance

ESSENTIAL BOOKS

by

CHARLES HARTSHORNE

(sent to us by Hartshorne himself!)

The Philosophy and Psychology of Sensation

Philosophers Speak of God. With William Reese. An Anthology with commentary.

A Natural Theology for Our Time.

The Divine Relativity.

Born to Sing. An ornithological study of bird song.

Omnipotence and Other Theological Mistakes.

Insights and Oversights of Great Thinkers.

Creativity in American Philosophy.

Wisdom as Moderation.

The Darkness and the Light. Autobiography.

The Philosophy of Charles Hartshorne. Library of Living Philosophers. Vol. XX.

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Special

What Process

The Essential Relatedness of the Universal and the Particular

Karina D'Arcy

Center for Process Studies member

This brief essay will address: (1) the state of a living society of high grade occasions embedded in the process space/time field; (2) the persistent lures of freedom and novelty which add freshness and endurance to the field's perishing moments; and (3) nine process tools or insights which help elevate what is relevant and precious in the passing flux of momentary lures.

Given the complexity of the topic and the limitation of the space, certain data cannot be attended to and other data must be greatly simplified. Also, terms heavy-laden with emotion or misplaced concreteness will be deliberately left undefined. Instead, those complex, difficult or ambiguous terms will be followed by (*) to be left to the reader's most generous interpretation. So help me, God. (*)

Introduction: The General Panorama

Process Thought has expanded the range of my imagination to levels beyond the limits of my senses. Further, it has proved to be consistent with the Laws of Nature. Personal experiments have also been a good test of its consistency on the human level. I believe in "Process" because its universal nature seems to me particularly self-evident in understanding visible and invisible worlds. The infinite variety of these macro and micro worlds includes such entities as God, or a Godless transcendence, time, space, self, world, society, atoms, quarks, plants, animals, rocks. These realities characterize some of the current concepts of the known and little-known universes. To have a vision, or a mode of perception, to relate to, and creatively participate with, these realities is to be fully alive in multiple, extensive continua of vivid, pulsating values. To consciously exist in this state intensifies the general interrelationship and continuity between human experience and physical events, preparing one to respond to what one perceives and feels, and to give direction to behavior and thought. Ideally,

that direction can be used successfully to modify the environment by extending values to refresh and provide for the future enjoyment of others.

This essential process, this relatedness and the reciprocity of the universal to the particular, became self-evident and meaningful to me as I utilized Process thought to interpret both myself and the world as mediums of the process. To recognize and accept the radical simplicity at the core of Process Thought, that a process self in a process world is composed of organisms with gradations of sameness and complexity, who endure and perish through time, is to permanently embrace structured electromagnetic societies as family. This recognition proves beneficial in radically altering all subject-object boundaries and in creating a new family-bond between higher-level organisms (such as the human brain), mid-level organisms (such as animals) and lower-level organisms (such as electrons, molecules and crystals). This alteration, in turn, radically modified my notions of time, space, energy and matter while increasing sensitivity and responsiveness to a mysterious, tender presence of "something" which stands beyond, behind, and within, the passing flux of immediate things.

The Self Alive in the Field

The process self is a "receptacle" of living societies of high-grade occasions embedded in a time/space field. Similar to Plato's definition of soul (*) as receptacle, it is used here to define self as "formless, invisible and all-receptive." This self is an "emplacement" for all occasions of experience. To be embedded in a time/space field is to enjoy the essential universal relatedness of a particular incarnation (*) in time and space.

To live as a receptacle in a Process mode is to be able to be aware of oneself in a time-span of a second, or even a fraction of a second. In this short time-span, the future is immediately active (via being anticipated) in the present of its antecedent world. To be alive in the present is to live between these two worlds, the immediate past and the immediate future. To practice self-hood is to pass from reenactment to anticipation to completion. In every moment, the receptacle is an effect facing the past and an end facing the future. Perpetually perishing, laden with unlimited potentiality, and moving at the speed of light, it yields relentlessly the new reintegrated propositions.

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Self-Surpassing: The Lures

While there is a sense of passive submission to this relentless, deterministic, advance of the universe, Process Thought offers hope of freedom with the notion of self-surpassing lures. Lures represent the creative urge of the universe for novelty, enjoyment and the sustaining of vivid values for others in the future. They add the hope of creative self-determination and self-expression. This means, as a receptacle practicing self-completion in the immediate present of passing choices, that I am free to add permanent richness to the memories of others and, thereby, become an enduring subject in their memory and in the memory of God. (*) To practice self-surpassing self-hood is, for me, to find and follow those intense lures that provide higher forms of beauty for others and me. In doing so, universals come to actualization in particular forms and various particulars come to reside permanently in the universal memory of the Self-Surpassing Surpasser of All. (*)

The Nine Tools

In addition to *providing a comprehensive understanding* of how the particulars and the universals relate to each other in time and *introducing a transcendent mode* which, when followed, adds freshness and endurance to time and memory, *Process Thought also provides tools and insights* to assist the human self to experience time more intensely. I have gathered *nine tools from various Process sources* which I find particularly beneficial.

1. *A New Religious Vision*: an enrichment and clarification about Divine Nature.
2. *The Pursuit of "Vivid" Values*, e.g., peace, beauty, harmony.
3. *The Gaze of Aesthetic Appreciation*: described as "concrete fact with a high light thrown on what is relevant to its preciousness."
4. *A Suitable Definition of Soul*: "an emplacement for all occasions of experience; formless, invisible, all-receptive." (Whitehead summarizes Plato).

5. *Freedom to Modify Future/Environment*: intimate choices of negative and positive prehensions become the reverberating future, immediately and everlastingly.

6. *Promotion of Novelty, Adventure and Intensity*: liberates final causation from efficient causation, promotes strength of experience.

7. *Creativity as a Category of the Ultimate*: emergent synthesizing of the Many into the One, and the One into the Many, while the One and the Many add to each other.

8. *A Recognition of the limits of science and rationality: an appeal to imagination and intuition.*

9. *A New Vocabulary*: stretching meanings of words beyond their original, intended use.

Process Thought: Application as Feeble Coordination

Process Thought in my life is not automatically and instinctively applied. It is, however, feebly coordinated. I exist in an almost constant state of receptiveness to the grasp of a higher coordination and, in-the-mean-time, continue to positively perceive and affirm Process Thought's existence. Furthermore, certain markings and clues in my character may point to the vague application of a Process Perspective: for example, the ability to entertain worlds that don't appear to many to exist; a natural flexibility in thought and deed; a "discriminating" openness to life; a tolerance of ambiguity; an independence of thought wherein I can resist the temptation of an "arbitrary halt at a certain set of abstractions," and a capacity to find order in chaotic experience.

Finally, the most powerful and persistent result of my Process Perspective is my attraction toward that mysterious "something" which stands beyond, behind and within the passing flux of immediate things. Whitehead describes it in his Religious Vision. It eludes apprehension while waiting to be realized. It is beyond all reach, yet I live to be grasped by it. So help me, God. (*)



Special

What Process

Process Thought and the New Thought Movement

Alan Anderson

Professor of Philosophy and Religion, Curry College, Milton, Massachusetts. Co-author, with Deborah G. Whitehouse, of *New Thought: A Practical American Spirituality* (Crossroad, 1995).

For the last few decades, I have devoted considerable time to blending process thought and New Thought. I came across *Philosophers Speak of God*, edited by Hartshorne and Reese, around the same time that I was given two books written by New Thought minister Emmet Fox. My interest in both led me to earn a Ph.D. in philosophy. In the last few years my wife, Deb Whitehouse, has joined me in seeking to make New Thinkers aware of a process explanation for basic New Thought teachings. We included a chapter on Process New Thought in our book, which concisely deals with the history and practice of New Thought.

New Thought (not to be confused with New Age) is a philosophico-religious movement that includes Unity, Religious Science (Science of Mind), Divine Science, and various independents. It evolved from the work of Phineas Parkhurst Quimby (1802-1866), a self-educated Maine clockmaker who used the power of divine Wisdom to heal thousands of people suffering from various ailments. Quimby believed that he had rediscovered the lost healing methods of Jesus. Not long after Quimby's day, the movement broadened to include wholeness of any sort: health, wealth, and happiness. Much of the influence of New Thought has been indirect, as it underlies American success literature from the late nineteenth century onward, appearing (though not usually named) in the work of business writers such as Napoleon Hill. "Power of positive thinking" minister Norman Vincent Peale acknowledged his debt to New Thought, which also underlies the "possibility thinking" of Peale disciple Robert Schuller.

William James paid considerable attention to New Thought under the name "mind-cure" in his lectures on "the religion of healthy-mindedness" in *The Varieties of Religious Experience*, where he particularly recognized New Thought writer Horatio W. Dresser (1866-1954).

At Boston University, I wrote my doctoral dissertation in philosophy on "Horatio W. Dresser and the Philosophy of New Thought." Dresser earned his Ph.D. degree in philosophy under James, Royce, and others at Harvard. His parents were patients of Quimby; and Dresser over many years wrote commentaries on Quimby and presented considerable portions of Quimby's writings, especially in *The Quimby Manuscripts* (1921), which remained the standard collection until the 1988 publication of *Phineas Parkhurst Quimby: The Complete Writings*, a project led by the late Ervin Seale. I was one of the contributing editors.

New Thought early became attracted to Eastern pantheistic views, despite Dresser's attempts to counter them. Dresser increasingly was attracted to Swedenborgianism and was comparatively little known in New Thought in the last few decades of his life. Dresser's contributions to professional philosophy were coming to a close as Whitehead's metaphysical phase was opening. Dresser sympathetically, if briefly, took note of Whitehead in his 1928 *A History of Modern Philosophy*.

Thus far, most New Thinkers remain unaware of process thought. However, there are some major commonalities that appreciation of process thought could clarify and make more effective. Among New Thought beliefs of greatest interest to process thought are emphasis on (1) living in the present moment, (2) the possibility of beginning again frequently, (3) the influence of enduring past beliefs on present conditions, and (4) the universe as the body of God (specifically stated in the Declaration of Principles of the International New Thought Alliance). New Thought makes much of God's omnipresence, which certainly harmonizes with process thought's view of God's involvement in every occasion of experience.

I have tried to express process insights as simply as possible in adapting them to New Thought applicability, I hope without doing too much injustice to Whiteheadian-Hartshornean thought. I have written of the contrasting "job descriptions" of God and ourselves, as well as all the other units of existence: God starts everything, finishes nothing, and keeps everything, "while your job description calls for you to start nothing, to finish very quickly what God starts for you, and to realize that you can't keep anything for more than a

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moment.” I have summarized this in a Creativity Formula: Past + Divine Offer + Choice = Co-Creation.

I have referred to our (and God’s) “serial selfhood,” in which one is “new every moment,” in which we can psychologically free ourselves from undue responsibility (without sacrificing care) for a past—however recent—in which we of this moment did not exist. Deb and I sign our correspondence “New every moment.” We frequently speak to New Thought groups about “the three p’s:” process, pantheism, and personalism.

In our book we include a processive interpretation of healing:

The cumulative nature of experience is vital to understanding healing, of any sort. The current past cannot be changed, but moment by moment the past grows larger. It is modified by the character of each new experience that becomes part of the past. To the extent that we make ourselves more rather than less like what God offers to us, we enrich the positive nature of the past. In this way, we reduce the contrast between the past and the initial aims offered by God in the future. This reduction of contrast is what we do in any treatment, whether by prayer, surgery, medicine, or whatever. The less the contrast between past and perfect, the easier it is for upcoming experiences to accept the perfect, and the perfect always is healing—whole-making—in some sense. . . . Conversely, negative thinking, contrary to God’s offers, increases the contrast between past and perfect and makes acceptance of God’s offers proportionately more difficult. (p. 107).

It will be interesting to see to what extent New Thought accepts process conceptualizations, and whether process thinkers will appreciate some of the “practicing the presence of God for practical purposes” of New Thought. We invite process thinkers to visit our Web site on “Process Philosophy and the New Thought Movement” at <http://websyte.com/alan/process.htm>, with links to other process and New Thought sites.

Creation vs. Evolution: Notes Toward Common Ground

Blair Reynolds

Adjunct Professor at the University of Alaska

An educated woman writes a newspaper column scoffing at the misguided theory that human beings evolved from slime. A professor of genetics teases his wife for her piety, pointing out that modern science has debunked the myth of God: One might as well put one’s faith in the horoscopes published in women’s magazines, he tells her. Another woman, also a trained scientist, struggles to reconcile the lessons she was taught as a child in Sunday school with the lessons she learns every day in her lab. These three people—the newspaper columnist, the professor and the scientist—are proof that the weapons of religious rhetoric and scientific evidence are not, by themselves, powerful enough to win the debate over evolution. What is needed instead is for all sides to recognize, if not actually relinquish, their most closely held preconceptions and prejudices.

Creativity clashes headlong with doctrine in this rancorous and seemingly endless debate. Too much simplification seriously flaws arguments on both sides. Neither opponent ever advances significantly because the debate’s terms unduly limit the creative possibilities. The atheist, the agnostic, and the true believer, despite obvious differences, all share a common, unchecked subconscious prejudice about the nature of God. They believe there are two, and only two, statements that can be made: Either God is a statically complete supernatural perfection, or God does not exist. Period. No middle ground. All sides ignore a third option, which is that God exists in a form neither immutable nor perfect. (Heresy, you say? Perhaps. If so, I prefer the company of heretics to that of intellectual couch potatoes.) What implications does this third possibility hold for the divisive dispute over the origins of our universe?



Special

What Process

God as needing the world

By now, I've so far overstepped the bounds of Christian orthodoxy that I can comfortably pose a truly radical question: If God could be just as fulfilled without a universe as with one, then what's the point of creation? The answer, I believe, is that God's love for the objects of creation is not entirely selfless (nor, I hasten to add, should it be).

Traditional Christianity abhors the idea of the universe somehow contributing to the existence of God because it assumes that God's love is *agape*, i.e., non-acquisitive, as opposed to *eros*, i.e., self-seeking. Egotism and altruism are seen as polar opposites, completely incompatible. Yet life teaches us every day that the line between opposites—love and hate, good and evil, art and trash—is thinner than we might think. Traditionally, only one characteristic was applied to God, that of altruism. This is a mistake. If it is true that egotism untempered by altruism is demonic, it is equally true that altruism unbalanced by egotism is insufferable. Even the most ruthless dictator must respond sympathetically to his subject's needs—that is, if he wishes to stay in power.

Just because God benefits from the world does not mean God can or should exploit it for egotistic ends. As both creator and component of the universe, God cannot be happy or whole unless we humans are.

If God is love, then the greatest divine need must be for a world. A solitary lover is a contradiction of terms. Love is always acquisitive in the sense of requiring an object.

One could argue that God merely wants a world but does not need it. One could further argue that creation is located in the divine will but not in divine being. This line of reasoning falls apart under closer scrutiny.

The notion that God merely wants but does not need a world implies that divinity is a house divided unto itself, or two mutually exclusive entities, only one of which is clamoring for a world. The argument that creation may affect the inner being of God but not in a way that alters any divine perfections is similarly flawed. Surely the inner being of God is one with its perfections in the same way the will of God is one with the being of God.

God needs the universe for one reason, and one rea-

son only: to be fully God. If the Divine Reality were exempt from the multitudinous diversity of creation, It would intuit It not as a self but as a void. Absent the sights and sounds of the universe, God would be stillness incarnate. Absent the universe, the Divine Being would not know who or what It is.

A spiritual, spirited theory of evolution

Thus, evolution is not without a spiritual dimension. Rather, it is a divine process by which Deity—natureless, passionless, but with a will to *become*—strives to find, feel and behold Itself. Creation is God's way of moving from unconsciousness to self-consciousness. The universe is the self-actualization of God, and therefore the literal body of God. Materiality therefore is not a privation but a perfection of God. Sin is not flesh; sin is the inability to feel.

God needs the world in a way radically different from the way the world needs God. We desire transcendence from the bustling confusion of our relationships and surroundings. God moves from the abstract to the concrete. We meet somewhere in the middle. Through God, we find the missing shade of blue, that light that never was on land or sea. Through us, the divine incarnation is deepened.

I believe in the Christian tenet that God is genuinely incarnate. At the same time, however, I caution against the "christological error," or the uncharitable imperialism of Christians who see God as incarnate only in Jesus Christ and not throughout every aspect of creation. In our all-too-human arrogance, we tend to think God interacts directly only with our species. My Trinitarian formula reverses things somewhat. According to it, the Son is subordinate to the Spirit because the reality of the incarnation transcends the Christ event, or any other event, for that matter.

Even as I depart from traditional Christian thought, I may be doing it a service. If the Christ event is indeed a revelation, then it must be a revelation of God's *modus operandi* with the world, a sign of what God is already doing at all times, in all places.



Series

Means To Me

An Adventure in Christian Faith

Tom Oord

Ph.D. Candidate in the Philosophy of Religion and Theology program at Claremont Graduate University.

My journey to process thought has come by way of process theology. It is a journey energized by my faith adventure—an adventure that has mirrored some of the dominant theological movements of the 20th century. When I attempt to ascertain what process thought means to me, I inevitably refer to my faith adventure.

I grew up in a small, rural church that was a part of the American Holiness movement. It was in this setting that my first religious intuitions were fashioned. Like many who also grew up in this tradition, my initial theological conceptions revolved around moral codes and ethical standards. I remember as a second grader not participating in my class dance because it was “against my religion.”

Although Holiness theology need not evolve into Fundamentalism, I would characterize my teenage years as a period when I was a Fundamentalist. Some of these tendencies undoubtedly arose out of the lessons I was taught in Sunday school and some emerged in my bid to establish a solid basis upon which to argue against Mormon friends. I was passionate about my faith and an inerrant Bible was my double-edged sword for battle.

Perhaps due to frustrations about failing to convert the Mormons, I went to college and chose to study psychology and social work. My intent was to serve God by doing practical, compassionate ministry. It was in this field that I first read texts from liberation theologians such as Gustavo Gutierrez. From this exposure, I resolved to actively seek to address the concerns of the poor and disenfranchised.

My desire to argue effectively for my faith did not die during those early college years. In fact, it increased. I felt compelled to trudge door to door sharing my faith in nearby neighborhoods. On weekends, I persuaded others to join me. We witnessed often in the streets and drinking establishments of a neighboring city. Using “The Four Spiritual Laws” and beginning conversations with “If you were to die tonight. . .,” I acted upon my feeling of obligation to preach the gospel “in

season and out of season.” I found others who shared this obligation at a Campus Crusade for Christ group. I liked the group’s evangelistic passion and ecumenical posture. Eventually, not having experienced the results I expected when sharing my faith and not agreeing with the tendency toward Calvinism I found in Campus Crusade, I turned to the Charismatic movement to find the power I seemed to lack. I appreciated how easily Charismatics identified the activity of God in their community and enjoyed the feeling of freedom I found in their worship. I actively sought to cultivate my spiritual gifts and found I was able to speak in tongues. Although I did not always agree that it was God alone who aroused these ecstatic demonstrations, it was refreshing to be in a community of Christians who were animated by their religious experiences.

The conversations I had with the variety of people I encountered while in the church, street, bar, or classroom led me to realize that issues of faith were more complex than I’d previously imagined. Through Bible study and in the years I spent studying New Testament Greek, I came to realize that Scripture could legitimately be interpreted to express different ideas. My dogmatic tendencies, grounded in my belief that the Bible was inerrant, began to dissipate. I found myself moving toward espousing a more tolerant theology.

After discovering how powerfully one’s experience shapes world-views, I found myself attracted to liberal theology in the form of Harry Emerson Fosdick. I liked the way Fosdick appealed to both the experience and rationality of his listeners. I also liked the way he could approach the Bible seriously—without slipping into inerrancy.

The biggest shock to my religious sensibilities, however, came in a philosophy of religion class my final year of college. Until then, I’d never really heard thoughtful argumentation by atheists, agnostics, and non-Christians. Finding myself pushed to decide which of my beliefs were essential and which were not, I turned to natural theology for help. Natural theology seemed a logical fit; after all, I had already spent much of my life trying to articulate my faith convincingly and had only recently been exposed to liberal theology.

By graduation, I’d become keenly aware that my faith adventure had taken me away from the Evangelical mainstream to which I belonged. The issues with which I struggled

seemed of little or no consequence to my friends in the pews next to me. Feeling uneasy about this and also wanting a chance to get my hands dirty tackling everyday problems outside academia, I chose to postpone further formal education and became an associate pastor.

For four years I served a mid-size, conservative, Evangelical congregation. My experience there was similar to Karl Barth's, since I too found a different set of issues in the parish than in the classroom. The optimism I'd discovered in Fosdick and liberalism did not fit here. Furthermore, the congregation was not wrestling with the problem of evil or hammering out arguments for the existence of God.

In my attempt to find intellectually sound solutions to the problems I found in the parish, I turned to the contemporary Catholic theologian Hans Küng. He offered helpful language with which to articulate responsible answers to these concrete questions. It was in this setting that I determined to set a course for my life by which I could receive training to help others asking similar faith questions. So, off to an Evangelical seminary I went.

My pastoral background proved helpful while in seminary by keeping me attuned to both practical and theoretical issues. Though my inclination was still toward classes in philosophy of religion, I continued to minister as an associate pastor in a young church.

It was at the Masters level that I became thoroughly exposed to the ideas of those labeled "Neo-orthodox." I read nearly all the influential texts, but Paul Tillich particularly impressed me. His attempts to correlate the gospel with the concerns of the culture, his creative use of symbols, the categories he used to explain human existence, and his systematic use of relevant philosophical categories were all inspiring. I especially appreciated his insistence that doubt can be an element of faith. However, it was the philosophy of being upon which his approach to theology was based that eventually led me to turn toward process thought.

I can still remember the excitement I felt when I first read John Cobb and David Griffin's *Process Theology: An Introductory Exposition*. Although the technical language was difficult at the time, so many of the ideas I encountered seemed to fit. Many of the positions I had come to take with regard to theology I found in this book—and yet they offered more than I'd imagined. Not long after, I read Daniel Day Williams' *The Spirit and the Forms of Love* and my interest in process theology deepened. Here was a philosophical theology of love from which I could find so much help. Marjorie Suchocki's *God-Christ-Church* was helpful as well. I found myself gobbling up all the process oriented books I could find and scouring their indices to discover other process resources.

In my final year of seminary I was introduced to Deconstruction through the writings of Jacques Derrida and Mark C. Taylor. I found Deconstruction wanting and

my reading of Derrida only solidified my interest in process thought. The work of David Griffin was influential here as I probed deeper into the insights I had previously overlooked in Whitehead's philosophy. Perhaps the most helpful aspect of my voyage into Deconstructive Postmodernism was to discover the speculative side of process thought.

Since my religious experiences have been so diverse, I have a great appreciation for Whitehead's attempt to take all experience into account when developing a metaphysic. The process model allows me to acknowledge specific elements in each theological tradition as helpful and then appropriate them. For instance, I can hold fast to the erotic/passion I felt as a Fundamentalist without buying into an exclusivistic, narrow worldview. I can value the emphasis upon the Holy Spirit evident in the Charismatic movement without identifying all ecstatic manifestations as determined by God. I can treasure the Bible as the result of divine inspiration without asserting its inerrancy. I can genuinely hope for the possibility of a better world in the future without succumbing to liberal, romantic optimism. Traditional notions of the omnipotence, omniscience, benevolence and omnipresence of God now make sense—though these attributes have been defined in new ways. And, of course, the black clouds that hung over my head with the words "problem of evil" etched on them have evaporated.

In sum, process thought has given me a framework out of which I can selectively appropriate my past without embracing those elements I find objectionable. In light of my adventure in faith, I am grateful for this.



Send Us Your Published Material!

The CPS library collects works that make reference to the Whitehead/Hartshorne tradition. Send us advance information about your published material. Book information will be forwarded to the *Process Studies* review editors. Please consider donating a copy of your book or published articles to our library.

Please call Randy Ramal at (800) 626-7821, ext. 224 or e-mail John Quiring at library@ctr4process.org or mail to CPS, Attn: Library, 1325 North College Avenue., Claremont, CA, 91711-3154.

continued from page 9

and even family life can be viewed in terms of the interplay of yin and yang. For instance, the Mao dynasty was overly aggressive, overly yang. Other times the yang has been nearly absent. A few periods suggest a balance of yin and yang. The ultimate goal always is a dynamic harmony of yin and yang, heaven and earth. This is prominent in the Chinese psyche.

Lee is a Christian and looks at the world with a Christian consciousness. He wants to understand the world and the *I Ching* as much as possible, but he admittedly cannot approach the world with a blank mind. He is first and foremost a Christian.

As a result of this bias, several modes of Christian consciousness emerge. Foremost is the interplay of creation and creativity. The *I Ching* does not have the concept of creation in the Christian sense, but it speaks often to the concept of creativity. (Note: Lee makes explicit that he assumes that the dominant Christian notion of creation is *creatio ex nihilo*.)

In the first hexagram, called "Creativity," "the superior person is a vital person and he is in tune with the way and he strives for excellence ceaselessly." This statement acts as a caption for this hexagram. Here we find that the created order continues to be created. This strikes a chord with Lee and with most Christians, especially in light of the work of Teilhard. Lee makes several allusions to the Hebrew world and early Christianity. Unfortunately, he notes, the Christian world has lost much of this more feminine or yin version of creativity.

Noting the Confucian influence, one cannot help but realize that this is described as a moral universe. Yet it strikes Lee that the idea of justice is missing. The view of justice that is missing is justice in the sense that some people are oppressed. Very often the Chinese people, the *I Ching* and various schools of Chinese thought miss this notion and therefore miss the notion of redemption, judgment and mercy. Nonetheless, for Lee, a Christian consciousness is awakened.

In preparation for this lecture, Lee reread Teilhard's cosmology and found amazing similarities in the two cosmologies. Teilhard emphasizes cosmic evolution and not just biological evolution; evolution in paleontology, geology, and even in human persons in the emergence of human consciousness. Evolution has a *telos*, an omega point where Christ will fulfill everything. It is a creative cosmic evolution that has consciousness as it moves upward toward the omega point.

Teilhard defines three moments of creation, incarnation, and redemption. Christ is present at creation, is incarnated, and is the agent of redemption. This, for Lee, is a type of Christian cosmology of changes.

Lee's restatement is Christic rather than Christocentric. Lee wants to make the restatement in terms that are understandable by the Chinese, yet preserve the Christian message. The primary terms of this restatement are creativity and receptivity. Christians know creation, but receptivity is often lost in our worldview. For Lee, to honor both the yin and the yang is to find the receptacle of creativity. This is exciting for the Chinese as it speaks to both embodiment and spirituality. Incarnation is a foreign term to the Chinese ears, but embodiment is understood. Ideas can be bodied forth or embodied. Embodiment is not simply matter, but it includes spirituality as well.

Teilhard reaffirmed the goodness of matter—not materialism, but an affirmation of the goodness of creation. Lee wants to tie spirituality to embodiment because often spirituality in Christianity is separated from the material world. A notion of embodiment, Lee contends, may include spiritual and material in a recognizable and meaningful way for the Chinese people.

The concepts of expectancy and return also need to be reframed for Chinese ears. Expectancy speaks to hope in Teilhard and Moltmann. The Chinese people do not look to the future in linear terms, but they expect the new always. One could call it "returning," for like the seasons, it is a cyclical concept.

At the end, the two last hexagrams are titled "Already Completed" (#63) and "Not yet completed" (#64). Here we find that the *I Ching* is fond of using images. In the after-completion hexagram, one finds the meaning that superior persons have completely prepared for everything: fortune, misfortune, or otherwise, in great happenings or small. Yet what is supposed to be completion turns out to be incomplete. For example, the *I Ching* would say that "it is like the fox getting his tail in the water just when it thinks it has crossed the great river." Lee notes the comparison to the Christian concept of already and not yet, immanent and transcendent (the kingdom of God).

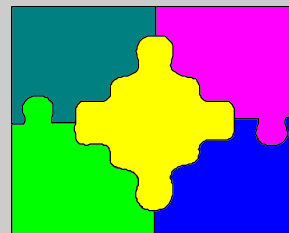
Lee is troubled by the apparently incongruent concepts of time: linear, as evidenced in expectancy, and cyclical, as evidenced in renewal and return (for example *parousia*). Lee affirms that there is a place for both/and concepts such as fulfillment or consummation, which reflect both concepts of time at once.

This can be explained in terms of a mathematical concept termed topological congruence where both positive and negative infinity, alpha and omega, are found to meet at the same point. Thought of in this way, linear and circular concepts of time are congruent and complementary, and yin and yang are balanced.



Interconnections

*News from and about friends
around the world*



Process Novel Published

The plot, dialogues, and some of the characters in *The Fountain Arethuse*, a published work of fiction by academics Marian F. Sia and Santiago Sia, were influenced by process thought.

The Sias were inspired to write *The Fountain Arethuse* when they were in Leuven in the spring of 1993 to do research for their recently published scholarly book, *From Suffering to God*. The 'academic buzz' as well as the 'convivial atmosphere' which they experienced while in Leuven challenged them to turn to their respective academic disciplines (Marian teaches literature while Santiago is Professor of Philosophy at Loyola Marymount University, Los Angeles) and write 'another kind of book.'

The Fountain Arethuse is a work of fiction, yet the stories, the struggles, and the reflections of the characters will resonate with the experiences of the readers and will challenge them. To all those acquainted with process thought the themes and the issues will have a certain familiarity; to others they will be a 'novel' way into process thought.

The Fountain Arethuse: A Novel Set in the University Town of Leuven, by Marian F. Sia and Santiago Sia (Lewes, U.K.: The Book Guild Publishers), Temple House, 25 High Street, Lewes, East Sussex BN7 2LU, U.K. ISBN: 1 85776 256 8.

Templeton Course Winners

Friends of the Center for Process Studies were among the 1997 Templeton

Foundation Science and Religion Course Winners. **William D. Dean** won for his course *Science, Religion, and American Culture* at the Iliff School of Theology, Denver. **Andrew Sung Park** of United Theological Seminary, Dayton, Ohio, co-taught a course on *Christian Mystics and Science*. For his course on *Religion and Science: Issues at the Interface* in the Integrative Studies Program of Kentucky State University in Frankfort, **George W. Shields** was a winner.

Gift Annuities

We are excited to announce that Gift Annuities totaling \$323,390 have been written for the benefit of the Center for Process Studies. If you have been considering the Gift Annuities program, we encourage you to contact David Nienas or Dale Kraai at the Claremont School of Theology (800) 626-7821. (David Nienas, ext. 257; or Dale Kraai, ext. 298).

Assoc. for Process Philosophy of Education

George Allan, former Dean of Dickinson College, is now President of APPE. APPE's journal, *Process Papers*, was published in late October. There is a new and improved format, much like traditional journals. There is a broad spectrum of essays examining process thought and education, as well as book reviews. For further information e-mail:

mevans-apppe@worldnet.att.net

Transitions

William A. Christian, emeritus professor at Yale and process philosopher, died at age 92. An obituary appeared in the NY Times, 8/19/97.

Norman Pittenger, former senior resident at Kings College died last fall. He wrote over 60 published books.

Milic Čapek, one of the leading philosophers of science of the 20th century has passed away in Arkansas.

William H. Stegall, Jr., Endowed Scholarship Fund

This endowed fund, a first for Process and Faith, has reached the sum of \$20,000, which has been given by the Stegall family, Claire and Ken Walker, the Redding First United Methodist Church, and the Claremont School of Theology.

The fund will be held and administered by the Claremont School of Theology. Income from the endowment will provide scholarship aid to a Claremont School of Theology student, with first preference given to a student who will devote scholarship hours to Process and Faith. What a great gift!

Cobb and Rescher in L.A.

John B. Cobb, Jr. will read a paper on Nicholas Rescher's recent book on process metaphysics at the Society for the Study of Process Philosophy / APA-Pacific 1998 Convention meeting on Wednesday, March 25, 1998 at the Bonaventure Hotel, L.A. Rescher will respond. For more information contact Dan Dombrowski at (206) 296-5465.

Membership Corner



by Jeff Sanders

Many great things are happening at CPS intended to provide you with better access to more resources, greater communication between staff and members, and between members themselves.

Over the last several months several enhancements in technology have allowed us to update our web site, bringing information to you faster and more reliably. First, we hired Dianne Peacock who is doing a great job with our web site. Second, we left our local internet service provider and now have our own server. We now have complete control of content, services and time schedules for implementing changes. Other additions include secure forms to submit new memberships, renewals, request for services with payments, and even online registration for our 25th Anniversary Conference. We are also in the process of providing searchable indexes for the site, a discussion forum for members, and we now have a newsgroup server. Take a look at our "Members Only" section to see several of these new improvements.

In another area, our library has been able to secure a grant for cataloguing and archiving the Hartshorne materials. As these materials are catalogued, the new computerized database of holdings will eventually be migrated to our web site for remote searching of our published and unpublished materials, as well as special collections.

You may notice that *Process Perspectives* is growing in size and content. Our newsletter is transforming into a newsmagazine and has grown from 16 to 28 pages with a color cover and is now bridging the gap between our academic journal and the former newsletter. Responses have been extremely encouraging!

We are planning more changes in coming months ahead. Encourage your friends and colleagues to visit our web site and to request information from us and join us as we boldly face our next 25 years!



Journal Update

by Barry Whitney

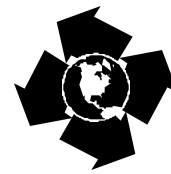
Process Studies continues to make a concerted effort to catch up to the calendar year. We can accomplish this with four large (160-page) issues in 1998. The first of these (PS 26/1-2: 1997) was published in February 1998. The second (PS 26/3-4: 1997) is scheduled for publication in late April of 1998. The third (PS 28/1-2: 1998) will be published just prior to the International Whitehead Conference in August 1998, and the fourth (27/3-4: 1998) will be published in November 1998. With this fourth issue, the journal will be caught up for the first time in its history. We shall then publish two huge issues (160-pages) each year in the Spring and Fall, commencing in 1999.

In the issue due to be published in April, the special focus section contains six articles discussing Whitehead and contemporary physics. The articles are written by prominent physicists who are familiar with Whitehead's thought: Tim Eastman, C. Papatheodorou and B. J. Hiley, David Finkelstein and W. Kallfelz, Lawrence Fagg, and Joseph Rosen. One of the later issues for volume 28 will contain the second part of this special focus, discussing the relevance of Whitehead's thought for biological themes as well as physics.

The latest issue of the journal contained an informative focus section on Susanne Langer and Whitehead. Future focus sections are scheduled for Whitehead and Bergson, Whitehead and Polish Philosophy, and Whitehead and Psychology.

Every issue contains high quality regular articles on various themes in process thought. The issue being prepared now, for example, has a major article by Jorge Nobo on Whitehead and Creative Solidarity.

The journal continues to publish relevant book reviews and abstracts of relevant articles published in other journals.



Visiting Scholars

by John Quiring

Recent Visiting Scholars at the Center for Process Studies were Leemon McHenry, Helen Goggin, Dan Dombrowski, and Nancy Howell. Currently we are hosting George Derfer, Jim Nelson, and Shu Shibata.

Dr. Leemon McHenry was a Visiting Scholar in the UCLA Philosophy Department and at the Center for Process Studies during the academic year, 1996-1997. He is an Instructor in Philosophy at Loyola Marymount University in Los Angeles. McHenry, author of *Whitehead and Bradley* (SUNY, 1992), gave a Center seminar in February entitled, "Descriptive and Revisionary Event Theory: Whitehead and Quine." He has recently accepted the assignment of Philosophy Review Editor for *Process Studies*.

Dr. Helen Goggin was a Visiting Scholar at the Center from January through April, 1997. She is Professor of Christian Education at Knox College, Toronto School of Theology. Since 1991 she has taught a course entitled "Religious Education in a Postmodern World." It looks at the relation between the new physics, process philosophy, and theology from a postmodern perspective. Her Claremont research was related to a book for ministers, directors of Christian Education, and lay people. Her CPS seminar is reviewed on page 6 in this issue.

Dr. Nancy Howell, Associate Professor of Religion at Pacific Lutheran University, was a Visiting Scholar in February 1997. She focused her research on material for an encyclopedia article. She gave a Center seminar on the subject of her book, *A Feminist Cosmology: Ecology, Solidarity, and Metaphysics* (Humanities Press, forthcoming, November 1997).

continued on next page

CALENDAR

Wednesday, March 25, 1998, 6 PM

Nicholas Rescher

**Society for the Study of Process Philosophy/APA—
Pacific 1998 Convention
(For Conference Attendees)**

Bonaventure Hotel, Los Angeles

Wednesday, April 1, 1998, 4:10-6 PM

George Derfer

**"Charles Hartshorne's Contribution to the Two
Cultures Debate: The Role of Faith"**

Davis Community Center

Claremont School of Theology

Thursday, April 23, 1998, 4:10-6 PM

Catherine Keller

"Apocalypse Now and Then"

Respondent: Marjorie Suchocki

Davis Community Center

Claremont School of Theology

Tuesday, August 4th through Sunday, Aug. 9th

The Silver Anniversary

International Whitehead Conference

Claremont School of Theology

MEMBER PAPERS

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

David Wheeler

Vibrant Faith and Persuasive World View:

A Match Made in Heaven

Peter Lee

*The I-Ching's Cosmology of Changes in Christian
Perspective: With Reference to Teilhard de Chardin's
Evolutionary Cosmology*

Linda Handelman

Knowledge Fragmentation and Integrative Studies:

Can Whitehead Help?

Alan Wittbecker

*The Philosophical Foundations of Ecoforestry
or Adventures in Questioning*

Continued from previous page

Dr. Dan Dombrowski, Professor of Philosophy at Seattle University, was a short-term Visiting Scholar in February. The author of *Analytic Theism: Hartshorne and the Concept of God* (SUNY, 1996) gave a Center seminar on the subject of his latest book, *Babies and Beasts: The Argument from Marginal Cases* (forthcoming, University of Illinois Press).

Dr. Ton Meijknecht, a Roman Catholic chaplain at the Delft University of Technology in the Netherlands, was a Visiting Scholar from September 1 to December 30, 1997. At a CPS Seminar on November 6, Meijknecht read a research paper titled "Saint Prometheus: Does Technology Have a Religion?"

Dr. George Derfer, Professor of Philosophy Emeritus

at California State Polytechnic University, Pomona, is a Visiting Scholar from September 1, 1997 through August 31, 1998. His research is on "Hartshorne and the Current State of the Two Cultures Debate."

Dr. James Nelson, Associate Professor of Religion and Philosophy at North Park College, Chicago, is Visiting Scholar, January-May 1998. His research is on pneumatology and his February 5 seminar was titled "Ralph Burhoe and Teilhard de Chardin: An Affinity in Mysticism."

Dr. Shu Shibata, of Chiba University of Commerce in Japan, is with us for the month of March, 1998. He has studied the work of Seiichi Yagi and will share his research on the Christian-Buddhist Theology of Katsumi Takizawa.



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ORDER FORM

SECURE THE FUTURE OF PROCESS THOUGHT

The Helios Foundation's Silver Anniversary Matching Challenge Grant

We have received a matching \$50,000 grant from the Helios Foundation in honor of the Center for Process Studies' Silver Anniversary. We must raise \$50,000 by the International Whitehead Conference in August 1998, which is in celebration of our Silver Anniversary. The Helios Foundation will match the money we raise with an additional \$50,000 grant! To make this program even more exciting, all Hartshorne Memberships and Gift Annuities qualify. Hartshorne Memberships are \$1,000 each and provide lifetime membership to CPS with no renewals. A Gift Annuity provides guaranteed income for life that is partly tax-free. Use the form to send your pledge or donation or to request more information.

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