

Newsletter of the Center for Process Studies



Process Perspectives

a relational worldview for the common good

Volume 21 Number 2

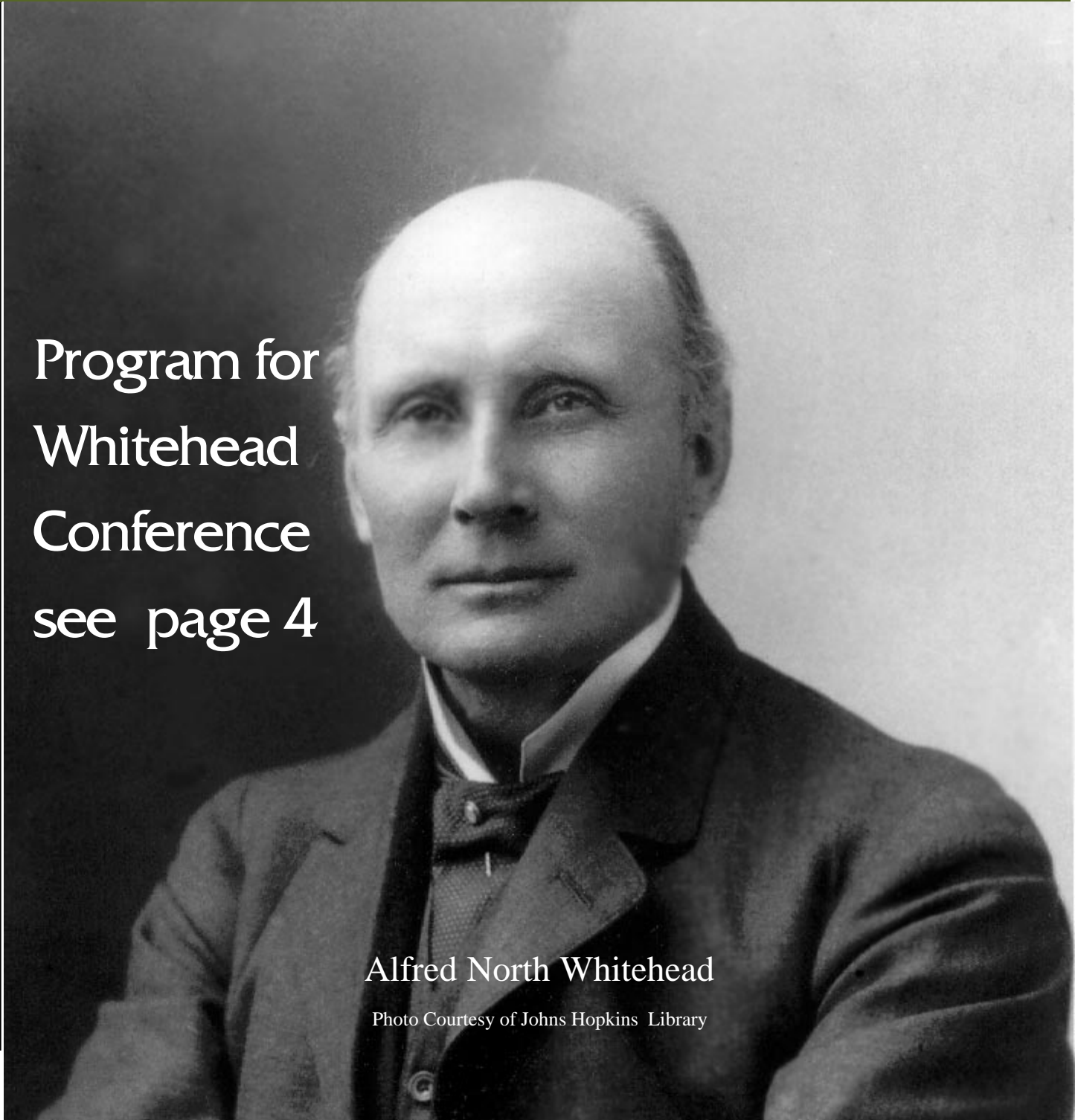
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Spring 1998

Program for
Whitehead
Conference
see page 4

Alfred North Whitehead

Photo Courtesy of Johns Hopkins Library



Process Perspectives

The Newsletter of
The Center for Process Studies

a relational worldview for the common good

Volume 21:2 Spring 1998

Editor

June D. Watkins

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Process & Faith Program *in Process*

by William A. Beardslee and Judith Boice Casanova

Process and Faith, a program of the Center for Process Studies, works to invigorate the life of religious communities by showing how the insights of process thought can help religious groups to enter fully into the world of today. Like the rest of our culture, churches and synagogues all too easily feel that religion is a separate sphere, or if they wholeheartedly embrace the “secular” (as many liberals have done) they find that their religion is ebbing away. The process perspective is a powerful tool for overcoming this dualism and for rediscovering the depth and power of religious faith as it embraces the world that we experience today.

In other words, we aim to make process thought available to a wide public of lay people and professionals, in language that you do not have to be a trained philosopher to understand. It’s not an easy task!

Most of our constituency is Protestant, and thus most of our discourse is designed to enter into and dialog with that tradition—but we have Catholic and Jewish members as well, and some who are devoted to Eastern traditions. We aim to make our work more and more available to a variety of religious traditions. We also realize that there are many, both inside and outside their faith communities, who are church-damaged. These people can no longer accept much of the traditional language and doctrine, but hunger for a spirituality that doesn’t violate who they are. For them, process can be a healing event.

In the fifteen years of its existence, Process and Faith has worked in a good many ways to make the process point of view available. We have stimulated, and helped to edit, a number of books on process themes. Our most successful venture is our quarterly magazine, *Creative Transformation*, now in its seventh year. If you don’t know it, write us for a free sample copy! It is a lively, reader-friendly venue for process thought.

Early on, we produced a small library of videotapes on process themes. They are still available and still valuable.

Our “Hard Issues” booklets are designed for group discussion, but they also work well for individual study. The booklets aim to overcome the “either-or” approach, which so easily polarizes religious groups as well as others in our society. Some are on familiar religious themes like prayer or the Bible; others grapple with issues like homosexuality and abortion. These are small booklets at a small price (\$2.00 each), packed with concepts sure to provoke discussion.

Thanks to Rick Marshall, we also have a confirmation curriculum, “Living a Relational Life.” While it is still in the process of development, it is available to those of you who would like to use it and give us your comments and suggestions.

From time to time Process and Faith sponsors conferences or seminars, and it has generated an introductory course on process thought, “A Theology of Belonging,” for the Summer School of the Claremont School of Theology.

Not least in importance, through the work of G. Nelson Stringer and with the help of Jeff Sanders, we now have a lively Website. Check it out at <http://www.ctr4process.org/p&f>.

An important new strength of Process and Faith is our new Associate Director, Judy Casanova, known to many readers of this magazine, since she was formerly the Managing Editor of *Process Studies*.

If we are to go forward, we must find a much wider base of support. We are moving toward a salaried Director. (Will Beardslee, Director since 1984, is in his 80’s.) Further, there are many valuable and exciting opportunities that we will have to pass by unless we can expand our base of support.

Our group came into being largely at the impetus of William Stegall, now a United Methodist minister in Redding, California. He has taken an important initiative to help us find a more secure financial basis by facilitating the gift of the William Stegall Scholarship Endowment, the income from which will be given to a Claremont School of Theology student who will work in the Process and Faith office. He also initiated the **John B. Cobb, Jr., Endowment for Process and Faith**. We are in the “process” of raising the funds for this endowment, and we need all the help we can get! You will hear from us soon about this.

An endowment, however, will not by itself provide enough current income to ensure that Process and Faith fulfills its vision of religious rejuvenation. We need gifts and memberships to build our annual budget, and we believe that many individuals and churches will recognize our program as a truly missionary endeavor. In our time it is our own old-line churches, our own young people, our own parents, our own selves, who need to hear the gospel in a transformed way. We are convinced that process thought is the key to a stronger, more alive spiritual life in our time. We invite those who are like-minded to join with us.



Silver Anniversary International Whitehead Conference Information and Program

August 4-9, 1998

Following is the "unofficial" program for the upcoming Whitehead conference. It is unofficial because there are still minor changes that could happen between now and the conference. We decided to print it here because we thought you would enjoy seeing the breadth of topics covered by this conference. Be sure to register today if you have not already done so. Don't miss this exciting event!

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. Visit our website at <http://www.ctr4process.org> for up-to-the-minute conference information and on-line registration.

PROGRAM (By Sections)

AESTHETICS AND THE ARTS (Chairs: Daniel Dombrowski & Darren Middleton)

Ultimate Reality and Meaning in Nikos Kazantzakis

Daniel A. Dombrowski (Seattle University) WED AM

Alfred North Whitehead in Conversation with Nikos Kazantzakis

Ashley Pillow (Rhodes College [Tennessee]) WED AM

Propriocception, Reflection, Recognition: The Lineaments of Form from Exile to Independence

Gilah Yelin Hirsch (Cal. State. U. Dominguez Hills) THUR EVE.

The Snows of Yesteryear: Rationality, Chaos, and the Death of the Author

Gavin Murray (University of Kent [Canterbury]) FRI AM

Process Theology and Contemporary Literature: Rubbing (Differently Structured) Texts Together

Darren J. N. Middleton (Texas Christian University) FRI AM

Concretizing Concrete Experience: Process Thought and Literary Modes of Expression

Santiago Sia (Loyola Marymount University [Los Angeles]) SAT PM

A Place and a Moment: One Poem About Becoming

Christina Hutchins (Ph.D. Cand., Grad. Th.Union [Berkeley]) SAT PM

APPE (ASSOCIATION FOR PROCESS PHILOSOPHY OF EDUCATION) (Chairs: Malcolm Evans & Daniel Royer)

Aesthetic Education WED AM

Science Education THUR PM

History Education FRI AM

Helping Teachers SAT PM

BUDDHISM (Chairs: Gene Reeves & Ryusei Takeda)

Yogacara Buddhist Doctrine of the Threefold Nature in the Light of Whitehead's Philosophy

Ryusei Takeda (Ryukoku University) THUR AM

Amida Buddha, Whitehead's God, and the Temporal Fact

Kenneth Inada (SUNY at Buffalo [emeritus]) THUR AM

Process Divinity and the Lotus Sutra

Gene Reeves (University of Tsukuba [retired]) SAT AM

Eternal Objects and the Logic of Species: Whitehead and Tanabe

Makoto Ozaki (Sanyo Gakuen University) SAT AM

BUSINESS & ENVIRONMENTAL ETHICS EAST & WEST (Chairs: Pete Gunter & Haruo Murata)

Organizational Ethics: Why Is It Necessary for Contemporary and Coming Civilizations?

Haruo Murata (St. Andrew's University) WED PM

Can Corporations Assume Responsibility for the Environment?

John B. Cobb, Jr. (Center for Process Studies) WED PM

Japanese Management: Its Possibilities and Limits

Hisashi Shimada (Ryukoku University) THUR AM

Environment-Oriented Management and Philosophical, Ethical Innovation

Teruso Taniguchi (St. Andrew's University) THUR AM

Part and Whole: The Swiss Banking Industry and Ethics

Georg Michalik (Swiss Fed. Inst. of Tech. [Zurich]) and

Christina Aus der Au (University of Zurich) FRI PM

Ethics or Pragmatics: Reflections on Environmental Ethics and Business

Pete A. Y. Gunter (U. of North Texas [Denton]) FRI PM

CHINESE CULTURE (Chairs: Wenyu Xie & Zhihe Wang)

Postmodernization: A Challenge for Chinese Culture

Zhuoxing Su (Foreign Languages, Shenzhen U.) WED AM

Constructive Postmodernism Studies in China

Zhihe Wang (Social Sciences Abroad, Chinese Academy of Social Sciences) WED AM

The Concept of Process: A Confucian Perspective and Its Relation to Whitehead

Wenyu Xie (Ph.D. student, Claremont Graduate U.) WED PM (joint session with KOREAN CULTURE)

Postmodern Science and Traditional Chinese Scientific Thought

Zhong Cai (Philosophy, Nanjing University) THUR AM

Constructive Postmodern Thought and Chinese Traditional Culture

Changrong Chen (Suzhou University Press) THUR AM

Whitehead's Philosophy and the Tendency in Contemporary Philosophy

Shen Yang (Institute of Philosophy, Chinese Academy of Social Sciences) THUR PM

Whitehead's Philosophy and Marx's Dialectics

Huibin Li (Bureau of Central Compilation & Translation) THUR PM

The Human Essence as Process

Xiaoting Liu (Philosophy, Haerbin Normal College) FRI AM

What Will a Human Being Be When the World Is Universalized?

Guoqing Ji (Philosophy, Hei Longjiang University) FRI AM

Ecological Consciousness in Traditional Chinese Aesthetics

Meijun Fan (Philosophy, Beijing Normal University) FRI PM

CHRISTIAN THOUGHT (Chairs: Sueo Oshima & Paul Sponheim)

The Art of Power Is to Make Free: A Whiteheadian Contribution to Kierkegaard's Relational Theology

Paul Sponheim (Luther Seminary [St. Paul]) THUR PM

Barth's Theology and Whitehead's Philosophy

Sueo Oshima (Reitaku University [Japan]) THUR PM

Monotheism Beyond Logocentrism

Jonathan Strandjord (Wartburg Seminary) SAT AM

A Process Reading of Schleiermacher's Doctrine of Election

Donna Bowman (Ph.D. student at University of Virginia) SAT AM

ECOLOGY AND ENVIRONMENTAL ETHICS (Chairs: Susan J. Armstrong and Hiromasa Mase)

Metaphysical Aspects of Naturalness

Susan J. Armstrong (Humboldt State University) WED AM

Does Leopold's Land Ethic Need Process Theology?

Noel Boulting (NOBOSS Philosophical Society; U. of Great Falls [Montana]) WED AM

The Importance of Ecology and Wilderness to a Sustainable Culture: A Theistic Approach

Andrew Kerr (Divinity School, Univ. of Chicago) THUR PM

Metaphysics in Whiteheadian Environmental Ethics

Yoshitaka Goh (Japan Biblical Seminary [Tokyo]) THUR PM

The Promise of Whitehead's Philosophy of Organism: The Alterity and Integrity of Nature

Anna Case-Winters (McCormick Seminary [Chicago]) FRI AM

Nature and Ethics: A Whiteheadian Approach

Hiromasa Mase (Keio University) FRI AM

Enhancing Your Ecological Self: Considerations of Kinship With Nature

Patricia T. McNaughton (Consultant in Ecological Psych.) SAT PM

'The Theater and Instrument of His Acts': Intrinsic vs. Instrumental Value in the Animal Liberation and Environmental Movements

Antonia Gorman (Ph.D. stud., Drew U. Theol. School) SAT PM

EDUCATION FOR THE GOOD OF THE WORLD (Chairs: Ron Miller & Tsugiko Sakai)

Education and the Evolution of the Cosmos

Ron Miller (The Bellwether School [Williston, Vermont]) WED PM

Senses of Liberal Education in Whitehead's Educational Philosophy

Noel E. Boulting (NOBOSS Philosophical Society; Univ. of Great Falls [Montana]) WED PM

The Call of the Good: God, the World, and 'The Old Summary of Educational Ideal' Re-membered

Molly Quinn (Adelphi University) THUR AM

Being Peace and Moral Education

Dale T. Snauwaert (Adelphi University) THUR AM

Education for the Good of the World: Implications of Spiritual Psychology

Robert London (Cal. State Univ. San Bernardino) FRI PM

Spirituality and Education: A Postmodern Perspective

Aostre N. Johnson (St. Michael's College [Vermont]) FRI PM

Toward a Dialogical Process Philosophy of Education for the Common Good

Bernard Rich (Pelham Child Development Center (Bronx) SAT AM

Ceaselessly Shattering Indifference: An Education for the Good of the World

Mary Poplin (Claremont Graduate University) SAT AM

The Knowledge Most Worth Knowing? The Epigenetic Learning Hierarchy: A Holistic-Process Model for Refashioning Curricula and Teaching

Hillel A. Schiller (Educ. Consultant/Learning Therapist) SAT PM

Towards Integrality: Gebserian Reflections on Education & Consciousness

Bernard Neville (LaTrobe University [Bundoora, Australia]) SAT PM

ETHICS (Chairs: Leslie Muray & Theodore Walker)

Divine Relativity and Pragmatic Theology: Converging Streams of Cosmic Appreciation in an African American Philosophy of Religion

Victor Anderson (Vanderbilt University) WED PM

"Process and Reality": A Resource for Parsing Ethics

Theodore Walker, Jr. (Perkins School of Theology [SMU]) WED PM

Whitehead and Confucius on the Aesthetics of Virtue

Nicholas Gier (University of Idaho) THUR AM

Whitehead and Levinas: Ethics, Beauty, and the Other

Jonathan Strandjord (Wartburg Seminary) THUR AM

The Social Ethic of Alfred North Whitehead

John Woell (Ph. D. student, Claremont Grad. Univ.) FRI PM

What is Whitehead's Highest Good?

William Garland (Sewanee: The Univ. of the South) FRI PM

Whitehead's Theory of Moral Significance

Elizabethe Seagers McRae (St. Louis University) SAT AM

Dialogue in Process: Whiteheadian Ethics and the Metaphysics of Contextualism

Derek Malone-France (Ph.D. stud., Claremont Grad. U.) SAT AM

EVANGELICAL THEOLOGY (Chairs: J. Mannoia & David Wheeler)

An Adequate God

William Hasker (Huntington College) THUR AM

Process Theology and the Christian Good News: A Response to Classical Free Will Theism

David Ray Griffin (Claremont School of Theology) THUR AM

Directions for a Process Ecclesiology

Dan Ott (Ph.D. student, Claremont Grad. Univ.) THUR PM

Divine Power and Love: An Evangelical Process Proposal

Thomas Oord (Ph.D. candidate, Claremont Grad. Univ.) THUR PM

Openness and Process Theology: Respecting the Integrity of Two Views

Nancy Howell (Pacific Lutheran University) FRI PM

Confessional Communities and Public World Views

David Wheeler (Central Baptist Theological Seminary) FRI PM

EXISTENTIALIST PHILOSOPHY (Chairs: Nicholas Gier & Eiko Hanaoka)

The Problem of Time & Eternity in Organic Philosophy as Compared to Martin Heidegger's Existential Philosophy

Eiko Hanaoka (Osaka Prefecture University) WED PM

Whitehead & Nietzsche on Nihilism

J. Thomas Howe (Ph.D. candidate, Claremont Grad. U.) WED PM

The Desire to be God: Berdyaev's Panentheist Critique of Sartre's Atheology

James M. McLachlan (Western Carolina U. [Cullowhee, NC]) SAT PM

FEMINISM (Chairs: Carolyn Bohler & Gwen Edyn Miller)

God and the Socially Located Subject: A Process Framework for Poststructural Feminism

Sarah H. Lancaster (Meth. Theol. School in Ohio) WED PM

The Subjective Aims of Adolescent Girls

Carolyn Bohler (United Theol. Seminary [Dayton]) WED PM

Can a Whiteheadian Framework Reconcile the Claims of Justice and Care?

William J. Garland (Sewanee: Univ. of the South) THUR AM

Work in Progress

Gwen Edyn Miller (Luther College [Decorah, Iowa]) THUR AM

Transformative Figurations: Re-Visioning Subjectivity from Postmodern

Feminist & Process Perspectives & the 'Problem' of Sacred Place

Anne Daniell (Ph.D. student, Drew Univ. Theol. School) FRI PM

The Holy Spirit: What She Brings to the Ecological Crisis

Eleanor Rae (Ctr. for Women, the Earth, the Divine [Ridgefield, CT])

FRI PM

The Authority of Experience in Feminism and Process Thought

Leann Long (Ph.D. student, Claremont Graduate University) FRI PM

HEGEL AND WHITEHEAD (Chairs: Niels Viggo Hansen & Ernest Wolf-Gazo)

Hegel, Whitehead and Lyotard: Reason and Its Other

Andre Cloots (University of Leuven at Kortrijk) THUR PM

Whitehead's Process, Hegel's Dialectic, and Mulla Sadra's Becoming
Ernest Wolf-Gazo (American University in Cairo) THUR PM

HERMENEUTICS (Chairs: Ronald Farmer & David Lull)

A Critique of Culture

Russell Pregeant (Curry College) WED AM

The Historical Jesus

David Lull (National Council of Churches) WED AM

What Is a Commentary for Today?

William Beardslee (Process & Faith) & others on the Chalice Press Series FRI PM

Beyond the Impasse: The Promise of a Process Hermeneutic

Ronald Farmer (Chapman University) SAT AM

A Process Hermeneutic for the Parish

George Thompson (Center for Church Life, Chicago Theological Seminary) SAT AM

INTERRELIGIOUS DIALOGUE (Chairs: John Berthrong and Michael Lodahl)

Spiritual Ways in Mutual Transcreation: Judaism, Christianity, and Islam

George Nordgulen (Eastern Kentucky Univ. [Richmond]) WED AM

Secularization in India and Germany: A Concept of Transformation of Religious Ideas in a Whiteheadian Way

Helmut Maassen (Kardinal-von-Galen-Gymnasium Kevelaer Frankfurt University) WED AM

JEWISH THOUGHT

Abraham Heschel and Process Philosophy

Sol Tanenzapf (York University) THUR AM

Toward a Reenchantment of Judaism

Sandra Lubarsky (Northern Arizona University) THUR AM

KOREAN CULTURE (Chairs: A. Sung Park & Sang Yil Kim)

Han and Theodicy

Andrew Sung Park (United Theol. Sem. [Dayton]) WED AM

Han Philosophy and Process Philosophy

Young Woon Ko (Ph.D. student, Boston University) WED AM

Taoism and Process Theology

Young Hertig (United Theol. Seminary [Dayton]) WED PM (joint session with CHINESE CULTURE)

Is God in the Process of Change? A Comparison of Process Thought with the Concept of Change Presented in the Yin-Yang Principle

Jean Hee Kim (Ph.D. student, Union Theol. Sem. [NY]) THUR PM

The I Ching and Process Philosophy

Won Suk Chang (Ph.D. candidate, University of Hawaii) THUR PM

Whitehead's 'Creativity' and the Korean Mind

Chang Ok Moon (Yon Sei University) FRI AM

Fuzzy Logic and Korean Culture: A Process Perspective

Sang Yil Kim (Hanshin University [Osan City]) FRI AM

Jesus, the Early Church, and Korean-Americans on the Way Along the Borderlands

Paul Hertig (United Theological Seminary [Dayton]) SAT PM

Chei-yong-sang Christology: Reformulated in a Whiteheadian Framework

Sung Do Kang (Cntr for Pacific & Asian American Ministry) SAT PM

LIBERATION AND POLITICAL THEOLOGY (Chairs: Paul Lakeland & Jorge Pixley)

Coping with Historical Failure: Classical Eschatology, Scientific Materialism, and Process Theology

Jorge Pixley (Seminario Teologica Bautista [Managua]) WED AM

Impracticable Ideals and Social Change: Whitehead, Human Agency, and Liberation Theology

Luis G. Pedraja (Perkins School of Theology [SMU]) WED AM

Pacifism and Process

Lonnie Valentine (Earlham School of Religion) (joint session with

SOCIAL-POLITICAL THOUGHT] SAT PM

MATHEMATICS (Chairs: Murray Code & Robert Valenza)

Fractal Interpretation of Whitehead's Process and Reality

Peter Douglas (Griffith University [Brisbane]) THUR AM

Process and Virtual Reality: The Strengths and Limitations of Computationalism

Peter Farleigh (Sydney; Australasian Process Association) THUR AM

What Is a Comprehensive Mathematical Naturalism? Whitehead, Peirce, and the Emergence of Eternal Objects

Murray Code (University of Guelph [Ontario]) FRI AM

Whitehead, Santayana, and Abstract Objects

Angus Kerr-Lawson (University of Waterloo [Ontario]) FRI AM

Eternal Objects at Sea

Granville Henry & Robert Valenza (Claremont McKenna) SAT AM

MEDICINE (Chairs: Marcus Ford & Peter Ford)

Prayer, Process, and the Future of Medicine

Bruce Epperly (Georgetown University) WED PM

Philosophy of Medicine from a Whiteheadian Perspective

John Gilroy (Blue Cross/Blue Shield of Illinois) WED PM

METAPHYSICAL COSMOLOGY (Chairs: William Garland & James Keller)

Plato, Hartshorne, and the World Soul

Daniel A. Dombrowski (Seattle University) WED PM

Whitehead's Personal Universe: Fact or Fiction?

Stanley Harrison (Marquette University) WED PM

Atoms, Fields, and Solidarity: Options in Whiteheadian Metaphysics

Judith Jones (Fordham University; SSPP Coordinator) FRI AM

The Ontology of the Past: Whitehead & Santayana

Leemon McHenry (Loyola Marymount University) FRI AM

Articulating Atomcity

Lewis S. Ford (Old Dominion University [emeritus]) FRI PM

Process Philosophy and Anthropic Cosmology

George W. Shields (Kentucky State University) FRI PM

Whitehead and Plato: Theories of Perception and Becoming

Gabor Karsai (Gate of Dharma Buddhist College [Budapest]) SAT PM

Heuristic of the Pancreativism of Whitehead's Harvard Epoch

Michel Weber (Doctoral student, University of Louvain) SAT PM

NEW AGE SPIRITUALITY (Chairs: Alan Anderson & Bruce Epperly)

New Age Spirituality and the Power of the Mind: A Process Relational Perspective

Bruce Epperly (Georgetown University Campus Ministry) THUR AM

Occult and Mystical Assertions of New Age and New Thought: Frontiers of Science and Medicine

Joan McKenna (Holmes Institute) THUR AM

New Thought: Linking New Age and Process Thought

Alan Anderson (Curry College) THUR PM

New Age, New thought, and Process Thought: A Psychological Perspective

Deborah G. Whitehouse (Curry College) THUR PM

Subud: False Prophet or New Dispensation?

Siti Salamah Pope (Universitas Nasional [Jakarta, Indonesia], emerita; now Perth) FRI AM

PHENOMENOLOGY AND ANALYTICAL PHILOSOPHY (Chairs: Leemon McHenry & Hiroshi Endo)

Relational Particulars and Whitehead's Metaphysics

John W. Lango (Hunter College of CUNY) WED AM

A Process View of the Flesh: Whitehead and Merleau-Ponty

William S. Hamrick (S. Illinois Univ. at Edwardsville) WED AM

On Epochal Becoming: Rosenthal on Whitehead

Lewis S. Ford (Old Dominion University [emeritus]) THUR AM

(joint session with THOMISM)

Self-Limiting Events

Clinton Combs (Ph.D. student, Claremont Grad. U.) FRI AM

On 'Canalization' as the Principle of Definiteness or Limitation: Whitehead, Bergson, & Husserl

Yoshitaka Ando (Kochi University [Japan]) FRI AM

Whitehead's Process-Organic Philosophy as Scientific Metaphysics

Franz Riffert (University of Salzburg) FRI PM

Realism Without (Classical) Empiricism: Wittgenstein and Whitehead

Randy Ramal (Ph.D. Candidate, Claremont Grad. University) FRI PM

Whitehead and the Critique of the Propositional Function

James Bradley (Memorial University of Newfoundland) SAT AM

On the Metaphysical Ground for Whitehead's Indicative Feeling

Hiroshi Endo (Wasada University [Japan]) SAT AM

PHILOSOPHICAL SOCIOLOGY (Chairs: Joseph Bracken, S.J., & Isamu Nagami)

Whitehead's Thought and Metaphoric Language

Isamu Nagami (Rikkyo University) WED AM

Culturology and Cosmology

Palmer Talbutt (Virginia Polytechnic Inst. & State U.) WED AM

Solidarity & Sociality: Toward an Explicitly Socio-Ontological Metaphysics

Jorge Nobo (Washburn University [Topeka]) WED PM

Toward a Bona Fide Social Ontology

Joseph Bracken, S.J. (Xavier University [Cincinnati]) WED PM

PHILOSOPHY OF CIVILIZATION (Chairs: David Hall & Yoshimi Fujikawa)

Civilization and Globalization: Dewey, Whitehead, and Confucius

David Hall (University of Texas at El Paso) FRI PM

Process Philosophy and Global Civilization

Arran Gare (Swinburne University [Melbourne]) FRI PM

Three Conceptions of Power: A Peircian Lesson for Process Philosophy?

Noel E. Boultong (NOBOSS Philosophical Society; Univ. of Great Falls [Montana]) SAT AM (joint session with TECHNOLOGY)

Postmodern Value Landscapes

James Norwine (Texas A & M at Kingsville) SAT PM

Eros and Sympathy

Maaikje Engelen (Center for Ethics, U. of Nijmegen) SAT PM

PHILOSOPHY OF RELIGION (Chairs: Robert Mesle & Barry Whitney)

Revising Analogy: A Response to Ogden

Andrew Kerr (University of Chicago Divinity School) WED PM

Ontology and the Other: On Whitehead's and Levinas' Ontological Concept of God

Roland Faber (University of Vienna) WED PM

The Irrelevance of Everlasting Life to the Problem of Death

James Keller (Wofford College) FRI AM

Hartshorne's Cosmological Argument

George Nordgulen (Eastern Kentucky University) FRI AM

Interpersonal Trust as an Actual Occasion in Conscience: Applications of a Process Theory Derived from Whitehead's Philosophy of Organism

M. Dibben (U. of Aberdeen) & Rich. Harrison (U. of Ulster) SAT AM

The Truth of Religious Experience

Alan Deffenderfer (Ph.D. student, Claremont Grad. U.) SAT AM

Images of God and Images of the Person: Five Forms of False Human Self-Understanding

David Pailin (University of Manchester) SAT PM

Creation & Conscience: Examining Neville's Process Alternative

Lewis S. Ford (Old Dominion University [emeritus]) SAT PM

PHILOSOPHY OF SCIENCE (Chairs: James Miller & Yutaka Tanaka)

The Reification Problem and Whitehead's Philosophy

Noel E. Boultong (NOBOSS Philosophical Society; University of Great Falls [Montana]) THUR AM

Whitehead and Time

Lawrence Fagg (Catholic University [emeritus]) THUR AM

Toward a New Understanding of Actual Entity

Kenneth Shiotani (post-doctoral student at Tokyo U.) SAT AM

Laws of Nature, Explanation, and the Problem of Induction: A

Whiteheadian Proposal

Richard Amesbury (Ph.D. student, Claremont Grad. U.) SAT AM

The Relevance of Whitehead for Philosophy of Science in Hungary

Laszlo Forizs (Gate of Dharma Buddhist College [Budapest]) SAT PM

PHYSICS & WHITEHEAD (Chairs: Tim Eastman & Hank Keeton)

Order & Emergence (Moderator: Lawrence Fagg [Catholic University, emeritus])

Theme Setters: Geoffrey Chew (UC Berkeley) & John Jungerman (UC Davis [emeritus]). *Discussion Panel:* Murray Code (University of Guelph), Stanley Klein (UC Berkeley), Jorge Nobo (Washburn U.), Harry Papatheodorou & Robert Valenza (Claremont McKenna College) WED AM

Fundamental Processes (Moderator: Phillip Clayton [Sonoma State Univ.])

Theme Setters: David Finkelstein (Georgia Institute of Technology) & Henry Stapp (Lawrence Berkeley Laboratory). *Discussion Panel:* Geoffrey Chew, Lawrence Fagg, Shimon Malin (Colgate University), Harry Papatheodorou (Birkbeck College, University of London), & Yutaka Tanaka (Sophia University & Editor of *Process Thought*). WED PM

Philosophical Implications of Modern Physics (Moderator: Tim Eastman [University of Maryland])

Theme Setters: Ian Barbour (Carleton College [emeritus]), Lawrence Fagg (Catholic University [emeritus]), & Yutaka Tanaka. *Discussion Panel:* Geoffrey Chew, David Finkelstein, John Jungerman, Stanley Klein (UC Berkeley), Henry Stapp, & Robert Valenza. THUR PM

POLITICAL ECONOMY (Chairs: Warren Copeland & Thomas Regan, S.J.)

Whitehead's Vision of Responsible Business

Thomas Regan, S.J. (Fairfield University) THUR PM

A Theology for a More Just and Sustainable Economics

June Watkins (Ph.D. student, Claremont Grad. Univ.) THUR PM

Political Economy and the Economization of Politics

John B. Cobb, Jr. (Center for Process Studies) FRI AM

Steam and Democracy & Sprawl and Diversity: The Adventure of Ideas in Our Contemporary American Cities

Warren Copeland (Wittenberg University) FRI AM

PROCESS AND FAITH (Chairs: Wm. Beardslee & Judith Casanova)

Process Thought and the Revitalization of the Church

Patricia Farmer (Orangethorpe Christian Ch.) & Ronald Farmer (Chapman University) WED PM

Discussion of Eight Paths to Forgiveness

Robert Brizee (Brizee & Brizee Counseling) WED PM

Discussion of In God's Presence: Theological Reflections on Prayer

Marjorie Suchocki (Claremont School of Theology) SAT PM

Hands-On Creative Workshop on Innovative Ways to Express the Process Perspective

Judith Boice Casanova (Process and Faith) SAT PM

PROCESS THEOLOGY (Chairs: David Mason & Tokiyuki Nobuhara)*Whitehead's Reconceptualization of Creation*

Lewis S. Ford (Old Dominion University [emeritus]) WED AM

Some Theological-Political Remarks on a Fusion of Eastern and Western Civilizations

Tokiyuki Nobuhara (Keiwa College [Japan]) WED AM

An Asian Relational Theology: A Theistic Approach

Wang-shik Jang (Methodist Theol. School [Seoul]) THUR AM

Pannenberg, Niebuhr, and Whitehead on the Idea of Human Freedom

Jinsun Park (Ph.D. student, Claremont Graduate U.) THUR AM

Under Fire: The Critique of Process Theology

Denis Hurtubise (Universite Saint-Paul [Ottawa]) SAT AM

Semantics and Hartshorne's Dipolar Theism

Edgar Towne (Christian Theol. Seminary [emeritus]) SAT AM

PSYCHOLOGY & PSYCHOTHERAPY (Chairs: Robert Brizee, Avraham Schweiger, and David Roy)*Actual Entity and Structure: Convergencies between Whitehead's Organismic Metaphysics and Piaget's Genetic Structuralism*

Frank Riffert (University of Salzburg) WED PM

A Process Approach Applied to the Empirical Neuropsychological Study of Language

Avraham Schweiger (City University of New York) WED PM

Relationships and Forgiveness: A Process Perspective

Robert Brizee (Brizee & Brizee Counseling) Thur PM

Why Process Thought is Relevant: A Psychiatrist's Perspective

Adam Blatner (Integrated Mental Health Serv.[Austin]) THUR PM

A Temenos Enterprise: The Jungian Psyche Considered in a Whiteheadian Ecological Ensoulment Context

Gabriele Uhlein, O.S.F. (Ph.D. from Chicago Theol. Sem.) FRI AM

The Erotic Soul Yearning to be Embraced and Jung's Fear of 'Other'

Barbara Keiller (U.U. Process Theol. Network [San Diego]) FRI AM

*The Self as Soul-Weaver*David Roy (Pastoral Psychotherapist [Bakersfield] & Ed.of *Soulful Psychotherapy*) SAT AM**ROMAN CATHOLIC THEOLOGY***The Pastoral Constitution of Theology: Process Perspectives in the Second Vatican Council*

Hans-Joachim Sander (University of Wurzburg) WED PM

Process Catholicism: Common Ground for the Common Good

Robert L. Kinast (Ctr. for Theol. Refl. [Florida]) WED PM

Process, Evolution, and Original Sin

Jerry Korsmeyer (retired physicist, budding theologian) FRI PM

On the Unique Origin of Revelation, Religious Intuition, and Theology in Reconstructed Whiteheadian Process Theology

Roland Faber (University of Vienna) FRI PM

SCIENCE AND RELIGION (Chairs: John Haught & Nancy Howell)*A Whiteheadian Case for Diversity in Science and Religion*

Nancy Howell (Saint Paul School of Theology) WED AM

Nature & Creation: Perspectives on the Difference of Science and Religion

Hans-Joachim Sander (University of Wurzburg) WED AM

Retrieving Nature: Whitehead and the Cosmic Christ

Phillip Hefner (Lutheran School of Theology [Chicago]) THUR PM

Evolution & Theology: Whitehead, Teilhard, Jonas, & Polanyi

John Haught (Georgetown University) THUR PM

Human Knowing in a Sacred Cosmos

Sheri Richlin (Ph.D. Candidate, CA Institute Integral Studies) FRI AM

Faith & Reason: Relativized & Naturalized

Gregory J. Moses (Banyo Theol. Sem. [Brisbane]) FRI AM

Of Artichokes & Onions: Science, Religion, Philosophy, and the Churches

James Miller (American Assn. for the Advancement of Science Program

of Dialogue Between Science & Religion) FRI PM

Support for Process Theology from the Physical World

John Jungerman (U. of Calif. at Davis [emeritus]) FRI PM

SEXUALITY (Chair: Kathlyn Breazeale)*Unconforming Becomings: The Significance of A. N. Whitehead's 'Novelty' and Judith Butler's 'Subversion' for the Repetitions of Lesbian Identity*

Christina K. Hutchins (Ph.D. candidate, Graduate Theological Union [Berkeley]) FRI PM

God's Good Gift to All Persons: Sacred Sex, Sacramental Sexuality

Frederick B. Brabson (Student, Claremont Sch. of Theol.) FRI PM

Marriage After Patriarchy? Toward a Theology of Body and Soul for the Common Good of Partners

Kathlyn A. Breazeale (Immaculate Heart College) SAT PM

SOCIAL-POLITICAL THOUGHT (Chairs: Donald Grant & Randall Morris)*The Compound Conception of Justice*

Franklin I. Gamwell (U. of Chicago Divinity School) THUR AM

Iredell Jenkins' Process Jurisprudence

Eugene Mayers (Cal. State U. Hayward [emeritus]) THUR AM

Constructing a Whiteheadian Model for Public Philosophy

John Woell (Ph.D. student, Claremont Graduate U.) SAT AM

A Relational, Non-Essentialist Nationalism: A Self-Critical Patriotism

Leslie A. Muray (Lansing Community College) SAT AM

A Liberal Process View of the Common Good

Daniel Dombrowski (Seattle University) SAT PM (joint session with LIBERATION & POLITICAL THEOLOGY)

SOCIETY FOR THE STUDY OF PROCESS PHILOSOPHIES (Chair: Judith Jones)*Community, Process, and Praxis*

George Allan (Dickenson College [emeritus]), David Hall (University of Texas at El Paso), George Caffentzis (University of Southern Maine), & Lee Stuart (The Bronx and Chiapas) THUR PM

SPIRITUALITY AND SOCIETY (Chairs: John Quiring & June Watkins)*Six Dimensions of Spirituality: A Whiteheadian Approach*

Jay McDaniel (Hendrix College [Arkansas]) SAT PM

A Process-Mystical Spirituality In Community: Re-Envisioning Our-Selves in Response to the Institutional-Cultural Crisis.

Jeffrey Sanders (Ph.D. candidate, Claremont Graduate U.) WED AM

Shifting Sociolinguistic Contexts: Introducing the Notion of Spirituality into the Workplace via a Process Thought Paradigm

Patricia T. McNaughton (Independent Consultant in Ecological Psychology) FRI AM

Ideological Dualism, Spirituality, and Process Social Philosophy

John Quiring (Center for Process Studies) FRI AM

A Common Kin-dom Come: Jungian 'Soul Work' in a Whiteheadian Process Context

Gabriele Uhlein, O.S.F. (Ph.D. from Chicago Theol. Sem.) SAT AM

Society's Communication Problem on the Subject of Process

Claire G. Walker (Acad. of Religion & Psychical Research) SAT AM

Developing the Courage to Be a Citizen

Linda Handelman (Chaffey College [California]) SAT PM

Trinidad's Carnival: An Ecology of Spirit

Barbara Keiller (San Diego; U.U. Proc. Theol. Ntwk.) SAT PM

SYSTEMS THEORY (Chairs: Mark Germine & Shigeyuki Itow)*The Quantum Metaphysics of Alfred North Whitehead*

Mark Germine (Psychoscience, Loma Linda [Calif.]) FRI PM

Systems and Actual Entities: A Theory Reconstruction

Shigeyuki Itow (School of Management, Kyushu Sangyo U.) FRI PM

Will Robots Sin?

Stanley Klein (Univ. of California at Berkeley) SAT PM
Patterned Process: The Neutral Ground for Matter-Consciousness Dual Aspect?

Jose-Luis Diaz (Ctr. of Neurobiology, Queretaro [Mexico]) SAT PM

TECHNOLOGY (Chairs: Peter Limper & George Shields)

St. Prometheus: Does Technology Have a Religion?

Ton Meijknecht (Delft University) THUR PM

Promethean & Neo-Luddite Philosophies of Technology: A Dualism for Process Mediation?

John Quiring (Center for Process Studies) THUR PM

Whitehead, Hartshorne, and Recent Philosophies of Technology

George Shields (Philosophy, Kentucky State U.) SAT PM (joint session with PHILOSOPHY OF CIVILIZATION)

TEXTUAL ANALYSIS OF WHITEHEAD'S WRITINGS (Chairs: Lewis S. Ford & Denis Hurtubise)

The Other Concept of God in Process and Reality

Denis Hurtubise (Universite Saint-Paul [Ottawa]) WED PM

Analyzing the Growth of Process and Reality

Denis Hurtubise (Universite Saint-Paul [Ottawa]) THUR PM

Some Recent Advances in Compositional Analysis

Lewis S. Ford (Old Dominion University [emeritus]) SAT AM

THOMISM & WHITEHEAD (Chairs: W. Norris Clarke, S.J., & James Felt, S.J.)

Participation, Process, and the Good: Toward a New Metaphysical Synthesis

James W. Felt, S.J. (Santa Clara University) WED AM

God and the Community of Existents: St. Thomas & Whitehead

W. Norris Clarke, S.J. (Fordham Univ. [emeritus]) WED AM

The Question of Being in Whitehead

Johan Siebers (University of Leiden) THUR AM (joint session with PHENOMENOLOGY AND ANALYTICAL PHILOSOPHY)

TRANSPERSONAL PSYCHOLOGY (Chairs: John Buchanan & Leonard Gibson)

A Whiteheadian Interpretation of the LSD Experience, Revisited

Leonard Gibson (Burlington College & President, Holotropic Breathwork International) FRI AM

Dharma, Karma, and Yoga: Whitehead as a Transpersonal Philosopher?

Jeffrey Sanders (Ph.D. candidate, Claremont Grad. Univ.) FRI AM

Mystical Experience in a Whiteheadian Universe

John Buchanan (Independent Scholar [Ph.D. Emory Univ.]) FRI PM

PLENARY LECTURES

George Allan (Dickenson College [emeritus]), *Weaving Our Common Good*

L. Charles Birch (Sydney University [emeritus]), *Environmental Ethics in Process Thought*

John B. Cobb, Jr. (CPS), *The Center for Process Studies and the Common Good*

William Dean (Iliff School of Theology [Denver]), *Process Thought and the Common Good: A 'Process Historical' Approach*

David Ray Griffin (Claremont School of Theology & CPS), *Being Bold: Anticipating a Whiteheadian Century*

Jay McDaniel (Hendrix College [Arkansas]), *Whitehead, World Religions, and Consumerism*

Mary Elizabeth Moore (Claremont School of Theology & CPS), *Diversity, Depth, and Darkness: A Journey of the Soul*

Isabelle Stengers (Free University of Brussels), *Whiteheadian Peace: Proposition and Experience*

Marjorie Hewitt Suchocki (Claremont School of Theology & CPS), *Pragmatic Pluralism*

Jan van der Veken (Leuven University [emeritus]), *An Interesting Link Between Phenomenology & Process Thought: Whitehead and Merleau-Ponty on the Concept of Nature*

Seisaku Yamamoto (Kyoto University), *Whitehead's Philosophy and Its Significance in the Contemporary World*

INVITED LECTURES

Ian Barbour (Carlton College [emeritus]), *Neuroscience, Artificial Intelligence, and Human Nature: A Process Perspective*

John B. Bennett (Quinnipiac College [Connecticut]), *The Academy, Forms of Togetherness, and A Collegial Ethic*

Chung-ying Cheng (U. of Hawaii), *Cosmology and Theology of Change: Yijing and Whitehead*

Strachan Donnelley (The Hastings Center [Garrison, NY]), *Animal Matters: Whiteheadian Reflections*

Lewis S. Ford (Old Dominion University [emeritus]), *The Active Future as Divine*

Marcus P. Ford (Northern Arizona University), *Education as an Anti-Utopian Enterprise: A Whiteheadian Alternative to Academic Disciplines*

Laszlo Forizs (Gate of Dharma Buddhist College [Budapest]), *The Relevance of Whitehead for Contemporary Buddhist Philosophy*

Nancy Frankenberry (Dartmouth College), *The Process Paradigm, Rites of Passage, and Spiritual Quests*

Franklin I. Gamwell (Univ. of Chicago), *The Freedom We Ourselves Are*

Arran Gare (Swinburne University [Melbourne]), *Process Philosophy, the Global Ecological Crisis, and the Future of Civilization*

William R. Jones (Florida State University), *Revisiting the Humanist-Theist Debate: Implications for the Common Good*

Catherine Keller (Drew University: The Theological School), *The Borders of Chaos: On Honoring the Process and Feminist Preconditional*

Young-Oak Kim (philosophy professor and M.D., Seoul), *A New Human Science Based on Acupuncture Epistemology: A Whiteheadian Vision*

Sandra Lubarsky (Northern Arizona University), *Getting to 'No' in Religious Dialogue*

Keiji Matsunobu (Former President of the Japan Process Society), *The Significance of Maritime East Asia in This and the Next Centuries*

Susan L. Nelson (Pittsburgh Theological Seminary), *Having Hope Amidst the Messiness of the Common*

Jorge Nobo (Washburn University [Topeka]), *Creative Solidarity and the Common Good*

Steve Odin (University of Hawaii), *Tragic Beauty in Whitehead and Japanese Aesthetics*

David Pailin (U. of Manchester), *The Activity of the Quadriplegic God*

Siti Salamah Pope (Universitas Nasional [Jakarta, Indonesia], emerita; now Perth), *A Whiteheadian-Javanese Cosmology for the Common Good*

Martin Prozesky (University of Natal [South Africa]), *The Process Worldview as an Ethic in a World of Uneasy Pluralism, Incomplete Democratization, and Economic Injustice*

Kevin Sharpe (Editor, *Science and Spirit*), *Behavioral Genetics: The New Reductionism?*

Dmitri Spivak (Human Brain Institute, Russian Academy of Sciences [St. Petersburg]), *Current Issues in Consciousness Studies*

Ross Stanway (Mount Allison University [New Brunswick]), *Individual, Society, and the Common Good: A Whiteheadian Analysis*

Douglas Sturm (Bucknell University [emeritus]), *The Labor Question and the Principle of an Energetic Democracy*

Ryusei Takeda (Ryukoku University), *What Can I as a Japanese Pure Land Buddhist Learn from Whitehead and Hartshorne?*

Thandeka (Meadville Theological School), *Beyond Shame: A Process Model for the Human Race*

James E. Will (Garrett Evangelical Theological Seminary), *Relational Praxis: The Trinity as a Social Model*

Henry Young (Garrett Evangelical Theological Seminary), *In Search of the Common Good in a Multicultural Society*

Carol Johnston

seminar summary by June D. Watkins



Learning to Think Theologically About the Intersections of Faith, Wealth, and Community Leadership: The Problem of Correlation for Heirs of Wealth

Carol Johnston gave a seminar for the Claremont community on Wednesday October 22, 1997. Johnston surveyed the available literature on faith and wealth and her initial reaction was that “overwhelmingly, these discussions are oriented to questions about *giving*.” Johnston’s goal is to work with the actual experience of people who are living with real problems: How to bring their faith to their use of resources and their leadership roles in their churches and communities? How does Christian tradition speak to heirs in their particular situations?

Johnston outlined two initial problems. First, there is a problem of translation. Here she drew on Calvin’s “principle of accommodation.” According to Calvin, God “condescends” to communicate with human beings in terms that can be understood. Accommodation differs from translation in that it reverses the process. Rather than starting with difficult material and then translating it into a different language, accommodation starts with those we wish to reach in the end. In this way the need to communicate clearly is more important than the need to be philosophically or theologically exact. Johnston noted, however, that according to Calvin, neither “accommodated” language nor technical theological language will ever be able fully to capture the meanings of the revelations we are trying to express. Second, there is a problem of differing experiences. Johnston used “pride” to show that one’s experience of pride can differ depending on one’s experience.

Johnston then discussed the difficulties of growing up with wealth. Heirs have a fundamental challenge of coping with the experience of being taken care of materially all of their lives. The common experiences are guilt, numbness, inability to take responsibility for their lives, and feeling separated or different from other people. Heirs sometimes learn to take control of their lives and their money and to use it to serve the common good by finding meaningful work that connects them to others. A common experience of heirs is that “it is harder to receive than to give.” Johnston hopes to fill the gap in the literature that focuses on giving rather than receiving. The experience of being an heir to wealth is “the sense of being cut off from life, of being insulated in a cocoon of money that makes normal relationships impossible.” These heirs were not taught to take responsibility for their lives because they were not given responsibility for their money.

How does the gospel and the Christian tradition sound to

these people? Johnston found that much of the literature makes it harder, not easier. Clearing it up required these things: pointing out that one part of the problem for heirs is not in admitting their dependency, but wherein their dependency is placed. The dependency is on money, parents, and caretakers, and should be on God.

Every human being has a need to achieve some kind of independence, but Johnston heard in heirs’ stories a yearning “to be more than independent—to make a real contribution that is in some sense *my own* and coming from myself. It is a deeply felt need to give, not just that which I have already been given, but something that no one else can give, something that is truly mine to give—or more exactly, truly *me*. It has something to do with the very nature of becoming a healthy person, a mature self.”

Johnston used Whitehead’s description of “entities coming to be” to understand the dynamics in the question of giving and receiving. She outlined Whitehead’s four phases of becoming for an entity from *Process and Reality* (pp. 244-45, 350). Johnston saw in Whitehead the reciprocal relationship between inheritance from God/family/world and giving back to God and the world. “Both receiving and giving are integral to the process, and no self can ever be fulfilled without both.” But the problem heirs encounter is how to receive their inheritance in healthy ways and to be able to give back something that is uniquely theirs.

Johnston then linked Whitehead’s receptivity of God. In Whitehead’s system “God is not only the Giver upon whom all creatures are utterly dependent for existence... God is also the Receiver who takes in (and ultimately transforms) everything that the creatures are and give.”

For Johnston, Jesus also provides a model for receiving rather than just giving. “His receptivity to God and to the world around him was extraordinary, and his capacity to receive was surely connected to his power.” Here Johnston refers to Bernard Loomer’s “Two Kinds of Power,” which are reciprocal.

Finally, Johnston relates giving and receiving to Christian practice, as important as feasting and fasting, and like feasting and fasting they are one practice and not two.

Carol Johnston completed her doctorate in 1993 at the Claremont Graduate School. She is the author of The Wealth or Health of Nations: Transforming Capitalism From Within. Johnston is also a Presbyterian minister.



Ton Meijknecht

seminar summary by John Quiring



Technology and Religion

At a CPS Seminar on November 6, 1997, Visiting Scholar Ton Meijknecht presented a research paper titled "Saint Prometheus: Does Technology Have a Religion?" Meijknecht is a Roman Catholic chaplain at the Delft University of Technology in the Netherlands. His respondent was David Noble, Visiting Professor at Harvey Mudd College in Claremont, and author of *The Religion of Technology*.

Meijknecht is concerned that philosophers of technology do not dialogue with engineers and that engineers pay little attention to the philosophical meaning of their profession. Consequently he has interviewed engineers about their motives and values. He has come to believe that throughout a life of engineering practice, the language in which to formulate innermost motives about service and usefulness gets lost and is perhaps only regained in retirement. Questions about measurable designs and artifacts dominate. Yet engineers resent others sitting in judgment on their work, as if they were amoral or immoral.

Technology presupposes conditions that can be changed, presumably for the better, for example, premature death. Inspired by Prometheus, we can fight against cruel conditions. Meijknecht builds on the Lynn White thesis that modern technology derives from the Christian Middle Ages with its discovery of a method of invention. It was anthropocentric and conscious of time and labor. Says Meijknecht, "there can be no hope of steering technology in a different and better direction if we do not acknowledge the theological roots of technology."

Meijknecht considers David Noble's critique of technology's religion-like aims at transcendence. A search for God-like powers and transcendence can be documented in some developers of nuclear weapons, space flight, artificial intelligence, and biotechnology. But in seeking to transcend the human condition, technology alienates us from basic needs. Noble seeks to decouple technology from such religious motives.

Meijknecht's response to Noble is to say that we need to retrieve a moral language to ground technological work and we need a new and better theology of technology, one of co-creation with God. He believes that appeal can be made to the engineer's credo of the value of life and its

enhancement as a way of deflecting attention away from alienating attempts at transcendence. Engineering presupposes the ability to change the environment, not just adapt to it in Darwinian fashion. Yet, following Whitehead, we need to be warned away from the suicide of allowing environmental deterioration (SMW), and to allow for the mutual transformation of technology as well as the environment.

Respondent David Noble reiterated the need to decouple engineering from other-worldly religion when it demonstrates impatience with the human condition, disdain of life and natural mortality, and neglect of social needs in anticipation of "technological rapture." He finds intimations of the latter in Werner von Braun's rocket science, James Fletcher's extra-terrestrial research, and Kevin Kelly's *Out of Control*. Noble fears that a co-creation theology can lend divine sanction to *anything* we do. He warned theologians against increasing deference to every scientific and engineering project, as most recently in the human genome project. He asked us to consider the fact that by the end of his life, nuclear-optimist Herman Kahn had come to urge a new index of forbidden knowledge.

Ton Meijknecht has a M.A. in medieval history, a M.Div. in exegesis of the Old Testament and a Ph.D. in church history (Conciliarism). He has been campus chaplain at the Delft University of Technology for twenty two years. He was a visiting scholar at the Center for Process Studies, writing a paper on the phenomenon of technology.



David Noble, Visiting Professor at Harvey Mudd College, and author of *The Religion of Technology*.



Carol Christ

seminar summary by Judy Casanova



Rebirth of The Goddess: Finding Meaning in Feminist Spirituality

A larger-than-average crowd welcomed Carol Christ to the Davis Community Center on Thursday, December 4, 1997. She spoke from her new book, *Rebirth of the Goddess*, and particularly on the meaning of the Goddess for today.

Dr. Christ began by saying that “we cannot understand the Goddesses unless we question dualistic and hierarchical assumptions about God’s relation to the world.” By reflecting on the limitations of the God we have known, we can begin to envision more holistic ways of thinking about the Goddess, the earth and our place in it.

When the earth is seen as the body of the Goddess, two things happen. One, while we may meet or know the Goddess in particular places, we realize that we cannot identify her with a particular ethnic or national interest. Two, we have an image that can resacralize both the female body and the earth. We must realize that the Goddess is more, however, than the female body, more than mothering; she is the power to make, to create, to transform. So too, the Goddess transforms our cultural understanding of light and darkness. Blackness is revalued when the Goddess is seen as the night from which all life rises and into which it vanishes.

Philosophical and theological understandings of God found in western traditions must be reformulated. The western notion of God has traditionally been of a being that transcends the changing world. When the earth is identified as the body of the Goddess, since change is the nature of the earth, the Goddess is then seen to be involved in the changing life of the world. This is in direct contrast to Plato’s superiority of unchanging forms that became fixed as the opposites of western dualistic, hierarchical thinking and have led to the devaluing of body, nature, female, etc. We must find alternatives to dualistic and hierarchical habits of thought, for these do not accurately describe the meaning of the Goddess.

Process theology provides a way out of the impasse created by understandings rooted in classical dualism. Process theology’s God is not omniscient or omnipotent, not immu-

table and impassive, not removed from the world, but fully immanent within the world and within us. Yet God is also transcendent because God is more than the sum of all the beings in the world. We might say that the mind of the Goddess is an enlivening energy that enables the parts to talk to each other and individuals to talk with the whole.

Process theology says that God is internally related to everything in the world. This means that God is affected by everything that happens. As the ground of all life, God attempts to “persuade” all beings to respect being and seek the greatest harmony of the whole. Those who violate the web of life do so by ignoring God’s persuasion. When this happens, God’s body is diminished and God suffers. So the Goddess seeks the greatest good for the greatest number, but her

power is limited. The cycles of nature are her cycles and not to be violated. Death is not the enemy; it is part of the cycle of life. Because her power is not coercive, the Goddess depends on us, as we depend on her. But her power is real, and our power becomes greater when we work in conjunction with her.

The power of the Goddess is the intelligent embodied love that is the ground of all being. When we understand this, we realize that we are interdependent with all beings in the web of life. When we love concretely, intelligently, in our

bodies, and in concern for the whole web of life, we are listening to the persuasion offered to us by the Goddess whose intelligent embodied love is the ground of all being.



Carol P. Christ holds a Ph.D. in Religious Studies from Yale University. This seminar was largely taken from a chapter in her book, Rebirth of the Goddess (Addison-Wesley Publishing Co, 1997). Her previous books include Diving Deep and Surfacing, Laughter of Aphrodite, Womanspirit Rising (coauthor), and Weaving the Visions (coauthor). She currently lives in Greece, where she is Director of the Ariadne Institute for the Study of Myth and Ritual.

*The power of
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all being.*

Masao Abe

seminar summary by Jill Schubert



John Cobb and Masao Abe

No Self and Human Rights: A Buddhist View

Masao Abe, Professor Emeritus, Philosophy of Religion, Nara University of Education, is considered the foremost spokesperson for Zen Buddhism in the English-speaking world since Daisetz T. Suzuki. Having devoted himself to Buddhist-Christian dialogue for over three decades, he has interacted with John Cobb, Jr., for twenty-five years. Sponsored by CPS and the Center for Pacific and Asian American Ministries, Abe's seminar on February 19, 1998, addressed the question: "Is there a Buddhist contribution to the issue of religious intolerance and human rights?"

In response, Abe succinctly explored Buddhist "trans-anthropocentric" and nondualistic cosmological perspectives on the "absolute" and "the relative" in respect to self, nature, and the divine. These were delicately juxtaposed with the Judeo-Christian tradition's anthropocentric and monotheistic perspectives and its emphasis on absolutism. For Abe, unraveling this diversity of perspective is primary in and of itself as it results in the recognition that the issues of human rights and religious intolerance are constructions based on the resolute belief in a monistic oneness, in contrast to a nondualistic oneness.

Foundational to the diversity of perspective is the Western notion of "self" in contradistinction to the Buddhist notion of "no self." In Buddhism, it is understood that the concept of "self," which reifies the independent, enduring, substantial entity, is the root-source of human suffering. This *absolute* self is an unreal, conceptual construction created by human self-consciousness. Accordingly, Buddhism teaches the realization of the nonsubstantiality of self, which does not preclude the distinction of self and other. "So, on the relative level, all have our own distinct selfhood; yet, on the absolute level, we have no fixed, substantial selfhood but, rather, equality and solidarity in terms of the realization of no-self."

This correlation between the absolute and relative is also true with relations between self and nature, and self and divine. Consequently, nature is not merely a resource for the human self; it is grasped in sympathetic relationship with the self. As for the self and the divine, though in relative terms they are essentially different from one another, in absolute terms the self and divine are not different but equal, interfusing with and interpenetrating one another. This is the case because even the divine is understood to be without independent, enduring, substantial selfhood—this, then, being the pivotal, radical, difference between

monotheistic religions and Buddhism. It is here that the problem of religious tolerance appears, as Abe summarized: "In the Judeo-Christian tradition the problem of human rights and human duty to other people must be considered in relation to the exclusive commandment of the supreme God, whereas in Buddhism the same problem should be grasped in relation to all living beings in the universe."

In conclusion, Abe offered three Buddhist solutions to the problem of religious intolerance and human rights: the elimination of the attachment to doctrine and dogma; the emphasis on wisdom rather than justice; and the development of a new understanding of monotheism. Of these, Abe expounded on this third point most carefully, proposing a definition of monotheism that allows for a belief in the Oneness of the ultimate reality in one's own religion without necessitating religious imperialism. Rooted in the distinction between monistic oneness and nondualistic oneness, Abe's definition emphasizes the concept of the "great zero." The "great zero" indicates the principle that is the creative source from which one, two, many, and the systematic whole itself can emerge, and it stands in contradistinction to "oneness." While the term "oneness" may reflect the ideals of many religions, the realization of Oneness necessarily entails exclusiveness, intolerance, and religious imperialism. Abe clearly distinguished two kinds of oneness: monistic oneness and nondualistic oneness. Monistic oneness remains exclusive of dualism and pluralism; it remains a conceived object which is "over there" and is to be "reached." Nondualistic monism, however, is a root source with no goal, it is the "great zero," which includes all individual things without modification, with no separation between the individual and the here-and-now, nondualistic oneness.

Abe contended it is not monistic oneness but only nondualistic oneness that will provide a common basis for the contemporary pluralistic situation of world religions. The Buddhist notion of oneness is monistic, but nondualistic. It advocates the law of "dependent co-origination," no-selfhood, and the nonsubstantiality of everything in the universe, including the divine and the human. "When the divine, God or Buddha, is believed to be self-negating, relational, and nonsubstantial, the divine becomes compassionate, all-loving, and tolerant." Such is the remedy for the issues of human rights and religious tolerance: no self, great zero, and compassion, as prescribed by Buddhism, and as presented by Masao Abe.



Multicultural Conference

October 10-11, 1997

by John B. Cobb, Jr.

Has the time come when citizens of the United States of many ethnicities can work together toward a common vision of the common good? Maybe. Olav Smith encouraged the Center to explore that possibility and did much of the legwork to initiate the exploration. We decided to work toward a conference that was entitled “Living Together With Others—Challenges of a Multicultural Society.”

The Center for Process Studies is not itself sufficiently diverse to plan such a conference. But clustered around the Claremont School of Theology are a number of other Centers that provide much of the needed diversity. There are the Center of Pacific and Asian American Ministries, led by Koreans, the National United Methodist Native American Center, Urban Ministries, directed by an Hispanic, and a Center for Pan-African Religious Studies. There is also the Allen J. Moore Multicultural Resource and Research Center. Our task was to interest these centers and to coordinate planning.

The first decision was to recognize that we had to be very limited in terms of the ethnicities represented. One broad heading we selected was Euro-American, and we included Jews in that grouping. We chose four others partly in terms of who we were and what our best contacts would be. These were Native American, Hispanic, African-American, and Korean-American. All of these cooperated with us. Also Iliff School of Theology agreed to co-sponsor the conference.

Our original idea had been to focus on some extant proposals, especially those by Henry Young and Andrew Sung Park, on how to move from our multiplicity to a vision of a good that would include us all. But it soon became clear that this would be a mistake. We must first deal with our diverse experiences and what they can contribute before discussing models of interaction.

Anselm Min in particular gave us wise leadership. We accepted his proposal of four rounds of papers, five to each

round. The first round was on “Analysis of the Multicultural Situation” with a focus on the southern California region. The second was on “Cultural Heritage in a Multicultural Society.” The third was on “Religion in a Multicultural Society.” And the fourth was on “The Common Good.” Even accepting such common topics was somewhat difficult because, for example, the presupposed distinction between religion and culture does not apply equally in all communities.

Presenters were as follows: Native Americans: Homer Neeley, Ines Talamentez, George Tinker, and Jace Weaver; Hispanics: Gilbert Cadena, Jose Calderon, Ignacio Casturera, and Johnny Ramirez; African Americans: Joe Hicks, Agnes

Jackson, Norman Johnson, and Henry James Young; Korean Americans: Edward Chang, SungDo Kang, Stephen Kim, and Andrew Sung Park; Euro-Americans: William Dean, Xandra Kayden, Mary Elizabeth Moore, and John Roth. Around the table were also representatives of the planning committee.

What did we learn? First, that there is enormous diversity of historical experience and present situation. Second,

that minority groups do not feel that they have yet been heard and that we cannot expect concentrated attention to the common good until that situation is changed. Third, that we of the still dominant Euro-American community have not yet understood either the diversity or the feelings and expectations of others. Fourth, that it is nevertheless important that we learn to live together and to think together about how our diverse needs can be met.

The most consistently different viewpoint was that of the Native Americans. They understand the land as theirs, with most of it taken from them. Their culture and religion, indeed their survival, depends on the control of adequate land. The good they seek is not so much the common good but the protection of their people from the ever present threat of the completion of the genocidal process of which they have been victims.





Henry Young and John Cobb

Whereas representatives of each minority group listened respectfully to the others, despite differences, the response to Euro-Americans was different. These experienced what it is like to be a minority, and one that is not much appreciated at that! Some found that ideas that seem imaginative and progressive in the dominant context sound arrogant and insensitive in this one. Clearly there is intense reluctance on the part of many to accept Euro-American ideas of what the common good may be.

Discussion was rich and intense. Strong interest was expressed in continuing it. That should happen. The Multicultural Center has agreed to take on this project. The Center for Process Studies is proud to have initiated it and will continue to cooperate as requested in the future.



Andrew Sung Park and Agnes Jackson

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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Special

What Process

Perspective, Freedom, and Creative Transformation

by Leslie A. Muray

One weekend in January 1972, I was rereading John Cobb's assignments in preparation for the oral final exam. I was working my way through selections from Wieman, Whitehead, Hartshorne, Meland, Williams, and Cobb's *God and the World* and looking over lecture notes about the early "Chicago School," the exchange between Wieman, Max Otto, and D.C. Macintosh. Although in James' terminology I tend to be a "once born soul," preparing for that exam was a religious experience! While I had not joined any Great March of History with a sense of Absolute Certainty, I did find in process thought an intellectually compelling vision that was at the same time potentially transformative religiously and politically; it provided a profound perspective that was open-ended and dynamic.

What process thought has meant to me ever since is that a flexible, open-ended perspective helps me make sense of things. Additionally, it offers intelligibility to the cosmological, personal and political senses (all interrelated) of freedom. Having lived under and escaped from the Eastern European Stalinism of the early/mid '50s, this was and is a crucial existential issue for me.

It took me a few years into my dual career as an ordained clergyman/professor to realize the liberating impact of the non-essentialism of process thought as far as religious traditions are concerned. It was actually through a rather intense study of feminist theologies combined with the experience of being a chaplain in a women's prison, reinforced by an appreciation for and appropriation of the socio-historical method of the early "Chicago School," that such non-essentialism became crucial for me. My process perspective was enriched, concretized, and transformed by feminist theologies as well as the insights of the "Chicago School."

During the course of the last decade, my primary social location has changed from a combination of the church and the university to a community college and to a considerably lesser extent the university. In many ways, I have been put in a position "to practice what I preach," especially in our introductory "World Civilization" courses, which are self-con-

sciously and intentionally inter-disciplinary and which stress a global perspective. Once again, I have found the distinctive perspective of process thought enormously helpful, if in fact not indispensable—especially when it is creatively synthesized with the insights of feminist thought and the socio-historical method of the early "Chicago School."

Given my change in social location, I have a very strong sense that the community college is an overlooked locus, a neglected experimental laboratory for the kind of changes and transformations advocated by a number of process thinkers in the manner of John Cobb. I have found a number of "fellow travelers" among my colleagues, not only in my own Humanities Department but others as well, especially the Science Department, in their concerns about interrelated issues of Eco-justice being made an integral part of a variety of classes in a variety of disciplines, yet dealt with in a cross-disciplinary fashion. I have generally found that my students, including my thirteenth graders, grasp rather easily and intuitively the basic ideas of process thought.

Process thought has not only provided me with a distinctive perspective for understanding the Great Transformation of 1989-90, it has also been an integral part of the transformation that has occurred within myself as a result of those dramatic changes in Central/Eastern Europe and Russia and the successor states. Most symbolic of the changes underway in my native Hungary was the reburial of Imre Nagy, Prime Minister during the Revolution of '56, three of his martyred colleagues, and the "unknown freedom fighter."

The outpouring of affection on the part 250,000 people in Budapest's Heroes' Square at the ceremonial reburial turned the snowball of reform into an unstoppable avalanche. Moreover, for the first time after 33 years of either ignoring the Revolution or labeling it a counterrevolution, people were free to remember and to share their memories—of glory and tragedy, of joy and suffering. Retrieval of memories of the brutally suppressed struggle for national independence and democracy empowered the quest for unrealized possibilities seemingly lost in that event yet relevant to the present. Telling the story and being heard into speech were indispensable to the transition process and to the building of democracy.

The Revolution of 1956 has been one of the most formative events of my life. Were it not for its suppression, I might

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not be writing this! Although I was capable of sharing some of my memories of '56 and I could read some things about it, many of those memories were too painful and horrifying (the lynched corpse of one of the state security agents who had arrested my father in '53, the crushed and burned corpse of a Soviet soldier covered with lime, a photograph of which became famous worldwide, the sound of tank and cannon fire during the siege of Budapest, about which I would have nightmares for 20 years), and most of the literature about the uprising reinforced that pain and horror. On June 16, 1989, the cloud that had been hanging over me, as it had over the Hungarian nation, was lifted. A psychologist friend speculated, confirming something I had been suspecting, that over the years I had had an unconscious identification with people in Hungary, including my own relatives.

As far as process thought is concerned, the word "prehension," negative and positive, gained added meaning. My inability and/or unwillingness to talk about painful and horrifying memories is a clear example of "negative prehension." The retrieval of the memories and seemingly lost possibilities of '56, which found their counterpart in the retrieval of my own memories and a surprising new-found ease in talking about them, resulting in a further and deeper retrieval of my Hungarian heritage, is a good existential example of "positive prehension."

Since the Great Transformation, much of my writing has focused on what, for lack of a better term, I have described as a cross-cultural dialogue between North American process thought and images and metaphors from Hungarian culture and history. Having equal facility in Hungarian and English, plus equal familiarity with Hungarian and American cultures, I think I am in a unique position to interpret the two cultures to each other. Clearly, this is quite existential for me as I am finding an ever-changing, richer Hungarian-American identity.

Among the central tenets of process thought I have found particularly useful and illuminative with regard to Central/Eastern Europe is the notion of the relational self, the idea that the self, human and non-human, is an individual-in-community. In a region that has seen all too often the trampling of the rights of the individual, individualism is one of the most popular ideologies. But no less popular are various expres-

sions of populist nationalism that see any form of individualism as a foreign import destructive of the requisite national unity for the facing of the various crises of the postcommunist period. The issue of the relation between the individual and the community is posed in an either/or fashion. Process thought provides a way to say that the relationship is both/and, free and creative individuals creating communities that in turn provide the nurturing matrix for the empowerment of such individuals.

This notion of the relational self is especially useful in exploring and developing possible meanings of democracy—something we in our Western triumphalism tend to be certain about. Yet, in my view, it is something that is never final and takes a multiplicity of forms; it is something we not only have not attained but whose possible meaning(s) we still need to examine. In this regard, the relational view of the self in process thought provides a significantly different anthropological foundation for democracy than do atomistic views of the self. And what this implies for socio-political-economic-cultural institutions is an area that is in need of considerable study and analysis. I had hoped Central/Eastern Europe would be a laboratory for such developments, but as the region is increasingly penetrated by the global economy, the prospects for such an occurrence seem dim at this point.

Since concepts and images about whatever is deemed ultimate have historically been used to legitimate, shape, and transform socio-political-economic-cultural structures, I have been quite deliberate in developing the notion of a "democratic God," using insights from a Hungarian political thinker and the supremely relational God of process theism, finite and limited in power, subject to "the rules of the game like any entity," the chief exemplification of metaphysical categories.

Process thought has a distinctive contribution to make with regard to the environmental degradation of the region. In this regard, as well as some of the other areas of concern mentioned above, metaphors and images from Hungarian culture and history (as well as those of the nations and peoples of Central/Eastern Europe) for example, the Hungarian Romantic tradition and its organismic view of nature, and the emphasis of former dissidents on the need to trust one's experience and to reflect critically about it, are just some of the

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areas where important points of contact can be made between the two very different cultures in hopefully mutually transformative ways. The rich images and metaphors of Hungarian (and Central/Eastern European) culture invite us to retrieve rich images and metaphors of our own culture and history, to land the Whiteheadian airplane occasionally on the ground, reminding us in Meland's words that "we live more deeply than we can think."



What Process Thought Means to Me

by Lee Crawford

Nearly twenty-five years ago, I was in my mid-thirties and teaching at a junior high school that was struggling with racial conflict. In addition to all the problems from facing a sprightly student body, I began seriously to doubt God. The crux of the doubting was the age-old problem of how God could be both benevolent and omnipotent. A rereading of Hartshorne's *The Divine Relativity* led me into a deeper exploration of process thought, which I had been exposed to in college and seminary. Slowly, I got used to the key idea that God did not have to be omnipotent, with coercive power. I have been reconciled to God ever since.

Since then, though many technicalities in process thought have befuddled me greatly, its general worldview has helped me to express and explain such statements as the following—some compatible with traditional Christian doctrine, some not—which represent personal truths that ground my life:

1. Freedom is real, though the vast majority of events in the creative advance show little or no variation in most respects from their immediate past.

2. Evil and its faithful companion, purposeless suffering, are grounded in both freedom and finitude.

I was originally led to this conclusion by reading Tillich and examining experience. Much evil seems to me to come

from an interplay between sin (a misuse of freedom, as discussed below) and finitude, despite the suggestion of the Genesis story that creation was good until tainted by sin. In some situations finitude plays a larger role; in others sin dominates. And chance happenings, which so often cause unreasonable or unjustified suffering, are a product of the interplay between the legitimate uses of freedom by, and the naturally limiting processes of concrescences.

I don't see the value in tracing the ultimate source of evil with its unwarranted suffering back to sin alone through some kind of cosmic connection between individual expression of freedom, on the one hand, and structures and patterns of existence that perpetuate evil and suffering, on the other. Of course, because of the social nature of all events, sin does alter structures of existence in destructive ways, but why expand the role of sin beyond its origin in the freedom of a particular decision of a particular occasion? Bad things happen in the world the primary responsibility for which empirical analysis cannot ascribe to sin.

Sin entered the evolutionary picture with self-consciousness, that peculiar capacity to sit outside oneself and critique one's actions, beliefs, motives, etc. Borrowing provocative terms from Marjorie Suchocki's *The Fall to Violence*, but altering their context somewhat, a definition of sin might be phrased as either the deliberate doing of "violence" to "the well-being of any aspect of creation" (the production of discord) or the deliberate avoidance of constructive self-transcendence (the refusal to accept constructive, novel alternatives in the pursuit of beauty and peace). Sin occurs in one event, and the evil results are then inherited by future events. For those future events, the inherited evil results are initially experienced as a mere condition of finitude and may or may not be considered sin for the new events, depending on whether or not they illuminate that aspect of their inheritance with the spotlight of self-consciousness. Only to the degree, then, that we utilize or deliberately decide do not utilize the capacity for self-transcendence, in respect to a given issue or situation, are we morally responsible for our becoming. This, of course, introduces the murky idea of ambiguity as integral to creation and even perhaps to the life of God, ideas explored by Bernard Loomer in *The Size of God*.

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Evil and purposeless suffering would have been in the cosmic mix even if sin were absent—though the very idea of removing sin is nonsensical once evolution has produced self-consciousness, with its capacity for flashes of full-fledged freedom. The idea of ambiguity permeating the world beyond the reaches of the destructive power of sin is scary. But the idea has intriguing explanatory power.

3. What we choose to do in this life makes a difference in the ultimate scheme of things. To be sure, without God the world would be chaos; for the world is something and not nothing through the divine primordial ordering of possibility, the divine lure toward novelty in the initial aims of actual entities, the divine prehensions of new actual entities, and the divine readjustment of possibility in light of these prehensions. Yet, in varying minuscule degrees, the “creatures” of the world are co-creators of the world. And the ultimate purpose of the continuing creation is to enhance the ever-enlarging life of God by the creation of value. In fact, salvation can be thought of as the creation of value, and the decisions of “creatures” are critical ingredients in this process. Creatures do influence the extent to which they are “saved.”

4. By being the source of and lure toward beauty and peace, God is the savior of the world, but not in a once-for-all-time sense. God’s reconciling and atoning work has always been, is, and will always be continuous, as implied in the commentary in number three above; and all the theological superstructure emerging from the event of Jesus Christ should point us toward this general truth of the ongoingness of the divine salvific activity rather than to a decisive moment in history when the essential work of reconciliation and atonement supposedly occurred.

5. All formulations of words are tentative. These are beliefs my experience affirms at this point in my becoming. Though some of them evoke puzzled stares or an occasional angry denial from my fellow Presbyterians, their intertwining meanings undergird my daily life, giving me a way to interpret both the good and the bad far more coherently and adequately than any traditional theology with which I am familiar. Yet, so many voices remain to be heard. Evolving can indeed be exciting!



In Celebration of Charles Hartshorne’s 101st Birthday!



The Center for Process Studies celebrated Charles Hartshorne’s 100th Birthday Celebration last year in several ways and now he is 101! 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:

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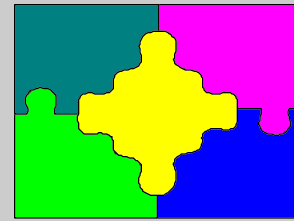
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Interconnections

*News from and about friends
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Free One Year Subscription

Science & Spirit Magazine has offered our members a free one year subscription to their magazine. You should start receiving it soon. We also will have complimentary issues available at the upcoming Whitehead conference in Claremont in August.

The Whitehead Society of Korea

Dr. Wang-Shik Jang of Methodist Theological Seminary of Seoul, Korea visited the Center for Process Studies to give us a report on the Whitehead Society of Korea. The WSK held its first conference at Yonsei University in Seoul on March 29, 1997. The mission of the WSK is to retool Whiteheadian thought in a Korean way. The group plans to meet annually and publish an annual journal. Officers elected to lead the WSK were Dr. Young-Hwan Oh, President; Dr. Sang-Il Kim, Vice President; Professor Hyeong-Gwan Ahn, Vice President; and Dr. Kyung-Jae Kim, Member of the Board of Directors; and Dr. Chang-Ok Mun, Program Director. President Oh is the translator into Korean of *Process and Reality*. It has

now gone through six printings.

Among the sixty persons who attended the inaugural conference, many were philosophers, lawyers, physicians, physicists, psychologists, Buddhist scholars, and Christian theologians. One subgroup has developed to focus on issues in the Buddhist-Christian dialogue. It had its first meeting on May 17, 1997. For further information on the WSK, please contact Dr. Chang-Ok Mun at 805-505 Than Myun Mael, Than Hyun Dong, Ko Yang City, Kyung-Ki Do, Korea 411-320.



*Sang Yil Kim (right) at
the Korean Whitehead
Society Conference*

The Second Conference was held February 13, 1998 at Hyosung College, Taegu. It was attended by over two hundred people. Among the presenters were: Tae Ho Lee "Creativity: One an Many;" Sang Kyua Choi "Whitehead's Concept of Creativity and Cosmology;" Dong Hee Lee "Process Philosophy and Neo-Confucianism;" Byung Kee Chun "Double Slits and Whitehead's Concept of Continuity;" Sang Yil Kim "Paradox and Creativity;"

Sung Chin Song "Whitehead's Concept of God and Creativity."



*Participants of the
Korean Whitehead
Society Conference*

Saskatchewan Process Philosophy Research Unit Conference

The Saskatchewan Process Philosophy Research Unit sponsored a conference entitled, "The Education, Ecology and Science: International Research Seminar on Whitehead's Process Philosophy" at the University of Exeter, UK June 24-26, 1998. Participants included Mark Flynn, Robert Regnier, Ed Thompson, Howard Woodhouse, Jack Priestly. This is the first in a series of international conferences that SPPRU will co-sponsor. The second is planned for the University of Saskatchewan in the year 2000.

send any announcements to:
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Center For Process Studies
1325 North College Ave.
Claremont, CA 91711
Email: june@ctr4process.org

Membership Corner



by June Watkins

Things are really hopping! Registrations are coming in daily for the upcoming Whitehead conference. The staff is really gearing up and ready to welcome everyone in August. We are expecting somewhere between 200 and 300 people! **David Ray Griffin** is coordinating the program, which is looking more exciting every day. **Jill Schubert** Jill@ctr4process.org is handling day-to-day registration, housing, and financial matters. **Leann Long** Leann@ctr4process.org is sharing the duties of conference coordinator with Jill. Contact either of these amazing women with questions about the conference. The pace has quickened, so please be patient if you have had trouble getting through on the phone. We recommend e-mail or fax if you have them.

Memberships are way, way up from this time last year. We hope that is because we are doing a good job. Our publications continue to improve, our staff continues to work harder, and we think process thought in general continues to be more relevant every day. If there is ever anything we could do to improve our service to you, please drop us a line and make a suggestion.

We continue to solicit articles for the column "What Process Thought Means to Me." The purpose of the column is to counterbalance the tendency of academics to speak of Process thought only in abstract ways and difficult language. We have enjoyed reading about how Whitehead's philosophy has been utilized in people's real-life situations. Please consider submitting an article of your own.

See you in August! If you can't make it, look in future issues of *Process Perspectives* for summaries and reports of the conference.



by Barry Whitney

Journal Update

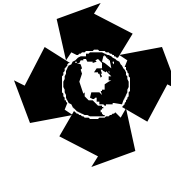
The battle to catch the journal up to the calendar year continues. By the late fall of 1998, we hope to have accomplished this task with the publication of *Process Studies* 27/3-4 (Fall 1998). Thereafter, beginning in 1999, we'll publish two large issues each year, every Spring and Fall.

Some major changes are on the way. *Process Studies* 27/1-2 (Spring 1998) will unveil a brand new cover. This new cover will symbolize our transition into the next century, complete with the journal's new format which, along with the Special Focus sections, Reviews, Abstracts, and Regular articles, features also a Forum section edited by *David Griffin*. We hope to have this issue ready for the August conference. In the meantime, *Process Studies* 26/3-4 (1997) should be ready sometime in July. This issue will be the last to bear the familiar sandy-colored cover.

The journal has had recent personnel changes. *Lewis Ford* resigned the editorship in early 1996 but continues his active involvement as Senior Advisor and as one of the assessors of new manuscript submissions. I am grateful to Lewis and others who have responded to my requests to share their expertise in the assessment of manuscripts.

Nancy Howell and *Judy Casanova* have departed, and we thank them (and the others who have served over the years) for their past work for the journal. *Leemon McHenry* continues as Book Review Editor and *Darren Middleton* as Abstracts Editor.

Finally, *Chris Whitney*, my eldest son, has taken on the tasks of my assistant during this transition period in which we are attempting to catch up to the calendar year.



Visiting Scholars

by John Quiring

Current CPS Visiting Scholars are Dr. George Derfer and Dr. Helene Russell.

Dr. George Derfer, Professor of Philosophy Emeritus at California State Polytechnic University, has extended his Visiting Scholar status to run from September 1, 1998 through August 31, 1999. His research currently investigates the ongoing "two cultures" split between the Humanities and Sciences as evidenced by sociobiologist E. O. Wilson's recent book *Consilience: The Unity of Knowledge*. Wilson's acknowledgment on page 263 of process theology's attempted integration of science with religion offers a possible opening for dialogue.

Dr. Helene Russell, Associate Professor of Religion at Allegheny College in Meadville, Pennsylvania, is a Visiting Scholar from June through August, 1998. Her research on process thought and Kierkegaard explores the role of possibility in the emerging self. She builds on the pioneering research of Jerome M. Sonesson on the philosophical anthropologies of Kierkegaard and Whitehead. She will be presenting the results of her work at the annual meeting of the AAR.



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