

Process Perspectives



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Seminar Summaries

*Rob Valenz
Marjorie Suckocki
David Lull
Tokiyuki Nobuhara*



**A Conversation with
Ervin Laszlo**
by David Ray Griffin

Feature Articles



**Charles Hartshorne
died on October 9 (pg. 3)**

And

**More than Esoteric Passwords:
What Process Means to Me**
by John Culp

a relational worldview for the common good

Process Perspectives

The Newsletter of
The Center for Process Studies

a relational worldview for the common good

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e-mail address

process@ctr4process.org

Co-Directors

John B. Cobb, Jr.

David Ray Griffin

Marjorie Hewitt Suchocki

Programs: John Quiring

Business: John Sweeney

Development: Lea Appleton

Affiliations

Claremont School of Theology

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Charles Hartshorne

1897-2000

by John B. Cobb, Jr.

Charles Hartshorne died quietly in his sleep on October 9, 2000, at the age of 103. The Center for Process Studies is deeply in debt to Charles Hartshorne. Most fundamentally, he has been our teacher and inspiration. Additionally, he has given us moral and financial support. He also designated us as repository of his papers. May we deserve his confidence!

Hartshorne was born in Kittanning, Pennsylvania on June 5, 1897. He was the son of Marguerite Haughton and Francis Cope Hartshorne, clergyman. He entered Haverford College in 1915, leaving to join the Army Medical Corps for two years. He



World War I

completed his college work at Harvard and took the Ph.D. in Philosophy there. Among his teachers were R. B. Perry, W. E. Hocking, C. I. Lewis, H. M. Sheffer, and J. H. Woods. His dissertation was on "The Unity of All Things."

Awarded a Sheldon Fellowship, Hartshorne studied for two years in Europe. On his return to Harvard, he spent three years as Instructor and Research Fellow. He and Paul Weiss edited the papers of

Charles Sanders Peirce in six volumes (*Collected Papers of Charles Sanders Peirce*. Cambridge and Harvard University Press, 1931-1935). He found in Peirce a highly congenial spirit, and he appropriated many of Peirce's concepts and arguments.

During one of these years he was assistant to Alfred North Whitehead, whose thought was also highly congenial to the vision he had been shaping on his own. He learned much from Whitehead, and one major contribution he made throughout his career was introducing students to Whitehead and expounding his ideas.

In 1928 Hartshorne accepted a position in the Department of Philosophy of the university of Chicago, where he



taught until 1955. Soon after moving to Chicago he married Dorothy Cooper. Dorothy Hartshorne played an important role as editor and bibliographer of his writings.

His influence at Chicago was on theologians as much as on philosophers. In due course, with little change in his teaching, he received a joint appointment in the Divinity School. He did much to shape what came to be called "process theology."

Despite his personally irenic spirit, much of his work was polemical. Hartshorne argued on two fronts. Against classical theism he insisted that its views were neither coherent nor religiously satisfactory. He taught that the idea of divine perfection embodied in the tradition affirmed only one side of what is truly involved in perfection, that is, the element of immutability and absolute-ness. But true perfection includes perfect relatedness and thus change. What remains changeless is God's perfect responsiveness to all that is changing.

Hartshorne opposed the classical doctrine of omnipotence. In its clearest form this implied that God determines all events, just as they occur. This tradition cannot affirm



Hartshorne, 1937

creaturely freedom or avoid depicting God as directly responsible for all sin and evil without inconsistency. Hartshorne taught, in contrast, that God creates the conditions that provide the optimum balance of order and freedom. Within the limits set by God, creatures determine the details of what happens. Much that occurs takes place by chance interactions of diverse decision-making creatures. This, too, ex-

presses the divine perfection.

The other front on which Hartshorne argued was against the widespread loss of confidence in reason. This expressed itself in the dominant philosophical community as abandon-

ment of metaphysics and of constructive philosophy generally. In theology it led to fideism. Hartshorne showed that traditional arguments for the existence of God could be formulated cogently when the idea of God for which they argued was a coherent one. He gave special attention to the ontological argument in this regard. He insisted that the existence of God was not an empirical or contingent matter, that either God necessarily exists or it is necessarily true that God does not exist.

Partly because of tensions in the Department of Philosophy at Chicago, Hartshorne accepted an invitation to teach philosophy at Emory University. As he approached Emory's mandatory retirement age, he moved to the University of Texas, whose retirement policy was more flexible. He taught there until 1978.

During these years he continued to be a prolific writer. *Creative Synthesis and Scientific Method* (LaSalle: Open Court, 1970) concentrates less on his doctrine of God and thus offers a more balanced view of his position on a wide range of issues. His productivity continued even past his retirement at Texas, including extensive assessment of the great thinkers of the past. *Insights and Oversights of Great Thinkers: An Evaluation of Western Philosophy* (Albany: State University of New York Press, 1983) is especially significant in this regard.

Hartshorne maintained from his youth an interest in birds, and on his extensive travels he recorded numerous birdsongs. He taught that birds have a subjective life and are motivated by the enjoyment of singing. He compiled extensive data supporting this theory and published *Born to Sing: An Interpretation and World Survey of Bird Song* (Bloomington: Indiana University Press, 1973).

In 1997, when Hartshorne was one hundred years old, he published *The Zero Fallacy and Other Essays in Neoclassical Philosophy* (Chicago and LaSalle: Open Court, 1997). True, it was edited by Mohammad Valady, and most of the essays included were written much earlier, but the book contains new material in dialogue form and a new preface by Hartshorne. He was still very much alive as a thinker.

Through most of his career his wife, Dorothy, supported him in both personal and professional ways, doing much of the editing of his writings. When she fell ill around 1990, Charles took care of her as long as he could. She died in a nursing home in 1995. More recently Charles Richey has lived with Hartshorne and

made it possible for him to remain in his home.

Hartshorne is survived by his daughter, Emily, and two grandchildren, Charles Goodman and Eleanor Goodman. The memorial service has been scheduled for December 9 at 2 P.M. at First Unitarian Universalist Church in Austin, of which Hartshorne was a member. The family requests that no flowers be sent. Instead, donations in memory of Charles Hartshorne may be made to the Center for Process Studies or the Land Conservation Fund of Travis Audubon Society, c/o Alan Jaeger, 7301 Southwind Dr., Austin, TX 78745.

Emily is also collecting one-page statements about her father from all who wished to contribute. Those who wish to contribute to this collection may send them to "Hartshorne Memorial Statements" at the Center for Process Studies (1325 N. College Ave., Claremont, CA 91711) or by email to Leann@ctr4process.org. Please send your statements by December 15.



Dorothy and Charles Hartshorne birdwatching

Poem by Emily Hartshorne-Schwartz



Can my father die?
 Can Charles Hartshorne die?
 I thought he was indestructible.
 The clearest, most powerful mind I have ever known.
 Fearless in controversy, merciless in argument,
 affectionate and gentle in personal relations.
 Devoted husband, father, teacher, friend.

Life will go on, but not without him.
 He will live on in us.

A Conversation with Ervin Laszlo

by David Ray Griffin

Ervin Laszlo, who was born in Budapest, began life as a pianist, giving his first concert at the age of 9 and then winning a trip to an international competition when he was 15, at which time he left (Soviet-dominated) Hungary. After traveling as a concert pianist for many years, he began, in his early 20s, to wonder about the meaning of the universe. Deciding that science provided the best route to discover what meaning there might be, he began reading widely in the field. After publishing his first book in 1963—*Essential Society: An Ontological Reconstruction*—he gave up the concert stage for the academy.

Between then and now, Laszlo has become a well-known, influential, international figure. He is, for example, the editor of the journal *World Futures*, the founding president of the Club of Budapest, the founding director of the General Evolution Research Group, the chairman of the World Commission on Global Consciousness and Spirituality, the director of Planetary Citizens, and the past president of the International Society for Systems Theory. He has also published 69 books, some of the best known being *Beyond Scepticism and Realism: An Exploration of Husserlian and Whiteheadian Methods of Inquiry* (1966), *Introduction to Systems Philosophy* (1992), and *Evolution: The Grand Synthesis*. His most recent books are *The Creative Cosmos* (1993), *The Interconnected Universe* (1995), and *The Whispering Pond* (1998).

Laszlo recently came to Claremont for a conversation with the Center about the manuscript for his next book, “Cosmic Coherence: Conceptual Foundations of an Integral Science of Interconnection.” On the evening of Monday, October 9, he gave a lecture summarizing the book’s central ideas. At the heart of his vision is the idea, based on many 20th-century scientific developments, that there is multiple evidence of much more coherence in the universe than the hitherto dominant scientific paradigm,



with its materialism, would lead us to expect. The evidence Laszlo mentions includes that for nonlocal correlations in quantum physics, for the apparent “fine-tuning” of many cosmic constants of our universe that allowed it to bring forth life, for the apparently sudden emergence of biological systems that are irreducibly complex (so that they could not have been brought about by neo-Darwinian, gradualistic processes), and for the “transpersonal coherence” revealed by paranormal connections. His basic suggestion is that all these types of interconnection can be explained in terms of “neoclassical fields” present in the primordial vacuum, or virtual domain, out of which our universe emerged.

On Tuesday, Laszlo was engaged in conversation by John Cobb, David Griffin, and John Buchanan (who, after meeting Laszlo at a transpersonal conference earlier this year, had suggested the conversation). Because Laszlo says in his manuscript that his position “follows from the evolutionary process metaphysics elaborated by Alfred North Whitehead,” much of the conversation was oriented around the question of the extent to which his views do agree with those of Whitehead. One issue was whether

his neoclassical fields are actual things, as some of his language suggests, or are better understood as products of the relations among actual occasions. He said that fields understood according to the latter (Whiteheadian) interpretation would seem capable of performing the tasks he has in mind.

A second question involved the issue of whether his project, which is to develop a science-based metaphysics, could affirm divine influence. This issue arose because of Laszlo’s suggestion that the fine-

tuning at the outset of our cosmic epoch could be explained by the idea that the vacuum (or pre-space, or virtual domain) prior to the Big Bang had been in-formed by the learning that had occurred in prior cosmic epochs. Laszlo suggested that this is “the most acceptable of the available alternatives”



John Cobb, Ervin Laszlo,
and David Griffin

because science cannot speak of God because it cannot speak of “supernatural agency” or things that are “empirically unverifiable.” The Claremont response involved four points. First, Laszlo is not doing science, but science-based metaphysics. Second, Whitehead’s theism is not supernaturalism, as it does not allow for supernatural interruptions of the world’s normal causal processes (which is arguably the only God-idea that science necessarily rules out). Third, Laszlo’s “virtual domain” is, as he points out, not empirically verifiable. Fourth, Laszlo agrees that, if we think back indefinitely, divine ordering must eventually be posited, so it is unclear why it could not be posited at the outset of each cosmic epoch. Laszlo said that he would rethink his position on this issue.

Another issue involved the question of whether time had a beginning, an issue raised by Laszlo’s description of the vacuum or virtual domain, out of which our universe emerged, as a “state of Brahman” in which “time, space, and causality are transcended.” He said that he did not mean this in a sense that would deny that the vacuum is comprised of actual occasions, each of which prehends previous occasions and influences later ones.

Another issue involved the question of whether Laszlo’s “potentials,” which he described as corresponding to Whitehead’s eternal objects, are eternal or temporally emergent. Although some of his language suggested that they are the latter, conversation revealed that the potentials that emerge historically correspond to what Whitehead calls *real* possibility. Laszlo agrees that potentiality in the most general, abstract sense must be eternal rather than being created or emergent in time.

A closely related issue involves Laszlo’s endorsement of Whitehead’s language of the “primordial and consequent

natures of God.” Does he understand the former to be simply the primordial potentials of the primordial vacuum and the latter to be simply the vacuum as transformed by historical processes, as some of his language suggests? Further conversation revealed that he actually regards the former, with Whitehead, as a wisdom involving a primordial appetition for the potentials to be realized and the latter to involve a compassionate response to the world.

A final set of questions revolved around his understanding of the mind-body question. Some of his assertions seemed to imply an identity, with the mind being simply the brain as observed from within—which would seem to rule out (noncompatibilist) freedom and the possibility of an extrasomatic interpretation of out-of-body experiences (in which he had expressed interest). Although these issues were not resolved as fully as the previous ones, Laszlo made clear that he definitely means to affirm human freedom.

The conversation with Laszlo was a delight, not least because he is, in spite of his stature (or perhaps partly because of it), completely nondefensive and ever ready to learn more. At the close, he said that he planned to revise his manuscript another time before submitting it to publication. The Center will be pleased if this conversation turns out to make *Cosmic Coherence*, which promises to attract a wide readership, an even better book, especially with regard to showing the power of Whiteheadian ideas to contribute to more adequate conceptualizations of our universe and our place in it. We at the Center were also greatly informed and enriched by the experience, as evidently was the audience, which—rather amazingly—stayed with us through the full six hours of conversation, in spite of its often technical nature.



Announcing a Fund Toward the Establishment of the John B. Cobb, Jr. Chair in Theology

The Center for Process Studies has learned that over \$500,000 has been willed to Claremont School of Theology for the purpose of beginning an endowment toward a chair in theology honoring John B. Cobb, Jr. The bequest stipulates that the person holding the chair shall have an expertise in process theology and participate in the governance of the Center, thus ensuring a continuing process presence in Claremont for the foreseeable future.

Currently it takes \$1,500,000 for a chair to be fully funded. If you, too, are committed to maintain the teaching of process theology in Claremont, we invite you to consider naming the John B. Cobb, Jr. Chair in Theology in your own will. Contact Dale Kraai in the Claremont School of Theology Planned Giving office for further information, 1(800) 626-7821 ext. 1298 (dkraai@cst.edu).

Remembering Dorothy Emmet

by Leemon McHenry

Professor Dorothy Emmet died in Cambridge, England on 20 September, 2000, at age 95. She was a student of Alfred North Whitehead in 1928 while holding a Commonwealth Fellowship at Radcliff College and wrote the first commentary on his philosophy, "Whitehead's Philosophy of Organism," published in 1932. She was head of the Philosophy Department at Manchester University for 20 years and retired in Cambridge where she was elected an emeritus fellow of Lucy Cavendish Hall and an honorary fellow of Lady Margaret Hall. After writing a number of books on metaphysics and moral philosophy, she returned to some of the themes she found particularly interesting in Whitehead's philosophy in her "The Effectiveness of Causes" (1986) and "The Passage of Nature" (1992). Emmet became a regular member of the Moral Sciences Club and, as one of the Epiphany Philosophers, was involved in the founding of the journal "Theoria to Theory." Due to the loss of eyesight and physical immobility, she spent her last three years in The Hope Residential Home, but to the end she was lucid and eager to discuss philosophy with visiting friends.

A memorial service will be held at Lucy Cavendish College, Cambridge, on Saturday, 18 November, 2000, at 2:30 p.m.

Books Requested for Donation

Please contact Randy Ramal (Randy@ctr4process.org, 800-626-7821 ext. 1224) if you are able to donate any of the following to the CPS library.

Abbs, Peter. *Knowledge, Education, and Human Values: Toward the Recovery of Wholeness*. New York: Teachers College Press, 1981.

Basinger, Randall George. *Divine Providence: A Comparison of Classical and Process Theism*. Evanston, Ill.: Northwestern University, 1979.

Madden, Edward H. and Peter H. Hare. *Evil and The Concept of God*. Springfield, Ill.: C.C. Thomas, 1968.

Peters, Eugene H. *The Creative Advance: An Introduction to Process Philosophy as a Context of Christian Faith*. St. Louis: Bethany Press, 1966.

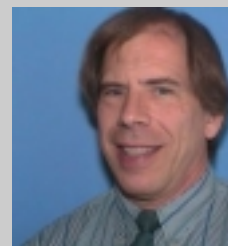
Pittenger, W. Norman. *God in Process*. London: SCM Press, 1967.

Whitehead, Alfred North. *The Axioms of Descriptive Geometry*. New York: Hafner, 1971.

Wieman, Henry Nelson. *Is There a God? A Conversation by Henry Nelson Wieman, Douglas Clyde Macintosh, and Max Carl Otto*. Chicago: Willemt, Clark, 1932.

More than Esoteric Passwords: What Process Means to Me

by John Culp
Philosophy, Azusa Pacific University



While process thought gave me a password less common than my birth date, its influence upon my life and thought flows beyond the contemporary computerization of my existence. My college and seminary education provided an initial focus for my intellectual development by challenging me to search for an understanding of my experiences that could hold its own in a rigorous competition among the variety of options that I had begun to discover. Two types of experience stood out, my experience of the reality of God and my experience that my choice to respond affirmatively to my experiences of God was a real choice involving the ongoing possibility of choosing to reject those experiences of God. Although many powerful explanations denied or reinterpreted those experiences, the significance of them to me made it difficult to accept reductionistic explanations.

During a brief period of teaching, I began to search for a Ph.D. program that would help me both carry on my personal search and further prepare me for a teaching career. The importance of philosophy for both of those goals was self-evident to me. The dominant philosophical option at that time, analytical philosophy, did not appear to me to be interested in a comprehensive understanding of my experiences. A former professor suggested I look at process thought. Reading John Cobb's *Living Options in Protestant Theology* attracted me to process thought by demonstrating the fruitfulness of philosophical reflection for Christian faith.

I began to read Whitehead on my own. My initial experiences were mixed. Like many others, I found *Adventures of Ideas* stimulating. *Process and Reality* was entirely different. In spite of struggling with the categorical scheme, I continued reading and found a few insights in the midst of a great deal of puzzlement. Disciplined study of Whitehead's thought with John Cobb and David Griffin unlocked the resources in Whitehead's thought for my search to understand my experiences of the world.

Process thought has provided me with a number of themes that have proven vital in my effort to understand my experiences responsibly. My sense that life is whole has been affirmed and furthered. The process concern to take seriously the insights of science while critiquing many of the

dominant assumptions of modern science acknowledges the importance of disciplines other than philosophy. My intuition that I make important choices including my choice about God has found support and explanation. The development of the implications of the ontological assumption of freedom as present in all existence startles me at times. But that assumption of freedom takes my experiences of freedom seriously. As I evaluate my past ways of understanding, process thought challenges me to develop creative responses to my current context rather than simply repeating or rejecting those past ways. The process explanation of openness to creativity in relation to the past helps me to be aware of this possibility. Most centrally, the concept of mutual relationships has impacted my thinking about a variety of topics.

Beginning with my dissertation on the status of the world in Augustine and Whitehead, I found that mutual relationship was a much more fruitful understanding of the God/world relationship than a unilateral relationship between God and the world. Mutual relationship was coherent with the concept of relation, fit the biblical description of God's responding to events, and gave a basis for the significance of the world and human existence. The concept of mutual relationship has continued to be a foundation for my thinking, teaching, and writing in philosophy of religion.

Mutual relationship influences my thinking in relation to a variety of issues. Participating in discussions between process thinkers and evangelical thinkers has demonstrated concretely the value of being open to the insights of the other side. Current understandings of the relationship between science and religion move towards mutuality rather than the exclusivity of either discipline and confirm the validity of mutual relationships among different disciplines. At first glance, the emphasis upon the "other" in continental philosophy appears to posit an irreducible "other" that remains outside of relationships. And yet, I suspect mutuality is as vital to the acknowledgment of the "other" as is the distinctiveness of the "other." Both the meaning of "other" and the significance of an "other" involve relationship with that "other" that makes a mutual difference to both members of the relationship.

As influential as process thought has been for me, it has not provided me with a final metaphysical position that accounts for all of reality. While metaphysical explanations tend to be comprehensive, to be descriptions of all of reality, process metaphysics does not seem to me to claim finality. Even the assertion of the universality of metaphysical principles does not claim to have exhaustively identified those principles. Some have asserted the finality of a process metaphysic, and others have rejected such assertions as in tension with the Christian faith. But that has not been my conclusion. Instead, I have found process concepts helpful in thinking about my experience of God in ways that are consistent with biblical materials, my own experiences with God, and past and current insights into reality. This both affirms and frees my faith without requiring me to deny the insights of the understandings of God held by those who do not believe in God or who do not understand God in the ways that

I do. Unlike some, I have not found process thought to be in tension with Christian faith. The Wesleyan interest in experience and freedom that shaped me finds a comprehensive explanation in process thought. A process metaphysic also provides the necessary structure to express coherently the concern for society and social living in Wesleyan theology.

My decision to study process thought has not disappointed me. Process thought has provided me with a way of thinking about my experiences that has proven fruitful personally and professionally. It has done this by challenging my previous ways of thinking and opening up new ways of thinking without losing the appreciation for, and value of, prior ways of thinking. In addition to challenging my thinking, process concepts and the general orientation of process thought have contributed to my thinking. I anticipate that process thought will play a vital role in the continuing development of my searching, thinking, teaching, and writing.



Transforming Process Theism



Announcing the publication of Lewis S. Ford's *Transforming Process Theism* (Albany: State University of New York Press, 2000). Ford, editor of *Process Studies* from 1971-1996, is Louis I. Jaffe Professor of Philosophy, Emeritus, Old Dominion University. Described as his magnum opus, *Transforming Process Theism* is the latest in a long line of work reflecting his intensive commitment to developing process philosophy. Ford is also the author of *The Emergence of Whitehead's Metaphysics, 1925-1929*, and *The Lure of God: A Biblical Background for Process Theism*. He is also coeditor (with George L. Kline) of *Explorations in Whitehead's Philosophy*.

Rob Valenza

by Siri Dale

Aesthetic Priority in Science and Religion

On April 27, 2000, Dr. Robert Valenza, W.M. Keck Professor of Mathematics and Computer Science at Claremont McKenna College, presented a multimedia seminar based on his paper, "Aesthetic Priority in Science and Religion." Valenza used three pairs of images to illustrate and explain the contrast between the way people experience science and art.

The first pair of images was a Manet painting, *A Bar at the Folie Bergeres (1881-81)* and an image of two square jigsaw puzzles. In the Manet painting, the woman appears in real space and in the mirror space. In the mirror space she is engaged in conversation with a young gentleman, but in the real space her gaze appears to be detached from the world around her. Valenza remarked, "we are not only invited, but positively pulled into her psyche, to make what we will of the mysteries within." The second image, the two squares with differing triangular patterns embedded in them, illustrates the Pythagorean theorem, perhaps the single most important theorem in mathematics.

After showing two other contrasting pairs of visual images, Valenza explained some of the main differences between science and art. On the one hand, science structures and describes, compressing and objectifying experience. Valenza argued, "the point is that any symbolic encoding of experience forces the assimilation of subjective quality to a necessarily limited set of *gestalten*." Therefore, from the perspective of science, beauty is found in convergence. By contrast, in artistic expression and representation, beauty is non-convergence. Art is open and living because of its ability to capture subjective forms of experience without limiting or condensing them with numbers, words or classical geometric shapes.

To compare these aesthetic experiences in science and art, Valenza expanded upon several of Donald W. Sherburne's main ideas from his book *A Whiteheadian Aesthetic*. First, in a Whiteheadian framework, an aesthetic object is a type of proposition or a lure for feeling. Therefore, Valenza argued, "the point then is that an aesthetic object conveys deep significance insofar as it invites - via the intrinsic lure of a

proposition - the lifting out of significance, of relatedness, of meaning." Second, through the process of dissociative reversion, physical images or renderings of aesthetic objects can produce in the observer a flight from "raw physicality." In Sherburne's distinction, the observer of an aesthetic object prehends an objectified proposition with a subjective aim of "re-creating that proposition in the process of self-creation," not an actuality with a subjective form.



Valenza argued that the concept of a vivified image is more descriptive of the living quality of aesthetic objects than the term *subjective aim* allows. A vivified image is "the substructure of a high-order entity that in some essential way takes on the semblance or substance of living substructure." Applying all of this to the Manet and Pythagorean images above, Valenza suggested that in the Manet painting we are pulled into her psyche because the painting is a vivified image and does have dissociative reversion. On the other

hand, the Pythagorean image is not a vivified image because it does not draw the observer into someone else's subjective reality or provoke an emotional response even though it, too, has dissociative reversion. Valenza further argued that true artistic genius is when you get both an image of reality and are lifted away from that reality - when vivification and dissociative reversion are held in tension.

Valenza made the following comparisons to further explore the aesthetic connections between science, art and religion. Science condenses the influx of experience from the outside world, narrows the terms, and seeks well-defined truth. Art treats the influx of experience with expansion, sees more than the pixels of paint and seeks vague truth. In religion, Valenza suggested, we become like the art object. Valenza postulated that through religion we become living images in God and discover that the way to meaning is not through a final set of controlling orthodoxy. Instead, he argued that creativity is the way to life. He concluded by stating his belief that, "in the context of Christianity, holiness is the way by which we become a living work of art for God."



Marjorie Suchocki

by Lea Appleton

Affirming Religious Pluralism

On May 9, 2000, CPS Co-Director Marjorie Hewitt Suchocki gave a seminar on "Affirming Religious Pluralism: A Theology of Creation" to a full crowd in the Haddon Conference Room at Claremont School of Theology. This lecture was one of her Ferguson Lectures, four lectures on affirming religious pluralism given last March at the University of Manchester in England. At the CPS seminar, she provided support for her view of religious pluralism as a positive reality, not despite the competing truth claims of the various religions, but even because of these claims. She used her Christian theology of creation, shaped by the perspective of process theology, to support her positive approach to religious pluralism.

According to Suchocki, creation by call and response gives us a theology for religious pluralism. In her presentation, Suchocki spun a beautiful image of the work of creation as God calls and the world responds. Then she asked, "Isn't it the case that we would expect creation to be teeming with diversity? And wouldn't this diversity be the result of the call of God?" Her response is affirmative as she then discusses the diversity of the human community, including the diversity of religious belief and practice.

Process theology further informs Suchocki's perspective as she explains that the continuous dialogue of God's calling and the world's response results in ever-evolving religious communities. She believes that these communities of sacred meaning evolve slowly and creatively as God continuously uses the named and unnamed past to call the people forward toward futures ever newly possible for them. The resulting call for humanity, Suchocki believes, is to work towards the well-being of all people regardless of religious affiliation and to have dialogue and friendships between different communities of faith. In the resulting interfaith religious dialogue, Suchocki suggests that instead of seeking conversion and competition, pluralism pursues friendship and conversation, respect and caring. Thus, we honor God when we respect diversity of religious expression.

Suchocki recognizes that *pluralism* is a problematic term and that there are opponents to her views. To counter the

arguments of those who oppose religious pluralism, Suchocki relies on her firm belief in the diversity of creation called forth by God. "Regardless of my dissidents," she explained, "I am arguing that a Christian theology of creation, built on call-and-response, demands not only that there be geological and biological diversity in the world, but that there be sociological diversity as well, and therefore religious diversity. This diversity is itself the work of God in creative responses to peoples in their various contexts in the world." Suchocki recognizes that part of the call of religious pluralism is that we must affirm those traditions that cannot affirm us. She also reminds us that to affirm religious pluralism does not necessarily mean agreeing with the actions of other groups nor does it render our own faith traditions problem-free. Furthermore, Suchocki implores people of faith to remember that diversity is not a reason to become nothing, but rather to become something, grounded firmly in our own religious tradition.

The discussion following her presentation was lively. A number of people provided statements about their experiences with religious pluralism. One attendee talked about the creative transformation of Christianity as a syncretic process, particularly in Asian cultures.

Suchocki responded to a question about pluralism within Christianity with her belief about what happens at the cross. She explains that a soteriology that sees the cross as atonement cannot lead to pluralism, while a soteriology that sees the cross as revelational and transforming leads to pluralism. Thus, the transformational capacity of the cross invites religious pluralism.

There were a number of other questions that dealt with Christians' responses to the biblical "Great Commission," to cultural norms that are incongruent with Christianity, and to reading scripture from other traditions. Suchocki concluded that we must use the model of friendship where we honor others and encourage the well-being of all. Finally, Suchocki asked a rhetorical question that many of us raise ourselves: Why must this be easy?



David Lull

by John Quiring

Biblical Authority

On July 17, 2000 Dr. David Lull led a CPS seminar titled “Biblical Authority”. Lull is Associate Professor of New Testament at Wartburg Theological Seminary in Dubuque, Iowa. Prior to his teaching appointment he was National Council of Churches Director of Bible Translation, and Society of Biblical Literature Executive Director. With William Beardslee, he edited volumes on process hermeneutics for two journals, AAR and Semeia.

Lull opened the seminar by asking the audience to ponder the question: What is the reference when you speak of biblical authority? One translation among others? The original texts at the time of their canonization? The texts in their processes of development? Or, something more elusive? Lull then played a video for the audience called *The Bible Under Fire*, which he conceived and commissioned. This television documentary on the making of the Revised Standard Version of the Bible was premiered on the Odyssey Channel in 1999 and broadcast on NBC affiliates in early 2000.

The Bible Under Fire examines the controversy surrounding the publication of the RSV in the 1950s. This historical perspective on issues raised in the ‘50s was employed to reflect on the issue of biblical authority and the shaping of translations in terms of theological and ideological commitments. The easily-taken-for-granted function of translation adds complexity to issues of divine authority and both theological and political correctness. In the ‘50s the issue was the Christian doctrine of the incarnation and the support given to it by the teaching of the virgin birth of Jesus. In recent decades the issue has shifted to biblical influence on Christian attitudes toward women, persons of African descent, and homosexual behavior.

One source of textual support for the Christian idea of the virgin birth of Jesus has been Matthew 1:23 which quotes Isaiah 7:14 to the effect that “...a virgin shall conceive and bear a son, and his name shall be called Emmanuel.” While the RSV retains this translation in Matthew 1:23 because it comes from the Septuagint, the first Greek translation of the Hebrew Bible, the RSV translates Isaiah 7:14 “...a young woman shall conceive and bear a son, and shall call his name Immanuel.” Furor was caused by this latter transla-

tion because it was thought to weaken this particular strand of support for the virgin birth. It was also a change from the KJV which used the word virgin in Isaiah 7:14.

The RSV translators were accused by ultra-conservatives as being communists seeking to subvert the Christian faith. Copies of the RSV were burned by protesters. But scholars explain that the Hebrew word for virgin is not used in Isaiah 7:14, and that the Hebrew word actually used cannot and should not be translated “virgin.” The recent New International Version, a product of conservative evangelical scholars, has returned the word virgin to Isaiah 7:14 and conforms to the Septuagint in other places as well.

The basic question raised was whether translations *should* be shaped to fit the opinions and values of their community—be they conservative, liberal, or radical—or whether it is wiser to let translations be accurate, and leave the battles of moral and doctrinal transformation to theologians, ethicists, and ideologues. While some shaping is perhaps inevitable, Lull seemed to prefer textual cor-

rectness.

Following the screening, Lull chaired a panel discussion with Drs. William Beardslee and James Sanders. Beardslee, Director of the Process and Faith Program and Professor Emeritus of New Testament and Religion at Emory University, was on the NRSV translation committee. Sanders is Emeritus Professor of Intertestamental and Biblical Studies at Claremont School of Theology and was interviewed in the video.

Beardslee stated that the Bible is authoritative to different religious communities in different ways. Discussion touched on the gender and ethnic makeup of recent translation teams and on how far biblical language can be rendered inclusive of women and distant ethnic groups. Sanders addressed the question, “How should we weigh the moral offense to African Americans of Paul’s use of ‘slave’ against the possible theological weakening of Paul’s point by substituting ‘servant’?”

Copies of *The Bible Under Fire* video are available for \$34.95 plus \$4.95 shipping from Ecuofilm, 810 Twelfth Ave. S., Nashville, TN 37203. The phone number is 1-800-251-4091.



Judy Casanova and David Lull



Tokiyuki Nobuhara

by Randy Ramal

Karl Barth's Analogical Theology and Whitehead's Process Philosophy

Dr. Tokiyuki Nobuhara is Professor of Theology at Keiwa College, Japan, and author of several books on Buddhism, Christianity, and the comparison between eastern and western thought. On August 17, 2000, he presented a paper on the theology of Karl Barth and the possibility of its re-interpretation in light of Whitehead's conception of the relation between appearance and reality.

As I understand it, Nobuhara's interest in transforming Barth's theology is grounded in two things. First, there is the similarity he finds between Barth's understanding of faith and Whitehead's understanding of truth. Although Nobuhara bases his interpretation of what Barth says on an earlier text that, according to him, has not been given enough attention by Barthian scholars, he is convinced that Barth's understanding of faith allows for a relationship between God and the world that is similar to Whitehead's understanding of truth as an existing relationship between the reality of the primordial God and the appearance constituting human action and behavior. In particular, Barth's doctrine of reconciliation, according to which human prayer is mediated to God the Father by the praying activity of Christ, is similar to Whitehead's view of the God-world relation as it is mediated by initial aims envisioned by God's primordial nature.

The second basis for Nobuhara's interest in Barth and Whitehead is the latter's call for social transformation in *Adventures in Ideas* and the fact that Barth has already taken some steps toward that transformation. Nobuhara believes, however, that Whitehead values the transformation brought about by science more than the one brought about by theology, and it is his intention to show that a reinterpretation of Barth's theology may lead to a social transformation based on a reconciliation of science and theology. Furthermore, Nobuhara wants to overcome the inherent gap between the ontology of the God-world relation and our knowledge of it. As he explains it, though we need faith to become aware of our relationship to God, the God-world relation is the Reality that conditions our knowledge of it.

What can be inferred from Nobuhara's argument is that the difference between Barth and Whitehead is one of degree. Barth speaks of the conformal relation between God and the world as based on faith, so that God hears people's prayer, for example, due to the belief in the mediating power of Christ, which is a mediation of prayer. Indeed, Nobuhara

reads Barth to be saying that Christ is the praying activity itself. This is Barth's Christology of prayer, the view that we are reconciled with God as our piety is embraced by Christ and, thus, unto God.

Barth's Christology is grounded in his doctrine of analogy-of-faith, the idea that prayer becomes effective via Christ's intercession on behalf of people. Whitehead, on the other hand, speaks of the general correspondence of Appearance to Reality. When he speaks of people's relation to God or of the God-world relation, he speaks of the conformity of people's actions to God's call for peace and justice. This is indeed the foundation of Nobuhara's re-interpretation of Barth. Instead of the analogy-of-faith that Barth calls for, Nobuhara offers to enlarge that analogy to one of action, so that all activities, religious and otherwise, not only prayer, conform to God's call.

Nobuhara finds Barth's analogy-of-faith to be in need of reform since that type of analogy does not speak of a direct relation between Jesus and Christ, but only of one between humans and Christ. Neither does it speak of a direct relation between people and God but only of an analogical one. Nobuhara reinterprets Barth's analogy-of-faith within the context of an analogy-of-action that allows for a direct relation between God and the world.

Looking at Barth with Whiteheadian eyes, Nobuhara is able to interpret Barth as saying that the individual is able to actualize him- or herself in correspondence or conformity to God. The act of self-accomplishment is analogical for Barth while processive for Whitehead. The "object" to which the individual conforms is said by Barth to be the totality of Reality, which includes the past as it is absorbed in Christ. For Whitehead, on the other hand, Reality includes the past, which subsumes the reality of Christ in it, and, therefore, the object of people's actions subsumes Christ in it.

Nobuhara states that he learns from Barth the importance of the doctrine of reconciliation, and from Whitehead he learns that creatures achieve self-fulfillment, which is also a fulfillment of the divine call, by conforming to this call. By uniting the cosmological account of Whitehead and the Reformatory account of Barth, Nobuhara believes he is able to show a possibility of transformation in 21st century theology.



Marjorie Suchocki

by Beth Johnson

What is this Process Anyway?

On September 12, 2000, Marjorie Suchocki, Co-Director for the Center for Process Studies, addressed a standing-room only gathering of people interested in hearing the answer to the question, "What is this Process Anyway?" First, Suchocki covered the question, What is theology? and then proceeded to talk specifically about process theology.

Suchocki began by stating that all theology seeks to answer four important questions:

- A) What is wrong? B) What ought to be the case? C) How do you get from A to B? D) So what?

Before answering those questions, Suchocki brought us back to Anselm's definition of theology as faith seeking understanding, adding to it that theology is a never-ending process that draws on dominant philosophical and scientific understandings. For centuries, theology has drawn from the materialist view of the universe, in which the world is understood as composed of substance requiring nothing but itself to exist. In this worldview relation was secondary. Suchocki contrasts this outdated understanding of the universe with the contemporary perspective resulting from relativity and quantum theory. Process theology takes relationality seriously with a faith perspective that provides a coherent understanding of the universe.

Suchocki provided a succinct and colorful overview of Whitehead's model that emphasized that we are not on a skyhook, looking in from outside of the reality we are discussing; rather we are part of the story, in the middle of the mess, radically related to everything around us. She emphasizes that *to be is to have an effect* and that the final real things are actual entities composed by their relation to everything that precedes them. The rhythm of the universe is a flow comprised of receiving, comparing, contrasting, valuing, integrating, and giving to future occasions of experience. The principles used to describe the rest of the universe must apply to God. God feels the world evaluatively and integrates the world into God's primordial nature. God then provides guidance to the world, which it experiences along with other influences. Suchocki describes this as a "dance

between God and the world."

Suchocki went on to answer the questions that theology asks. First, what is wrong? In formulating her answer Suchocki described the importance of the concept of sin in the process model. Rather than the traditional understanding of sin as separation from God, which is impossible in the process model, sin is the violation of relationships, living as if relationships do not exist. Suchocki states that sin is "to receive and not give, to give and not receive, to fail to reckon with your responsibility in a relational world."

What ought to be the case? Here Suchocki lifts up *relation for the sake of one another's good* as what ought to be. She adds that God only gives us a vision of what is actually possible and calls and lures us to that vision. Suchocki asserts that the transformations that result when we are open and responsive to God's call are to the good of God—through

this we can give God joy. At the same time, God suffers with the world in its suffering.

How do we get from A to B? Suchocki explained that God is for us and that faith in God is an internal process that informs our character—forms us. In responding to the lure of God, we get from A (what's wrong) to B (what ought to be the case) through love and through the salvific word of God. Suchocki poignantly stated that "the glory of God is love in the world."

So what? The answer to the final question turns on the fact that if who we are affects all others, including God, living in loving relationship—living in community—makes a big difference. Suchocki also pointed out that in history God's power is limited to the world's response; whether we transform or succumb to evil does matter. However, in God, God's power is absolute. God receives the world into the divine nature and we are known for all we are and have been. In God we will be conformed to God's divine vision.

Suchocki's overview of process theology was met by enthusiasm by those in attendance and resulted in many thoughtful questions and further discussion.



The China Project

The Center's China Project is devoted to making process thought known in China. People in China have thus far been very receptive. As we have mentioned in previous articles, the books that we have translated already have attracted considerable attention, leading to conferences and journal articles. We are very grateful for the help that members have already given. Now we hope to expand our efforts, but we will need further financial assistance to do so.

One of our immediate hopes is to translate and publish the ground-breaking book on economics by Herman Daly and John Cobb, *For the Common Good*. Because of the size of the book, we will need \$4500 to do this.

In spite of the growing interest, there is still no journal in China devoted to process thought. We want to publish a journal entitled *Process Thought in China*. Yearly publication costs will be \$5000. We would hope that someone might be able to underwrite this project for a few years to help us get started.

The co-directors of the China Project are Dr. Wenyu Xie and Zhihe Wang. Thus far we have translated and published three books in China: *The Reenchantment of Science*, ed. David Ray Griffin; *Spirituality and Society*, ed. David Ray Griffin; and *Process Theology*, by John B. Cobb, Jr., and David Ray Griffin. Two more books—*God and Religion in the Postmodern World*, by Griffin, and *Founders of Constructive Postmodern Philosophy*, by Griffin et al.—are translated and ready for publication. Two other books—Whitehead's *Process and Reality* and John Cobb's forthcoming *Postmodernism and Public Policy*—are currently being translated.

Donations for the China Project are tax deductible if made payable to CST/Center for Process Studies and designated for The China Project. For more information, please contact Zhihe Wang at zhihe.wang@cgu.edu or call (800) 626-7821 ext. 1224.



Highlands Institute Conference

by Sheila Davaney

The Highlands Institute for American Religious and Philosophical Thought is a community of scholars in religious studies and philosophy whose work focuses primarily on American traditions of thought. It was organized in an effort to expand the work of the *American Journal of Theology and Philosophy* by developing conferences, seminars and other activities related to the four-point foci of the journal: 1) the interface between theology and philosophy, especially where theological efforts have utilized the American philosophical tradition, 2) the history and development of liberal religious thought in America, 3) themes of relevance to the "Chicago School" of theology, and 4) naturalism in American theology and philosophy.

Its annual meeting for 2000 was held in June in Highlands, North Carolina. Entitled "The Pragmatic Century: Conversations with Richard Bernstein," the conference explored the intersection of philosopher Richard Bernstein's work and historical and contemporary trends in American pragmatism. Plenary addresses were delivered by Bernstein, Wayne Proudfoot (Columbia University), Henry Levinson (University of North Carolina Greensboro), Rebecca Chopp (Emory University), Robert Neville (Boston University) and William Hart (Duke University). The intellectual autobiography with which the meeting commences annually was delivered by Gordon Kaufman of Harvard University. For information concerning the Highlands Institute please contact hiarpt@gte.net or visit www.hiarpt.org.



Reception at the Nashville AAR

Please join us for food and fun at our reception at the AAR/SBL annual meeting in Nashville. Meet your colleagues and friends at the Opryland Hotel, Sunday, November 19, 2000, in Richmond rooms A, B, & C from 9:00 to 11:00 P.M.

Interconnections

International Research Seminar in Leuven

by André Cloots

During the academic year 1999-2000, Professor James Bradley (Memorial University of Newfoundland, Canada) spent nine months as Senior Fellow of the Research Council at the Catholic University of Leuven, Belgium, at the invitation of André Cloots and Jan Van der Veken. At the Institute of Philosophy and the Process Documentation Center, he gave a very interesting Graduate Seminar, attended by many Ph.D. students and staff of the Institute on his interpretation of Whitehead's philosophy, starting from the mathematical-logical notion of the 'function.' This interpretation gave rise to substantive discussions, going on till late at night and often continuing into the next day. Two American professors who were in Leuven, Professor William Hamrick from Southern Illinois University, Edwardsville, and Professor Robert Doud from Pasadena City College (California) joined in. It was a very international event, with people from Canada, the U.S., Italy, England, Nigeria, Belgium, and Germany.

In line with the Graduate Seminar, we organized an "International Whitehead Research Seminar" in Leuven, from March 30 to April 1, 2000, with some 15 invited scholars from all over Europe. For the first time, we welcomed two professors from France, who got involved in Whitehead, viz.

Professor Jean-Claude Dumoncel from Caen, who recently published a book on *Les sept mots de Whitehead*, and Professor Bertrand Saint-Sernin from the Sorbonne. The topic of this Research seminar was "The Philosophical Significance of Whitehead's Concept of Creativity." During these three days, items were explored that related to the Graduate Seminar James Bradley was giving, such as the meaning of creativity, the relevance of logic and the philosophy of mathematics, and the relation and the difference between Whitehead and Peirce. Papers were read by André Cloots, Palmyre Oomen, Michel Weber, Robert Doud, Menno Hulswit, James Bradley, Jean-Claude Dumoncel, Johan Siebers, and Jan Van der Veken.

The topic of creativity brought up some 'creative' ideas, such as the possibility of establishing an electronic journal for process thinkers in Europe. In the meantime, a first step has been made in that direction by creating a website for the European Society for Process Thought (provisional name: www.espt.de), with a subdomain for European Studies in Process Thought. The intention is to develop the web page further during the next months.



Reynolds Grant Awarded

Jinsun Park (Ph.D. Candidate at Claremont Graduate University) was awarded a dissertation grant through the Center for Process Studies for the 2000-2001 academic year. Her dissertation is titled "Prehending God: A Whiteheadian Postmodern Exploration of Religious Experience." This grant was provided by Dr. Blair Reynolds to assist a student writing in the area of Whitehead and mysticism. Reynold's continuing interest in process spirituality and mysticism is reflected in his many publications, including *Toward a Process Pneumatology* and his newest book, *Naked Being of God: Making Sense of Love Mysticism*.



Send announcements to:
Leann Long, Editor
Process Perspectives
Center For Process Studies
1325 North College Ave.
Claremont, CA 91711
E-mail: leann@ctr4process.org

News from around the world

News from the Center for Han-Process Studies

by Jinsun Park

The Center for Han-Process Studies held its Third Biannual Conference at South Baylo Oriental Medical University, Los Angeles, California, on July 8, 2000, with approximately 170 people in attendance. The Conference centered on the issue of *Hanism* and its relation to Whitehead's philosophy. The word *Han* first appeared about 6,000 years ago in Korea and is as deeply embedded in the Korean mind as *Yahweh* has been in the Jewish mind, *Logos* in the Greek mind, *Emptiness* in the Indian mind, and *Tao* in the Chinese mind. *Hanism* has much in common with Whitehead's philosophy in that the notion of *Han* connotes Whitehead's Category of the Ultimate—One, Many, and Creativity. The conference participants explored the potential of *Hanism* to act as a bridge by means of which the Eastern mind and the Western mind can engage in a mutually enriching dialogue.

Other news regarding the Center for Han-Process Studies includes the recent publication of director Sang Yil Kim's book, *The Structure of Donghak Existence* (Seoul: Jisik

Co., 2000, 407 pages [in Korean]), which won a Best Book Award 2000 from the Ministry of Culture in Korea. In this book, Kim articulates *Donghak*, which originated from Korean philosopher Suun (1824-1864), using John Cobb's category of "structure of existence" from Cobb's book *The Structure of Christian Existence*. Kim argues that three traditions in the axial period—Greek philosophy, Indian Buddhism, and Chinese Confucianism—have resulted in dualism, individualism, and male chauvinism. These three aspects still dominate the Western Christian world, which he calls *Seohak* (Western learning). In contrast, Suun, who is critical of these axial traditions, constructs a new type of thinking that combines pre-axial mythical elements with axial rational consciousness so that Suun overcomes many philosophical and practical problems that *Seohak* encounters. Suun's distinctive thought is called *Donghak* (Eastern learning) and his main idea may be summarized as "Innaechon," which means "Human is Heaven."



Ongoing Neville Forum

by David Pleas

An ongoing discussion of Robert Neville's philosophy was launched on the Process-Philosophy Listserv this summer. Neville joined the forum and has responded, so far, (mainly) on the subjects of God and morals. Anyone interested in pursuing a broader understanding of process philosophy is encouraged to participate. For those not familiar with the process philosophy site, it has been active for six years with most of the activity relating to Whitehead's corpus. It has an excellent archive that allows you to check out topics and people of interest. You may scan the archives or join the list (free), monitor or participate, and automatically receive all postings. The home site is <http://www.mailbase.ac.uk/lists/process-philosophy/>.



Wisdom of Whitehead

History can only be understood by seeing it as the theatre of diverse groups of idealists respectively urging ideals incompatible for conjoint realization.

-Alfred North Whitehead

(AI 276-77)

Field-Being and the Non-Substantialistic Turn

The Fourth Symposium of the International Institute for Field-Being on “Field-Being and the Non-Substantialistic Turn” took place on August 9-14, 2000, at the campus of Fairfield University, Fairfield, Conn. There were 45 paper presentations and over 75 attendees. The papers touched on an eclectic variety of philosophical disciplines with emphasis on relational activity and nonsubstantialism. Presentations were made by philosophers from China, Taiwan, Hong Kong, UK, Germany, Sri Lanka, Slovenia, India, Japan and USA.

Zhihe Wang, executive director of the China Project at the Center for Process Studies, received a \$500 award for a paper he presented titled “John Cobb’s Postmodern Eco-economic Theory.” His was one of four winning papers submitted to the First Charles Wei-Hsun Fu Essay Contest in Field Being Philosophy and Non-Substantialist Thought. The other three winners were: Robert Ellis (University of Lancaster Department of Philosophy, UK) for his paper “Lakas and Non-Dualistic Ethics”; Simon James (University of Durham, Department of Philosophy, UK) for his paper “Awakening to Language in Heidegger and Zen”; and Maja Milcinski (Univerza v Ljubljana, Filozofska Fakulteta) for her paper “Uroboros and the Open Circle: Two Ways of Approaching Impermanence.”

In his paper, Wang critically evaluates Cobb’s postmodern eco-economic theory. The paper contains three parts. The first part explores Cobb’s multi-dimensioned rejection of the dominant modern economic model and explores Cobb’s rejection of dominant economic notions of human nature, the pursuit of economic growth, the concept of free trade, the global economy, and centralization. The second part outlines the different elements of Cobb’s postmodern eco-economic theory, especially his emphasis on sustainability, community, and the third way. This part of the paper serves to demonstrate that Cobb’s postmodern eco-economic theory is not only viable as a self-sufficient national economy, but is also a sustainable development economy. Finally, the third part of the paper examines the difficulties in Cobb’s postmodern eco-economic theory, such as his understanding of Taoism.

Other process philosophers who attended the Fourth Symposium were: L.K.Tong, Thomas Regan, Jude Jones, Joseph Bracken, Thomas Oord, Barbara Amodio, and Kenneth Inada. All in all, it was considered a resounding success. For further information on the International Institute for Field-Being, see their web site at <http://www.iifb.org>, or you may contact Dr. Albert Shansky, Vice President, ashansky@fair1.fairfield.edu.



Association for Process Philosophy of Education

Malcolm D. Evans

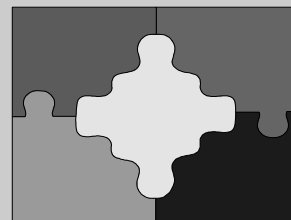
Nineteen members of APPE met at Dickinson College, Carlisle, Penn., in July for a four-day conference on teaching and learning. There were case studies, conventional presentations, and participatory opportunities both about process philosophy and about educating. The conference will lead to a very rich and varied fall 2000 issue of APPE’s journal, *Process Papers*, and may lead to more publishing events. Classroom teachers, academic philosophers, professors of education, and educational specialists all contributed to a learning and teaching experience that everyone found stimulating and satisfying.

In the business sessions, the APPE Board of Trustees elected Bergson scholar Pete A.Y. Gunter, Professor of Philosophy at the University of North Texas, as the next president of APPE. Dr. John M. Sweeney, Business Manager for CPS, was named Secretary-Treasurer, terms beginning on January 1, 2001.

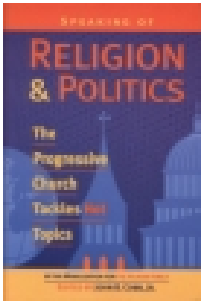


Interconnections

News from around the world



Mobilization for the Human Family *Speaking of Religion and Politics*



Mobilization for the Human Family has recently published a book of issue-oriented papers entitled *Speaking of Religion and Politics: The Progressive Church Tackles Hot Topics*,” edited by John B. Cobb, Jr. Issues addressed in the book include crime and the penal system, the war on drugs, and human rights and civil rights, and a history of the American Christian “right.”

Mobilization, which grew in part out of the CPS Process and Faith program, was co-founded in 1995 by John Cobb and George Regas. Mobilization’s goal is to be a prophetic presence in the Church and in the world, steadfastly proclaiming the radically inclusive love of God. Other activities of Mobilization include PACE-NET, which provides mentoring assistance to persons in the transition from welfare to work; primary organization of the Los Angeles “March for Unity,” in conjunction with The Interfaith Alliance and the Fellowship of Reconciliation as a part of the national “Stop the Hate Campaign,” a Sweatshop Action Committee that has organized demonstrations to raise consciousness about sweatshops; and several conferences.

Searching for an Adequate God



A recent book publication has developed out of CPS sponsored conferences featuring dialogues between evangelical theologians and process theologians. *Searching for an Adequate God: A Dialogue Between Process and Free Will Theists*, edited by John B. Cobb, Jr., and Clark H. Pinnock, presents a dialogue between process and free-will theists. Chapters include the following:

“Process Theology and the Christian Good News: A Response to Classical Free Will Theism” by David Ray Griffin

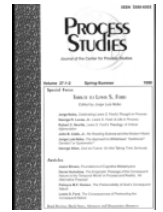
“Openness and Process Theism: Respecting the Integrity of the Two Views” by Nancy Howell

“Confessional Communities and Public Worldviews: A Case Study” by David Wheeler

“Process Theism and the Open View of God: The Crucial Difference” by Richard Rice

“An Adequate God” by William Hasker

Journal Corner



by Barry Whitney

The journal has made some major changes in its format: we now use the popular MLA style. It is a much cleaner look with the bibliographical information reserved for Works Cited, rather than in the notes. This change marks also the end of our acronyms for the books of Whitehead and Hartshorne, although we will continue to list the bibliographical information of their main books on the journal’s inside back cover. We hope readers will like the new look!

Through its many changes in staff over the years, the journal has settled into a competent staff of editors. We are particularly fortunate to have such a competent Managing Editor as Dan Royer and PSS editor Daniel Dombowski. Leemon McHenry and Darren Middleton work reliably as book review editors, while Don Viney and Jerry Korsmeyer toil away as abstracts editors. I am grateful to them all, and to John Cobb, David Griffin, Lewis Ford, and others to whom I turn when I need advice. We owe a public debt of gratitude to the anonymous scholars who willingly and competently accept assignments to assess manuscripts submitted to the journal. We are well placed for a successful future.



Process and Faith



by Judy Casanova

Process and Faith welcomes two people to "official" status: Marjorie Suchocki becomes our resident guardian angel and Beth Johnson cherub in residence. We haven't titles yet for these two very welcome persons, but Marjorie will help guide Process and Faith and Beth will assist in publications and bookkeeping.

Judy and Marjorie will be flying to Wenatchee later this month to take part in the Lay School of Theology Conference. Funded by a grant from the Lilly Foundation, thirteen representatives from various lay schools around the country and six national denominational executives will meet October 26-29, 2000, to consider this subject. Judy and Marjorie will attend as observers.

Will Beardslee continues his struggle with abdominal cancer. Our thoughts and prayers are with Will and Cindy. Other members of our extended family have been touched with this scourge of our times: Robert and Adrienne Brizee's daughter Julie is being treated for breast cancer and Judy Casanova's brother died this summer of aggressive liver cancer.

Our summer course, "Theology of Belonging," was most successful. Twenty-four students, six staff, thirty hours of instruction in one week and one great party! We think we'll do it again next year!



Library Corner



by Randy Ramal

Our library checkout system has been computerized. Members who are not currently holders of a library card from the Claremont School of Theology Library and who wish to borrow books and dissertations from our library are encouraged to get a CPS library card. Application Forms are available online, and via e-mail or U.S. mail. Please check the "What's New" section online, call or e-mail the library staff for an application form.

The extensive loss of our library books throughout the years, due to the old manual circulation system, has led to the need to upgrade our procedure so that we are able to use the CST library circulation system. Thanks to the cooperation of Michael Boody, former CST Library Director, and the generous help of CST library staff, our check-out and check-in circulations are now monitored through the computer. Please check the announcement in this newsletter for books that are missing from our library that could not so far be replaced. We would greatly appreciate donations of books that are out of print and that cannot be easily replaced.

Recent additions to our library include: *Searching for an Adequate God: A Dialogue between Process and Free Will Theists* (John B. Cobb, Jr. and Clark H. Pinnock, eds.), *Religion and Politics: the Progressive Church Tackles Hot Topics* (John B. Cobb, Jr., ed.), "What is Process Theology Anyway? An Introduction to Process Theology" by Marjorie Suchocki (on video cassette), "The Philosophical Theology of Charles Hartshorne," by Frederic Fost (dissertation), and "Sanatana Dharma and Modern Philosophy," by Delmar N. Langbauer (dissertation).



Membership Corner



by John Sweeney

Fear not CPS members! Volume 29.1 of *Process Studies* is almost on the way; it is scheduled to be "in the mail" by early November. Please note the numbering change that occurs with this issue of *Process Studies*. There will be two issues per volume, and the numbering will be 1 and 2, instead of the previous double-issue numbering of 1-2 and 3-4. The number of pages per volume will remain the same.

Renewal notices also will be sent soon after the journal has been mailed. Responding promptly to the renewal notice means fewer renewal notices for you as well as helping to ensure that you do not miss any issues of the best process studies journal in the world, nor any of the other mailings, including *Process Perspectives*, that come from CPS. Another option for renewing your membership is to do so online through the secure server on the CPS website (www.ctr4process.org/secure/renewal.html). CPS accepts both VISA and MASTERCARD.

Please pay special attention to the forthcoming Planned Giving letter. Building the CPS endowment fund helps to ensure a stable future for the Center for Process Studies.

If I can be of assistance, please contact me at the Center for Process Studies by letter, telephone, or e-mail (sweeney@ctr4process.org).



Development Corner



by *Lea Appleton*

As our membership renewals continue to come in, we are delighted when we find an additional amount donated as an outright gift. Donations above the cost of an annual membership go directly to meeting the costs of the general operating budget. These gifts are graciously accepted at all times during the year and may be tax deductible depending on your individual tax status.

Sometimes you may find a particular program or project of the Center that you would specifically like to support. For instance, the previous issue of the newsletter announced the creation of the George S. Nordgulen Memorial Fund to which a number of friends and members gave. This money has been allocated to purchase books for the library. The newsletter has also highlighted a number of other projects and programs, including the China Project, the Visiting Scholar program, the Whitehead Summit and other conferences, our annual Seminar Series, and the newsletter itself. While most of the time the general operating budget includes the costs for operating each of these dimensions of the Center, occasionally we will solicit funds for a particular need.

We would like to encourage you to continue to give generously to the general fund through outright gifts and to the endowment through our many planned giving programs. However, when you do find a particular interest you would like to support, please let us know how you would like your gift designated and we will gladly do so.

If you have any questions, please contact me at Lea@ctr4process.org.

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 Hartshorne members:

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Lifetime Hartshorne memberships are available for a onetime contribution of \$1,000. This money is deposited directly into the CPS Endowment Fund. Interest earned on that money is more than most annual memberships. This membership also reduces administrative costs for the Center. We save time and money by not having to send renewal notices. One benefit for members is knowing that the Center's endowment fund is growing, which enables us to plan for future development. A Hartshorne Lifetime Membership is also tax deductible, less \$400, for lifetime journal and newsletter subscriptions.



CALENDAR

AAR Reception

Sunday, November 19, 2000
Richmond A, B, & C
9-11 P.M.

Gene Reeves

November 2, 2000
Process Buddhism: The Lotus Sutra

Ulrich Schmidt

November 14, 2000
A Process Interpretation of St. Paul

Randy Ramal

November 28, 2000
*Philosophical Investigations into the Reality of God:
Wittgenstein and Whitehead*

Tom Howe

December 6, 2000
*Nietzsche and Whitehead on
God and the Meaning of Human Life*

Whitehead Summit

Claremont, January 4-6, 2001

MEMBER PAPERS

Upon request, the following papers are available free of charge to center members. Papers not offered during the term of membership are available for \$3 each for members. You may also download these and others from the CPS web site (<http://www.ctr4process.org>) in the *Members Only* section.

Tokiyuki Nobuhara

*Barth and Whitehead:
Transforming and Reinterpreting
Barth's Theology in a Process Perspective*

John B. Cobb, Jr.

The Theological Stake in Globalization

Gregory James Moses

Process Ecological Ethics

Ron Miller

Education and the Evolution of the Cosmos

Please send correspondence to:

Leann Long, Editor

Process Perspectives

Center for Process Studies

1325 North College Avenue

Claremont, California, 91711

Telephone (909) 621-5330

E-mail: leann@ctr4process.org

Make checks payable to CST/Center for Process Studies and mail to: Center for Process Studies, 1325 North College Avenue, Claremont, CA 91711. U.S. dollars only, and drawn on a U.S. bank, please. Visa and MasterCard are also accepted.

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Gifts, Memberships, and Contributions

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Bequests

Supporting the Common Good

- I would like a copy of the brochure "How to Make a Will that Works."
- I am considering a bequest to the Center for Process Studies and would appreciate receiving information.
- I have already included a bequest in my will or living trust for the Center for Process Studies.



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