

Process . Perspectives

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Seminar Summaries

*Louis K. Jensen
Kathi Breazeale
Wang Shik Jang
Bruce Epperly
Helene Russell*



**Interview with
Marjorie Hewitt Suchocki**
by Leann Long

Feature Articles



The IPN Is Now a Reality
by John B. Cobb, Jr.



Poverty: Causes and Cures
by Lea Appleton



**Whitehead and China
in the New Millennium**
by Zhihe Wang

a relational worldview for the common good

Process Perspectives

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the Center for Process Studies

a relational worldview for the common good

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Leann Long

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Interview with

Marjorie Hewitt Suchocki

by Leann Long

In the early 1980s, there was a growing sense among members of the Center for Process Studies, such as William Stegall, Nelson Stringer, and Robert Brizee, that there needed to be a program of CPS that would serve the needs of religious congregations. William A. Beardslee was scheduled to retire to Pilgrim Place in Claremont in 1984 and he was considered the perfect person to head up this new program. Through the initiative of Judy Casanova, initial organization of Process and Faith began in 1983. Will Beardslee became the first director in 1984 and, under his leadership, Process and Faith grew and developed a variety of resources for faith communities. He remained the director of Process and Faith until his death on January 25, 2001, after a year-long struggle with abdominal cancer. This spring, Marjorie Hewitt Suchocki began her work as the new director of Process and Faith. I spoke with her about her new position this summer, on July 17, 2001.

Long: How would you describe the origins of Process and Faith and its relation to CPS?

Suchocki: As I understand it, the Center for Process Studies was increasingly oriented toward issues such as the relation between process theology and the sciences, as well as other academic disciplines. Yet we are located at a major theological school, and the people working at the Center were theologians. There was a bit of tension between our interdisciplinary academic approach and our need to deal more thoroughly with issues of process theology and faith. The answer was to create a program that would deal specifically with religious and theological issues. So, "Process & Faith" became a program of the Center for Process Studies. It has made a good division of emphasis. The Center for Process Studies has more than enough to deal with because of the variety of disciplines with

which it interfaces, whereas at Process & Faith we can focus on religious life. The constituency of Process and Faith tends to be persons who are committed to religious communities and that which is represented by those communities.

Long: So, you're dealing more with the application of process theology?

Suchocki: Absolutely. Process & Faith explores the living application of process theology. We include attention to the theoretical, of course, but we're particularly interested in the pragmatic implications of theology. We're interested in how a process approach affects the way we live our lives in community.

Long: Do you have anything more to say about why it's important to have Process and Faith?

Suchocki: I think it is extremely important, partly as a corrective. Theology has always been an evolving reality that reflects the culture in which that theology is done. There are characteristic themes belonging to each community, but these themes and symbols evolve in a variety of ways over time. It's really false to think that theology, or Christian faith, has been always one thing. For example, a Christian community

in the tenth century has very little similarity to the kinds of Christian communities we have today. Yet both are Christian. Religious faiths are always in flux. They cluster around a symbol system, but the same symbols can communicate quite different things at different times in history. Here in America we are not a historically minded people. We tend to think that our current view of Christianity is what true Christianity has always been. Then, when we encounter that which causes us to question our views, our faith can be shaken to



the point that we wonder if we are still Christian at all. This is a false problem in many respects, because Christianity has always been in motion. Traditions live in and through their own creative transformations; thus the very movement of faith is a witness to its life. Process theology provides a contemporary way to express faith. Because process philosophy is a language analyzing how the world is put together, many religious communities can adapt process philosophy to express their faiths anew. Christianity may adapt process thought in one way, while other religious communities may adapt it in similar or different ways. For example, “incarnation” is an important symbol in Christian theology, but it’s not an important symbol in Jewish theology. Christian process thinkers will explore the possibility of God’s “initial aim” as a vehicle of incarnation, whereas Jewish theologians would be more likely to see the possibilities of the aim relative to the symbol of “covenant.” In both cases, ancient symbols are reinterpreted in light of current thinking about the interrelational nature of God and the world. The work of Process & Faith is to make process ways of thinking about our faiths accessible, not only to persons who are ordained leaders in faith communities, but to the communities at large, to lay people. It’s a way to think about your faith that fits with the world as we understand it today.



Long: In your interactions with faith communities, what do the people you meet find attractive about process thought?

Suchocki: Its relationality. They experience religion relationally. To think in relational terms gives them a new sense of community, and of persons’ religious experiences. I usually find, especially with regard to prayer, process theology resonates with people. They feel that *finally* there’s a language to express what you always knew anyhow. The explanatory power of process thinking, and its connecting, relational aspects speak to most people.

Long: What aspects do you find most practically applicable?

Suchocki: Here’s what is most practical for me: That God is with us in every moment, adapting the divine aims to that which is best for us in the world; That we can count on the

guidance of God, no matter what our situation. We can trust the constancy and faithfulness of God in responding to us, as we are, toward what we can be.

Long: I’ve heard you talk about metaphors in theology quite a bit. I wondered if you could explain what that means to you.

Suchocki: Well, I use the word metaphor more than David Griffin does. It’s because I’m deeply aware of the fact that we “see through a glass, darkly.” We have criteria of adequacy—heuristic criteria, consistency—and these are absolutely essential. But, my sense has always been that God is more than we can think. My perspective is something like that of Bernard Meland, who talked about the appreciative consciousness and that symbols are deeper than thought alone.

I take “by their fruits you shall know them” very seriously and I have seen some wonderful human beings with what seem to me to be peculiar theologies. And, I figure that’s not an accident. I think God works through many theologies in order to bring people to where they need to be. Theology that works for me would not work for some other people I know, but God works through both of them. In that case then, theology is that through which God works so that we can be faithful

with our reason as well as our hearts. So, then, no theology is an absolute picture of God. God is more than we can think. It’s something like that verse from First Corinthians that says no eye has seen, nor ear heard, nor mind conceived what God has prepared for those who love God.

So, my suspicion is that all theologies are relatively inadequate and relatively adequate. “Metaphor” is a way of expressing this. I even think that metaphysics is metaphorical in the sense that it’s the most adequate way that we know to express the world that we experience, but I could conceive of a time when process metaphysics would give way to another form of metaphysics. Obviously, I don’t know what it would be. Process works for me and it is the most adequate one I know. In that sense, it’s metaphorical. It can be superseded.

Our expressions about God are always as reflective of the human condition at a particular point in time as they are of the Divine Reality. So when we are talking about God and the ultimate nature of reality, then I think we're on metaphorical grounds.

Long: How would you describe the Process and Faith magazine, *Creative Transformation*? What changes are you implementing as the new editor?

Suchocki: Well, part of it, of course is intensely pragmatic. When Judy [Casanova] was working at Process & Faith, putting *Creative Transformation* together was the primary focus of her job. None of us have the same kind of time to devote to it. So, I conceived of the idea of asking some of the people who are interested in process thought to develop regular columns. From there, I divided them into three parts. The first part is "Making a Difference" because how we think about the reality of God and faith makes a difference to how we act. For example, I have articles for the next issue that speak of ethical concerns relating faith and politics.

But, it's *Creative Transformation* — it's not *Process Studies*. It's oriented toward communities of faith. Yes, we make a difference and there is inspiration in the fact that God is with us in making a difference. So, I have that wonderful woman, Patricia Farmer, contributing inspirational articles to this section. The other thing in *Making a Difference* is "Process from Our Perspective," a communal kind of analysis of how process thought has made a difference in a particular community.

Then, the next section is where we are primarily working with columnists. I called this second section "The Practical Process Parish" because most of our readers are in Christian congregations, but there has been some feeling that it sounds too Christian, so we may look for a wider term. This section explores how process theology can be used within communities of faith. Mary Elizabeth Moore (who better?) writes on process theology and education. Robert and Adrienne Brizee, after years of counseling experience, write an article on pastoral care. Bruce Epperly writes a column

on spirituality, and Ron Farmer writes on textual interpretation. That's the middle section — tips, insights, hints, and reflections on how process theology works inside communities of faith.

Then, the last section is "Process Resources." We have tapes — both video and audio. We have books galore, papers, and hard issues booklets. I want to highlight the resources that we offer. One of the fun resources that I hope people take advantage of is the resource of the staff itself, the wonderful people who work here at P&F. We have the Road Scholar Program, where any one of our staff is ready and willing to take process theology on the road. Our office staff are limited to locations in Southern California, but Bob Mesle up in Iowa suggests that we develop centers of folk who could be resources elsewhere as well—great idea!

Long: Are there any other Process and Faith resources that you would like to tell us about now?

Suchocki: Yes, I want to talk about the Beardslee Consultation. Will Beardslee was the first person to be the director of Process and Faith. He was an outstanding gentleman whose work in New Testament studies had quite an impact not only in the field of New Testament studies, but also in congregations. We will be honoring Will with an annual Consultation. Because Will was a New Testament Scholar, our first consultation in the spring of 2002 will focus on the process

utilization of the New Testament in congregational life. Ron Farmer will facilitate the 2002 consultation, and we will invite twelve persons to participate, and ask each one in turn to invite one other. All in all, we'll bring about two dozen people together for a full day to explore the use of process thought for biblical studies. The theme of the Beardslee Consultation will vary from year to year, but our hope is that the consultations will honor Will by enriching persons and congregations, and expanding the influence of process thought.

Long: I think that's it. Thank you very much.

Suchocki: Thanks for the opportunity of talking with you.





A n n o u n c i n g :

Chromatiques whiteheadiennes
Journées d'étude internationales
 Université de Liège, October 11-13, 2001

The University of Liege is organizing an international conference devoted to the various dimensions of Whitehead's philosophical development to be held on October 11-13, 2001. The conference will consist of a series of seminars on a variety of topics, including Whitehead's metaphysical method, Whitehead's aesthetic, the interrelation of God and Creation, and the evolution of Whitehead's theory out of logicism. Further information is available at:

www.ulg.ac.be/deaphilo/le/pages/Chromatiques_whiteheadiennes.htm

NEWSLETTER OF THE CENTER FOR PROCESS STUDIES



From the Editor



by Leann Long

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Summer 2001

For the past two years, I have enjoyed the honor of editing *Process Perspectives*. Now, I am moving out of my position at CPS. While continuing to work on my Ph.D., I am also reentering the ordination process to become a United Methodist pastor and returning to take the ministry classes required for ordination at Claremont School of Theology. As I move into a new phase of life, I feel that it is also best for me to transition out of my position as newsletter editor.

I leave the newsletter in especially good hands. Siri Dale will begin her work as editor with the next issue of *Process Perspectives*. Siri has an exceptional understanding of process thought and is a gifted editor. She has been a valued proofreader on several issues and we worked together this spring, collaborating on the spring issue of *Process Perspectives*. Siri is an M.Div. student at Claremont School of Theology, in preparation for ministry in the Evangelical Lutheran Church in America.

I leave this position with gratitude for the experiences gained. I have enjoyed the opportunities I have had to connect with a wide range of process thinkers from around the world. It has also been a treat for me to work with John Cobb and David Griffin, who are both very active as "over-editors" (as I like to think of them) and proofreaders. Although they are both helpful in a variety of ways, I am particularly grateful for John Cobb's availability as an ongoing resource in terms of the content of the newsletter and for David Griffin's high standards in terms of the actual writing. He is the ultimate proofreader. Lea Appleton, John Quiring, and John Sweeney have also made great contributions as readers and writers.

Thanks to all who have made my time here at the Center for Process Studies a very rich and rewarding experience.



The IPN Is Now a Reality!

by John B. Cobb, Jr.

The Whitehead "Summit" meeting last January voted to create an International Process Network for organizations interested in promoting process thought. Those who attended the January meeting were excited about the fact that the process movement is increasingly international. They believe that it is time to give expression to that fact through an organization that can also promote interest in countries where there is not yet an organization for that purpose. We believed that such an organization could give us greater visibility and poise us for greater influence in the new century. We think we can do together some things that we can not do as well separately. Under Peter Farleigh's influence we moved immediately to establish e-mail communication among ourselves.

However, for our dreams to become a reality, three things had to happen. First, we needed an office or headquarters. Second, we needed bylaws. And, third, we needed a governing body, or board.

It turned out that three places were interested in providing a headquarters for the new organization. Summit participants voted among themselves by e-mail, and accepted the proposal of the Australasian Society for Process Thought. Following their proposal, the headquarters will be located in the Centre for Advanced Study in the Humanities (CASH) at Griffith University, in Brisbane, Australia. Wayne Hudson, the director of the Centre, will work with Greg Moses and Peter Farleigh to organize and supervise this office.

Developing bylaws for an organization quite different from any with which we have been familiar was a quite complex matter. We felt that we could not ask any organization to join the network until the persons who had voted to organize the Network agreed on these. Fortunately, one of these persons, Herman Greene, is a lawyer, and he generously agreed to chair a committee for the writing of bylaws. Under his leadership, that committee came up with a proposal. Then the

proposed bylaws were distributed by e-mail and approved by the members of the organizing group. Nevertheless, members of this group also made suggestions for their improvement, and Greene revised the bylaws accordingly. In revised form they have been circulated once more. They are now adopted. Copies are available from CPS for all who are interested.

I was named interim chair during the organizing process. One of my responsibilities has been to name a board of directors for the new organization. I circulated my proposed list several months ago and received no suggestions for change. Accordingly, the Board consists of the following persons: Andre Cloots (Belgium), Herman Greene (USA), Wang Shik Jang (Korea), Judith Jones (USA), Gabor Karsai (Hungary), Mary Elizabeth Moore (USA), Greg Moses (Australia), Tokiyuki Nobuhara (Japan), Robert Regnier (Canada), and John Sweeney (USA).

Although most "meetings" of the Board will have to make use of such modern means of communication as telephone conferences and e-mail, there is hope that it will be possible to get a quorum to meet in Beijing next June. See the announcement, elsewhere in this issue, of the international Whitehead conference to be held there—and plan to come! Face-to-face discussion has irreplaceable values.

The next, very important step will be inviting organizations and individuals to join the network. The cost is flexible, since we do not want to place obstacles in the way of interested groups. On the other hand, we hope for substantial support from stronger organizations. The Center for Process Studies will certainly join as soon as it is formally invited, and will try to help with finances.

From now on information about the IPN will come primarily from the Brisbane office. However, CPS will keep its members informed through *Process Perspectives*.





Poverty: Causes and Cures

by Lea Appleton



Leading thinkers in the fields of economics, business ethics, demography, ecology, agriculture, anthropology, and journalism, from around the world, will gather to present their ideas for assessing and solving the problem of global poverty at a series of public lectures on "Poverty: Causes and Cures" in October, sponsored by the Center for Process Studies. Each evening, from Wednesday, October 17 through Sunday, October 21, 2001, presenters and respondents will tackle the difficult topic of how to eliminate poverty on a global scale. Ranging in scope from discussions about corporate responsibility to population growth, and from agribusiness to sustainability, the lectures will provide the public a variety of points of view on this multifaceted issue. All lectures will be held in Mudd Auditorium on the campus of Claremont School of Theology from 7:30 to 9:30 p.m. A donation of \$5 is requested for each lecture or \$15 for the series of 5 from those who are not students. Tickets are available at the door and parking is free.



Robin Marris

The first evening, Wednesday, October 17, 2001, will focus on the issue of economic growth. Robin Marris, Professor Emeritus in Economics at Birbeck College, University of London, will argue that fast economic growth in poor countries could totally eliminate world poverty inside this century. Marris is author of *Ending Poverty* (1999) and *How to Save the Underclass* (1996). Respondent, William Rees, professor at the University of British Columbia's School of Community and Regional Planning, will suggest flaws in growth economics and argue that it leads to unsustainable use of resources. Rees is co-investigator in the "Global Integrity Project," aimed at defining the ecological and political requirements for biodiversity preservation. He is best known for his concept of the "ecological footprint," the estimate of humanity's impact on the ecosphere in terms of the productive land and water ecosystems effectively appropriated from nature to satisfy human demand.



Virginia Abernethy

Thursday, October 18, 2001, will focus on population dynamics. Virginia Deane Abernethy will argue that population growth without a commensurate increase in capital impoverishes any society and tends to deepen inequality. She believes that eventually the worsening poverty slows population growth. Abernethy is author of *Population Pressure and Cultural Adjustment* and *Population Politics*, and was Editor of *Population and Environment* (1988-99). She is Professor Emerita in Psychiatry at the Vanderbilt School of Medicine and is on the Board of the non-profit organization, Carrying Capacity Network, Washington D.C. Rajid Rahnema will raise questions about the very meaning and nature of poverty that underlie the discussion. Rahnema, a former Iranian Career Ambassador and Minister for Science and Higher Education, has held numerous positions with the United Nations and writes extensively on socio-cultural and international matters such as development, poverty, power and governance issues.



Herman Daly

The topic of sustainability will be discussed on Friday, October 19, 2001, as Herman Daly argues that there are forms of economic development within Earth's carrying capacity (the limit of what ecosystems can handle from economic growth and development) that can alleviate poverty. Daly, Professor at the University of Maryland, School of Public Affairs, was Senior Economist in the Environment De-

partment of the World Bank. He is co-author with CPS Co-Director John B. Cobb, Jr., of *For the Common Good*, which received the 1991 Grawemeyer Award for Ideas for Improving World Order. Paul Burkett, Professor of Economics at Indiana State University, will challenge the idea that needed changes can take place without fundamental rejection of the capitalist system. Burkett's recent writings include *Marx and Nature: A Red and Green Perspective* (2000) and *Development, Crisis, and Class Struggle: Learning from Japan and East Asia* (1999).



David Korten

On Saturday, October 20, the focus will be a critique of global corporatism. David Korten, founder of People-Centered Development Forum (a support network for those who are seeking to challenge the dominant development paradigm) who is best known as author of *When Corporations Rule the World* (1997), will argue that corporate rule must be ended to make possible a better world order in which poverty can be overcome.

Korten also co-founded the Positive Futures Network, publishers of *YES! A Journal of Positive Futures*. Marjorie Kelly, co-founder and editor of *Business Ethics*, will argue that behind corporate rule lies the problem that corporations themselves are ruled by and for the rich, and that to change this we need new structures of economic democracy. Kelly is also the author of the forthcoming book *The Divine Right of Capital*, which outlines her argument that maximizing returns to shareholders does not reflect democratic and free-market ideals.



Wes Jackson

On October 21, the lecture series will close with Wes Jackson, past winner of the prestigious MacArthur Fellowship, who will argue that a reversal of the global direction toward agribusiness can allow farmers to recover a good life. Jackson established and served as chair of one of the country's first environmental studies programs at California State University-Sacramento and then returned to his

native Kansas to found The Land Institute, a research organization that focuses on natural systems agriculture. Tahir Andrabi will discuss the realities of overcoming rural poverty in Pakistan. Andrabi is Associate Professor of Economics at Pomona College, Research Associate at the London School of Economics, England, and Director of the ALIF Project, an educational program that aims to develop learning initiatives particularly for underprivileged children in Pakistan.

Books written by presenters and respondents, along with books pertaining to the issue written by CPS co-directors, will be available for purchase at the event. The "Poverty: Causes and Cures" public lecture series is made possible by generous donations from several of our members. Should you wish to support the series beyond your ticket donation, please call (909) 621-5330.



To find out more about the work that some of these thinkers are doing, please visit the following web sites:*

- ❖ **Virginia Abernethy:** Carrying Capacity Network www.carryingcapacity.org
- ❖ **Wes Jackson:** The Land Institute www.landinstitute.org
- ❖ **David Korten:** People-Centered Development Forum www.pcdf.org
Positive Futures Network www.futurenet.org
- ❖ **Marjorie Kelly:** Business Ethics Report www.business-ethics.com

*We were not able to find web sites for all of the speakers who will present at "Poverty: Causes and Cures." Please come to the lectures to find out more about what they do!



Whitehead and China in the New Millennium

June 17-20, 2002, Beijing, China



by Zhihe Wang

The aim of this Fourth International Whitehead Conference is to enhance international cooperation among Chinese scholars and international process thinkers and to stimulate creative contributions by Chinese scholars to the development and application of Alfred North Whitehead's philosophical perspective. The conference will provide an exciting and important opportunity to examine the implications of Whitehead's famous saying in *Process and Reality*: "The Philosophy of organism seems to approximate more to some strains of ...Chinese thought." We will also be contributing to John Cobb's prediction: "China will be the center of process thought in fifty years."

This event will be the first international conference on Whitehead and process thought held in China. Due to the efforts of the **China Project** at the Center for Process Studies, process thought has already attracted attention in China.

The conference will not only promote further awareness of process thought in China, but will also inaugurate a dialogue on the highest philosophical level between Chinese scholars and international Whiteheadian process thinkers. The conference will be co-sponsored by the **Center for Process Studies** and the **Center for the Study of Values & Culture**, Beijing Normal University, one of China's most prestigious universities.

Professors **John B. Cobb, David Ray Griffin, and Zhen Han** will be the co-chairs of the conference. The conference will include lectures, paper-and-discussion sections, and working groups. Keynote speakers will include John Cobb and David Griffin, who will give the opening and closing addresses, respectively.

All process scholars are invited to join in this adventure and contribute papers to the conference. We will select papers from the conference for publication in the first issue of *Chinese Process Studies*.

The scope of the conference will include a wide range of topics relevant to diverse academic interests and to the progressive development of humanity. The following themes are suggested for the conference:

- Whitehead and the movement towards developing new structures for global integration and cooperation based upon the goals of peace and justice in the human adventure.
- Whitehead and traditional Chinese thought, promoting East-West dialogue on process topics, including culture and philosophy.
- Whitehead and science (cosmology, physics, biology, and psychology).
- Whitehead, spirituality, consumerism, and values.
- Process thought, ecology, and the relation of economic growth to social and economic sustainability.
- Process thought and education.
- Whitehead and Marxism.
- Process thought and socioeconomic development.
- Process philosophy and postmodernism (constructive and deconstructive).
- Process thought, business management, business ethics, and the rule of law in the context of global organizations, such as the World Trade Organization.

We will arrange a guided tour of the Palace Museum (the Forbidden City) and/or the Chinese Museum of Art to view treasures of China's ancient culture. A visit to the Ming Dynasty Tombs and the Great Wall of China will be scheduled for June 21, 2002.

Call for papers: Papers are to be submitted by February 25, 2002. The selection will be finalized by March 22, 2002. The conference welcomes financial contributions, which, with the approval of the contributors, will be formally recognized. For more information, please contact Zhihe Wang:

E-mail: chinaproject@ctr4process.org
Phone: (909) 621-5330 (English) or (909) 624-0699 (Chinese)
Fax: (909) 621-2760

Or **mail** the China Project at the Center for Process Studies



Louis K. Jensen

by Cody Jones

David Bohm: A Process Relational Interpretation of Quantum Physics

In his May 1, 2001, seminar, Louis K. Jensen introduced his audience to the strange world of quantum mechanics and a remarkable physicist who devoted his career to making that world a little less strange: David Bohm. Jensen's interest in Bohm developed from his reading of Bohm's *Causality and Chance in Modern Physics*. His exploration of Bohm's relationship to process thought reflects Jensen's career as an engineer and his active engagement in church life. In opposition to the dominant Copenhagen interpretation of quantum mechanics, Bohm produced what Jensen characterized as a more adequate "ontological description" of quantum physics. Importantly, much of Bohm's ontological description paralleled Whitehead's own cosmological speculations, making Bohm a valuable dialogue partner for process thinkers.

Jensen's seminar, "David Bohm: A Process Relational Interpretation of Quantum Physics," offered listeners a survey of the historical development of quantum physics as well as Bohm's location in that development. Bohm inherited from the earlier pioneers of quantum physics what he considered to be inadequate interpretations of quantum phenomena. By creating an alternative mathematical description, Bohm attempted to move beyond the positivistic understandings of modern science in order to ground quantum physics in a meaningful ontology.

Jensen briefly summarized Newton's achievement of uniting terrestrial and celestial physics and then traced the gradual breakdown of the Newtonian paradigm at the turn of the last century. Beginning with the discovery of radioactivity around 1900, physicists soon discovered a host of problematic phenomena that classical physics could not explain. Although Einstein's theory of relativity eventually replaced the Newtonian paradigm at the level of large-scale physics, atomic physics continued to raise new puzzles that remained unsolved. Einstein himself discovered one such puzzle: the photoelectric effect.

Newton had argued that light was a particle, or "corpuscle," but later particle experiments by Young and others revealed that light had the interference pattern of a wave

rather than a particle. However, the photoelectric effect added a new complication. It demonstrated that light is not continuous but periodic; it comes in quanta. In other words, scientists were left with the conflicting observations that light sometimes acts as a wave and sometimes as a particle.

The photoelectric effect, with all of its implications, provides just one example from a set of bizarre new formulations that emerged in the science of quantum mechanics.

Quantum physics only began to solidify in 1926, when Bohr, Schrödinger, Heisenberg and others became deeply involved in the search for a theory of quantum physics. The theoretical results were often as strange as the phenomena themselves. Although the Uncertainty and Complementarity principles that these men developed could provide theoretical rules for scientific calculation, they failed to yield what Bohm later desired — an "ontological description."

Other physicists followed the earlier founders in expanding the breadth and depth of quantum physics. Dirac, for example, combined quantum mechanics and special relativity to formulate a theory of anti-particles, which observational physics later confirmed empirically. Feynman figured out how to calculate the movement of photons and electrons in ways that have resulted in some of the most precise predictions in physics.

Despite these many practical achievements of quantum physics, it, unlike classical physics, provides few hints about the nature of causation or the "real" world behind the predictions. The traditional way to understand quantum physics is that it yields only statistical predictions of events, but little consensus exists as to what this statistical explanation actually describes.

This was precisely the ontological meaningfulness that David Bohm sought and could not find in the positivistic formulations of his predecessors. His description of the "implicate order" underlying the strange world of quantum phenomena was an attempt to make sense of the whole behind the fragmentation, and this task, at least, he shared with Whitehead and other process thinkers.



Kathi Breazeale

by Leann Long

Corita Kent, Artist Amid Adversity: A Vision for the 21st Century



Jean and John Cobb with Kathi Breazeale

On June 5, 2001, Kathi Breazeale presented a seminar with a slide show on “Corita Kent, Artist Amid Adversity: A Vision for the 21st Century.” Corita Kent, formerly Sister Mary Corita, was a graphic artist, painter, and printmaker. Breazeale focused on Kent’s work from the 1960s as providing the best examples of art as social commentary. Breazeale’s goal for this seminar was to explore the ramifications of Kent’s art as her public response to the atrocities of her time. Breazeale’s purpose was “to demonstrate how [Kent’s] art challenges us to remember the deliberate and systematic destruction of racial and political groups in the United States and Vietnam during the 1960s and how her art inspires us to respond to injustices of our own time.”

Through her presentation and discussion of the powerful visual images created by Kent, Breazeale described the power of Kent’s art “not only to provoke the memory of those who lived during the 1960s, but also to evoke a ‘memory’ for succeeding generations.” Kent combined words and images from popular culture to create a visual display that evokes a connection with the feeling of that moment in history. Kent draws people into her experience of images surrounding the Vietnam War, the Watts riots, the death of Martin Luther King, Jr., and other major events of the 1960s. Breazeale explained that Kent’s work has been criticized for using words and images produced by others. However, Kent described her own work as “a singer putting words and other sounds together, which doesn’t make it less music.” In other words, Kent’s art is art, even if she built it from preexisting words and images.

Breazeale also discussed the connection between Kent’s art and her sense of

spirituality. Breazeale argued that Kent’s use of images from popular culture—advertising images and slogans juxtaposed with poetry and quotations—reflected her understanding of God as present in the relationships of daily life. According to Breazeale, Kent’s sense of God in relationships ignited her passion for social justice to protect and honor these relationships. Kent used her art to protest the killing in Vietnam and the United States because she believed that God is present in all people, everywhere.

Breazeale argued that Kent’s “art challenges us to use our memory of the past to ‘see more clearly, more deeply’ so that we can create a more just future.” Breazeale began to create further avenues of response and connection with Kent’s work through a process-relational analysis, presenting the process-relational understanding of past and future as a means of understanding how our engagement with Kent’s art shapes the kind of people we are becoming. In reference to this, she quoted Marjorie Hewitt Suchocki’s statement that “the present holds the past and future together in a dynamism which determines the importance of the past. This dynamism also sets boundaries for what the future might become.” Breazeale argued that by combining words and images that are not usually brought together, Kent widens the boundaries of what might be and moves us toward new possibilities. We can be transformed as our vision expands through the incorporation of these new juxtapositions, new contrasts of images and ideas. Specifically, Breazeale argued that Kent’s art challenges us to do what we can to create a future in which all people will know both peace and justice.

Anyone in the Los Angeles area who missed Breazeale’s presentation will have another chance to see it at a special Corita Art Center event on October 6. For more information, see the Interconnections announcement on the bottom of page 16 or call (323) 466-2157.



Kent photos were provided courtesy of the Corita Art Center, Los Angeles.



Wang Shik Jang

by Jinsun Park

A Study of Western and Eastern Civilizations from a Whiteheadian Perspective



Our June 26, 2001, seminar featured Wang Shik Jang, Associate Professor of Philosophy of Religion at Methodist Theological Seminary in Seoul, Korea, and a governing board member of the Whitehead Society of Korea and of the International Process Network. The main argument of Jang's presentation, entitled "A Philosophical Evaluation of Western and Eastern Civilization from a

Whiteheadian Perspective," was that the advancement of civilization is best made when rational ways of thinking are in harmony with aesthetic ways of thinking. Western civilization and Eastern civilization, however, have each emphasized only one way of thinking—that is, Western civilization has focused on the rational way of thinking, whereas Eastern civilization has focused on the aesthetic way of thinking. Jang suggested that Whitehead's philosophy is able to provide a way in which rational thought and aesthetic thought can be combined in an ideal manner to solve the problems of Western and Eastern civilization, problems that have resulted from their one-sided emphasis either on the rational or on the aesthetic way of thinking.

Jang began his presentation by describing the characteristics of rationalism in Western civilization. Using the analysis of David Hall and Roger Ames in their books *Thinking Through Confucius* and *Anticipating China*, Jang said that one of the most salient features in the Western cosmologies lies in the notion of "a single-ordered whole." Since ancient Greek and Hebraic times people in the West have favored one world order over many world orders—that is, harmony over discord, order over chaos, and unity over anarchy—so as to maintain social stability and epistemological certainty. The notion of *logos* played a crucial role as a determining source of order due to its transcendent characteristic. To provide order, *logos* seeks universal principles in the mundane world and permanent truth in changing things. Despite its positive contributions to Western civilization as exemplified in science and technology, Jang argued, rationalism, because of

its close connection with the notion of permanence and thereby with the notion of substance, has led to the insoluble problems of dualism.

Jang contrasted Western civilization with Eastern civilization infused with Confucianism, Taoism, and Buddhism. Whereas human reason or *logos* plays a key role in rationalism, pre-reflective activity is of utmost importance in aesthetic thinking. Also, in aesthetic thought the notion of "uniqueness" is stressed rather than the notion of "unity." However, the idea of order or unity is not lacking in aesthetic thought, in that the uniqueness of particulars is preserved in harmony with other particulars. It follows that aesthetic thought functioned perfectly in shaping Eastern civilization. Unlike Hall and Ames, Jang argued that there have been two problems with aesthetic thought in the development of Eastern civilization. First, the aesthetic way of thinking has sometimes not been dominant in the East, as in the case of Neo-Confucianism, which originated from rationalism. Second, the preference for aesthetic thinking over rational thinking is responsible, to some degree, for the technological underdevelopment in some Eastern countries. In brief, inasmuch as rational and aesthetic ways of thinking show difficulties, we need to explore another possibility, a possibility that overcomes the weakness of each way of thinking while preserving their strengths, thus, providing a better philosophy of civilization.

According to Jang, Whitehead's philosophy can be such an option because it provides a way in which both rational thought and aesthetic thought are ideally harmonized. When we define the meaning of rational as something that corresponds to a goal, Jang said, Whitehead's philosophy clearly shows rationalism. It is because, in Whitehead's understanding, God is the goal towards which all individuals are directed. God provides ideals that are available to individuals in such a way as to have them fulfill their subjective experiences. Jang here noted that the ideals that God provides to the world, in Whitehead's view, aim at the production of beauty. Put simply, God's subjective aim is Beauty. Jang thus stated, "all individuals are bound to be oriented toward the Beauty when they want to achieve their value" and "an individual's activity can be called rational only when it is to be compared with the Beauty." From the idea that the goal to which individuals are oriented is Beauty, it follows that Whitehead's rationalism can be called "aesthetic rationalism."



Bruce Epperly

by John Sweeney

Process Spirituality and Original Wholeness

On Tuesday, July 10, 2001, Bruce Epperly presented a seminar paper entitled “Process Spirituality and Original Wholeness.” Epperly, among his many activities, is Director of the Washington Institute for Spirituality of Health. His publications include *God’s Touch: Faith, Wholeness, and the Healing Miracles of Jesus* and *The Power of Affirmative Faith*.

Epperly’s intent was to address the issue of process spiritual formation in light of the essential goodness of the universe. To facilitate this intent, he briefly explained nine helpful metaphysical insights from process-relational theology. First, the universe is thoroughly relational and this relationality involves the Divine Reality as well as each creature. Another insight is that reality is both dynamic and constant, and both characteristics are rooted in God. The third involves the notion that causation is both immediate and “nonlocal”—that is, some



Pierce Johnson, Patricia Farmer, and Bruce Epperly

causation occurs non-linearly and non-contiguously. The fourth insight is that all experience is, initially, unconscious, even the experience of God. One implication of this is that the function of spiritual formation is to bring one’s deep awareness of the Divine to consciousness. Fifth, humans are neither completely controlled nor completely in control, yet within each moment of experience there are opportunities for creative responses to the limiting conditions. The “butterfly effect,” whereby small changes can eventually result in major transformations, is the sixth insight mentioned by Epperly. In a thoroughly relational universe, the effects of decisions ripple throughout the cosmos. The seventh insight involves the beauty and wonder of this universe, wherein all that exists is influenced

by the Divine reality. The eighth insight is that all of the universe is holy and, even amidst pain and suffering, God presents possibilities that can transform evil. The final insight is that God can be experienced in a variety of ways, both consciously and unconsciously.



Epperly then went on to note seven characteristics of process spirituality. One characteristic is listening to multiple sources for God’s direction for our lives. Another involves the use of intentional centering to go beyond the dualisms that normally exert great influence on our lives. A third characteristic is the important role that imagination plays in our being able to realize our connections with Divinity, as well as with each other and the rest of creation. Fourth, Epperly mentioned the use of affirmations by which original wholeness can be revealed and the aims of God brought into conscious experience. The next characteristic involves the role of “relational prayerfulness” by which human beings can become more aware of the close contact not only among themselves, but also with the Divine reality. The sixth involves the bodily aspects of prayer—dance, walking, healing touch, as well as eating, drinking, hugging, and other ordinary human activities. All of these activities can be channels of healing and grace. Finally, process spirituality calls the church to be a context in which brokenness is challenged, nurturing provided, and healing encouraged. Furthermore, this call involves families, economics, social systems, stress, and all the aspects of human life.

During the discussion period that followed the presentation, a wide variety of issues were raised. One topic involved the relationship between solitude (as in walking and meditation) and the communal (relational) existence that is expressed in, and promoted by, process theology. Perhaps “solitude” helps to develop a self with a stable center of care and strength that then enables the self to engage with society, perhaps even in social action; also, in the “both-and” world of process theology, the experiences of “solitude” radiate beyond themselves and become part of the ambient spirituality that permeates the universe.



Helene Russell

by Leann Long

Kierkegaard and Process Thought

In her Tuesday, July 17, 2001, seminar, "Kierkegaard and Process Thought," Helene Russell, assistant professor of philosophy and religious studies at Allegheny College, focused her interest on process theology's lack of attention to the experience and importance of solitude. She suggested that Kierkegaard's understanding of self in relation to itself provides a helpful dialogue partner in exploring an interest in solitude. Russell discussed solitude's unfortunate association with loneliness, a negative state in which relationships are devalued or negatively prehend. She contrasted loneliness with aloneness, which is a neutral state, and solitariness, a positive state, chosen by the individual, that can be identified with her own understanding of solitude. She further explained that, through solitude, one becomes aware of the depth of one's relationality because the experience of solitude raises one's consciousness to the details of existence. In solitude, one is not really alone in the sense that one is open to the reality of interconnection with the world around and with one's own past. Process thinkers emphasize this interconnection, look-

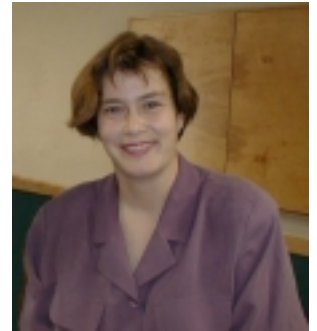


Helene Russell and Marjorie Suchocki

ing at the self as relationally constituted, so that relation is more fundamental than distinctness.

From Russell's Kierkegaardian perspective, the self of process thought seems somewhat overwhelmed by such complete relationality. For Kierkegaard, the self is relational in a limited way. Persons are not metaphysically constituted in the same way as all other actuality. A self is not constituted exclusively by its relations to other entities. Rather, the self is a dialectical relation of different parts of the self to the self. The self relates itself to its own self. The self is not the relation, but the fact that the relation relates itself. For example,

the self is made up of infinite and finite aspects and the self exists through the holding together of such opposing aspects. Selfhood is the task of relating parts of the self together. Therefore, the self is a process that is never finished in life, but continually develops through reflexively relating to itself. This is a relation of the self to itself before God and in God.



For Kierkegaard, others serve mostly as a distraction from this process of becoming oneself. Sin is understood as not willing to be oneself before God. Russell explains that the sinner wants a different self than the one s/he has, or wills to have another person be a self for one. For Kierkegaard, positive relationships with others are always mediated through one's relationship with God. Love of others arises through identification with God's love for others, which is always impartial. Therefore, the self is constituted by its relation to itself and to God, but not through relation to others.

Kierkegaard's approach is relational and processive, but not in the same sense as Whitehead's. However, Russell sees Kierkegaard's approach as offering something helpful for understanding the relation of the self to the self, an area that she sees as underdeveloped within process thought. Through solitude, Russell believes that one develops a deeper sense of self than the self constituted by relationships pictured in process thought. The Whiteheadian self seems to offer no core, like an onion with layers that can be peeled away to nothing. For Kierkegaard, the self is the fruit of the orange, after the distractions of the peel are discarded. Russell argued that neither of these metaphors is the best way of understanding the self. She suggested the metaphor of an artichoke, which is layered, but with a center or heart. The self is related to itself uniquely and the heart is addressed differently than the rest of the self. For Russell, this core self is the self in solitude. Russell challenged process thinkers to develop process thought along lines that value solitude and the self's relation to itself. She sees this as an important step in the ongoing development of process approaches to spirituality.



Interconnections



The Third Australasian Conference on Process Thought

The Third Australasian Conference on Process Thought will be held November 29 to December 2, 2001, at Latrobe University, Melbourne, Australia. The theme is drawn from the words of Charles Birch and John Cobb, in *The Liberation of Life: From the Cell to the Community*:

We call for the liberation of life in ... [a] twofold sense. There is liberation of the conception of life from its objectifying character right through from the cell to human community, for the concept of life itself is in a bondage fashioned by interpreters of life ever since biology and allied sciences began. Secondly, there is the liberation of social structures and human behavior such as will involve a shift from manipulation and management of living creatures, human and nonhuman alike, to respect for life in its fullness.

Keynote Speakers include:

Emeritus Professor Charles Birch, Department of Biological Science, University of Sydney.

Professor Peter Gunter, Department of Philosophy and Religion Studies, University of North Texas, USA.

Invited speakers include:

Professor Martin Prozesky, Unilever Centre for Comparative and Applied Ethics, University of Natal, Pietermaritzburg, South Africa.

Dr. Mark R. Dibben, Department of Management, University of St. Andrews, Scotland.

Dr. Kurian Kachappilly, Department of Philosophy, Dharmaram College, Bangalore, India.

For more information contact:

Assoc. Prof. Bernie Neville (b.neville@latrobe.edu.au),
Dr. Arran Gare (agare@groupwise.swin.edu.au), or
Peter Farleigh (p.farleigh@ieee.org).
A.A.P.T. Box 23, Wentworth Building, University of Sydney,
N.S.W. 2006



Corita Art Center Presents "Making Pictures Talk"

As part of the 2001 Los Angeles Arts Open House, The Corita Art Center is presenting "Making Pictures Talk" from 11 a.m. to 4 p.m., Saturday, October 6th in the Cotsen Center at 5515 Franklin Ave. in Hollywood. This event is free to the public. For specific information about the Corita Art Center's event, call (323) 466-2157.

"Making Pictures Talk" will be a lecture/exhibit on 1960s Pop Art by Corita Kent, followed by a hands-on collage workshop. This is a great opportunity for intergenerational learning and a fun way to investigate today's culture and ideology through art. Perfect for all students of life who will get

to revisit the past and exercise their creative muscles in expressing the present through the simple, yet eloquent, art of collage.

Best known for the "love stamp," Corita Kent was an artist, teacher and former Sister of the Immaculate Heart of Mary. In the late 1960s, she and the current Immaculate Heart Community left the order to form a lay community founded on the principles of social justice and spirituality. Today the Corita Art Center holds most of the 800 silk-screens produced by Corita Kent during her prolific career.



News from around the world

Concrescence: The Australasian Journal of Process Thought

Concrescence, or as it is more formally known, *The Australasian Journal of Process Thought*, is an on-line journal whose major purpose is the publication of the proceedings of the biennial conferences sponsored by the Australasian Association for Process Thought, though other papers are most welcome. The journal is multi-disciplinary, multi-cultural and multi-religious in its scope, as is the Association itself. The main focus group is the worldwide process thought community in Australia, China, Europe, India, Japan, Korea, South Africa, and the U.S. Its supplementary foci include interested parties from the disciplinary colleagues and peers of its contributors. Presently the intention is to have just one issue each year in June.

For the purposes of the journal, 'process' is defined in the broad sense of Nicholas Rescher in his overview of the subject in *Process Metaphysics: An Introduction to Process Philosophy* published by SUNY Press in 1996. It includes Alfred North Whitehead as a profound, classic 20th-Century contributor to the tradition of process or process-relational thinking, but the journal is by no means restricted to the Whiteheadian or even Whiteheadian and Hartshornean traditions of process thinking.

For the time being, access to the journal on-line will be free. Further information can be found on the Australasian Association for Process Thought website (www.alfred.north.whitehead.com/).



The Contextual Index of Process and Reality

The Japan Internet Center for Process Studies has compiled a "Contextual Index of Process and Reality" in order to make possible a thoroughgoing investigation of process metaphysics. This database was designed by Yutaka Tanaka as a comprehensive concordance of Whitehead to aid the analysis and understanding of keywords in their own context. The Contextual Index of Process and Reality can be found on the Japan Society website at www.pweb.cc.sophia.ac.jp/~yutaka-t/process/.

The following topics are available:

God (102 paragraphs)

 Primordial Nature of God (23 paragraphs)

 Consequent Nature of God (15 paragraphs)

 Superjective Nature of God (1 paragraph)

Creativity (39 paragraphs)

Actual Entity (Entities) (386+291 lines)

Actual Occasion(s) (111 paragraphs)

Eternal Object(s) (164 paragraphs)

Nine Categoreal Obligations

1. The Category of Subjective Unity (5 paragraphs)
2. The Category of Objective Identity (9 paragraphs)
3. The Category of Objective Diversity (5 paragraphs)
4. The Category of Conceptual Valuation (3 paragraphs)
5. The Category of Conceptual Reversion (7 paragraphs)
6. The Category of Transmutation (16 paragraphs)
7. The Category of Subjective Harmony (6 paragraphs)
8. The Category of Subjective Intensity (3 paragraphs)
9. The Category of Freedom and Determination (1 paragraph)



Doctor of Ministry Program in Spirituality and Sustainability

United Theological Seminary (Ohio) and the Center for Spirituality and Sustainability (Arkansas) have cooperatively developed an innovative Doctor of Ministry program in Spirituality and Sustainability. This unique two-and-a-half-year doctoral program encourages ministerial leadership that is infused with respect for life and the environment. The program, which begins January 2002, will be especially attractive to those interested in ecological theology, process theology, interreligious dialog, and chaplaincy.

The Doctor of Ministry program offers several areas of specialization, including:

Sustainability: Emphasizing the 16 principles of the Earth Charter as illustrated by the work of Heifer Project International, this area theologically explores the principles of respect and care for the community of life, ecological integrity, social and economic justice, democracy, nonviolence and peace.

Interreligious Dialog: Assessing and integrating religious differences into a common effort for greater eco-human well-being, this area relies upon theologian Paul Knitter's "hermeneutical circle" of compassion, conversion, collaboration, comprehension, and communion.

Human-Animal Bonds: Incorporating scientific fields of animal behavior and ecology, this area examines how animals have played an important role in Christianity and other religious traditions.

Process Theology: Interpreting doctrines in Christianity and other religions in terms of holistic-relational worldviews that elucidate the developmental nature of reality in terms of interrelatedness and creative transformation, this area builds on the thought of Alfred North Whitehead.

Holistic Ministries: Understanding the chaplain's cultivation of the "culture of call to ministry" and leading others in the spiritual discernment process, this area focuses on the development of holistic and sustainable worldviews.

The Doctor of Ministry Program in Spirituality and Sustainability is a collaborative project of United Theological Seminary and the Center for Spirituality and Sustainability. United Theological Seminary is a graduate professional school of the United Methodist Church educating persons for local

and global ministry. The Center for Spirituality and Sustainability (CSS) offers experiential, interdisciplinary programs designed to promote consciousness of the interconnectedness of all creation and a sustainable future based on spiritual awareness. CSS is sponsored by the Center for Respect of Life and Environment, Heifer Project International, and Associated Colleges of the South. Additional CSS partners include the Center for Process Studies (Claremont School of Theology), Center for Women in Ministry (Emory University), Forum on Religion and Ecology (Harvard University), Honors College (University of Central Arkansas), and Meadowcreek Center for Environmental Education.

Program mentor and ecological theologian Dr. Jay McDaniel suggests the program will bring together "people of different religious traditions—Christian or Jewish, Hindu or Buddhist, Muslim or Bahai, Taoist or Jain, Confucian or otherwise—who believe the central purpose of ministry is to care for the diverse community of life." The program, drawing on the Earth Charter principles, will develop ministers who can integrate a respect for life and compassionate care into their ministry to others.

Professional associates such as Dr. Donna Bowman, Rev. Wayne Clark, Dr. Richard Clugston, Dr. John Cobb, Dr. Rex Enoch, Dr. John Farthing, Dr. Jane Harris, and Dr. Laura Hobgood-Oster work with Doctor of Ministry students not only at peer-group meetings but also throughout the year to advise and mentor students within their areas of research. In addition to semiannual peer-group meetings, Doctor of Ministry students will gather for week-long intensive sessions twice annually at United Theological Seminary's campus in Dayton (Ohio) to pursue a ministerial core curriculum with UTS faculty. The program is directed by three mentors: Dr. Jay McDaniel, Dr. Paul Knitter, and Dr. Jane Ann Clarke.

Application forms are available from United Theological Seminary's Doctoral Studies Office (UTS, 1810 Harvard Blvd., Dayton, OH 45406). The Doctoral Studies Office telephone number is 937-278-5817 ext. 116 (the e-mail address is doctoralstudies@united.edu).

For more information about the program, please contact Amanda Moore at (501) 336-0889 or aem@conwaycorp.net.



Featured Works in Process Thought

Process Philosophy:

A Survey of Basic Issues

by Dr. Nicholas Rescher

Nicholas Rescher's new book surveys the basic issues and controversies related to process philosophy. Rescher's emphasis is on process philosophy not as a personal position but as a major tendency or line of thought in the work of such philosophers as Heraclitus, Leibniz, Bergson, Peirce, James, and especially Whitehead. As the title of the book suggests, Rescher provides a wide survey of basic issues. These include: the idea of process, human agency as process, cognitive processes and scientific progress, cognitive process and metaphysical realism, and process philosophy and historical relativism.

(University of Pittsburgh Press, 2000.)

Word of God Retold:

A Collection of Homilies

by Dr. Kurian Kachappilly, cmi

"Homilies are 'biblical' in spirit, 'existential' in hermeneutics and 'contextual' in application."

-The Publishers

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Awards and Honors

David Ray Griffin Wins Book Prize

David Ray Griffin's book, *Religion and Scientific Naturalism*, has been awarded The Scientific and Medical Network (a UK-based organization) Book Prize (for books written by members and appearing in 2000). This award is announced in the August issue of their publication (*Network: The Scientific and Medical Network Review*), which also contains a review of the book by John Kerr, on which the award was partly based. 



International Institute of Field-Being Awards

Franz Riffert (University of Salzburg) was co-winner of the the Second Charles Wei-hsun Fu IIFB Essay Contest in Field-Being Philosophy and Non-Substantialist Thought, 2001, for his essay entitled "On Non-Substantialism in Psychology: Convergences Between Whitehead and Piaget." This paper is available through CPS, free to all members. The Award Ceremony took place at the "Fifth Symposium on Field-Being and the Nonsubstantialist Turn" at Fairfield University in Connecticut, August 15-21, 2001. Other winners were: Wang Qingjie (Chinese University of Hong Kong) "Heng and Temporality of Dao: Laozi and Heidegger," and Jin Young Park (American University, Washington, D.C.) "Politizing Kung-an: Zen Buddhism and Julia Kristeva's Feminist Poetics." Honorable Mention was given to another process thinker, Wenyu Xie, for his paper "The Field of Possibility: Zhuangzi and Kierkegaard."

Information on Field-Being can be obtained at www.iifb.org.



Development Corner



by Lea Appleton

As the new academic year begins, we will be turning over a new leaf here at CPS. Our website will have a new look—thanks to CGU Ph.D. student Victor Vargas—at our old address (www.ctr4process.org). You will discover that our new site has most of the same information that the old one had, but we hope that it is in a more user-friendly format. Our links to pages within the site should be improved and some of the older information removed. Members may still access the Members Only Section with the ID and password.

Additionally, the Process and Faith program also has its own website now (<http://www.processandfaith.org>).

And finally, remember, you may also join or renew your membership through the CPS secure server (<http://www.ctr4process.org/renew/secure>). Any information you send to CPS via this page is encrypted so that your personal information (including credit card numbers) cannot be intercepted and used by anyone else. So consider this your invitation to renew. It's secure. It's quick. And it saves us both a stamp!



Library Corner



by Randy Ramal

This past summer brought quiet times to the library. All the work-study students who help with library work during the official academic year at Claremont took some time off to unload the “heavy” thinking they otherwise enjoy. We were left with two staff members to update bibliographies, find relevant abstracts to process books and papers, and purchase new books for the library. The following books are on order and should arrive by the end of the year: (1) John Cobb, *Postmodernism and Public Policy: Reframing Religion, Culture, Education, Sexuality, Class, Race, Politics, and the Economy*; (2) George Allan, *The Patterns of the Present: Interpreting the Authority of Form*; (3) Andrew Park and Susan Nelson, *The Other Side of Sin: Woundedness from the Perspectives of the Sinned-Against*; (4) Frederick Ferré, *Living and Value: Toward a Constructive Postmodern Ethics*; and (5) Daniel Dombrowski, *Rawls and Religion: The Case for Political Liberalism*.

This is also the time to announce that *Process Theology: An Introductory Exposition* by John Cobb and David Griffin has reappeared in a new printing (and a new cover design!) by Westminster John Knox Press. The book is available through Process and Faith for \$18.95. A new edition of *En-*

countering Evil: Live Options in Theodicy (ed. Stephen T. Davis), with new contributions (including new essays by Cobb and Griffin), has also appeared by Westminster John Knox Press and is available for \$22.95. Also available through Process and Faith are the following three videotapes: “David Bohm Interviewed,” by John Cobb, “What is Process Theology Anyway?” by Marjorie Suchocki, and “Process Thought and Mormonism,” by James McLachlan. Please contact faith@ctr4process.org for more information on these items.

As to recent library acquisitions, we now have Tokiyuki Nobuhara's *Between Whitehead and Nishida-tetsugak and Ryokan in a Global Age* (both in Japanese), Shimon Malin's *Nature Loves to Hide*, Arne Wyller's *The Planetary Mind*, Makoto Ozaki's *Individuum, Society, Humankind*, Sang Yil Kim's *Donghak and Process Philosophy*, Marilyn McCord Adams's *Horrendous Evils and the Goodness of God*, Sallie McFague's *Life Abundant*, Robert Knuse's *The Old Testament and Process Theology*, and two compilations by Donald Crosby and Charles Hardwick: *Religion in a Pluralistic Age* and *Religious Experience and Ecological Responsibility*.



Membership Corner

by John Sweeney

With the advent of the 2001-2002 Academic Year, the Center for Process Studies is gearing up for an exciting season, after a surprisingly active summer. During this past summer, CPS held six seminars, sent out a Planned Giving mailing, published *Process Perspectives* 24.1, developed new CPS brochures, continued planning for the Fourth International Whitehead Conference (to be held in Beijing, China), and, in mid-August, mailed out *Process Studies* 29.2. As usual, renewal notices were sent to those members whose memberships expired with the publication of *PS* 29.2. (Please remember that there is a renewal option via the CPS website; by going to the Membership Information section, www.ctr4process.org/secure/renewal.html, it is possible to renew by using either VISA or MasterCard; the CPS server is secure.)

Academic Year 2001-2002 promises to be equally busy. Seminars featuring Marjorie Suchocki (9/20), Carol Christ (11/13), and Lourdes Arguelles (12/4), as well as a series of 5 public lectures on "Poverty: Causes and Cures," have been scheduled. Other seminars are in the process of being planned for the spring. The next volumes of *Process Studies* (30.1 and 30.2) are also due to be published this academic year.

Your financial support, including promptly renewing your membership upon receipt of the renewal notice, is very much appreciated. Your support is needed to continue the work of the Center for Process Studies. Take care and stay cool!



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:

**John B. Bennett
& Elizabeth A. Dreyer
Charles Birch
Adam Blatner
Vinson Bronson
Jason Brown
John Buchanan
Ho Hua Chew
John B. Cobb, Jr.
George Derfer
Rem Edwards
Peter Farleigh
Lewis Ford
Peter Ford
Gábor Galla
Helen Goggin
Herman Greene
David Ray Griffin
John Hammond
Hank Keeton
Margaret Keip
Marjorie Kiewet
Paul Lance
Richard R. Lau
Marjorie N. Leaming**

**Lynne Lorenzen
Jon Loring
Sandra Lubarsky
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David and Karen Lull
Ron Marshall
Randolph Crump Miller
Mary Elizabeth Moore
Margaret C. Mudd
Tokiyuki Nobuhara
Ronald Preston Phipps
Herbert Reinelt
Charles Richey
Roger Richter
David Roy
Robert Russell
Marjorie Suchocki
John Sweeney
Edgar A. Towne
Jan Van der Veken
Herbert Vetter
Christoph &
Dagmar Wasserman
Janet L. Weathers
Jean Woo**

Lifetime Hartshorne memberships are available for a one-time 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

The following seminars are scheduled from 4:10 p.m. to 6:00 p.m. (except where noted). They are free and open to the public.

Marjorie Hewitt Suchocki

Thursday, September 20, 2001
"God and the World"?

An Introduction to Process Theology
 in Kresge Chapel,
 Claremont School of Theology

Carol P. Christ

Tuesday, November 13, 2001
*Goddess and Hartshorne's God:
 One and the Same?*

in Haddon Conference Room, Butler Building,
 Claremont School of Theology

Lecture series on

Poverty: Causes and Cures

7:30-9:30 p.m., October 17-21, 2001
 Mudd Theater, Claremont School of Theology
 Suggested donation for non-students:
 \$5 per lecture and \$15 for the series of 5

Robin Marris (with William Rees, respondent)

Poverty and Economic Growth

Wednesday, October 17, 2001

Virginia Abernethy (with Majid Rahnema, respondent)

Poverty and Population Dynamics

Thursday, October 18, 2001

Herman Daly (with Paul Burkett, respondent)

Poverty and Sustainability

Friday, October 19, 2001

David Korten (with Marjorie Kelly, respondent)

Poverty and Global Corporatism

Saturday, October 20, 2001

Wes Jackson (with Tahir Andrabi, respondent)

Poverty and Agricultural Policies

Sunday, October 21, 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, www.ctr4process.org, in the *Members Only* section.

Bruce G. Epperly

Process Spirituality and Original Wholeness

Wang Shik Jang

A Philosophical Evaluation of Western and Eastern Civilization from a Whiteheadian Perspective

Helene Russell

*Solitude and the Self:
 Process Theology and Kierkegaard*

Franz Riffert

*On Non-Substantialism in Psychology:
 Convergences between Whitehead's Process
 Philosophy and Piaget's Genetic Structuralism*

Please send correspondence to:

Siri Dale, Editor

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