

NEWSLETTER OF THE CENTER FOR PROCESS STUDIES

Process . Perspectives

Volume 27 Number 1

ISSN 0360-618X

Spring 2004



Educational Reform in an Era of Globalization

Process and
Evangelical
Theologies
in Dialogue

Profound
Programs on
Peace, Polanyi,
and Personhood

International News,
Conferences, Books,
Events, Papers, and
More!

a relational worldview for the common good

Process Perspectives

The Newsletter of
the Center for Process Studies

a relational worldview for the common good

Volume 27.1 Spring 2004

Editor

J. R. Hustwit

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

Individual Annual Subscriptions

USA: \$15
Elsewhere: \$22
US Funds Only

Membership Rates

Subscriptions are included with
membership, along with a subscription
to *Process Studies*—the academic
journal devoted primarily to
Whiteheadian thought.

More information on
membership is available at
(909) 621-5330 or on the Web site
www.ctr4process.org

e-mail address

process@ctr4process.org

Co-Directors

Philip Clayton
John B. Cobb, Jr.
David Ray Griffin
Marjorie Hewitt Suchocki

Programs: John Quiring

Business: John Sweeney

Library: Alan Van Wyk

Affiliations

A faculty center of the
Claremont School of Theology
in association with the
School of Religion,
Claremont Graduate University



CONTENTS

Feature Articles

Educational Reform in an Era of Globalization	4
Process and Evangelical Theologies in Dialogue	5

Seminars

Theodore Weeden; Mary Elizabeth Moore	8
Robin Wang; Aaron Milavec	9
Thomas Kelly; Marjorie Suchocki	10
Vakhtangi Makhniashvili; Jorge Pixley	11
Homer Noley; Granville Henry	12

Interconnections: News from Around the World

Harbin Conference on Process and Culture Philosophies	3
HUCEWA; APPE; ORT Group	13
Chromatiques Whiteheadiennes, <i>Wonhyo's Buddhist Logic</i> ; Japan Society Anniversary	14
Whitehead Society of Korea; European Society for Process	15
Field-Being; HIARPT	16

Announcements

Religious Interpretations of Evolutionary Biology	17
A Theology of Belonging	18
Process and Women's Theologies	18
Faith and Film: Seattle	18
Process Studies Supplement	19
Digging Through The Archives	19

From the Center

From the Editor	3
Library Report	20
Members Corner	20
Visiting Scholars	21
Calendar	22
Members Papers	22

From The Editor

Greetings Loyal Readers,



I hope the holiday season brought both merriment and joy, and that the green of springtime is beginning to appear in your neck of the woods, if it has not already.

The past Winter has been one of the busiest we have had here at the Center, with a record 10 seminars and a major conference since the last issue of *Process Perspectives*.

Just when I thought things could not get more exciting around here, I took a peek at our schedule for 2004. I don't want to spoil any surprises, but highlights include the conference on "Process and Women's Theologies: Exploring the Connections" from April 30-May 2, 2004. This conference will explore the connections between feminist, womanist, and process-relational theologies. The format of the event will focus on "mutual mentoring" between newer scholars and those who have been long in the field.

Also, a major conference on *Religious Interpretations of Evolutionary Biology* will take place on October 21-24, 2004, made possible by a grant from the Metanexus Local Societies Initiative Grant. Presenters include Ursula Goodenough, Francisco Ayala, Lynn Margulis, and Howard Van Till.

Finally, you may notice some changes to the layout of this issue. In my undying efforts to make *Process Perspectives* more reader-friendly, I have shaken things up a bit. Toward this end, I would also like to draw your attention to the reader survey on this page. I implore you... give me your feedback! Please fill out the card below, let me know what you like about this newsletter, and any other suggestions you may have.

In Flux,

J. R. Hustwit
Editor, *Process Perspectives*

P.S. Want to meet other people interested in process thought without leaving your chair? Visit our online discussion board at www.ctr4process.org/relationality/.

Harbin Conference Announcement

by Zhihe Wang

The China Project, Center for Process Studies, and Heilongjiang University will co-host an International Conference on Process Philosophy and Culture Philosophy to be held in Harbin, China from May 30- June 1, 2004, after the International Whitehead Conference in Korea.

The aim of this conference is to start a dialogue between process philosophy and Culture Philosophy. Culture Philosophy is a new type of philosophy in China, arising in the past decade. Based on the rejection of the dualism between materialism and idealism, between matter and spirit, it treats humans as cultural rather than natural beings. It explores not only the inner relationships between individuals, but also the interaction between different cultures in order to enhance mutual learning from one another.

Process Philosophy has a great deal in common with Culture Philosophy. Both reject substance thinking and materialism, both emphasize cultural diversity and the complementarity between different cultures. We trust this conference will enable each community to learn something new from the other.

The conference organizers will arrange two trips during the conference: one to Tigers Zoo, Jile Temple (Buddhist), a Confucian temple, and a Catholic Church; the other to a primary forest and Jingbo Lake.

There are two direct flights from Seoul to Harbin. The flight takes one-and-a-half hours. Prof. Junqing Yi, the president of Heilongjiang University and a leading Marxist scholar of Culture Philosophy in China, is very supportive of process thought. He promises you a warm welcome.

Please contact Zhihe Wang (zhihe@ctr4process.org) if you are interested.

Reader Survey

I usually read:

- Feature Articles
- Seminar Summaries
- Center Announcements
- Interconnections

I usually enjoy:

- Feature Articles
- Seminar Summaries
- Center Announcements
- Interconnections

Other Comments: _____

Process Thinking and Educational Reform in an Era of Globalization

by Wang Keping

On November 1, 2003, a wild brush-fire approaching Claremont was dramatically and unexpectedly subdued due to the overnight rainfall. In the bright and sunny morning of the following day, Claremont witnessed a special event involving over 50 international participants: the conference on "Process Thinking and Educational Reform in the Era of Globalization." The conference was co-organized by the Center for Process Studies, Claremont Graduate University, and the Institute for Transcultural Studies of Beijing International Studies University. Lasting four full days, and saturated with engaging discussions and tight schedules, the conference turned out to be a rewarding experience for all the participants, who arrived from 18 universities in the United States, China, Canada, Austria, Taipei, and other regions.

The conference began with a keynote address delivered by John B. Cobb, Jr. Cobb offered a historical survey of the four classical models of university education, ranging from Paris, Halle, and Berlin to Phoenix, with sharp observations regarding their respective merits and demerits. This was all set against the current context of globalization. Above all, Cobb proposed an inspiring blueprint of a Whiteheadian university with focus on the problem-solving aspects of education in order to "help humankind to find its way through our current crises."

With particular reference to the "deeper faith" and "moral imagination" in Whitehead's terminology, George E. Derfer presented his own thesis by reclaiming "human presence" in the processes of education and globalization. This line of thought

was supplemented by David R. Griffin's proposal of "global democracy" in view of the Whiteheadian



Ouyang Kang, Ronald Phipps, Wang Zhihe, Ren Ping

ideals of the truth and the common good. Ronald P. Phipps, whose support was crucial to the conference, developed a Whiteheadian theory of education that emphasized creative and synthetic learning aimed at liberating and cultivating the creative potentials of students and teachers in order to contribute to the advance of knowledge and civilization. Other speakers, including George Allan, Mary Elizabeth Moore, John Gingrich, William Doll, Teresa Langnes, Ouyang Kang, Ren Ping, Yu Yih-hsien, Chen Rongbo, Chen

Xiaoping, Fan Meijun, Yang Fubin, Wang Keping, Wang Zhihe, Robert Regnier, Zou Shipeng, Wang Xiuge, Fu Dianying, John Regan, Karen Torjesen, Keyvan Geula, John Sweeney, Fan Meiqin, Yan Jie, and Franz Riffert, argued for the necessity of developing taste, creativity, emotion, active wisdom, and morality by means of process theories of education. All shared the similar viewpoint that education must include the arts, moral values, and religious ideals.

In brief, this conference encouraged an active rediscovery of Whiteheadian philosophy directed toward educational reform in the context of globalization. Under such circumstances, the following notions were critically reconsidered during the group discussions: the ultimate aims of education and the crucial nourishment of active wisdom, the meaning of Whiteheadian process thought and traditional Chinese systems of thought, the analysis of moral ideals and the development of aesthetic taste, the creative style of education in application, the notions of character-formation and whole-

Place
Stamp
Here

Process Perspectives
c/o Center for Process Studies
1325 N. College Ave.
Claremont, CA 91711

ness in personal becoming, education and democracy in a global context, humanity-based educational methodologies, and more. Comparatively speaking, focal attention was largely concentrated on the wider interests of humanity-orientated education and how to best promote these interests. All these discussions were synthesized into a combination of the Whiteheadian concept of “active wisdom” with the Confucianist notion of “moral cultivation.”

During the conference, theoretical hypotheses and thematic explorations were punctuated with field-trip visits to several Universities: Loyola Marymount, Redlands, La Verne, Pitzer, Claremont Graduate, and Claremont School of Theology. The visitors were warmly welcomed by the hosts, who shared their plans for practical reforms in the domain of general education. Wherever they went, participants were lured into question-and-answer sessions, identifying and clarifying the possible difficulties and solutions that might

arise in the course of reform. Those who were from overseas, especially those from China, enjoyed the chance to observe and experience the actual exercise of educational reform in actual institutions. In order to provoke even more discussion, University administrators from China were also invited to give brief accounts of what is going on in their field of tertiary education. The discussions that occurred over these four days were both fruitful and meaningful from a long-term and even an international perspective.

Despite the short amount of time the participants were together, they engaged in meaningful dialogue, and productive intercultural communication, and they developed a strong affinity for each other’s projects. All involved felt the necessity of pursuing the common

good by means of a humanity-based education *par excellence*. In addition, the participants also engaged in a further investigation of Whiteheadian philosophy, traditional Chinese thought, and constructive post-modernism. The goals and ideals put forth at the conference require a bridge for mutual understanding and bilateral learning. This can be accomplished by enhancing academic exchange and cooperation among institutions of higher education around the world. • ∴



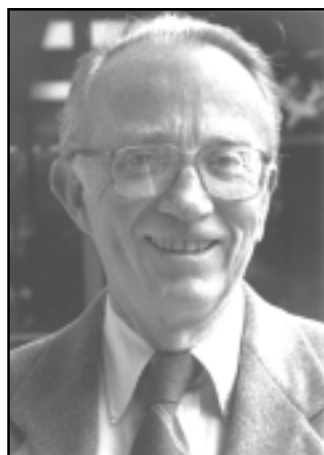
Process and Evangelical Theologies in Dialogue

by John Quiring

On February 24, Haggard School of Theology, Azusa Pacific University, hosted a dialogue on themes raised at the November “Open and Relational Theologies” session at the Atlanta meeting of the American Academy of Religion. At the invitation of John Culp of the APU Philosophy Department, John Cobb addressed invited faculty and students on themes raised in his Atlanta paper, “Theological Realism.” Culp’s concern was that while some APU faculty share the interest of the Open and Relational group in divine love and relationality, they do not identify with either Open or Process theologies.

The background of the diverse Open and Relational group includes a

history of mutual suspicion between Evangelicals and liberals. Acknowledged differences involve theological



John Cobb

starting points: Bible, Jesus, tradition, piety, or prayer vs. epistemology, metaphysics, sociology, etc. Conservatives are suspicious of some forms of biblical criticism and revision of doctrine and ethics. Liberals think conservatives don’t take seriously enough the theological implications of modern science, world religions, and critiques of historic church attitudes toward Jews, women, and nature. But given the decline of oldline churches in contrast with the phenomenal growth of Evangelical institutions, the question of what liberal theologies might learn from Evangelicals was *mutually* raised.

Cobb’s APU presentation differentiated between “maximalist” and

“minimalist” theologies. Maximalist theologies seek to relate Christianity to “the totality of life and reality.” Various modern forces, however, including science’s declared autonomy and Kant’s subjectivism, have forced a narrowing of theological perspective. For some the theological agenda reduces to personal salvation and family life, for others it reduces to social justice. The challenge is to forge a *new maximalist synthesis* that combines adequacy to scripture, rethinking of the assumptions of science, and prevention of ideas that damage non-Christians, Jews, women, and nature. For those who have absorbed the critiques of Hume and Kant, this can involve a *critical* realism based on *radical* empiricism (sense data and *non-sensory experience of more fundamental relations* linking objects with subjects).

Though Cobb’s paper noted the demise of neo-orthodox theology in “oldline” circles after having been a revitalizing force, the APU respondents both appealed to Barth.

In his prepared response, Donald Dayton reviewed the history of APU founders’ progressive views on slavery and women’s ordination. He then pointed out that Wesleyan emphasis on love over faith has implied a critique of Calvinism’s role in developing classical theism. *But* by the same token this critique includes suspicion of *other* natural theologies and metaphysical projects to ground God-belief. He acknowledged, however, that some Wesleyan campuses have been hospitable to process thought.

The response by Todd Pokrifka-Joe, also of APU, focused on issues of method—theological and interdisciplinary—asking “how theology should relate to other disciplines.” He proposed that oldline and Evangelical theologians might “learn from one another about different legitimate aspects of the theological task.” Along with Dayton, however, he stressed the autonomy of Christian resources vis-à-vis philosophy. His handout presented Alan Padgett’s view that gospel grammar is *logically prior* to

science and philosophy. It also quoted Colin Gunton’s appeal to Barth’s *aposteriori* reasoning from scripture as opposed to Hartshorne’s *apriori* reasoning about metaphysical assumptions. Having said that “Barth could be read as a maximalist,” Pokrifka-Joe insisted that “the move to totality be based on genuine revelation of God.” He held to Barth’s assertion that scripture exposition can

remain free of the tyranny of philosophical systems. His own work stressed the priority of *special* to *general* revelation, but he proposed a linkage in terms of “internal rationality” and “external rationality.”

Cobb’s response was that he was not aware that neo-orthodox theology had generated much maximalist, interdisciplinary work. Said Cobb, “I don’t see how you can engage physics and economics from the Bible. . . . Critiques

of the *consequences* of neo-liberal economics can come from the gospel, but this leaves economic *theory* in place.” Others replied that Paul Santmire, Thomas Torrance, John Yoder, and Jacques Ellul had done interdisciplinary work on a Barthian base.

If it is held that all truth is God’s truth, the challenge seems to be how to coordinate truth claims from diverse sources—scriptural, scientific, and philosophical—especially if each is claimed to be *autonomous*. Whitehead seeks to *expose* insulated, autonomous views to each other in the interest of mutual *transformation*. But short of that, my own suggestion was that the group might reconsider the Wesleyan ‘quadrilateral’ epistemology of scripture, tradition, experience, and reason as a way of holding together the claims of scripture, science, and philosophy. Can revelation be understood in terms of radical empiricism? Might process thought complement the conceptuality of internal and external rationality in relating each powerful *episteme* to the others? . . .

The challenge is to forge a new maximalist synthesis that combines adequacy to scripture, rethinking of the assumptions of science, and prevention of ideas that damage non-Christians, Jews, women, and nature.

Featured Works in Process Thought



In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World

edited by Philip Clayton and Arthur Peacocke

344 pages, Wm. B. Eerdmans Publishing (February 2004)

Recent years have seen an explosion of interest in the doctrine of panentheism—the belief that the world is contained within the Divine, although God is also more than the world. Atheist and theist, Eastern and Western, conservative and liberal, modern and postmodern, physicist and biologist, Orthodox and Protestant—the authors explore the tensions between traditional views of God and contemporary science and ask whether panentheism provides a more credible account of divine action for our age. Their responses, which vary from deeply appreciative to sharply critical, are preceded by an overview of the history and key tenets of panentheism and followed by a concluding evaluation and synthesis.



Higher Education in the Making: Pragmatism, Whitehead, and the Canon *by George Allan*

part of the SUNY Series in Constructive Postmodern Thought

246 pages, SUNY Press (February 2004)

George Allan argues that the so-called “culture wars” in higher education are the result of the dogmatic and unyielding certainty that both canonists and anti-canonists bring to any discussion of how best to organize an undergraduate curriculum. He then proposes a middle way. Drawing from William James, John Dewey, and Alfred North Whitehead, he contrasts the absolutist claims of both canonists and anti-canonists with a fallibilist approach and argues for a more pragmatic canon that is normative and always in need of renovation.



Marx and Whitehead: Process, Dialectics, and the Critique of Capitalism *by Anne Fairchild Pomeroy*

228 pages, SUNY Press (January 2004)

Marx and Whitehead boldly asks us to reconsider capitalism, not merely as an “economic system” but as a fundamentally self-destructive mode that, by its very nature and operation, undermines the cohesive fabric of human existence. Author Anne Fairchild Pomeroy asserts that it is impossible to appreciate fully the impact of Marx’s critique of capitalism without understanding the philosophical system that underlies it. Alfred North Whitehead’s work is used to forge a systematic link between process philosophy and dialectical materialism via the category of production.

Whitehead’s process thought brings Marx’s philosophical vision into sharper focus. This union provides the grounds for Pomeroy’s claim that the heart of Marx’s critique of capitalism is fundamentally ontological, and that therefore the necessary condition for genuine human flourishing lies in overcoming the capitalist form of social relations.

Theodore Weeden: “Faith in Process and Process in Faith”

by John Quiring

On October 14, 2003, Dr. Theodore J. Weeden, Sr. gave a CPS seminar on the relation of faith to scripture. Weeden is both a biblical scholar and a retired United Methodist pastor. He is a fellow of the Jesus Seminar, and most recently served the Asbury First United Methodist Church in Rochester, New York.



Weeden addressed the problem of how we *actually* come by faith. Do we acquire faith through the Bible or is “faith to be found *in faith*?” Rather than supposing our faith to be based on the Bible, Weeden said it is more likely that we “take our faith experience and interpret it in terms of the Biblical stories.”

Historical study has meant that much in the Bible “once assumed to be historical is no longer accepted.” For example, the narrative of Jesus’ agony in the garden of Gethsemane is “modeled on II Samuel 15-17, where a disconsolate *David* flees to the Mount of Olives.” Weeden contends that Mark remakes Jesus, playing the role of David. Likewise the characters Peter and Judas are modeled on more ancient texts.

Weeden argued it is more likely that a primal experience of faith precedes confidence in the Bible. The process concept of *causal efficacy*, or felt background, might explain this. “Someone with faith gives shape to our faith by telling us their story. Thus,

“community is necessary for enriching our faith by hearing of the faith of others.”

Unfortunately, however, a “danger of community is conformity.” There is an issue of “the oppressive as well as liberative use of texts.” Writing can only be understood by scribes, not by the “oppressed in non-literate cultures.” The elite lock up faith in a text that no one else can understand. An “insider language” prevents outsiders from getting in. So the Bible can become an instrument of social control used to oppress, demean, and exploit. It gets used as “God’s word” to oppress: to demean women and to condemn homosexuality. Weeden’s revised view of the Bible, then, is that it is a helpful way to test insights. We are not to insist that if you can’t believe the Bible, you’re not a Christian. •

Mary Elizabeth Moore: “Imagining Peace”

by J. R. Hustwit

On November 5, Mary Elizabeth Moore, Director of the Program for Women in Theology and Ministry and Professor of Religion and Education at Candler School of Theology, shared her thoughts in a seminar entitled “Imagining Peace: Knowing Reality and Imagining the Possible.”

Moore pointed out that a peaceful world requires those able to envision peace. The intractable and ubiquitous violence present in the world and portrayed in the media seeps into every person and relationship. Violence contaminates us to such a degree that we are unable to visualize any alternative. The impulse to war, Moore argued, “indicates a lack of imagination.” Protest and attacking what we do not like is easy, but to find an alternative, which requires imagination, is the true

challenge. Moore went on to point out four ways that Whitehead’s cosmology allows for the possibility of peace.

Whitehead’s cosmology, Moore reminded us, does not allow for complete intractability. Novelty and change is a constant possibility. In this cosmology, peace is not so much the absence of war, but an ideal that pulls the world toward a transcending of the “particular acquisitive desires of the individual.” The ideal of peace widens the individual’s focus on the self to a concern for a broader community.

Also, Whitehead envisions a world in which every moment both inherits the past and is imbued with novelty. This integration of old and new feeds new possibilities while avoiding naïve breaks with the lessons of the past.

The radically open and undeter-

mined view of the future also facilitates the hope for peace. Because nothing is predetermined, one may remain hopeful, but not optimistic about the future. Moore notes that “there is no telling what God can do.”

Finally, Whiteheadian cosmology converts dualistic opposition into contrasts. In reality, there are always more than two sides to any conflict. Thinking solely “in terms of two’s” precludes the possibility of thinking in threes, sevens, or twelves. By overcoming the urge to simplify complex situations into a binary opposition, we are able to grasp the complex and intricate range of contrasting perspectives in the world. Such a view is more conducive to imaginative solution-oriented thinking than an adversarial view of situations. •

Robin Wang: “Yin Yang Philosophy”

by Zhihe Wang

Robin R Wang is Assistant Professor of Philosophy and the Director of Asian and Pacific Studies at Loyola Marymount University. On Nov. 18, 2004, she presented a paper titled “*Yin Yang: A Philosophical Process in Chinese Thought.*” In order to clarify some misunderstandings of these concepts, Wang’s presentation focused on examining the original meaning of *yin* and *yang* and how they actually operate in textual and historical contexts.

Though variously conceived, these concepts were meant to address one basic metaphysical inquiry, namely *bian* (change, process). *Yin-yang* interactions generate change and form the basis of everything in the universe. Many thinkers characterized the relationship between *yin* and *yang* as natural harmony (*he*). Harmony is built

on cultivating difference or respecting otherness. Such a harmony cultivates the maximum benefit from difference. This is the ideal state of all personal social and political interactions. The harmony of *yin* and *yang* is a blending of two elements or more into a harmonious whole without sacrificing their particular identities.

Later meanings of *yin-yang* were heavily influenced by Dong Zhongshu’s re-interpretation of *yin-yang* as an imposed unity. He employed this principle to explain and justify social relationships. The problem with Dong’s interpretation is not that he included *yang* and excluded *yin*, but rather that he sought to subordinate one to the other rather than respecting the natural possibilities for their mutual harmony. Recognizing *yin* and *yang* interaction as an imposed unity is very different

from accepting it as harmony.

For Wang, the problem is the shifting connotations variously ascribed to these terms. The concepts of *yin* and *yang* were initially rooted in balanced change and harmony. Neither is superior or inferior; both are equal. Gender identities can be explicated with an appropriately metaphysical perspective on harmony. According to the *yin-yang* principle, women should sustain their own identities in human relationships. One should not face the alternative of either conquering or being conquered in her quest for unity with others. There is a fluidity of *yin* and *yang* insofar as both are beneficiaries of and contributors to the harmony. Any interpretation of *yin-yang* as a principle of static relation will depart from the original theory.

Aaron Milavec: “Polanyi’s Epistemology and Sociology of Science”

by Jennifer Simonson

On January 12, Aaron Milavec gave a seminar entitled “Polanyi’s Epistemology and Sociology of Science as Accounting for How Faith and Discovery Perform Embodied Heuristic Functions that Enable the Advancement of Science and Theology.” Although Milavec began his studies in physics, his interests expanded to include the interaction of religion and science. This interest was furthered by his study with Michael Polanyi.

Polanyi was a chemist who was deeply interested in what he saw as a crisis in civilization. This spurred his philosophical inquiry towards truth in both science and faith. He challenged scientific objectivism and the claim that physics and chemistry explained the world more accurately than human perception. Instead, he emphasized

relying on our organism, the human body, as it gathers empirical data from the world around us and translates it into meaning. Although we cannot see the operation of our sensory skills, we use them constantly and rely on the nearly instantaneous translation into meaning.

Milavec suggests that we learn in a similar way. We observe other people, our teachers, and follow their example. Polanyi defined faith as trusting oneself to teachers. Only through this trust is the student able to advance in learning. Any break in this trust will impede the learning process, even to the point of regression. This same situation occurs in religious learning.

This reliance on teachers and mentors does not mean that society will remain stagnant with no further

advancement. Milavec noted the path to new discoveries that many scientists follow. First, there is obsession with a problem which is recognized within the community. The following pursuit often leads to despair, making the scientist a servant to the problem. Eventually, the discovery is made, fueled by the scientist’s passion, rather than pure objectivity.

Polanyi wanted to break down the barrier between methodology in science and methodology in religion. He suggests that this same process of discovery occurs within both communities. Unlike the scientific stereotype, true discovery is not “objective” or without passion. Both science and religion require passionate dedication to the problems at hand in order to make discoveries.

Thomas Kelly:

On January 14, 2004 in one of the CST classrooms in the Craig building, Professor Thomas Kelly, of the National University of Ireland at Maynooth, presented a paper in which he proposes a revised Cosmological Argument based upon two passages in two works by St. Thomas Aquinas, neither of which is the famous Five Ways. The two works are *De Ente et Essentia* (3-19) and *Summa Theologiae* 1, q. 3, a.4.

According to Kelly, the “bottom line” is that the cosmological argument can be reformulated so as to withstand the critiques of both Hume and Kant, thereby demonstrating that God has to exist in order for the world to



exist. However, Professor Kelly does not claim that God’s existence is necessary, since it is possible for God not to have existed, but then the world would not have existed.

The revisions that Professor Kelly makes in the Cosmological

Argument are twofold: (1) to reconceive causality as a process in which the cause-and-the-effect occur simultaneously, and (2) to reject the traditional understanding of enduring substances and argue that identity is reconstituted at each and every moment in time. Each of these revisions has been influenced by process thought. First, the simultaneity of cause-and-effect is similar to

concrescence in which the divine lure, the power of the past, and the subjective aim are non-temporally integrated. Second, the continuing of identity of any individual is guaranteed by Divine concurrence, similar to process notions of the natures and roles of God.

In the discussion session that followed the presentation, the main issues under consideration were causality and time. The nature of causality was discussed at some length, with the notion of causality involved with the revised cosmological argument compared to process notions of causality. Similarly, the notion of time that is involved with the cosmological argument, and especially time’s relation to the continuity of identity, was compared to process notions of time. ∙ ∴

Marjorie Suchocki: “Introduction to Process Theology”

by Tino Garcia

On January 27th, Marjorie Suchocki delivered a presentation entitled “An Introduction to Process Theology.” Suchocki is currently the Director of Process and Faith and Professor Emerita at the Claremont School of Theology. She presented five central reasons why she is a process theologian.

The first reason is that process theology articulates and makes sense of an intensely relational world. It bespeaks a world where “I am who others are.” An important implication is that such a theology “not only dares, but delights to face the sciences.”

The second reason why process is Suchocki’s theology of choice is that it makes sense of her experience of God. That everything is relational means, in accordance with biblical theology, that God is also in relation. God relates to us

personally, continually, and everlastingly in the “becomingness” of all things in each moment. Process theology, informed by Whitehead’s thought, gives a mechanism to God’s universal love.

The third benefit Suchocki outlined is process theology’s ability to make sense of her experience of prayer. God’s relationality implies God’s omnipresence. Prayer “is like an openness to God that is given to us.” Prayer breaks through divisions and opens us up to God’s will, which encourages the well-being of all communities.

Process theology also makes sense of religious diversity. A relational and loving God actually calls all the myriad religions into being and delights in their



differences. Process theology underlines the need to learn from others: rather than idolatrously “deifying our own minds,” it relativizes all religions in a healthy way.

Finally, process theology makes sense of the problem of evil. Evil occurs in the world, but

so does redemption. Because there is genuine freedom and indeterminacy in all things, God cannot be coercive. God influences all beings, but some choose not to listen. When evil does occur, a relational God not only suffers with us, but is the power of resurrection that allows good to come from bad, and redemption to occur. ∙ ∴

Vakhtangi Makhniashvili: “The Mystery of Personal Identity”

by Alan Van Wyk

On February 17, 2004, Vakhtangi Makhniashvili, Lecturer in Philosophy at Tbilisi State University, presented a seminar entitled “The Split Brain Experiment and the Mystery of Personal Identity.” In this seminar, Makhniashvili argued that there are both similarities and contrasts between the work of Derek Parfit and Whitehead on the notion of personal identity.

As Makhniashvili explained, the split brain experiment begins with a situation in which a patient’s *corpus callosum*, which allows the two hemispheres of the brain to communicate, is severed. Research has shown that in such cases of split brain, each hemisphere of the brain contains a complete structure of consciousness. Based on this research, Parfit hypothesizes a situation in which one hemisphere of the brain is removed from the

original subject and transplanted into another body. This possibility raises insurmountable problems for traditional understandings of personal identity, which are based on the Humean idea that personal identity is a matter of historical continuity alone. In the situation hypothesized by Parfit, there are two people who can claim to be continuous with the same historical person. In order to coherently discuss personal identity in such a situation, Parfit argues that a new understanding of personhood should be developed, one that is based not on historical continuity, but rather on psychological connectivity. Personal identity would then be understood as a matter of degrees of connectivity. According to Makhniashvili, this move is similar to Whitehead’s reconstruction of ontology as understood through actual occasions. For White-

head, each actual occasion is a new and different event, related to its past by connectivity rather than identity. Both Parfit and Whitehead deny an ontological ground for identity; rather, they both provide a means for understanding degrees of historical connectivity.

Makhniashvili discussed Whitehead’s understanding of time, which allows for a better understanding of the way in which personal identity can be understood to develop without necessitating historical continuity, and the possibility in Whitehead, through his notions of prehension and concrecence, of understanding self-consciousness. Makhniashvili concluded by noting that Whitehead’s metaphysical system may be the most adequate for understanding the dilemmas raised by the split brain experiment.

Jorge Pixley: “Creativity and Struggle”

by Jincheol O

On December 12, 2003, Jorge Pixley presented a seminar entitled, “Creativity and Struggle: The Difficult Encounter of Process and Liberation Theologies in Latin America.”

In the discussion of the relationship between process philosophy and liberation theology, Pixley mentioned five issues. First, liberation theology is a reflection of the Christian faith involved in the struggles for Latin American liberation, while process theology appears largely academic and independent of this struggle. Pixley argues that the drive of theology should come from below—from believers or Christian parishes. However, process philosophy in Latin America has no such supporting structure. Second, process philosophy has exercised an influence on liberation theology even when this

influence has gone largely unrecognized. Third, one can find the independent theological basis for community and the philosophical basis for ecological concerns in liberation theology just as in process theology. Fourth, the sudden increase of martyrs in the twentieth century has required theologians to reflect on the intertwining of past and present lives with our own lives. Although it is doubtful that process philosophy has explicitly influenced reflections on martyrdom in Latin America, Pixley argues, they are similar insofar as there is an enduring presence of past actual entities in present ones. Finally, some liberation theologians have relied heavily upon process philosophy’s idea that resurrection is the Christian expression of creativity.

In conclusion, Pixley suggested that theologians encourage systematic reflection as well as raise questions of economics, politics, and culture. The answers to these questions should be located in concrete situations, rather than in matters which are extraneous to real, existing, believing communities. Pixley also pointed out that although process theology has traditionally given a much more central place to metaphysics than to social concerns, the Center for Process Studies should be applauded for devoting much time and effort to analysis of economic matters and the growth of U.S. empire. These practical efforts will engender a much closer relationship between process thought and liberation theology.

Homer Noley: “Aristotle and the American Indians”

by Steven Jacobsen

On February 24, 2004, the Rev. Homer Noley, executive director of the National United Methodist Native American Center at CST, presented the seminar “Aristotle and the American Indians.”

Noley focused his analysis on the Spanish use of the *encomienda* system of slavery during its conquest of the New World, and the debate over its moral significance as exemplified in the exchange between Bartolome de las Casas and Juan Gines de Sepulveda during the 1500s.

Sepulveda directly supported both conquest and *encomienda* by referring directly to Aristotle’s concept of natural slavery; for Sepulveda, “...these barbaric, uneducated, and inhuman [Indians] are by nature servants.” And though Aristotle held misgivings about the moral justification himself, he found

it justifiable for two major reasons: there seemed to be an inherent hierarchy of caste among people, and the construction of the ideal polis, or city-state, demanded the utilization of slaves.

Las Casas held a radically oppositional view to Sepulveda’s recommendation of *encomienda* enslavement: he found the Native Americans to be “...inferior to none. Those they equal are the Greeks and Romans.” In the words of las Casas, Aristotle was simply “that Gentile burning in hell.”

Noley pointed out that this misappropriation of Aristotle continued to have deleterious effects. Related acts of ‘justified’ marginalization are similarly justified by

dependence on latent authorization. The 1934 Indian Reorganization Act in the United States continues as an opaque form of oppression, claiming all “Indian property” to be held in trust by the U.S. government because Indians are inherently incompetent. Also, the boarding schools for Native Americans

contain, minimize, and effectively enslave them. The system of *encomienda* has simply become covert rather than obvious.

Noley concluded by pointing out that the full richness and sophistication of the various Indian tribes has yet to be discovered. In particular, Noley mentioned the arenas of engineering,

agriculture, governmental forms, and spirituality.



Granville Henry: “Process Thought and Catholic Eucharist”

by J. R. Hustwit

Granville Henry, Professor Emeritus at Claremont McKenna College, presented his views on “Process Thought and Catholic Eucharist” on March 4, 2004. Henry began with an autobiographical sketch of his personal development, which included a foundation in the natural sciences and a powerful conversion experience. This conversion experience left him with a profound sense of the reality of God’s presence. This sense of reality contrasted heavily with the ideality of contemporary physics. Henry set out to prove that physics and Christian Eucharist could both be real in a robust sense.

In his presentation, Henry explained Catholic Eucharist by quoting from *Ecclesia De Eucharistia* of Pope John Paul II.

The Eucharist consists of “the perennial making present of the paschal mystery,” and a “mysterious ‘oneness in time’ between that Triduum and the passage of the centuries.” The making present of the past—the convergence of the Triduum (the three holy days of the Easter season) and the present moment—can be explained as “real” in Henry’s robust sense using Whiteheadian metaphysics.

The passion of Christ, which took place 2000 years ago, is not made present through memory or imagination, but is actualized on an ontological level. Henry noted that for Whitehead, “every actual occasion has its ontological being from what it has accepted—from its past.” An actual occasion re-presents feelings

from past occasions. By means of this re-presentation, Henry claimed that not only may those who participate in Eucharist feel the feelings of the suffering Christ, but the bread and wine in the rite “absorb by prehension” the body and blood of Christ. Yet, they retain the sensory attributes of wine and bread because, for Whitehead, sensory experience is a secondary level of abstraction from an occasion’s true actuality. Henry also went on to note that no set of abstractions, linguistic or perceptual, can exhaustively describe even the most simple actual occasion. There is always a gap between human representations of things and the things themselves. This gap provides a role for mystery in the Eucharist and is the source of religious faith.

Interconnections: News From Around the World

HUCEWA in 2003

by Gabor Karsai

On February 28th, 2003 Hungarian and Central-European Whitehead Association (HUCEWA), founded by



20 intellectuals, was enrolled by the court, and started its work. In the Spring, we submitted a proposal to a publishing house

for editing a book on Whitehead's philosophy of nature, which would include translating related parts of his main books. Since then, some translations have been accomplished. We also organized meetings for our members on a monthly basis. Each gathering consisted of two paper presentations by either members or invited lecturers. Discussions followed.

In July, we organized the second three-day Whitehead retreat in a village near the Lake Balaton. There we discussed the papers we were going to present at the HIARPT conference.

In August, our members presented 8 papers at the HIARPT conference, contributing to its success. In September, we called for any papers on Whitehead that were written in Hungarian to be collected for a book. This book will represent the philosophical work that is going on within the Association, and is now being edited. In the Fall, our main members, besides the meetings, were working on their contribution to the book.

Throughout the whole year, three of our members were teaching classes on Whitehead and process

thought in three different universities or colleges. We also have members teaching in theological schools and high schools. Two of our members are enrolled PhD-students, working on their dissertations related to Whitehead. We have also members studying in philosophy programs at different universities.

Notes from the APPE

by Pete A. Y. Gunter

The Association for Process Philosophy of Education (APPE) held a conference at the University of Saint Thomas, St Paul, Minnesota July 11-14, 2003. The title of the conference was "Process and Education: A Seminar-based Conference for Educators Seeking an Alternative to Current Practice and Theory." At the end of the conference a group of participants gathered to discuss the organization's plans and prospects. It was not, strictly-speaking, a business meeting but dealt with many business issues. Notes from this gathering were jotted down independently by John Sweeney (Sec.-Treas.) and Pete A.Y. Gunter (Pres.).

Possible topics for the Association's next conference (two-three years hence) were suggested. These include: (1) Education and the Global Market, (2) The Process View of Moral Education, (3) Wisdom For Ethical Living in a Global Community, (4) The Limits of Mechanism, (5) The Negative Effects of Scientism, (6) (possibly for the meeting after next): The Dogmatic Closure of Hyperreligion. No choice between these and other possible topics was made.

It was also decided that a symposium

on the educational philosophy of George Allan should be held at a future APPE conference.

Publishing possibilities, especially for talks given at APPE conferences, should be investigated. These include: publication in APPE's journal, *Process Papers*; special issues of other journals (e.g. *Process Studies*); small presses; and an electronic text in *Ex Libris*.

General suggestions included the following: George Bondras proposed that the Association investigate the Templeton Foundation as a source of grants. Specifically, the Foundation's interest in Seligman's "positive psychology" should be explored. It was suggested that the Association get a logo to help present and identify itself. A new title for the organization using Whitehead's term "organic" was discussed. Also, specific fiscal and organizational problems of the Association were examined. The Association needs an additional 40-50 members.

Open and Relational Group Recognized

by Thomas Jay Oord

Good news! Our Open and Relational Theologies proposal has been officially accepted by the AAR council. This means that we have official authorization to meet as a one-session Consultation for a three-year term (2004-2006). After that time, we can apply again as a Consultation or ask to be considered as a two-session Group. In the mean time, we may also join with another AAR unit to co-sponsor an additional session. Congratulations to us all!

The papers presented at the 2003

Interconnections: News From Around the World

AAR meeting in Atlanta are available at <http://www.ctr4process.org/events/ortgroup.htm>. Also, we need papers for the 2004 meeting. We invite papers dealing with how the God-creation relationship might affect formulations of the Trinity and how formulations of Trinity might affect conceptions of the God-creation relationship. Proposals may address creation ex nihilo, issues of theodicy, relationality within the Godhead, original and ongoing creation, or how the Trinitarian and God-creation relations affect one's belief in a social God. Send proposals to Thomas Oord at tjoord@nnu.edu.

Chromatiques Whiteheadiennes

The team "Philosophies de L'expérience," of the Philosophy Department of Nantes University, is organizing the third "Chromatiques Whiteheadiennes" on June 3rd and 4th, 2005, thereby resuming and expanding the discussions that took place in Liège (2001) and in Louvain-la-Neuve (2003). The topic of this third scientific meeting is Whitehead's pioneer work in philosophy of nature: *An Enquiry Concerning the Principles of Natural Knowledge* (CUP, 1st ed. 1919 and 2nd ed. 1925). The contributed papers will be laid out with the help of the Enquiry's structure itself:

- Part. I : "The Traditions of Science"
- Part. II : "The Data of Science"
- Part. III. : "The Method of Extensive Abstraction"
- Part. IV : "The Theory of Objects"

The goal will be both to study the work in its own internal coherence and in its relations with The Concept

of Nature and The Principle of Relativity. Participants wishing to contribute a paper (30 minutes + 15 minutes discussion) on a relevant topic of their choice should contact the organizers before November 15, 2004. Please send a title and an abstract (not exceeding 300 words) with a short CV. For more information, email guillaume.durand@humana.univ-nantes.fr.

Book Review: Sang Yil Kim's *Wonhyo's Buddhist Logic of Pan-Bi-Ryang-Ron* by Jincheol O

Wonhyo's *Pan-Bi-Ryang-Ron*, which was written in the ancient Korean Buddhist era, is the only accessible logic book of the period. In situating his discussion of Wonhyo's Buddhist logic, Kim distinguishes two kinds of logic: substantial logic and



process logic. Substantial logic is also called "A-type logic" because it is the paradigm used by scholars such as Aristotle, Aquinas, and Augustine. "A-type logic" has basic dualistic and deterministic tendencies. On the other hand, process logic, which is organic and non-dualistic, is called "E-type logic," because of its use by scholars such as Epimenides, Eubleides, and Eckhart. After pre-

senting A-type and E-type logic, Kim analyzes Wonhyo's *Pan-Bi-Ryang-Ron*. The "Pan-Bi" in the title indicates that the work is a critique of Chinese logic. The main thrust of Wonhyo's critique is that Chinese Buddhism has a tendency toward substantial logic.

Wonhyo pointed out that Hyunchang's Yogacara Chinese Buddhism of the 7th century was based on substantial logic. Although Hyunchang was one of the most famous Buddhist scholars in China, Wonhyo boldly criticized Hyunchang's logic arguing that Chinese Buddhism is more substantial than processive. Wonhyo dissolves the dualistic elements of Chinese Buddhism in every aspect of the understanding of self, the concept of Nirvana, and the meaning of language.

Kim also points out that *Pan-Bi-Ryang-Ron* has important philological value. Dr. Gobayashi, a Japanese scholar of Otani University, has insisted that the alphabet of Japan is rooted in Korean after reading Kim's survey of *Pan-Bi-Ryang-Ron*.

Japan Society Anniversary Fruitful by Tokiyuki Nobuhara

At the 25th Anniversary of the Japan Society for Process Studies at Sophia University, September 26-27, 2003, as project director, Dr. Tokiyuki Nobuhara urged all members participating in the conference to get prepared to present papers at the Korea Conference. Dr. Nobuhara also reports that the JCPS is seeing its membership ranks filled with increasing numbers of younger members. The Society is gaining growth

Interconnections: News From Around the World

momentum!

On September 26 the keynote speaker, Dr. Shizuteru Ueda, professor emeritus at Kyoto University,



Tokiyuki Nobuhara

spoke on "Topology in Nishida's Philosophy." After this they had a symposium entitled "Dialogue with Nishida's Philosophy," with Tokiyuki Nobuhara, professor at Keiwa College, speaking on "The Method of Analogy and 'Authentic Existence': Toward a Dialogue with Nishida's Philosophy" with Eiko Kawamura, professor at Nara Industrial University, responding; and with Yoshihiro Arakawa, professor at Tenri University, speaking on "Process Philosophy and Logic of Place," with Yujin Itagaki, lecturer at Rissho University, responding. More than eighty people attended enthusiastically and had hot exchanges of ideas.

On September 27, nine presentations were delivered: among them were Yoshihiro Hayashi, Kyoto University Graduate School, "Existence in the Cosmos: Process Thought and the Dimension of Existence"; Yasutsune Murata, lecturer at Rikkyo University, "Hope and Adventures in Civilizations: A Prospect over Whitehead's Doctrine of Civilization"; Chuichiro Hirose, General Manager, Environment Management and Engineering Center, Canon Inc., "A Turning Point of Western Civilization:

the Capitalist Economic System and the Global Environmental Problem;" Sueharu Takenaka, Fujitsu Inc., "Software and the Ontological Categories;" Hosuke Suda, M.D. & Ph.D., "On Whitehead's Nature and Life;" Keiji Matsunobu, President Emeritus, "Retrospect and Prospect: On the 25th Anniversary of Japan Society for Process Studies;" Shiro Nagao, professor at Meiji University, "Whitehead as a Modern System Thinker;" Shigeyuki Itoh, "Whitehead and Koji Hasegawa, a Japanese Thoreau;" and Hiroshi Endo, Professor Emeritus at Waseda University and president of JSPS, "The Self-Limitation of Place in Nishida: Its Process Interpretation."

Two papers (Japanese) for the above-mentioned symposium and other papers (English) are available on-line at <http://pweb.sophia.ac.jp/~yutaka-t/process/nihongo.htm>.

The Whitehead Society of Korea

By Jincheol O

The Whitehead Society of Korea held its 8th annual conference at Hanshin University in Osan, Kyunggi-do, Korea, on February 21, 2004. The topic of the conference was "The Philosophy of Whitehead and Education." The participants in the seminar were: Youngwhan Oh, Byungkee Chun, Youngjin Kim, and others. Dr. Oh's seminar was entitled "Whitehead's Understanding of Education and the Philosophy of Organism," Dr. Chun's was "The Future of the University from the Perspective of the Philosophy of

Organism," and Dr. Kim's was "A Study of Whitehead's Methodology and Continuity." Further information on the Whitehead Society of Korea can be obtained at <http://www.whitehead.co.kr>.

European Society for Process Thought Publishes New Volume

The European Society for Process thought has just put out *European Studies in Process Thought: Vol. 1*. The volume's contents include:

Dorothy Emmet's Notes on Whitehead's Harvard Lectures, 1928-29, Edited by James Bradley, Stephen Gardner, Helmut Maaßen, Peter Norman
Alfred North Whitehead, The Analysis of Process Edited by Helmut Maaßen
Book Reviews by Michel Weber and Helmut Maaßen

European Studies in Process Thought seeks to provide a philosophical forum for the discussion of the concepts of process and their systematic unfoldment. Hence, the critical assessment of the concept of process itself will be encouraged, together with the analysis of its suppositions and the eventful categories that necessarily systematize it. In that regard, special attention should be given to the coherence and applicability of the argument.

As a philosophical forum, the journal encourages speculative philosophy or metaphysics. It is the task of philosophy 'to recover the totality obscured by the selection' (PR p.15). In other words, the journal is Whiteheadian in spirit, but not

Interconnections: News From Around the World

necessarily in focus.

The working language of the journal is English. However, contributions in French and German will be published occasionally, preceded by a substantial summary in English.

Copies may be purchased at www.amazon.de.

Being, Nothingness, and Field-Being

On July 17-23, 2004, the International Institute for Field Being will present the 8th Symposium on Field-Being and the Non-Substantialist Turn. The symposium's theme will be "Being, Nothingness, and Field-Being, and will take place at the University of New South Wales in Sydney, Australia.

Proposals are invited from researchers and scholars in any relevant discipline on topics related to Field-Being and Non-substantialistic thought. Original contributions as well as comparative inquiries from the global philosophical perspectives are especially welcome. The final deadline for the submission of paper proposals is May 15, 2004.

The conference fee is AUS\$250 (AUS\$150 for graduate students and Australian scholars). The conference program includes keynote speeches as well as panel presentations. There will be a conference dinner on Wednesday, 21st July, as well as an optional tour of Sydney city on Tuesday, 20th July.

Conference accommodation is available at the Kensington Colleges on Campus, University Visiting Staff Apartments or at Gemini Hotel (which provides free shuttles to the University). All are within walking

distance from the conference venue. Both the Kensington Colleges and Staff Apartments are within 5 minutes walking time, and the Gemini Hotel is 10 minutes walking time, from the venue.

Proposals are invited from researchers and scholars in any relevant discipline on topics related to Field-Being and Non-substantialistic thought. Original contributions as well as comparative inquiries from the global philosophical perspectives are especially welcome. As usual, our objective is to promote in intellectual discourse the Field-Being spirit of mutual resonance and inter-perspectival appropriation through focused and penetrating discussions and fruitful exchange or dialogue. In light of the time constraint, however, participants are urged to present their views as concisely and pointedly as possible.

Although preference is given to proposals which address themselves directly to the conference theme, papers in any branch of philosophy or intellectual discipline are acceptable provided they contain Field-Being or non-substantialistic implications. An explicit discussion of these implications should be an integral part of the paper.

For detailed information regarding the conference, please visit the IIFB Website at www.iifb.org or contact: Professor Lik Kuen Tong
President-Director, IIFB
Fairfield University
Fairfield, Connecticut 06430 USA
Tel: 203-254-4000, Ext. 2857
Fax: 203-254-4074
E-mail: lktong@mail.fairfield.edu

Three Reflections on Naturalism

The Highlands Institute for American Religious and Philosophical Thought (HIARPT) will hold its 2004 conference on June 23-26 in Highlands, North Carolina.

In the past, HIARPT meetings have addressed the work of a single author, the thought of a guest scholar, or the issues raised by a common theme. For the 2004 meeting, we will attempt something a bit different, *i.e.* a common theme as reflected in the work of three of our colleagues. Fortunately, the work of Bob Corrington, Don Crosby, and Karl Peters lends itself to this effort. All three begin with a claim of naturalism and offer diverse and even contrary perspectives on the subject.

The three scholars and their works addressed during the conference will be: Robert S. Corrington, Associate Professor, Philosophical Theology, Drew University, *Nature's Religion* (Rowman & Littlefield, 1997); Donald A. Crosby, Professor Emeritus, Philosophy, Colorado State University, *A Religion of Nature* (SUNY, 2002); and Karl E. Peters, Professor Emeritus, Philosophy and Religion, Rollins College, *Dancing With The Sacred* (Trinity Press, 2002).

HIARPT also plans a 2005 conference on religion and science and a 2006 seminar on Wentzel van Huyssteen's Gifford Lectures entitled "Alone in the World? Human Uniqueness in Science and Theology." For more information about any of these events, contact hiarpt@gte.net or call (828) 526-4038.

Religious Interpretations of Evolutionary Biology:

Neo-Darwinian Theory in Dialogue with Lynn Margulis and Process Thought



*Public Lectures by
Francisco Ayala,
Ursula Goodenough,
Lynn Margulis, and
Howard Van Till*

*Other participants include
Charles Birch, Ian
Barbour, Philip Clayton,
John B. Cobb, Jr., David
Ray Griffin, Pete A. Y.
Gunter, Jack Haught,
Thomas Jay Oord, Jeff
Schloss, Dorian Sagan, and
Robert Valenza*

October 21-24, 2004

Claremont School of Theology
1325 N. College Ave.
Claremont, CA 91711

Evening lectures will be free and open to the public. Daytime panels and discussions require registration (US\$50).

To register, contact John Sweeney at (909) 621-5330, or visit www.ctr4process.org.

This conference is part of The Center for Process Studies' "Dialogues Concerning Science and Natural Religion," made possible in part by a grant from the Metanexus Institute's Local Societies Initiative.

Center Announcements

A Theology of Belonging

Theology is talk about God and the world in such a way that it enfolds and addresses the whole of experience. Therefore, the purpose of this class is to create a holistic experience combining academic study, physical exercise, entertainment, eating together, meditation, and worship. Your understanding of process theology will grow insofar as it is integrated with the process of living, studying, worshipping, and enjoying life together.

Those enrolling in this class must choose one of three curricula:

1. Introduction to Process Theology: This track teaches basic process theology, using a problems approach: process approaches to the problem of God; —problem of evil; —nature of salvation; —nature of community; —problem of religious diversity. Marjorie Suchocki will be teaching this course most days, but one day John Cobb and Marjorie will switch off.

2. Applied Process and the Church: This track is very church oriented, taught by two savvy pastors (Rick Marshall, Paul Lance) and two savvy pastoral care people (Bob and Adrienne Brizee). It will deal with how to incorporate process approaches into one's church.

3. Process and the Problem of Evil: This track requires prior work in process thought. It's an advanced seminar focusing on the problem of evil. John Cobb is handling the course, along with Barry Whitney, one day of Marjorie Suchocki, and one day with David Griffin. This will be run like a seminar or conference, with papers presented and discussed around a table.

The daily schedule will be as fol-

lows:

9:00 - 12:00: Class

12:00 - 2:00: Picnic lunch and exercise (walking in the botanical gardens or tai chi)

2:00 - 4:00: Film of the day (in Mudd Theatre)

4:00 - 5:00: Integration of film and morning class

5:00 - 5:30: Meditation/Worship in chapel

E-mail faith@ctr4process.org or call (909) 447-2559 to register. You may also register online at <https://chippewa.vervehosting.com/~process/join/summercourse.htm>.

Exploring the Connections: Process-Relational and Women's Theologies

On April 30-May 2, 2004, the Center will sponsor, along with the Women's Studies in Religion program at Claremont Graduate University, Drew Divinity School, and Claremont School of Theology, a conference exploring process and women's theologies.

The purpose of the conference is to explore connections between process theologies and theologies by feminists / womanists. Once before a similar conference was held—at Harvard Divinity School in Fall of 1978. The papers of that conference were edited by Sheila Greeve Davaney, and published as *Feminism and Process Thought*. In the intervening years, theologies by women have multiplied. There are implicit or explicit incorporations of process-friendly ways of thinking in many of these theologies. Meanwhile, process

theology has also continued to develop in ways that explicitly or implicitly incorporate insights gained from women's theologies. This conference seeks to promote further dialogue and relation by exploring contrasts and connections. Saturday papers are approximately 30 minutes in length, followed by 30 minutes of small group discussion.

The conference also seeks to draw graduate students and junior scholars into the discussions. We will practice "mutual mentoring"—openness to the insights and critiques of newer scholars as well as those who have been long in the field. To this end, we will include a small group "works in progress" session for those who wish to participate.

The lectures on Friday, April 30, (Marjorie Suchocki, Rosemary Ruether, Catherine Keller, Carol Christ, and Karen Baker Fletcher) are free and open to the public. Subsequent days require registration. E-mail johnq@ctr4process.org or call (909) 621-5330 to register.

Faith and Film: Seattle

Marjorie Suchocki will be teaching a "Faith and Film" course in conjunction with the Seattle international Film Festival. This course will explore the themes of process theology as exemplified in some of the best films of the year. Registration for the course is \$100 in addition to a pass for the film festival, which must be purchased separately. To register for the course, contact Process and Faith at (909) 447-2559. Information about the Seattle Film Festival can be found at www.seattlefilm.com.

Center Announcements

Process Studies Supplement Updated

The Process Studies Supplement is an online scholarly publication devoted to making available those long articles and short monographs that are too long for the journal *Process*

Studies. Material submitted to the supplement is peer-reviewed in the traditional scholarly fashion, but delivered in electronic format.

Recent issues of the supplement include Adam Scarfe's "Whitehead's Theory of Prehensions as Inclusive of, and Conducive to a Process Philosophy of Education;" Reginald T.

Cahill's "Process Physics;" and Timothy E. Eastman and Hank Keeton's "Resource Guide for Physics and Whitehead."

All articles are in Adobe Acrobat, or PDF format. You can view the Process Studies Supplement at www.ctr4process.org/publications/PSS.

Digging Through the Archives

One of the most most valuable and overlooked resources of the Center for Process Studies is its archives. Our Archives director, Jincheol O, maintains 5 collections: The John Spencer, Daniel Day Williams, and Alfred North Whitehead Special Collections, as well as the William Beardslee and Charles Hartshorne Archives. These resources are of inestimable wealth to the discerning scholar who requires access to materials beyond the standard published works of one of these thinkers. This issue, we would like to focus on our three Special Collections.

The Alfred North Whitehead Special Collection

The library of the Center for Process Studies has obtained some material from the Whitehead and Lowe Collections at Milton S. Eisenhower Library of Johns Hopkins University. This material includes the following:

- * Some of the unpublished personal and professional correspondence of Whitehead.
- * Photocopies of relevant pages in Whitehead's annotated books in his personal library (25

books)

- * Student Notes of Whitehead's seminars, for example notes by Victor Lowe, Charles Hartshorne, W.V. Quine, T.G. Henderson, Edwin L. Marvin, George Conger, Everett Nelson, William Frankena, and John L. Motherhead

This material can only be circulated or reproduced with the permission of the Eisenhower Library. We can obtain this permission for you. If you are interested in this material, please e-mail Alan Van Wyk (alan@ctr4process.org).

The Daniel Day Williams Special Collection

Daniel Day Williams was associate professor of Christian theology in the Federated Theological Faculty of the University of Chicago and the Chicago Theological Seminary, then Professor of Theology at Union Theological Seminary in New York City.

The Daniel Day Williams Special Collection consists of two major sections: primary bibliography and

secondary bibliography. The primary material is made of Williams's own writings, which contain books, articles, book reviews, sermons, pamphlets, interviews, and tapes. At present, the collection contains approximately 17 books, 200 published and unpublished articles and sermons, 85 book reviews, 4 interviews, and one audiocassette titled "The Faces of the Demonic." The secondary material consists of approximately 20 unpublished and published articles and books. The Williams Collection is searchable via

the bibliographies on the "Members Only" section of the CPS Web site.

The John Spencer Special Collection

CPS received five boxes of John Spencer's scholarly material a few years ago. These materials contain published and

unpublished articles, notebooks, notes, and letters. The John Spencer Special Collection has not yet been sorted.



Archivist Jincheol O

Library Report

by Alan Van Wyk



I am pleased to announce that, with the assistance of three amazing work-study students, in recent months the library

has grown almost beyond our capacity. We have collected a number of new articles and conference papers, which we have added to our bibliographies. In recognizing the exciting new areas process thinkers are working in, we have also added a number of new bibliographies:

Process Thought and Race; Process Thought and Martin Heidegger; Process Thought and Faith; and Open and Relational Theologies, a bibliography created in conjunction with the Open and Relational Theologies group of the AAR with the assistance of Thomas Oord. If there are any bibliographies that you feel we should add, please let us know. As always, all our members' assistance is greatly appreciated.

The library has also recently added three new books by Philip Clayton to our collection: *God and Contemporary Science* (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1998), winner of the Templeton Award for Best Book in Science and Religion, in which Clayton uses new developments in philosophy and natural science as an opportunity to develop a modern systematic theology of divine agency; *The Problem of God in Modern Thought* (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 2000) which finds in the narrative of modern thought about God strong support for pantheism, the new

theological movement that maintains the transcendence of God while denying the separation of God and the world; and a book co-edited with Arthur Peacocke, *In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific Age* (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 2004) where atheist and theist, Eastern and Western, conservative and liberal, modern and postmodern, physicist and biologist, Orthodox and Protestant authors explore the tensions between traditional views of God and contemporary science and ask whether pantheism provides a more credible account of divine action for our age. We hope you are as excited by these new additions as we are. ∴

Members Corner

by John Sweeney



Process Studies, Volume 32/Issue 2 (Fall-Winter 2003) was mailed in February 2004.

Thanks to all of you who have renewed your membership in the Center for Process Studies promptly after receiving the renewal notices that were mailed out in March 2004. There still is time to renew before the next issue of *Process Studies* is published; Volume 33/Issue 1 (Spring-Summer 2004) is scheduled to be "in the mail" during May 2004. Renewing promptly helps to ensure that there are no interruptions in receiving *Process Studies*, *Process Perspectives*, or any other CPS mailing. [For a Hartshorne Lifetime Member (a onetime donation of \$1,000) **there are no renewal notices.**]

Please note also that a membership can be renewed, using MasterCard or VISA, on the CPS website, just click on the "Become a Member" button on the home page, www.ctr4process.org, and follow the guidelines thereafter; the membership page is secure.

If you have questions about your membership, please contact me—either via e-mail at sweeney@ctr4process.org or telephone at (909) 621-5330 or by post at 1325 North College Avenue, Claremont, CA 91711-3154. Thank you. ∴

“Moral codes have suffered from the exaggerated claims made for them... The world is shocked, or amused by the sight of saintly old people hindering, in the name of morality, the removal of obvious brutalities from a legal system.”

Alfred North Whitehead
Adventures of Ideas, p.374

The 16th Annual Transpersonal Conference:
Mythic Imagination and Modern Society: The Re-Enchantment of the World

June 13-18, 2004
Riviera Resort
Palm Springs, California
www.itaconferences.org

Visiting Scholars

by John Quiring



CPS is currently hosting four visiting scholars. Vakhtangi Makhniashvili is a Lecturer in Philosophy at Tbilisi State

University in the nation of Georgia. His philosophy dissertation was on the concept of vagueness in Whitehead's metaphysics. He has published articles on Whitehead and Rorty and has translated philosophical articles into Georgian. He gave a CPS seminar on personal identity in Whitehead and Parfit.

Youngpa Kwon from Seoul, Korea is a doctoral student in the Sogang Graduate School of Theology. Her M.A. thesis was on Whitehead's God. She is in Claremont for the year to do research comparing the spiritualities of Cobb and Rahner in the interest of a Catholic process eco-feminist theology.

Fr. Scaria Kalloor is a Franciscan Priest from Kerala State in India. He is a doctoral student in theology at the Urbanian University in Rome. He is in Claremont this semester to do research for his dissertation on the Christology of John Cobb.

Barbara Muraca is a doctoral student at the University of Greifswald in Germany. Her field is environmental ethics and she is in Claremont this spring to do research for her dissertation relating the Process concept of internal relations to the debate on sustainability.

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:

Charles R. Arterburn	Marjorie N. Leaming
John B. Bennett	Jeffery D. Long
& Elizabeth A. Dreyer	Lynne Lorenzen
Charles Birch	Jon Loring
Adam Blatner	Sandra Lubarsky
Vinson Bronson	& Marcus Ford
Jason Brown	David and Karen Lull
John Buchanan	Mary Elizabeth Moore
Ho Hua Chew	Freddy Moreau
John B. Cobb, Jr.	Margaret C. Mudd
Lee A. Crawford	Tokiyuki Nobuhara
George Derfer	Ronald Preston Phipps
Rem Edwards	Helen Post
Peter Farleigh	David Powell
Lewis Ford	Gene Reeves
Peter Ford	Herbert Reinelt
Mae Gautier	Charles Richey
Helen Goggin	Roger Richter
Victor N. Goulet	David Roy
Herman Greene	Robert Russell
David Ray Griffin	Marjorie Suchocki
John Hammond	John Sweeney
Niles Hansen	Mary Ann Swenson
Howard Hopkins	Edgar A. Towne
Louis K. Jensen	Jan Van der Veken
Hank Keeton	Herbert Vetter
Margaret Keip	Duane Voskuil
Marjorie Kiewet	Christoph & Dagmar
Sang Yil Kim	Wasserman
Paul Lance	Janet L. Weathers
Richard R. Lau	Franklin & Jean Woo

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

Except where noted, the following seminars are scheduled from 4:10 p.m. to 6:00 p.m. in the Haddon Conference Room of the Butler Building at the Claremont School of Theology. Seminars are free and open to the public. Conferences may require registration.

Process Thought and Environmental Ethics

Barbara Muraca
Thursday, April 22, 2004

Shaping Christian Faith in the Age of Global Empire: Rethinking the Challenge of Theological Education

David Ray Griffin (Retirement Lecture)
Wednesday, April 28, 2004, 4:35 p.m.
Kresge Chapel

Possessed Versus Self-Made Women: Individuality in Process Thought

Marit Trelstad
Thursday, April 29, 2004

Process-Relational and Women's Theologies: Exploring the Connections

Conference
April 30 - May 2, 2004

Process Theology and Celtic Spirituality

Bruce Epperly
Tuesday, July 13, 2004

Religious Interpretations of Evolutionary Biology: Neo-Darwinian Theory in Dialogue with Lynn Margulis and Process Thought

Conference
October 21-24, 2004

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 Center for Process Studies Web site at www.ctr4process.org in the "Members Only" section.

Mary Elizabeth Moore

*Imagine Peace: Knowing the Real—
Imagining the Impossible*

Aaron Milavec

*Polanyi's Epistemology and Sociology of
Science*

Thomas Kelly

*Aquinas and Hume on the Argument from
Contingency for God's Existence*

Vakhtangi Makhniashvili

Parfit and Whitehead on Personal Identity

Granville Henry

Process Thought and Catholic Eucharist

Please send correspondence to:

J.R. Hustwit, Editor

Process Perspectives

Center for Process Studies

1325 North College Avenue

Claremont, California, 91711

Telephone (909) 621-5330

e-mail: jrhustwit@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.

Name _____

Address _____

City/State/Zip _____

Gifts, Memberships, and Contributions

Please send a Gift Membership (\$50 each/\$60 international) announcement card from me to:

Name _____

Address _____

City/State _____

Postal code _____ Country _____

I would like to become a member of Center for Process Studies at the following level:

General \$40 (U.S. Only) International (all non-US) \$60

Participating \$50 (U.S. Only) Sustaining \$300

Contributing \$150

(Memberships are tax deductible, less \$40 for journal and newsletter, if made payable to CST/Center for Process Studies.)

I would like to become a Hartshorne Lifetime Member of CPS. Enclosed is \$1,000.

(A Hartshorne Lifetime Membership is tax deductible, less \$400 for lifetime journal and newsletter subscriptions.)

Enclosed is a special gift.



Total Enclosed \$ _____

Name on Card _____

MC/VISA Account Number _____

Exp. ____/____ V-Code (3 digits on back of card) _____

Signature _____



Bequests

Supporting the Common Good

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.



ORDER FORM





CENTER FOR PROCESS STUDIES
1325 N. College Avenue
Claremont, CA 91711-37154

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

Address Service Requested

**Visit
us at
our
Web
site!**

CENTER FOR PROCESS STUDIES
a relational worldview for the common good

www.ctr4process.org

1325 North College Avenue
Claremont, CA 91711-3154

(909) 621-5330
Fax: (909) 621-2760