



# process perspectives

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...A RELATIONAL  
WORLDVIEW FOR  
THE COMMON  
GOOD.



(clockwise from top l) a.n. whitehead, gilles deleuze, roland faber, nelle morton, st. nicholas of cusa, catherine keller

exist, a creative practice. It is an action, a poem – and it just happens to translate into the Latin, *faber*. Keller also pointed out that under John Cobb’s leadership, process theology has always been political, and she is hopeful that a coalition with progressive evangelicals can be forged.

(4) Theopoetics is not just involved with theology-as-method, but also with the Logos of scripture. There is a multiplicity of oscillations waiting to be unleashed. Keller shared her theopoetics of Genesis—darkness and light, womb and word, death and face (surface), inhalation and exhalation.

Faber, in response, introduced the notions of “polyphilia” and “theoplicity.” Theopoetics is in one sense polyphilia: the love of and for multiplicity. Multiplicity is folded unity-in-difference. God, as poet of the world, helps create two types of multiplicity—possibilities (via God’s primordial nature) and actualities (via God’s consequent nature). Indeed, as poet, God is a multiplicity. The actuality of God is a multiplicity of processes of becoming. God multiplies in the process of creation.

Faber noted that poetry, culture, and religious expression, insofar as they are human representations or imitations of natural processes, require abstractness, and yet for this reason, are prone to the fallacy of misplaced concreteness if mistaken

(*Poetics* continued on page 10)

## Poetics, Post-Structuralism, and Process

by Steve Hulbert and Jeanyne Slettom

The first in a new series of events, aptly named “Process Conversations,” was held March 3-4, 2006. In this two-day discussion, Catherine Keller and Roland Faber shared notes on the concept of theopoetics. Keller noted that she and Faber comprise a subset of Whiteheadianism that holds together process theology and continental poststructuralism in creative contrast. They have both particularly emphasized the work of Gilles Deleuze. Whitehead and Deleuze share the idea of the primacy of becoming and its multiplicity, or the process of becoming multiplicity itself.

Keller identified four theopoetic oscillations. These oscillations suggest the vibratory motion that for Whitehead is the pattern of all existence while at the same time suggesting the rhythmic pulsing drive of poetic language. The four oscillations are:

(1) Theopoetics is not theology-as-usual nor is it “not theology.” Theopoetics takes place in oscillation with theology. It rhythmically destabilizes the certainties of traditional theological inquiry

(2) God-talk is mindful of its own edge, e.g., the unspeakable vs. the word, or between silence and language itself. Process theopoetics is the steady work of auto-deconstruction: the critique of abstractions in order to keep our own concepts vibrant and relevant.

(3) This discourse occurs in a space between theopoetics and theopolitics. Here Keller introduces us to *poiesis* - to make. *Poiesis* is the making of something that previously did not

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## PROCESS PERSPECTIVES

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a relational worldview for the common good

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### Editor

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## Letters to the Editor

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I enjoyed the “Point-Counter” point discussion about the process God. I should say that I have only been involved with process for about 3 years, and I am not trained in theology or philosophy. However, I would like to give you my feedback as a “lay” or “non-technical” process person.

Because of the diversity of thoughts, the Point-Counter point was “Beauty in the Making.” I thought it of interest that a female minister argued that the initial aim is not persuasive, and a male philosophy student argued that the initial aim is persuasive.

I believe the concept of God-as-persuasive is useful; it was for me when moving from an omnipotent concept of God to a process concept. However, I also believe that Rev. Poland’s statement that God is not persuasive is more convincing. The point of novelty is to break with past traditions, and I believe that the concept which should be used by an individual is the one which is most meaningful to them.

However, Mr. Hulbert wrote about lack of valuation. I do agree with him that there is some form of valuation in the initial aim which to me is knowledge and hope.

When trying to make these technical terms meaningful to me, I think of the initial aim as encompassing joy, suffering, compassion, and hope. I believe God experiences and shares with us in a non-persuasive way. This joy, suffering, compassion, and hope is God/dess’ Touch to all. It is more pure than persuasion.

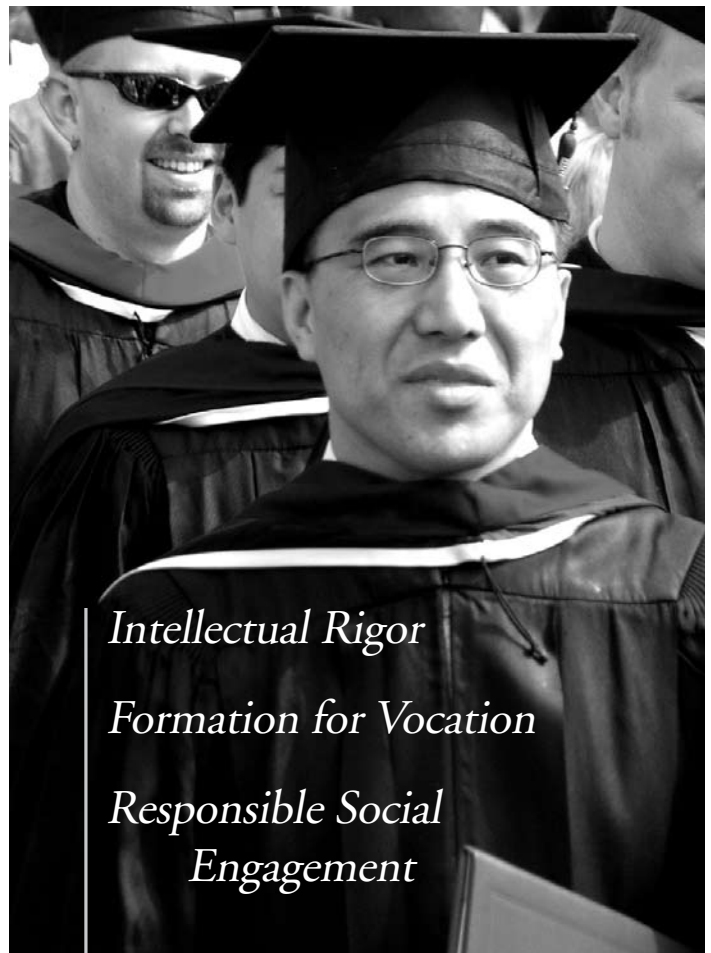
CRAIG D. BARLOW  
OTTAWA, ONTARIO

The Spring 2006 Process Perspectives “Point-Counterpoint” between Arlette Poland and Steve Hulbert on whether God is persuasive or coercive is a fascinating exchange of views. As in any presentation of views about what God is like, one scarcely can avoid introducing human characteristics that may or may not be helpfully analogous to those of God.

When Poland points out that persuasive power can act as coercive, she is making an observation that may well be the case with regard to most or all human beings, but almost certainly does not apply to God. Perhaps the most relevant words of Whitehead (PR corrected edition, 85) are “. . . subjective aim is not primarily intellectual; it is the lure for feeling. This lure for feeling is the germ of mind[,] . . . the complex of mental operations involved in the constitution of an actual entity. Mental operations do not necessarily involve consciousness . . .” This might be interpreted as supporting Poland in emphasizing sometimes nonrational coercion, but it also could be taken as support for Hulbert’s emphasis on God as love. However one may view this, one should recognize that God is far more than an offerer of presumably impartial information. If God is (as I believe) the ultimate promoter of the highest values, God must be more than an impartial observer. God has a bias (if one chooses to use a word ordinarily employed to refer to less than divine purposes); it is in favor of the highest values relevant to each actual entity. That situation is of paramount value to everyone.

In short, a process outlook includes recognition that God should not be conceived along the lines of an “imperial ruler” (PR corrected ed., 342), nor an “It,” as Poland refers to God—most likely because of her exposure to teachings of Religious Science, one of the several branches of New Thought, but in relation to its impersonalistic understanding of God, rejected by many New Thinkers. It makes far more sense to recognize God as the ultimate person (in a non-anthropomorphic, personalistic sense of a unit of reality that is self-conscious, rational, and value-oriented—indeed the ultimate person), who scarcely could be conceived as coercive, rather than persuasive, luring, inspiring us to adopt divine values as far as we are able.

ALAN ANDERSON  
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# Process Physics and the Fluidity of Space

by Timothy Eastman

On April 19-21, five process-oriented physicists gathered at the home of Geoffrey Chew in Berkeley, California. With a beautiful view of the bay area and the Golden Gate Bridge, three intense days of discussion led to many new insights and questions. Reginald Cahill (Acting Head of the School of Chemistry and Physics at Flinders University, Adelaide, Australia) explained and defended his new flowing space/gravitational experiments and process-inspired theory and interpretations. He did so with an endless array of probing questions from others in the group: Geoffrey Chew (famous for his work on the S-matrix theory in “particle” physics and the bootstrap hypothesis), John Dick, gravitational experimentalist from NASA JPL (noted for the Dick effect in such experiments), Henry Stapp of Lawrence Berkeley Laboratory (quantum theorist, widely known for work on quantum and consciousness), and meeting coordinator Timothy Eastman, space physicist and plasma physicist, of Plasmas International and NASA Goddard (co-editor of *Physics and Whitehead*, SUNY, 2004; and the *Physics and Whitehead Resource Guide*, *Process Studies Supplement*, available online from the CPS web site).

Cahill provided extensive details about experimental and observational data, and associated theory, which he regards as supporting the treatment of reality as relational process in a way that is highly consistent with process thought and Whitehead’s work in particular. In earlier work, up through about 2002, Cahill developed a theory of reality as a self-referential dynamical information network from which quantum matter, field theory, and even “space” emerge. Since that time, he has primarily focused on flowing space/gravity theory and experiments, both updated analyses of previous work and the design and implementation of new experiments. This research led Cahill to see the importance of “borehole” experiments (e.g., measuring gravity variations in holes drilled deep into the Greenland ice shelf), which show that gravity decreases less quickly with depth than predicted by Newtonian gravity. He also carried out some fascinat-



(l to r) Henry Stapp, Geoffrey Chew, Reg Cahill, John Dick, and Tim Eastman

ing archival work on early absolute motion experiments such as the Miller interferometer at Mt. Wilson in 1925/1926, which shows very distinct patterns in the fringe shifts corresponding, in Cahill’s interpretation, to a “flow of space” of about 400 km/s in a particular celestial direction. Miller himself has arrived at essentially the same conclusions.

Cahill explained that these results had been ignored for the past 80 years because Einstein’s Special (SR) and General Theory of Relativity (GR) predict that no such “apparent” flow should be observable, which then led researchers to presume that instrumental errors caused Miller’s results. With the perseverance of a “Sherlock Holmes,” Cahill followed the trail of evidence through all other existing absolute motion experiments that were relevant for the space flow issue, including the classic Michelson-Morley experiment of 1887. Through updated analysis of published data tables or laboratory records, he discovered that in all seven such experiments, and now including his own, results were obtained consistent with the Miller results!

However, all of these experiments led Cahill to design and implement his own ab-

solute motion/gravity-wave detector. After two false starts, his current experimental setup, using coaxial cables, optical fibers and an atomic clock, have already led to three separate experimental runs showing the same space flow results suggested by earlier experiments. During this year, Cahill plans to complete some lengthy data runs that he hopes will unambiguously confirm these preliminary results. Gravity experimentalist John Dick had many probing questions about experimental design, instrumental noise problems, and other subtle experimental issues, and emphasized the need for reproducible experiments in other locations – a need which John himself may work to fulfill.

Inspired by fluid analogies for the flowing space problem, which go back as far as Newton, and motivated by possibilities raised by his earlier theory work on self-referential dynamical networks, Cahill developed hydrodynamic-type dynamical equations for 3-space. These equations lead to GR for a single source, which relates to the effectiveness of a space-time river analogy discussed in mainstream GR literature (Cahill would say that the essential physics really is hydrodynamical in structure and

that it is not just an analogy).

At the Berkeley meeting, in the midst of a beautiful setting and a torrent of probing questions, Cahill showed how his 3-space formalism retroactively “predicts” both the borehole gravity results and the space flow results of existing absolute motion experiments. He further showed how the experimental design of some contemporary gravitational experiments presumes GR and will fail to show signatures of non-GR terms contained in the flowing 3-space alternative. However, some experiments such as NASA’s Gravity Probe B (GP-B) should reveal clear differences between the two theories. Thus, the experimental design of both GP-B and Cahill’s gravity experiments provide for potential falsification of either Cahill’s theory or Einstein’s General Theory of Relativity – stay tuned!

Our group concluded that, although many questions remain, Professor Cahill’s gravitational experiments and related theory warrant serious attention and invest-

ment to support replication and testing of the experimental results, efforts to confirm or falsify Cahill’s results, and theoretical work to identify alternative explanations of his experimental results (if confirmed) or to extend the research program that Cahill has sketched out. To simply ignore his experimental results because they do not fit standard interpretations of Einstein’s General Theory of Relativity is incompatible with the scientific process and inconsistent with the spirit of Einstein’s own efforts to systematically link theoretical work with experimental tests and observations. Unfortunately, Cahill’s work has already been excluded by certain journals on the assumption that Einstein’s theory is necessarily correct, and therefore Cahill’s experimental results must be wrong.

A key topic of the group’s discussions were ways in which both the standard models for particle physics and cosmology have significant limitations (e.g., lack of a unified field theory linking the strong, weak and electromagnetic forces with

the gravitational force), and suggestions for providing needed augmentation and extension (e.g., through approaches like Dr. Chew’s ongoing work on a “Discrete Quantum Cosmology”).

Those interested in further information should consider the following resources:

- Reginald T. Cahill, “Process Physics,” *Process Studies Supplement*, Issue 5, 2003, <http://www.ctr4process.org/publications/PSS/>
- Reginald T. Cahill, *Process Physics: From Information Theory to Quantum Space and Matter*, New York: NOVA Science Publishers, Inc., 2005.
- Cahill’s Process Physics homepage; [http://www.scieng.flinders.edu.au/cpes/people/cahill\\_r/processphysics.html](http://www.scieng.flinders.edu.au/cpes/people/cahill_r/processphysics.html)
- “Process Physics” Wikipedia entry; [http://en.wikipedia.org/wiki/Process\\_physics](http://en.wikipedia.org/wiki/Process_physics) .

## Philosophers Consider the Divine Life

by Donald Wayne Viney

On March 23, 2006, the Society for the Study of Process Philosophies and the Society of Christian Philosophers held a joint meeting in Portland, Oregon at the Pacific Division of the American Philosophical Association. Daniel Dombrowski (Seattle University) planned and chaired the session. Representing the SSPP were Donald Viney (Pittsburg State University, Kansas) and Randall Auxier (Southern Illinois University—Carbondale). Both philosophers presented papers. Responses were given by David Basinger (Roberts Wesleyan College) and C. Stephen Evans (Baylor University), representing the SCP.

Viney’s paper, “God as the Most and Best Moved Mover: Hartshorne’s Importance for Philosophy and Theology,” provided the backdrop for the discussion. Viney explained the dominant understanding of God in Western traditions as wholly necessary, immutable, and impassible; he then outlined its tensions with the common biblical portrait of deity as existing in dynamic interactions with the creatures. Charles Hartshorne recognized

these tensions but he also proposed strictly philosophical objections to this “classical theism.” According to his “dipolar theism” divine power guarantees order on a cosmic scale as a common field of activity for the creatures, but God is supremely open to creaturely joys and sorrows. The coherence of Hartshorne’s theism depends on the distinction between divine actuality (the concrete and contingent states of God) and divine existence or essence (the abstract character of God as necessarily embodied in some state or other). According to Viney, Hartshorne’s work was the single most important factor in dissolving the near consensus among philosophers and theologians that an entirely non-relative deity should be considered normative for theology.

Auxier’s many-faceted paper, titled “God’s Mortal Soul,” builds on his previous work that reconsiders Hartshorne’s ideas of immortality, possibility, and negative prehensions in God. Hartshorne provided an aesthetic reason for death: non-divine individuals have a limited capacity to experience the world without becoming bored,



Donald Viney

unlike God, whose capacity to acquire new experiences is inexhaustible. Auxier raised the question of how one could know that the world will not ultimately bore God. To avoid this conclusion, said Auxier, the



Randall Auxier

universe must have unlimited capacity for creating aesthetic novelty that matches God's ability to appreciate it. Auxier used these reflections as a springboard for exploring divine mortality. Is it possible to deny, *a priori*, that God might grow less quickly than the universe, suffering from a kind of divine Alzheimer's? Auxier argued that a living being's "life can be meaningful only to the extent that its life may succumb to death"; he mentioned the death of Jesus as a symbolic recognition of this principle in Christianity. Auxier's proposal was that God is, in some respects, mortal, and that the creatures can act so as to "extend the vigor and life of God" by affirming principles of health, etiquette, aesthetics, and moral ideals as metaphysical norms. According to Auxier, "What happens in the universe contributes to or takes away from God's experiential richness and therefore well-being. Whatever damages this well-being is something like God's 'mortality,' and whatever contributes to its greater growth is a part of God's life."

Basinger made substantial comments on both papers. He maintained that Viney's paper was as interesting for what it included as for what it did not include. "Reading Viney's paper, one might assume there are only two primary models of God from which we can choose: the classical theism Hartshorne critiques or the dipolar process theism Hartshorne offers in its place." However, using divine power as a starting point, one can distinguish classi-

cal theism with its theological determinism, process theism with its denial that God can intervene unilaterally in earthly affairs, and free will theism with its doctrine that God can voluntarily relinquish unilateral control. Basinger also outlined various positions on divine knowledge and divine love, demonstrating that one is not obliged to choose between classical theism and process theism. In a brief response to Basinger, Viney referred to a paper he published in *The Personalist Forum* (1998) that documents Hartshorne's awareness of the alternative views mentioned by Basinger and that explains and defends Hartshorne's reasons for rejecting them.

Basinger called Auxier's paper "original, interesting, and in many respects convincing." His reply raised the following concern, which applies to Auxier's views and to process theism more generally. What is the place of humanity in God's creative plan? Process theism sees specifically human values as one type among many that make up creaturely values. The God of process theism values the harmonious intensity of every creature's experience, even when entities with lesser capacity for rich experiences thrive at the expense of higher order entities (e.g. malarial mosquitoes vs. their human victims). It is conceivable, moreover, that humans are a step in God's cosmic plan to a still higher order organism capable of greater variety and intensity of experience. In light of these ideas can there be sufficient analogy between God's goals and human goals to know whether our activities can, as Auxier maintains, invigorate or extend the divine life?

Although Evans echoed his agreement with Basinger's comments on Viney's paper, he declined to engage the substance of the papers of Viney and Auxier, preferring instead to explore methodological issues that cluster around the Bible, church tradition, and philosophy. He noted that the tensions noted by Viney between the Bible's language about God and philosophical categories, especially some of those borrowed from the Greeks, has been the occasion for various calls for reform

within Christianity—Evans mentioned as examples the work of Herman Dooyeweerd and more recently the writings of Open Theists. Yet, the critics of tradition are not always aware of the ways that their critiques are themselves informed by philosophical presuppositions. Evans credited process theologians with being very aware of their philosophical commitments. The situation in contemporary Christian theology, according to Evans, is that most theologians find the doctrine of divine simplicity problematic, a majority finds divine impassibility doubtful, and many question unqualified divine timelessness. On the subject that interests Basinger—divine power—Evans holds with kenotic Christology that God possesses the essential property of being able to freely limit divine omnipotence. Evans added that ordinary theists generally reject the usual process theistic view that the existence of the universe is as necessary as the existence of God.

Evans concluded on the irenic note that he is sympathetic with many of the concerns of process theists. He argued,

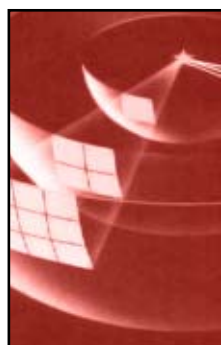
**"...the universe must have unlimited capacity for creating aesthetic novelty that matches God's ability to appreciate it."**

however, that these concerns can be addressed without doing violence to Christian thought. For example, Kierkegaard provides a model for rethinking such issues as human freedom and divine power. As Kierkegaard argued—and Viney added, Jules Lequyer—true omnipotence does not render the creatures dependent but creates them independent. In Kierkegaard's words, "Only omnipotence can withdraw itself at the same time it gives itself away..." Divine creativity is not based on neediness (like a couple that desires children to complete their love) but on freely given love (like a couple that desires children to share in their life together). According to Evans, the second couple is more like the Trinitarian God who is "self-sufficient but freely chooses to create a world to share in God's own rich life." ❧

# COSMOLOGY & PROCESS PHILOSOPHY IN DIALOGUE

Fundamental Philosophical Issues in Recent Cosmology  
and their Religious Significance

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*Of all the scientific disciplines, cosmology may be the most directly relevant to classical philosophical and religious concerns. This conference brings some of the world's leading cosmologists and process philosophers together for an intense three days of dialogue and debate. On the agenda: multiverse theory, the Anthropic Principle, "process cosmologies," evolving universes, the question of purpose and design, and the religious significance of recent breakthroughs in cosmology.*

## Participants:

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Wesley Wildman (Boston University)  
Timothy Eastman (Plasmas International, Silver Spring, Maryland)  
Robert Valenza (Claremont McKenna College)  
Lee Smolin (Perimeter Institute for Theoretical Physics)  
Roberto Mangabeira Unger (Harvard University)  
Robert Mann (University of Waterloo, Canada)  
John B. Cobb, Jr. (Claremont School of Theology, emeritus)  
David Ray Griffin (Claremont School of Theology, emeritus)  
Marjorie Hewitt Suchocki (Claremont School of Theology, emerita)  
Roland Faber (Claremont School of Theology, University of Vienna)  
Max Johnson (Claremont Graduate University)  
Philip Clayton (Claremont School of Theology)

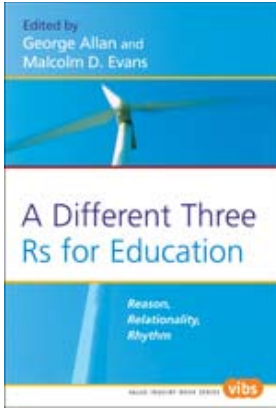
Registration fee is \$75. A daily rate of \$30 is available.

Free public lectures will be held on Thursday, Friday, and Saturday evenings.

Visit [cosmology.processthought.info](http://cosmology.processthought.info) or call (909) 621- 5330 for details.

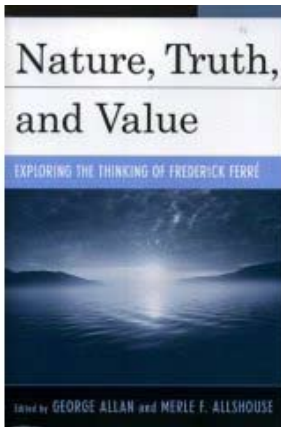
This conference is sponsored by the Center for Process Studies' "Dialogues Concerning Science and Natural Religion" and partially funded by the Metanexus Institute's Local Societies Initiative.

## Featured Works in Process Thought



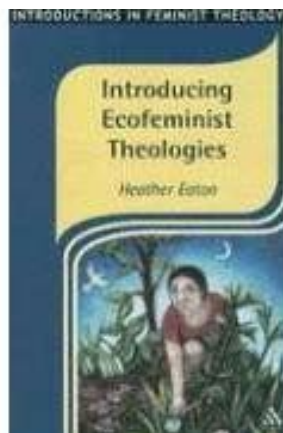
**A Different Three Rs for Education: Reason, Relationality, Rhythm**  
 edited by George Allan and Malcolm D. Evans  
 192 pages, Rodopi (2006)

This book of twelve essays applies the holistic theories of process philosophy to the educational challenges that teachers face in today's complex changing world. Topics range from staff development to spirituality, exploring issues of student and teacher motivation, developmental stages of learning, imaginative thinking and writing, nourishing relationships, moral and environmental education, and the development of hospitable learning environments.



**Nature, Truth, and Value: Exploring the Thinking of Frederick Ferré**  
 edited by George Allan and Merle F. Allshouse  
 382 pages, Lexington Books (September 2005)

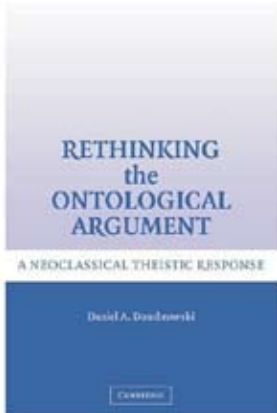
In this thorough compendium, nineteen accomplished scholars explore, in some manner, the values they find inherent in the world, their nature, and revelence through the thought of Frederick Ferré. These essays, informed by the insights of Ferré and coming from manifold perspectives--ethics, philosophy, theology, and environmental studies, advance an ambitious challenge to current intellectual and scholarly fashions.



**Introducing Ecofeminist Theologies**  
 by Heather Eaton  
 139 pages, T. & T. Clark Publishers (April 2005)

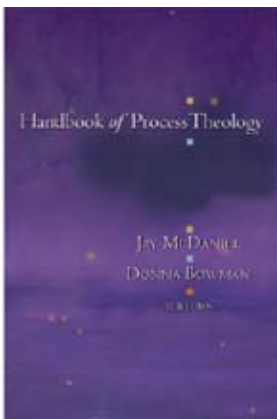
This book is about ecofeminism, a movement with remarkable conceptual similarity to process thought, and its encounter with theology, predominantly Christian theology in Euro-western contexts. The goal is to understand the significance and implications of ecofeminism and its contribution and challenge to theology. A further goal is to assist ecofeminist theology, or theologies, to be more effective in preventing ecological ruin, assisting women's struggles for freedom, and supporting the flourishing of all life on earth.

## Featured Works in Process Thought



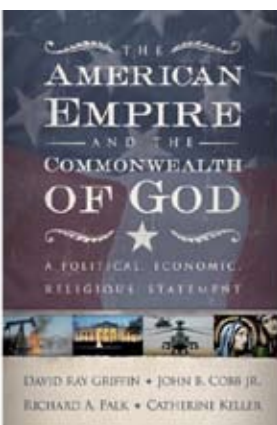
**Rethinking the Ontological Argument: a Neoclassical Theistic Response**  
by Daniel A. Dombrowski  
176 pages, Cambridge University Press (June 2006)

In this volume, Daniel A. Dombrowski defends the ontological argument against its contemporary critics, but he does so by using a neoclassical or process concept of God, thereby strengthening the case for a contemporary theistic metaphysics. Relying on the thought of Charles Hartshorne, he builds on Hartshorne's crucial distinction between divine existence and divine actuality, which enables neoclassical defenders of the ontological argument to avoid the familiar criticism that the argument moves illegitimately from an abstract concept to concrete reality. His argument, thus, avoids the problems inherent in the traditional concept of God as static.



**Handbook of Process Theology**  
edited by Jay McDaniel and Donna Bowman  
338 pages, Chalice Press (May 2006)

From the Editors: We commissioned and collected these essays to show the range of process theology's use and applicability. In addition to providing readable introductions to process theology's key insights on the divine, the world, and the human condition, this handbook provides process perspectives on ethics, politics, interreligious dialogue, the arts, economics, and other unexpected areas. We hope that the essays reveal the promise of process theology for religious growth, and that readers will be spurred to dig deeper into the rich and diverse literature of process thought.



**The American Empire and the Commonwealth of God: A Political Economic Religious Statement**  
by David Ray Griffin, John B. Cobb, Jr., Richard A. Falk, and Catherine Keller  
184 pages, Westminster John Knox Press (April 2006)

Four distinguished scholars level powerful critiques of the rapid expansion of the emerging American empire and its oppressive and destructive political, military, and economic policies. Arguing that a global Pax Americana is internationally disastrous, the authors demonstrate how America's imperialism inevitably leads to rampant irreversible ecological devastation, expanding military force for imperialistic purposes, and a grossly inequitable distribution of goods—all leading to the diminished well-being of human communities. These four prophetic voices—three Christians, one Jew—persuasively indict the American empire as being diametrically opposed

to divine values and powerful enough to threaten the purposes of God. The essays in this book were originally given at a conferences hosted by the Center for Process Studies and Drew University in October 2003.

## Poetics (continued from cover)

for an actual Reality. Faber points out that poetry, more than philosophy, is conscious of *materiality* (i.e. fully concrete and particular descriptions of reality without reference to the homogenizing abstractions of “essence” or “form”). Poetry “matters” because it is capable of capturing the wholly contingent particularity of the multiplicities found in materiality.

The notion of theoplicity then, is the corresponding “pledge for infinite variation.” It is necessarily a political idea, a “bid for freedom” from suppressive abstractness, the divine “critique of abstractions.” Whitehead’s God-as-poet is the process of theoplicity.

On the following day, Faber and Keller engaged more conversationally, with speakers and participants sitting in a large circle. The two found several points of appreciation for each other’s work and also responded to questions from participants. Theopoetics and multiplicity emerged frequently as themes, and as the conversation unfolded, both theologians delighted in wordplay, employing such terms as “theoplicity,” “theopolitics,” “chaosmos,” and “transpantheism.”

Keller began the conversation by referencing Faber’s theme of theopoetics. His term derives from his thesis, stated the night before, “that process theology can be developed as theopoetics, and that the main concern of theopoetics is with multiplicity.” This insistent multiplicity becomes the means for overcoming dualisms and thus interrupting a theopolitics that suppresses diversity.

Keller appreciated the appropriateness of theopoetics as a process category, not simply because Whitehead referred to God as the “poet of the world.” Keller pointed out that “as a neologism, theopoetics has its origin in two people in the last century - Amos Wilder and Stanley Hopper. Next in this lineage are Nelle Morton and David Miller.” “Poetics” is not just

a literary form, she observed, but refers more broadly to any creativity. As such, it is a good word for God-in-the-world. At the same time, it refers to a style of doing theology that encompasses at least three things: one, it is helpful in deconstructing theological claims that have become hard, or fixated; two, it enables new theological constructions; and three, it conveys a sense of the limits of language. “Theopoetics lends itself to God-talk,” she observed, because “it suggests the God-inside-of-which we are doing our creating.”

Faber agreed, claiming that theopoetics has multiple meanings and is conceptually suited for a “theology of manifoldness.” We cannot create a theology that unites everything, he said, because we are always living in a manifold world. God’s relatedness to this manifold world suggests a “polyphilia”—a “love of and for multiplicity”—which in turn suggests a divine multiplicity or “theoplicity.”

These terms set the context for the ensuing conversation, which ranged from language to politics, from Deleuze to Nicholas of Cusa, and to the concept of the “fold” that occurs in Deleuze and is discernible in Nicholas. Additionally, Keller anchored the conversation in what she called a “context of emergency,” or the “lethal flattening of world culture.” The dominant structure takes for granted

its domination over multiple others, she noted, and the results have been English as an example of dominant logocentrism and empire as a mono-discourse amounting to a “Mardukian dismembering of the world.” Whitehead celebrates multiplicity, and with him, Keller said, we must “resist hermeneutical closure.”

An area of disagreement between the two theologians came in the discussion of theopolitics. Faber associates the term with theocracies, a top-down discourse that eradicates multiplicity. Despite some positive possibilities suggested by liberation theology, he argued that there is already too much God language in politics, and that it is used to legitimate oppressive unities. Keller resisted, saying that if we don’t claim theopolitical discourse, we cut ourselves off from the discourse of the church, and theopolitics then becomes part of a “messianic imperialism.” She referenced the secular left’s refusal to talk to progressive Christians and the need for a more inclusive language: “We can’t counter the right’s violation of church and state without including theopolitics in our language.” Faber countered that theopolitics takes away multiplicity; it results in a colonizing One that operates through dualisms to remove all trace of the Other, or render it invisible.

To conclude the conversation, moderator Marjorie Suchocki asked: what is the role of theopoesis in the future of theology and process theology? Keller replied: “Theopoesis helps us keep a foot in orthodoxy. It opens up doctrines that have been frozen and enables us to take part in the larger systematic project.” Said Faber, “The future of theology must always ‘take up’ the past in all its variety. We must look back and find all the multiplicities in the tradition, because to move forward, we must be open to the multiplicities of the past.” 🙏



*in claremont, a multiplicity of minds converge to discuss theopoetics*

# “...adventure of the spirit...”

## My Vision for the Center for Process Studies

by Roland Faber

When Whitehead thought of the “Mind of Leibniz,” considered as one of the last universal minds in European history regarding knowledge, interests, and creativity, he characterized his uniqueness by saying that his scope ranged and reached “from mathematics to divinity, and from divinity to political philosophy” (MT 3). This is also, I would suggest, a defining characteristic of the “Mind of Whitehead.” It seems to me that the Center for Process Studies, with all of her activities and affiliated programs, may be seen best as a creative embodiment of this universally oriented and connected mind. This is the basis, the “initial aim” or the “constitution” of my vision of her future.

Let me begin with the most integrative shape for such a vision that appears in one of Whitehead’s works: everything, our little lives as well as the planet Earth or the cosmos as a whole, is “nothing but” or “besides everything else” (that could be said in qualification of this), “an adventure of the spirit, a flight after the unattainable” (SMW 192). It is an adventure of which we are, as are all things in, around, and beyond us, instances of a constantly re-forming “whole,” an infinitely shape-shifting openness of creative flux, unending and ever-renewing itself. But it is an erotic process; that is, it is not just not an aimless juggle, but—beyond any other meaning we might artificially attach to it—it is a process of transformation that ultimately (although unfortunately, not always) seeks the realization of “unique intensity in universal harmony.” It is this process of universal interconnection and creative flux that we might envision as a process of the spirit and the spirit of the process. The universal spirit embodies herself; it is erotic incarnation; the evocation of ever renewed intensity. When spirit becomes matter, everything “matters” for both itself and that which is beyond the “attainable.”

With this as “incarnational” background, let me lay out my vision for the Center for Process Studies in the movement “from spirit to matter”:

1. **Spiritual Vision:** Spirituality is about experience. A process spirituality is about “organic” life and (to live within) its experience. Whitehead’s ecological understanding of the universe allows for a spirituality of interconnection through empathy, through which we are enabled to “feel” everything, and to feel everything differently. We begin to “experience” flux, relatedness, transformation, and “permanence,” or should we better say: the “persistence” of the creative Eros in all. We know of the tragic complexities of such feelings, but we might become able to search for their meaning differently: we seek ecological, social, and religious peace.

These are the consequences: We must develop this “deep spirit” in order to learn how to experience, think and act differently. We must seek discourses in cosmology and religion to integrate these experiences “experimentally”—by relating the “deep traditions” of the East and the West, the “experimental” threads of the sciences, human histories, cosmologies, and religions—be they Christian or non-Christian, be they esoteric or exoteric, be they religious or secular, be they intellectual or emotional. In striving for intercultural and interreligious discourses, practices, and spiritualities, CPS embodies and elicits the spirit of connectivity that in her deepest desire is the worship of the mystery of the “web of life.”

2. **Intellectual Vision:** In the typical Whiteheadian dialectic of spirit and matter, “intellectual feelings” exhibit a consciousness of understanding, critique, construction, and decision that directs our feeling of interconnectedness towards a vision of creative advance. In my vision, the intellectual gifts of CPS are best developed by her creation of a space of worldwide interconnection for all kinds of different endeavors to communicate, analyze, con-

struct upon, and act on the basis of the work of Alfred N. Whitehead.

In order to fulfill her destiny to be on the cutting edge of this mission, CPS must creatively enhance its longstanding tradition of this communication through, first, commencement: being the space of ever new understandings through conferences, conversations, and consultations within and outside process oriented scholars, circles, and activists; second, through commitment: by addressing rigorous research and by laying the ground for its future through scholarships (for students), frequent international lectures and guest professorships at CPS; and third, through communication: advancing the multiplicity of (scholarly and educational) transition

[Everything] is an adventure,  
of which we are... instances  
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renewing itself.

of her basic texts, especially through including increasingly new media to produce a comprehensive Whitehead and Process Lexicon, new editions of all of Whitehead’s works, and an electronic representation of the research.

3. **Conceptual Vision:** With “conceptual feelings,” every event, and so the event of CPS, integrates concepts, patterns, structures, forms, and characters, seeking their embodiment as visions. In laying out such possibilities and their related strategies of realization, I dare to look into a possible or even a multiple future for CPS. Such an “imaginative projection” into the future is based on Whitehead’s contention that “integral experience” is not based on introspection and solitary reflection, but on

“social institution and action” (AI). Spiritual embodiment must be “experienced/experimented” in the (social) action and in the (social) structure of CPS.

I envision CPS as best embodying this adventurous spirit by exhibiting two structural elements. First, a duality of resources: Whitehead’s philosophy, on the one hand, and those historical traits of different traditions of interpretation and appropriation, collectively known as “process thought,” on the other. They are not the same. They, like all “polarities” in Whitehead’s thought, inhere in mutual immanence and enhance their development by mutual transcendence. Therefore, I envision the future of CPS to be best served when the indispensable sources of creativity of both “areas” are used like the left and the right half of the brain (as their unity). I envision CPS to remain a “World Center” for process thought, but besides that, to become a “Whitehead Institute” that is committed to all emergent traditions and new thought on Whitehead, even if they are not related to or originated in the American tradition of process thought—e.g., as can be seen currently in a fresh reception of Whitehead in the context of poststructuralist thought (France, Great Britain, Canada, Germany), or in the long felt relation to Chinese thought.

Second, in Whitehead’s philosophy we find, in addition to its relation to science, a triad of levels of values: evocation in its relation to aesthetics, ethics, and religion. Besides the commitment to the dialogue between science, philosophy, and theology, the “World Center” could, therefore, exhibit three “Chapters”: First, obviously, process theology in its own right, but especially in relation to religious pluralism, interreligious discourse, ecumenical studies, and Church-relations. Second process ethics may be seen

as “Chapter” committed to political theory (social and ecological justice and democracy), peace research, and process practices (e.g., liberation, resistance, contrast-building or peace-furthering actions). Finally, a strong and basic integration with aesthetics, thereby following Whitehead’s contention of beauty as the only justification of the universe and its process (AI 295), especially in creating discussions on aesthetic theories, in the commissioning of works of art, and in creating workshops for concrete, Whiteheadian experiences.

4. Material Vision: If the “adventurous spirit” is going to embody itself in the work of CPS, she must become a material expression of its visions. So I dare to envision CPS as physically recognizable institution that can fulfill her mission through two material components: First, she needs to materialize in a “physical space,” a building, a Process Center, housing its programs (her “Chapters,” her “Whitehead-Institute”), a museum, a library, meeting rooms, work places, guest rooms—and it might in its appearance embody the ecological vision of Whitehead. Second, she needs an endowment, resources for her operations, guest professorships, lectures series, scholarships, and a “Process Prize” reflecting Whitehead’s values of civilization: Truth, Adventure, Beauty, Art, and Peace (AI 274).

My wish is that we, who care about Whitehead, process thought, ecological living, social justice, democracy, and religious peace, could not just dream about, but actually realize such a vision, so that, fifty years from now, CPS will be known not only for what she stands (and always stood), but also for the resources she provides for the “adventures of the spirit” that might be alive like the fire Prometheus left so that humanity could prosper. ☛

## Roland Faber: Process Theology as Theopoetics

by Richard Livingston

**O**n February 7, 2006 Roland Faber delivered his first public lecture as Professor of Process Theology, jointly appointed at Claremont School of Theology and Claremont Graduate University, and as a co-director of the Center for Process Studies. “Process Theology as Theopoetics” was Faber’s summary response to the question, “What is process theology?” Realizing that it has been rooted in heterogeneous modes of thought from its inception, that no singular definition or description can adequately capture this “field” or “region,” and that there is thus no common consensus regarding an answer to that question, Faber said, “it is of the essence of process theology to be an uncontrollable undertaking in the infinite adventure of God-talk, and consciously so, in modes that I came to name ‘theopoetics.’”

The notion of theopoetics in relation to process theology finds its most concise summary in Whitehead’s famous statement, “[God] does not create the world, [God] saves it: or, more accu-

rately, [God] is the poet of the world, with tender patience leading it by [God’s] vision of truth, beauty, and goodness.” (PR 346) On this view, God is not a creator *ex nihilo* with absolute and coercive power, but a Divine Poet that “aims at the harmonization of possibilities that offer self-creation and ever-new re-creation.” Thus,

“...dualisms tend toward a desire for the extinction of that which is viewed as other, thereby becoming sources of supreme strife, be it political, civil, theological, economic, or humanitarian.”

the activity of divine poetry is not “creation” as such, whereby the multiplicity and infinity of interrelatedness that is the world is dominated or controlled; instead, the world is saved by God, symbolizing “an all-receptive, all-relational, all-sympathetic, and all-healing reconciliation.”

According to Faber, one of the most critical aspects of the theopoetical character of process theology is its adversarial relation to the establishment of mutually exclusive existential categories and oppressive dualistic abstractions, which have so often been (mis)used as instruments of power and domination. Such polar oppositions include “Mind and Matter, Soul and Body, the Good and the Evil, Light

## *mea culpa*

In our last issue (28.3, Spring 2006) We said that Sang Yil Kim, director of the Korea Project, graduated from Claremont School of Theology. In fact, he graduated from Claremont Graduate University.

and Darkness, the Saved and the Damned, the Left and the Right, and, yes, God and the World.” These dualisms tend toward a desire for the extinction of that which is viewed as other, thereby becoming sources of supreme strife, be it political, civil, theological, economic, or humanitarian.

In contrast to panentheism, which ‘names a “unity in which all is one,”’ Faber prefers a notion of trans-pantheism where the visibility of the “One,” disappears, is rendered invisible, allowing a trans-unification, a movement toward multiplicity, or a “theology of the fold” to emerge. Drawing upon Catherine Keller’s “principle of uncertainty,” Faber thus contends that “we must learn to explore an infirm and somehow blurred landscape of multiplicity; we must learn to value the infinite depth of folds of becoming; we must begin to formulate a theology of the fold; of the manifoldness; of multiplication; of implication and explication; of *plica ex plica*, folds out of folds, indefinitely; of infinite complication, rather than definite definition.”

In this way, process theology as theopoetics promotes an evanescence of dualistic God-language, and opens a space for the “liberation of multitude.” Here one discovers a genuine valuation of difference and non-difference, what Faber called the principle of ‘in/difference,’ which refers to the “infinite scale of manifold manifestations of theopoetic languages.” Such an approach fosters the development of a theology of creativity, becoming, and manifoldness, opening a “theopoetic space” where the unfolding of “an infinite spectrum of implicit shades of relations, ever-blurring [the dualistic] abstractions” deconstructs the final antagonisms. Only then is such a “theopoetics of multiplicity” truly free to conspire into “a theology and a politics of unoppressed diversity.” ☛

## Randy Hayes: Ecologizing the Economy

by Steve Hulbert

Randy Hayes, Executive Director of the International Forum on Globalization spoke on the subject of “Ecologizing the Economy” on February 21, 2006. He pointed out that the current worldwide population of 6.4 billion is expected to grow to 10 billion before it levels off. The challenge is how to provide greater social equity for all these people while at the same time protecting the environment. The best prospect lies in ecologizing capitalism and this is something, Hayes argues, that can be accomplished. We must avoid the TINA syndrome – There Is No Alternative.

Hayes suggests that we first must encourage true-cost pricing. If the cost of pollution and coal-fired power plants, for example, are factored in, wind and solar power come out cheaper. Indeed, the cleanest sources of power are in fact the cheapest. Hayes advocated grassroots community-based activism, by pointing to the Urban Environment Accord, where mayors of the 100 largest cities have come together to promote green policies. Through community-led economic localization, it is possible to influence and eventually change the corporate-led push toward globalization.

Hayes supports the Green City Revolution, a 100-year plan for green cities, using the San Francisco/Oakland area as a model. Its goal is to have renewable electricity

by 2017, perhaps even at lower rates, and to realize zero waste by 2020. The city of Oakland is also exploring ways to produce up to 30% of its food completely within the city limits by employing rooftop and community gardens. Hayes also encourages support of the Bold Green Building Ordinance, whereby all new buildings will meet green requirements and all existing buildings will gradually be brought up to the same standards.

Hayes points out that when you believe that free trade is free from ecological limits, you make a huge mistake: “The market makes a good servant, a poor master, and a horrible religion.” History may one day show that industrial civilization itself may very well be a bubble, a bubble that could very easily burst, because it doesn’t abide by the immutable principles of ecology.

Hayes concluded by arguing that we begin “internalizing externalities,” which is another way of measuring the cost of the earth with the cost of the future. We must limit the externalizing machines that the big corporations have become. By externalizing everything they can—outsourcing, for example, to take advantage of “slave labor” and minimal environmental regulations—the corporations increase their profits, but only at the expense of the environment. To save the environment, economics must be secondary to ecology. ☛


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# Mustafa Ruzgar: Iqbal and Whitehead

by Jacob High

On April 11<sup>th</sup>, Mustafa Ruzgar, a PhD candidate at Claremont Graduate University, spoke on the relation between Islamic philosopher-poet Muhammad Iqbal and Alfred North Whitehead.

Ruzgar started by introducing Iqbal, who was born in Pakistan around 1873, college educated, and introduced to Western thought and modern methodologies of criticism. Iqbal pursued his studies in England, where he studied under MacTaggart and James Ward at Trinity College in Cambridge. While in Europe, Iqbal realized that Islamic culture was in need of new perspectives and interpretations.

Ruzgar asserted that on the theoretical level, Muslims generally hold the view that Islam is fully compatible with science. However, when Modern European science comes into the picture, the issue becomes highly complicated. Ruzgar also suggested that Process theologians can diversify their perceptions of the importance of religiosity through awareness of the Muslim experience.



mustafa ruzgar

Similarly, Muslims can learn from process insights how to reconstruct a form of naturalism that does not conflict with fundamental Islamic convictions.

According to Ruzgar, Iqbal argued that we intuit ourselves always as free and in a direction of purpose. In Iqbal's consideration of the world, there is a gradual rising of "egohood" everywhere, which is linked with the idea that there is a will which is free and creative. While Iqbal differs from process theology by accepting the doctrine of *creatio ex nihilo*, he also differed from the traditional Muslim understanding by attributing to all creatures the power of partial self determination. With

regards to omniscience, Iqbal argued that the way God knows the future is different from the way God knows the past.

In conclusion, Ruzgar argued that Islam and process thought can meet on similar grounds with respect to science and the thought of Iqbal, and both sides have much to learn from each other. ☪

## International Conference on Creativity and Process: East-West Dialogue

March 27-29, 2007: Fu Jen Catholic University, Taipei County

March 30-31, 2007: Taichung University, Taichung

### Sponsors:

Department of Philosophy, Fu Jen Catholic University, Hsinchuang, ROC

Department of Philosophy, Tunghai University, Taichung, Taiwan, ROC

Center for Process Studies, Claremont School of Theology, Claremont Graduate University, Claremont, CA, USA

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Center for the Study of Science and Religion, Fu Jen Catholic University, Hsinchuang, Taiwan

Chinese Association of Philosophy, Taipei, Taiwan, ROC

### Keynote Speakers:

David Ray Griffin (Professor Emeritus, Claremont School of Theology; Co-founder, Center for Process Studies)

Roland Faber (Professor of Process Theology, Claremont School of Theology, Professor of Religion, Claremont Graduate University)

Roger Ames (Professor of Chinese Philosophy, the University of Hawai'i/ Editor of *Philosophy East and West*)

John Berthrong (Professor, University of Boston)

*See the Call for Papers on Page 17*

# The Inauguration of the Eleventh Process Center in China

by Alice Chung Chao Tang

April 18, 2006 marked the establishment of the 11th Process Research Center in China at The Guangxi Normal University located in the city of Guilin. Guilin is in southwestern China, a four-hour flight from Beijing. Its reputation for unrivaled beauty—a unique combination of mountains and water—is fully deserved. The province has 17 minority tribes with vibrant cultural lives and a total absence of racial strife. The University has over 40,000 students and a delightfully inquisitive, self-motivated student body.



*dr. alice tang speaks at the inaugural ceremony*

In spite of a heavy drizzle, more than 300 faculty and students attended the opening ceremony. Officiating for the University, Vice President Liu Muren, professor of physics, remarked, “We need process thought urgently to help improve Chinese society in the new century.” He also hoped that the Center would play a vital role in promoting international culture exchange and interdisciplinary studies at the University.

Prof. Huang Ruixiong, Dean of the School of Politics and Public Management, is the new director of the Guilin Process Center. He introduced some of the main activities and programs planned for the Center in the coming months. For example, a national Summer Academy of Process Studies will be held from July 18 to August 2 at the University.

As an advisor of China Project, Center for Process Studies, I felt privileged to be invited by Zhihe Wang, the director of the China Project, to cut the ribbon and witness the ceremony. When I stood on the stage and spoke to the attentive audience, I remembered the question posed by some process friends in the States: “Why has the interest in process research grown with such amazing speed in China?”

After 30 years of dedicated effort, the Center for Process Studies at Claremont remains the lone institution for Process Studies in America. Meanwhile, in China, more than 10 Centers have been established in less than four years at major universities.

The affinity of process philosophy and Chinese traditional thought is an obvious reason for this interest. Another important reason lies in the pressing need of the Chinese society for a new constructive perspective to facilitate her rapid integration into a global culture. Serious problems face any swiftly developing society that demand effective philosophical grounding. The Chinese people, therefore, have been earnestly exploring an alternative to the dominant model of western modernization—a model that has been exposed as seriously problematic toward the later part of the 20th century. Constructive postmodernism based on process philosophy has provided the most promising alternative so far in global development.

It is logical that the applied philosophers and thinkers in natural and applied sciences and technologies are the first ones to lead the way. Whitehead, having had a most illustrious career in mathematics, presented a philosophy that is simply the most logical, most direct, and most natural way to offer an integrated view to process knowledge and information that has experienced exponential growth in the past decades. Under a democratic system, philosophy’s only success lies in turning everybody into a philosopher of essential scientific methodology and common sense. A successful citizen has to be able to make his or her contribution to society through useful pursuits while keeping a holistic philosophical perspective. It is therefore most likely not by accident that a high proportion of the process centers in China established so far are in teachers’ universities. People who already know how and why they want to contribute to society are most likely to be attracted by Whiteheadian philosophy. ☛



*over 300 faculty and students attended the center's opening*

# Politics, Science, and Religion Converge in Belgium

by Michel Weber

The Faculty of Theology of the Université Catholique de Louvain (in Louvain-la-Neuve, Belgium) has welcomed the fifth *Chromatiques Whiteheadiennes* international conference on the 31st of May and the 1st and 2nd of June 2006. The unifying theme of the three days was remarkably revelatory, for it embodied two complementary dynamics of inquiry: on the one hand, what can Christian theology learn from other religions, from contemporary sciences, and from the current political issues? What is the thread behind the state of affairs in these fields? On the other: what specific concepts can Christian theology bring into the debates, thereby demonstrating the vitality of its own message? Needless to say, the Whiteheadian atmosphere in which the event took place was particularly auspicious. In order to help laypersons follow the debates, an introductory day was also scheduled, while the organizers constantly insisted on the pedagogical effort needed by the contributors to involve everyone in the discussions.

Straight away, two key actors deserve to be mentioned for their visionary contributions both to the organization and the debates: Benoît Bourguine, who teaches dogmatic theology in Louvain-la-Neuve, and David Ongombe, who is about to complete his doctoral thesis in theology (also in Louvain-la-Neuve) on Hartshorne and Aquinas.

Besides the unfortunate absence of Jean Ladrière (Philosophy, Louvain-la-Neuve), all the (living) French-speaking pioneers in Whiteheadian process thought were present: Jean-Marie Breuvart (Philosophy, Lille), Jean-Claude Dumoncel (Philosophy, Caen), Xavier Verley (Philosophy, Toulouse) and Bertrand Saint-Sernin (Philosophy, Paris). Two participants deserve a very special mention: Sister Alix Parmentier (Sœurs contemplatives de Saint-Jean, Saint-Jodard, France) and Mgr. Tarcisse Tshibangu (Archevêque de Mbuji-Mayi and Vice-Président de la conférence épiscopale de la République Démocratique du Congo). Parmentier is the author of a thesis, directed by Paul Ricœur in May 1968, that remains a classic in French-speaking process Catholicism—*La philosophie de Whitehead et le problème de Dieu* (a status similar to Cobb's *Christian Natural Theology* for English-speaking process Protestantism)—and has also translated Whitehead's *Adventure of Ideas* with Breuvart. Tshibangu (also influenced by Ladrière, Congar, and Rahner) has published on Whitehead since 1977 and forcibly argues for an *African* Catholic theology that would do justice to science and African religiosity and, through these deep roots, rejuvenate the social and religious tissue of all Christian communities.

Let us quickly review the program. The first day was purely introductory, featuring elements of reflection on the relevance of Whitehead for contemporary theology (by Bourguine and Eric Gaziaux—Theology, Louvain-la-Neuve), a generalist presentation of Whitehead's worldview (by Weber) and of process theology (by Ongombe), an historical contextualization of process thought (by Jean-Michel Counet—Philosophy and Theology, Louvain-la-Neuve), and a critical review of the link between process thought and postmodernism (by Lieven Boeve—Theology, Leuven).

The following papers were delivered during the half-day devoted to Religions: Dumoncel's "Dieu de St Anselme, de Spinoza et de Whitehead" argued for the durability and the richness of the *philosophical* speculations on God; Thomas Kelly's (Philosophy, Maynooth) "Cosmos, Temps et Dieu: un nouveau regard sur un ancien argument" perused the cosmological argument, Raphaël Picon's (Institut Protestant de Théologie, Paris) "La pluralité chez Cobb comme locus théologique fondamental" focused on Cobb's christology, and Mohammed Taleb (Philosophy, Algérie) anchored Islam's process tendencies in Neoplatonism.

The half-day devoted to the sciences featured Verley's "Mathématique et métaphysique dans le procès," that contrasted the use Whitehead makes of mathematics with Descartes' own usage; Bernard Feltz' (Philosophy, Louvain-la-Neuve) "Procès, temps et nouveauté. Rencontre avec la philosophie des sciences," assessed process thought from the perspective of the philosophy of biology; while François Euvé's (Faculté de théologie du Centre Sèvres, Paris) "Relire Whitehead pour un dialogue renouvelé entre la théologie et les sciences de la nature," insisted on the importance of a natural theology informed by the sciences.

The political sphere was explored through the question of temporality by François Beets' (Philosophy, Liège) "Les propriétés logiques du temps dans l'onto-théologie de Whitehead," the important works of Marcel Gauchet by André Cloots' (Philosophy, Leuven) "Le religieux et le politique: Whitehead et Gauchet," the well-known study of Randall C. Morris by Walter Lesch's (Philosophy and Theology, Louvain-la-Neuve) "Regards critiques sur les enjeux politiques et sociaux de la process philosophy," and Ronny Desmet's (Philosophy, Anvers) seminal sketch of his forthcoming dissertation planning to turn Whitehead's history of science found in *Science and the Modern World* into a diagnostics of modern civilization.

The conclusion of the debates was left to a round table with Counet, Weber, and Jean-Michel Maldamé (Theology, Toulouse). It was followed by a lively discussion with the audience and a final ecumenical word by Mgr. Tshibangu.

This event constitutes in itself an important sign of opening of the Catholic theologians towards the current modes of process thought. It is however unfortunate that Buddhism was not represented (especially since the Dalai Lama was visiting Belgium at the time of the conference, making the importance of Buddhism on the international scene once again obvious). The proceedings are scheduled to be published in early 2007 in the "Chromatiques Whiteheadiennes" series (vol. 12).

Editor's note: This conference was the fifth in a series of important scholarly events in Europe whose proceedings have been published. The previous four international *Chromatiques Whiteheadiennes* events were in (1) Liège, a generalist philosophical conference, (2) Louvain-la-Neuve, concentrating on *Science and the Modern World*, (3) Saint-Jodard, the proceedings of which centered around *Religion in the Making* and were recently published as a volume in the *Aletheia* series, and (4) Nantes, focusing on *Principles of Natural Knowledge*. ☛

## JSPS Update

The Japan Society for Process Studies (JSPS) held a board meeting on April 9, 2006 at Kansai Gaidai University. At this meeting, it was decided that the JSPS will hold its next annual conference at Tenri University, November 11-12, 2006. The topic will be "Process Philosophy and Religion: Concerning Reason and Faith," with participants such as Arakawa (Tenrikyo), Nobuhara (Protestant), Tanaka (Catholic), Takeda (Buddhist); with Hanaoka and Arakawa presiding. For more information about this conference, contact Tokiyuki Nobuhara ([nobuhara@keiwa-c.ac.jp](mailto:nobuhara@keiwa-c.ac.jp)). Free presentations will also be welcome, as usual.

The members of JSPS also agreed to bring a special issue of *Process Studies* with them to the International Whitehead Conference. This issue details the history of JSPS over the past 28 years, so if you plan on being in Salzburg, be sure to investigate! ☘

"There are no whole truths, all truths are half truths. It is trying to treat them as whole truths that plays the devil."

Lucien Price's  
*Dialogues of Alfred North Whitehead*

## Call for Papers: Process and Creativity

The purpose of this 2007 Conference on *Creativity and Process* is to offer an open forum for significant communications between the main schools of traditional Chinese philosophy and their contemporary Western spiritual comrades in Process Philosophy.

The concepts of "creativity" and "process" are prominent in the traditional Chinese schools of thought: Confucianism, Taoism, Mahayana Buddhism, and specifically in the philosophy of the *Book of Changes* (I-Ching) and Hua-yan Buddhism. They are also the key notions of Process Philosophy as advocated by Alfred North Whitehead, Henri Bergson, Samuel Alexander, Charles Sanders Peirce, William James, John Dewey, and others. These notions were further developed and refined by Charles Hartshorne, John B. Cobb, Jr., David Ray Griffin, and a host of others. Illuminated and inspired by these common ideas, that is by these notions of ultimate reality, Whitehead proclaimed that in its general position, his philosophy of organism seems to "approximate more to some strains of Indian, or Chinese, thought than to western Asiatic, or European thought."

In line with such a Whiteheadian tendency, Hartshorne once highlighted the parallels and differences between Buddhism and Process Philosophy, so that in the 1970's many Whiteheadian scholars became interested in Buddhism and Eastern philosophy in general. In China, beginning in the 1920's, some Chinese philosophers, the most distinguished of whom are Thomé H. Fang and Shih-chuan Chen, noticed the high degree of congeniality and affinity between Chinese philosophy and Whiteheadian thought. In the main, they found Whitehead and Process Philosophy highly appealing to the Chinese mind; they saw it providing a highly feasible meeting ground and a promising agenda for the East-West dialogue in comparative philosophy, especially in comparative studies of the philosophy of the *Book of Changes*, Hua-yan Buddhism and Whitehead. For these reasons, we believe, the dialogue of Chinese and Western process thought, in comparative studies of metaphysics, cosmology, ontology, axiology, ethics, aesthetics, theology, philosophy of language,

methodology, and so on, has gained great momentum and will be a congenial and fruitful one.

The major philosophical themes of contemporary Chinese and Western process philosophers include (1) seeking a holistic perspective – an organic view of humans and nature, (2) seeking a non-dualistic, all-encompassing philosophical outlook through creative syntheses, and (3) seeking insights and guidelines enabling us to cope with problematic human situations. A fruitful interchange of ideas will surely enable us to further enhance the cross-cultural common good.

Generally speaking, for Western philosophy, following closely the scientific tradition handed down from René Descartes, Francis Bacon, Thomas Hobbes, John Locke, and David Hume, to mention a few, the 20th century has been a "Century of Analysis." We suggest the 21<sup>st</sup> century will be a "Century of Creative Synthesis," and the joint efforts of philosophers from the East and West will be one of the exemplifications of it. Anyone who can identify with the above-mentioned goals is welcome to attend the Conference and present a paper on one of the following themes:

I. Doctrines of Creativity and Process and related theories in traditional Chinese thought, such as Confucianism, Taoism, Mahayana Buddhism, and especially the Philosophy of the *Book of Changes* (I-Ching) and Hua-yan Buddhism;

II. Doctrines of Creativity and Process and related topics in contemporary Western process philosophy, especially the philosophy of Whitehead;

III. Comparative Studies of Chinese and Western Process Philosophies with respect to their agreements, parallels, differences, and especially contrasts (as modes of synthesis), especially involving the Philosophy of the *Book of Changes* (I-Ching), Hua-yan Buddhism, and Whitehead's philosophy;

IV. The relation of these themes to a creative synthesis of a sustainable world culture in the 21<sup>st</sup> century and in the centuries to come.

The conference will be held at two different locations: March 27 to 29 (Tue. to Thu.), 2007 at Fu Jen Catholic University,

Taipei County; and March 3 to 31 (Fri. to Sat.), 2007 at Taichung University, Taichung. All participants are free to choose to attend either one of them, or both. The conference is bilingual, and the English/Chinese paper should be accompanied by a Chinese/English handout. Presenters who require the conference to prepare their handouts must submit his/her paper by an earlier deadline.

The papers to be presented/abstracts/vitae should be submitted electronically before deadlines to the different locations as follows:

For Fu Jen University, to Ms. Huei-mei Li, E-mail: [G03@mails.fuj.edu.tw](mailto:G03@mails.fuj.edu.tw). For Tunghai University, to Ms. Pei-lun Ts'ai, E-mail: [philo@thu.edu.tw](mailto:philo@thu.edu.tw). The abstracts of the papers for presentations will be reviewed by the organizing committee and the notifications of the acceptance will be given instantly once they are approved.

## Open & Relational Theologies in D.C.

In November of 2003, at the annual American Academy of Religion (AAR) meeting in Atlanta, Georgia, a group of diverse scholars came together to form the Open and Relational Theologies Unit of the AAR. The Center for Process Studies is a proud participant in this endeavor. The ORT unit is made up theologians from a wide array of backgrounds and affiliations, evangelical and liberal, including both openness and process theologies. Despite the diversity of origin, these scholars are united in their conviction that God is personal, loving, and relational, that creatures are free, and that the future is undetermined.

The 2006 AAR meeting, to be held in Washington D.C., promises to be very exciting, as the ORT unit will participate in three separate sessions.

*What God Does, Might, or Cannot Know about the Future* (Official Open and Relational Theologies Session)

- "The Hope of God vs. the Knowledge of God," Karen Winslow
- "Surprising God: Prayer, Partnership, and the Divine Adventure," Bruce Epperly
- "An Adventurous Sovereignty: Risk Taking and the Infinite Intelligence of God," Gregory Boyd
- "I Know Who Holds the Future, But Not the Future," John Culp
- Response: Terrence Fretheim

*Intelligent Design: Theological Considerations* (Hot Topics Session)

- "Intelligent Design & Theology: What Place for the Creator?" Taede Smedes
- "The Theological Stakes of Intelligent Design," Anna Case-Winters
- "Implications of Intelligent Design Theory for Cosmos as Creature and God as Creator," Brian Madison
- "The Theological Failure of 'Intelligent Design' and a Whiteheadian Alternative," Palmyre Oomen
- Response: Jim Miller (AAAS)

The deadline for Abstract / Registration Form Submission is June 25, 2006. The deadline for paper submission is November 20, 2006 (earlier), and January 20, 2007 (general). Please direct all correspondence to the following organizers:

Professor Yih-hsien Yu (E-mail: [arche@thu.edu.tw](mailto:arche@thu.edu.tw))  
Department of Philosophy, Tunghai University  
181 Taichung Harbor Road, Section 3  
Taichung 40704, Taiwan ROC

Fu Jen representative:  
Professor Frank Budenholzer  
(E-mail: [chem.1003@mails.fuj.edu.tw](mailto:chem.1003@mails.fuj.edu.tw))  
Department of Chemistry, Fu Jen Catholic University,  
510, Chung Cheng Road ☎

*Are Openness and Relational Theologies Biblical?* (Joint Session with SBL group, Latter Day Saints and the Bible)

- "Clear as Day: Metaphorical and Literal Readings of Scripture in the Open Theism Debate," John Sanders
- "Open Readings of Genesis: Jacob Boehme's *Mysterium Magnum* and Joseph Smith's Books of Moses, Abraham, and The Book of Mormon," James M. McLachlan
- "The Human's Naming of the Creatures as the World's (and God's) Open Future: A Conflict of Interpretations among Jews, Muslims and Mormons," Michael Lodahl
- "Opening the Bible: Open Canon and Openness Theology," David Paulsen

For more information about the 2006 AAR meeting, please visit [www.aarweb.org](http://www.aarweb.org). For additional information about the open and Relational Theologies unit, please contact Tom Oord at [tjoord@nmu.edu](mailto:tjoord@nmu.edu). ☎



*open and relational conversation at the 2005 meeting*

## Other Events of Interest

July 29-August 5, 2006; **Star Island, New Hampshire**; The Institute for Religion in an Age of Science will be holding a conference on "Emergence: Nature's Mode of Creativity." The conference will be chaired by George Fisher (Johns Hopkins) and Ursula Goodenough (Washington). See [www.iras.org/conference.html](http://www.iras.org/conference.html) for details.

August 7-18, 2006; **Nairobi, Kenya**; Thomas Jay Oord (Northwest Nazarene University, [tjoord@nmu.edu](mailto:tjoord@nmu.edu)) will teach a two-week graduate course in process and other contemporary theologies at Africa Nazarene University.

September 11-13, 2006; **Montreal, Canada**; Thomas Jay Oord (Northwest Nazarene University) will present his paper "The Science of Love in a World of Narrow Interests" at the "Religion after 9/11" conference. See [www.worldsreligionsafter911.com](http://www.worldsreligionsafter911.com) for details.

October 25-29, 2006; **Marble Falls, Texas**; The 7th Annual Curriculum and Pedagogy conference will take place at Balcones Conference Center, just outside of Austin, TX. The theme will be "The Articulation of Curriculum and Pedagogy for a Just Society: Advocacy, Artistry, and Activism." The Curriculum and Pedagogy Conference is a gathering of diverse educators and their allies within an informal, collegial setting who seek academic enrichment, social action ideas, public leadership support, professional engagement opportunity and a democratic community environment. More information is available at [www.curriculumandpedagogy.org](http://www.curriculumandpedagogy.org).

November 11-12, 2006; **Tenri, Japan**; The Japan Society for Process Studies will put on a conference at Tenri University entitled "Religion: Concerning Reason and Faith," with

participants such as Arakawa (Tenrikyo), Nobuhara (Protestant), Tanaka (Catholic), Takeda (Buddhist); with Hanaoka and Arakawa presiding. For more information about this conference, contact Tokiyuki Nobuhara ([nobuhara@keiwa-c.ac.jp](mailto:nobuhara@keiwa-c.ac.jp)).

January 4-8, 2007; **Playa Paraiso, Mexico**; The Science and Theology Advanced Research Series (STARS) will sponsor a conference on "Cosmology, Physics, and the Possibility of Life," in the Mexican Riviera. Speakers include John D. Barrow, Don Howard, Robert John Russell, and Trinh Xuan Thuan. See [www.ctns.org/stars/conferences/](http://www.ctns.org/stars/conferences/) for details.

January 11-15, 2007; **Playa Paraiso, Mexico**; The Science and Theology Advanced Research Series (STARS) will sponsor a conference on "Evolution, ET, and the Significance of Life in the Universe," in the Mexican Riviera. Speakers include John D. Barrow, Francisco Ayala, Chris McKay, Robert John Russell, and Paul Davies. See [www.ctns.org/stars/conferences/](http://www.ctns.org/stars/conferences/) for details.

January 18-22, 2007; **Playa Paraiso, Mexico**; The Science and Theology Advanced Research Series (STARS) will sponsor a conference on "Complexity Theory, Emergence, and the Influence of Life on Matter," in the Mexican Riviera. Speakers include Paul Davies, George Ellis, Nancy Murphy, Alicia Juarrero, Robert John Russell, and Alwyn Scott. See [www.ctns.org/stars/conferences/](http://www.ctns.org/stars/conferences/) for details.

April 4-5, 2007; **San Francisco, California**; The American Philosophical Association Pacific Division will hold a mini-conference on "Models of God," in conjunction with its Pacific division meeting. See [www.apa.udel.edu/apa/divisions/pacific/](http://www.apa.udel.edu/apa/divisions/pacific/) for details.

## The Process & Faith Web Revolution Has Begun

Please take the time to visit [www.processandfaith.org](http://www.processandfaith.org). The Web site has been redesigned, re-organized, & made faster, more efficient, and easier to use. Since the redesign, we have noticed a spike in traffic at the site, especially to the immensely useful lectionary pages and "Ask Dr. Cobb" FAQ series.

As part of this redesign, the Process & Faith online bookstore has established a secure shopping cart-based online bookstore (just like Amazon). The bookstore offers pamphlets, booklets, curricula, church resources, audio and video resources, T-shirts, and of course, lots of books! Not only do you have the luxury of ordering difficult-to-find, brand new, and/or classic texts in the process tradition without having to leave your chair, but you are supporting the Process & Faith as well!

Other things to do at the P&F Web site: read process-inspired sermons; find a local community of like-minded folk through P&F Connections; browse confirmation and adult education curricula; learn about P&F's upcoming events, courses, and workshops; preview the official magazine of P&F-*Creative Transformation*; check out the annotated bibliography of process theology books; read film reviews and tips on watching a film theologically; and of course, become a member of P&F! ☛

## Center Announcements

### Thank You for Your Support

by John Sweeney

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**P**rocess Studies, Volume 34/Issue 2 (Fall-Winter 2005) was mailed in April 2006. Please let me know if you did not receive your copy. Renewal notices were sent out shortly thereafter. Thanks to all of you who have renewed promptly.

If you wish to avoid the dreaded renewal notice, please note that your membership can be renewed, using MasterCard or VISA, on the CPS website. Just click on the "Become a Member of CPS" button on the home page, [www.ctr4process.org](http://www.ctr4process.org), and follow the guidelines thereafter; the membership page is secure.

The length of a CPS membership is guided by the pragmatic principle that an annual membership covers one volume (that is, two issues) of *Process Studies*. Accordingly, an annual renewal extends your membership for the next volume (two issues) of *Process Studies*. For example, if a membership expired with 34.2 and was recently renewed, then that renewal would extend the membership to 35.2. [The exception to this pragmatic principle is a Hartshorne Lifetime Member which requires a onetime donation of \$1,500. For Hartshorne Members *there are no renewal notices and no interruptions in receiving either the journal or the newsletter.*]

Volume 35/Issue 1 (Spring-Summer 2006) is due to be mailed in August 2006.

As always, Annual Fund donations are needed and appreciated. These gifts make the general day-to-day operations of the Center possible, e.g. assisting students and scholars in their research, disseminating our resources over the Web, and sponsoring events. CPS now accepts Annual Fund donations online through a secure page. Just go to [www.ctr4process.org](http://www.ctr4process.org) and click on the "Make a Donation" icon.

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

### Library Corner

by Steve Hulbert

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**A**s summer begins we must say goodbye to two of our staff members. Jason Stevens, who has been our Science and Religion Assistant for the past year helping with the LSI/Metanexus Institute programs as well as organizing the John Cobb audio-visual materials, will be moving to New York in the fall to attend Fordham University, where he will be seeking a PhD in Historical Theology with an emphasis in Patristics and Modern Philosophy. We wish him success in this endeavor. Alexandra Dove, who has been Library Assistant for the past year working with co-directors' *vitae* and papers and providing office

support for John Sweeney, has an exciting summer ahead of her. She will be playing on a professional polo team representing the Le Grande Polo Club in Oregon before starting full time employment in the fall. We think this is a really neat way to spend one's summer and frankly a few of us are a little envious. We wish her the best. Both Jason and Alexandra will be missed.

We have also added some new books to the Library's collection. Earlier this year we added *Alfred North Whitehead on Learning and Education* (Newcastle, U.K.: Cambridge Scholars Press, 2005), edited by Franz G. Riffert, with contributions from leading scholars conversant on Whitehead and education. In late March we were pleased to receive *After Whitehead: Rescher on Process Metaphysics* (Frankfurt: Ontos Verlag, 2004), edited by Michel Weber, a dialogue with Nicholas Rescher's 1996 book, *Process Metaphysics. A Handbook of Process Theology* (Atlanta: Chalice Press, 2006), edited by Jay McDaniel and Donna Bowman, provides a collection of essays exploring such topics as ethics, politics, economics, interreligious dialogue, and even the arts from a process perspective. We're also happy to report that Jay McDaniel's book, *Gandhi's Hope: Learning from World Religions as a Path to Peace* (Maryknoll, NY: Orbis Books, 2005), which we added to the Library in October, has been selected as one of the top 50 Best Spiritual Books of 2005 by Spirituality and Health Magazine. And hot off the presses, we're excited about the addition of *The American Empire and the Commonwealth of God: A Political, Economic, Religious Statement* (Louisville: Westminster John Knox Press, 2006), by David Ray Griffin, John B. Cobb, Jr., Richard A. Falk, and Catherine Keller. Happy reading. ☺

### Korea Project Report

by Jincheol O

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**T**he Whitehead Society of Korea held its tenth anniversary conference at Yonsei University in Seoul from April 7 to April 8, 2006. The conference title was "Retrospective and Prospective of Whitehead's Philosophy." The keynote lectures were delivered by Youngwhan Oh and Yongok Kim. Oh presented on "The Past and Future of Whitehead's Scholarship," and Kim presented on "The Significance of Whitehead's Thought from a Historical-Civilizational Perspective."

The Korea Project in CPS had the inaugural Korean process conference in South Baylo University (Los Angeles) on February 4, 2006. Sang Yil Kim presented on "The Logic of Process Thought," and Jincheol O presented on "Process Praxis Theodicy." Also, the first process colloquium was held on January 31, 2006. Hye Sook Whang presented on "Process Theism and Carol Christ's Mythology." In the second process colloquium, which was held on March 28, 2006, Jincheol O presented on "The Problem of Evil in Whitehead's Metaphysics." ☺

## Visiting Scholars

by John Quiring

Dr. Jay Hyon Nahm is a CPS Visiting Scholar for 2006. He recently retired from Yonsei University, Seoul, Korea, where he was University Chaplain and Professor of Christian Ethics in the United Graduate School of Theology. He has joined the Board of Directors of our new Korea Project. His research is on "Moral and Religious Foundations of Democracy in Korea." He will use process thought to frame the topic as well as in his discussion of a Christian perspective. He will discuss Korean and Confucian resources for democracy as well as Liberal and Social models.

Dr. Will Eisenhower was a Visiting Scholar in May. He is Interim Pastor at West Side Church in Richland, Washington. His research generated a paper discussing the way he develops the notion of opportunity in sermons to convey some of the meaning of prehension and concrescence.

Yang Qianhua is a Research Scholar from Guizhou Normal University in China. She is Associate Professor of Aesthetics in the School of History and Politics. Her research involves comparing Whitehead on education with the Chinese notion of "aesthetic education." The latter includes moral education and its application in public affairs. ♣

## Science & Religion Events this Fall

On October 5-8, 2006, CPS will present a conference and series of public lectures on *Cosmology and Process Philosophy in Dialogue* (see page 7 for details). This event has twin objectives: to further the academic scholarship on the relation between philosophies of process, religious doctrine and cutting-edge cosmology, but also to increase dialogue about these science and religion issues in the community. We encourage you to attend the conference this Fall.

On a synchronous note, Process & Faith will be hosting a workshop for clergy and laypersons grappling with question of how science and religion fit together on October 25-27, 2006. The topic will be *An Evolving Universe*. Call (909 447-2559) for details. ♣

## THANKS TO HARTSHORNE MEMBERS

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

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Lifetime Hartshorne memberships are available for a onetime contribution of \$1,500. 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 \$500 for lifetime journal

# 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 and other events may require registration.

### **Process Theology and Lived Omnipresence**

by Bruce Epperly  
Tuesday, July 25, 2006  
4:10 to 6:00 p.m.

### **Process Thought and Buddhism: The Lotus Sutra** (Tentative)

by Gene Reeves  
Tuesday, August 1, 2006  
4:10 to 6:00 p.m.

### **Process Thought and Neurotheology**

by Sang Bok Lee  
Tuesday, August 8, 2006  
4:10 to 6:00 p.m.

### **CONFERENCE: Cosmology and Process Philosophy in Dialogue: Fundamental Philosophical Issues in Recent Cosmology and their Religious Significance**

October 5-8, 2006

### **Process Psychology**

by John Buchanan  
Tuesday, October 10, 2006  
7:00 to 8:30 p.m.

### **Environmental Education**

by Sung Sohn  
Tuesday, November 7, 2006  
4:10 to 6:00 p.m.

# MEMBER PAPERS

Upon request, the following papers are available free of charge to Center members. New members may purchase older Member papers for \$3 each (plus shipping). You may also download these and others (provided the author has granted permission) from the Center for Process Studies Web site at [www.processstudies.org](http://www.processstudies.org) under the "Seminar Papers" link.

### **Randall Hayes**

*Can We Ecologize Capitalism? A 100 Year Plan*

### **Mustafa Ruzgar**

*Iqbal and Whitehead*

### **Mark Dibben**

*Management and Process Studies: Problems and Challenges*

Please send correspondence to:

J. R. Hustwit, Editor

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