

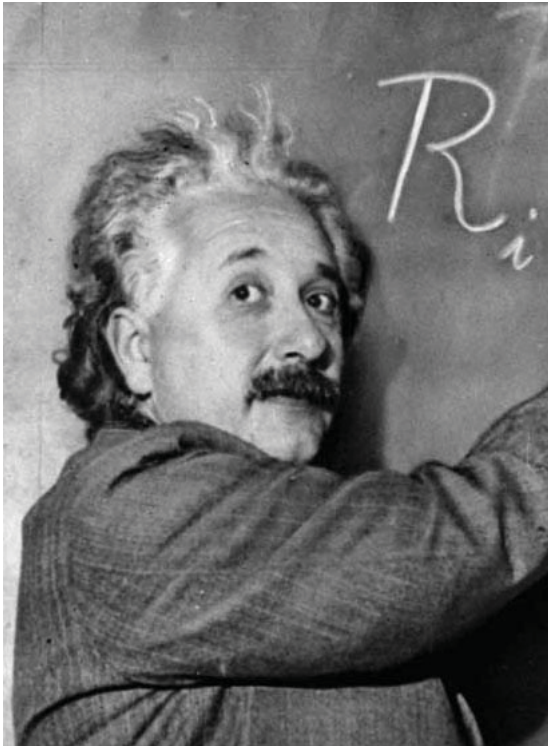


process perspectives

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...A RELATIONAL
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THE COMMON
GOOD.



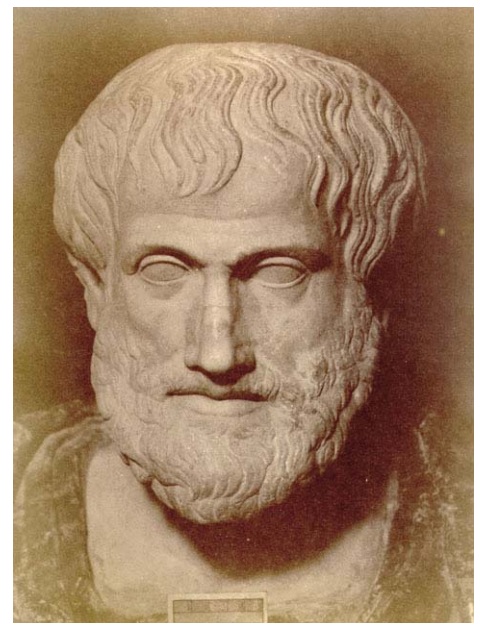
Einstein



Whitehead

Conversations

Aristotle



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PROCESS PERSPECTIVES

The Newsmagazine of
the Center for Process Studies

...a relational worldview for the common good

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Trisha Famisaran

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A Conversation with J.R. Hustwit

by Trisha Famisaran

How long have you worked at the Center for Process Studies? What was your experience like as the Communications Director and Editor of *Process Perspectives*?

I was hired to edit the newsletter in April of 2002. I was cognizant of the mission of the newsletter--to report on the Center's activities, publicize upcoming events, and provide a forum for process resources that would need to remain constant--but I was encouraged to use my own creativity regarding its style and format. I had never been given that kind of dual responsibility: freedom to be innovative and responsibility to tradition--a very Whiteheadian polarity. Over the years, I think the biggest changes in the newsletter have been the gradual evolution from a publication that strictly reports events to a "newsmagazine," which also includes the occasional piece of poetry, editorial, or essay. Eventually, I was asked to take on more tasks--the editing of the website and handling public relations for events. My goal has been that process thought might receive a slightly wider audience than it would have because of something I did--e.g., a flashy poster or the relentless e-mailing.

You recently completed a Ph.D. in Philosophy of Religion and Theology at Claremont Graduate University. Can you describe your academic journey and elaborate on what you discovered about yourself in the process?

I came to Claremont straight out of an undergraduate program. I knew nothing about process thought, the academic politics of philosophy and religion, or what I wanted to do. All I knew was that I wanted to do philosophy and religion and couldn't decide which hat I wanted to wear: that of theologian or philosopher. Claremont was attractive to me because the PRT program encourages this "unholy marriage." I think the school's latest marketing campaign uses the language of "transgressing disciplinary boundaries." That holistic and integrated approach to

religious inquiry really appealed to me.

I consider myself fortunate after choosing Claremont, even though I was completely ignorant of process thought and its legacy when I first arrived. I was very disenchanted with the analytic philosophy of religion I had been doing as an undergraduate. Process thought, as well as phenomenology and American pragmatism, were like breaths of fresh air.

When I started my graduate program I immediately felt very young and unprepared. I think it took a few years for me to settle down and grow into the role of graduate student--someone who makes their studies a higher priority than sleeping in until noon. Most students have to work while they study and do not have the time to participate in an informal academic community. Isolation is a common problem. You can always find ways to fill your social calendar, but there is no substitute for a community of peers or colleagues upon whom you can depend for support, commiseration, and a sense of what's normal. Forming that community is an uphill battle for most students, I think.

I think I learned a lot about myself in graduate school. I learned that I can't do everything or be perfect. I lost the ability to read and listen to music at the same time somewhere around age twenty-five. Most importantly, I learned that there is more to life than academic achievement, and that sometimes family and friends can and should take priority over that next paper or chapter. I wish I had learned that earlier in my studies.

What was the topic of your dissertation project? Are you currently working on other research?

In my dissertation, I attempted to construct a methodology for comparative

religious inquiry based on the tradition of philosophical hermeneutics (specifically Gadamer and Ricoeur). One of the more prominent themes is that of rejuvenating the ontological concern for what is disclosed in and through language in the hermeneutic tradition. Even though it would be folly to revert to a foundational or positivist theory of religious knowledge, we can still maintain a realist theory of truth (i.e. truth as correspondence), though we can never have certainty of the truth-value of our religious claims. That is, even though all knowledge is interpre-



j.r. hustwit, hiheon kim, jeanyne slettom

tation and one can never prove that their claims are true or false because of this pervasive perspectivalism, such claims are true or false independent of our perspective. Acknowledging this forces the comparative scholar of religions to adopt a position of "reticent realism," in which she regards all claims as tentative and hypothetical, and yet potentially true.

What does the near future hold for you?

This year is going to be very busy. My wife and I are expecting a baby in December, and I will be teaching courses in philosophy at California State University, San Bernardino. I am also on the job market. So who knows what the future will hold--hopefully lots of adventure, zest, and creative transformation! ☺

A Conversation with Leemon McHenry

by Trisha Famisaran

Leemon McHenry served as Book Review Editor of Process Studies from 1997 to 2007. He currently teaches in the Department of Philosophy at California State University, Northridge. Dr. McHenry's research interests include metaphysics, philosophy of science, and medical ethics.

What contributions do you feel you've made as book review editor? What have you personally gained through this role?

Being the Book Review Editor puts one in touch with a good number of authors and reviewers. Working with the editor, Dr. Barry L. Whitney, was another positive aspect of this job, as he most certainly strengthened the international standing of the journal. Since I have been in the position for ten years, I am happy to pass on the position of book review editor to Dr. Pierfrancesco Basile, an Italian philosopher teaching at the University of Bern in Switzerland.

Have certain authors or books especially influenced you and in what ways were you moved by them?

Alfred North Whitehead's *Process and Reality* was the main reason I went to Edinburgh, Scotland. I am particularly interested in the event ontology that Whitehead developed in *Process and Reality*, and I hope to finish my book, *The Event Universe*, at some point. Sir Karl Popper's *Logic of Scientific Discovery* is another classic that has strongly influenced my thinking. I find that Popper is particularly relevant to the work that I do in medical ethics because so much of clinical research has failed to take note of Popper's famous falsifiability criterion.

You are currently co-editing a collection of essays in honor of T.L.S. Sprigge, in collaboration with Pierfrancesco Basile. Can you say more about this project?

I was supervised by Timothy Sprigge, then Professor of Logic and Metaphysics, while at Edinburgh. Sprigge was an absolute idealist who created a highly original metaphysics that owed much to Spinoza, F. H. Bradley, William James, and Whitehead. He was perhaps the most insightful critic of Whitehead, especially Whitehead's view of time and God. Sprigge greatly admired and was influenced by Whitehead's panpsychism—that all of nature is sentient or conscious to some degree or other. Just last year, Pierfrancesco Basile and I launched a Festschrift in honor of Sprigge's work. It was published on the very day that he died.

The Festschrift begins with an article I wrote on Sprigge's Idealism that was published in *Bradley Studies*. It is an overview of his metaphysics and ethics. I argue that there is a serious problem with Sprigge's view of time as eternalistic, or happening in one grand specious present of the Absolute, and with the prescriptive features of his ethics in which he contends that we can modify our thinking and behavior for the betterment of humans and non-

human animals. The other essays in the volume are authored by philosophers (mainly fellow idealists, process philosophers, and proponents of animal rights) who are appreciative of Sprigge's thought both by way of praise and constructive criticism. I am pleased with the final result because the essays really complement one another, and many are first rate.

You were personally acquainted with three of Whitehead's students—Dorothy Emmet, Victor Lowe, and W.V. Quine. Can you elaborate in what capacity you knew each philosopher, whether and what kind of research you collaborated on, and mutual enrichment fostered through such research?

I was fortunate to know these three philosophers in the 1980s and 1990s. Emmet, Lowe, and Quine all studied with Whitehead at Harvard in the late 20s and early 30s. Emmet was the external examiner of my Edinburgh thesis on Whitehead and Bradley. We corresponded for twenty years, and I would visit her in Cambridge to have seminars on Whitehead's *Principles of Natural Knowledge*. She thought this was Whitehead's best work and a primary mode of introducing Whitehead to the philosophical mainstream.

When I returned to the United States, I taught philosophy in the same department as Lewis Ford at Old Dominion in Virginia. Lewis told me that Victor Lowe was looking for an assistant to help him write Whitehead's biography. I applied and Lowe chose me to write two chapters of Volume II on the philosophy of physics. I lived with him near the campus of Johns Hopkins University for a short spell.

When I began to write on event theories, I started studying W.V. Quine's work and its similarity to Whitehead. I organized a conference on Quine's philosophy in Ohio, and he came and responded to all the papers. Quine told me that Whitehead was his first experience of being in the presence of the great. I asked him if he was influenced by Whitehead's metaphysics of events and he replied that he never understood that part of Whitehead. But when I wrote a paper on this topic, he seemed surprised to discover how close his views were to Whitehead's.

Upon your retirement as Review Editor of Process Studies, do you have immediate or future plans on continuing dialogue within the Process community?

I expect to continue writing on process philosophy. I am scheduled to give a lecture in Claremont in spring, 2008, titled "Whitehead's Cosmology: Some Problems of Interpretation."

What elements of Process Philosophy initially drew you into the field and, through the years, how have you re-oriented yourself to the tradition? What predictions do you have about the future of Process Philosophy?

I was initially impressed with Whitehead's comprehensive vision and his attempt to find a general theory that gave unity to the

sciences and to human experience. The idea that creativity is the master principle of becoming also appealed to me at an early stage. My first work of philosophy was a thesis called "Over-specialization of Knowledge," which evaluated Whitehead's critique of specialization. He was one of the first to see this as a problem of the modern world.

After studying Whitehead's works for some years, I have come to see the shortcomings of his philosophy and started to broaden my focus to include a lot of other philosophers such as James, Bradley, Santayana, Hartshorne, Quine, Davidson, and Popper. I also think it is important at some point in one's career to work on problems and their solutions quite apart from what one or another philosopher thinks about it.

When I first began my academic career, one could study Whitehead at a number of graduate schools in the United States. Whiteheadian thought was not the dominant philosophy, but as a third alternative to analytical philosophy and Continental philosophy, it was alive and well. We all thought things would be better in the future, but the reverse has happened. It is possible that Whitehead will return in the philosophical world, perhaps much like interest in William James seems to come and go, but there isn't much at present to indicate that this will happen anytime soon. Roland Faber's idea of a Whitehead Research

Institute in Claremont is a step in the right direction. ☛

New Book Review Editor: Pierfrancesco Basile

Pierfrancesco Basile is the newly appointed book review editor of *Process Studies*, journal of the Center for Process Studies. He currently teaches at the University of Bern, Switzerland. Following the completion of a Ph.D. in Philosophy from the University of Bern in 1999, Pierfrancesco was a post-doctoral fellow at the University of Edinburgh and a visiting scholar at the Center for Process Studies. Pierfrancesco's research interests include process philosophy, British idealism, pragmatism, and the philosophy of mind.

He is the author of *Experience and Relations: An Examination of F. H. Bradley's Conception of Reality* (1999) and *Consciousness, Reality, and Value: Essays in Honour of T.L.S. Sprigge* (2007), co-edited with Leemon McHenry. He is the author of several essays on the origin of analytic philosophy, British idealism, and Whitehead's philosophy. ☛

If God *Is* a Verb, Then We Are 'Human Becomings'

by Arlette Poland

Process thinking means that change is the one constant in the many worlds. This must mean that everything, including our very self (whom we like to think of as lasting over a long period of time – at least into the future) is always in flux. Whitehead bemoaned the static, calling it death and evil, in fact. Life is that which strives for change. I argue here that striving for change is not necessary because change is the very essence of all life. We can only resist the change temporarily and even then, there is change and movement in the resistance. Even in death, there is decomposition or transformation into other forms of expression for the body if not the spirit or soul, such as gases or liquids, or reincarnation or resurrection.

If that is the case, then we should reconsider typical words used to describe attributes of the deity. None of them involve the 'chief exemplification' of change, which should be applied to the deity, according to Whitehead and Hartshorne. Perhaps we should think of the deity, by whatever name we like to call it, as a verb and not a noun. What if the word God were a verb? Maybe we could eliminate many of the predicates we ascribe to the deity, God/Goddess or whomever, if we simply think of It as a verb. God is godding, and we are being godded.

OK. So that makes you recoil or laugh according to your theological bent. But, let's go a step deeper. What if it was true that this Energy many in our Western world call God were truly a verb? How else do we really know this deity except by action and/or relation, anyway? The action of the deity is the relation of and to the world(s). The movement of life, spirit, and indeed our own spiritual growth is shot forward by the questions we ask, not by the answers we find. Ask yourself, "Self, what do you think? What if

this deity I believe in were really a verb, all action and movement, all the time?"

Process thinking stands for such movement and change and the relations that occur with, as, and through these changes and movements. The event of decision, the concrescence, isn't a static moment in Process thought, either. The present is always becoming. It is not being, it is becoming.

If we are an expression of the activity of the deity, as many Process theologians believe, then that means we are "human becomings" not human beings. We, too, are constantly in flux. If precision in our communication is desired, as it is by many of us Process thinkers, then it would naturally be much more precise to refer to us as human becomings, not the static concept of human beings. There is no being in a Process world. There is only and always becoming.

Process thinking tells us that we are part of the ever becoming of the divine, and that the divine, too, is always becoming. Therefore, we are human becomings! It is time for us to embrace this fluidity. Recognizing this truth in our 'precise' Process language will add to the shift that will lead us to live our lives from and within the reality of relation and change. Then we will have a real prehension of our belonging to all that is always becoming. Since everything is always becoming, as are we, and the deity is becoming with us in many ways in every event, we are consistently and always (as in never changing the change factor) moving, breathing, and changing, as human becomings. ☛

Arlette Poland is a doctoral candidate in the School of Religion at Claremont Graduate University.

The International Process Network is Alive and Well

by Herman F. Greene

The International Process Network (IPN) came into being in 2001 at the First International Whitehead Summit held in Claremont, California. This is a report on what is happening with IPN and on the Seventh International Whitehead Conference on "Process, Religion and Society," which will be held in Bangalore, India, January 5-9.

The purpose of IPN, as stated in its by-laws, is "to support, generate and disseminate an international discourse on the meaning and implications of process thought across academic disciplines and conflicting truth-claims, and in relation to the entire community of life and the cosmos." Membership in IPN is available to individuals and organizations who are interested in relating process thought to their life or work. Information is available at www.processstudies.org. IPN has sponsored International Whitehead Conferences in Beijing, P.R. China (2002), Seoul, Korea (2004), and Salzburg, Austria (2006). The 7th International Whitehead Conference, entitled "Process, Religion and Society," will be held in DVK & Christ College, Dharmaram College PO, Bangalore, India, January 5-9, 2009. Information about the Bangalore conference is available at www.whitehead-bangalore.in. The International Whitehead Conference to follow that will be held in Amori, Japan and is presently scheduled for 2010.

In the words of John Cobb, "IPN functions as both reality and symbol, and perhaps its symbolic role has been its greatest contribution thus far." What he means is that IPN is still small, especially as regards its membership and funding. Yet, even though its activities have mostly been carried on by the twenty-six members of its Board of Governors, it has given a very significant lift to the international process movement. As noted above, it has been instrumental in organizing three International Whitehead Conferences already, with two conferences in the planning stages. IPN has become the official sanctioning body for International Whitehead Conferences. Further, each conference is followed by an International Whitehead Summit where participants reflect globally on process work.

Programs and activities conducted by IPN:

- Young Process Scholar International Essay Contest - The contest will consist of a call by the IPN Essay Contest Committee for young scholars (to be defined) to submit an essay on a broad or particular process theme. The committee will select the two or three best essays and award the authors money prizes to attend an International Whitehead Conference where they will present their paper. The proposed prizes are \$1,500(US). Franz Riffert has been instrumental in planning this program. He can be reached at Franz.Riffert@sbg.ac.at.
- The Common Good and Creative Advance Awards – At each International Whitehead Conference, "The Common Good Award" is given to individuals exemplifying the highest ideals of process-relational values. The first two recipients of this award were John B. Cobb, Jr. and Herman Daly. An additional award, the Creative Advance Award for outstanding contributions to the process community has been approved by the IPN Board. Judith Jones, Michel Weber and Mark Dibben (Chair) serve on the Common Good and Creative Advance Award Committees. dibbenm@lincoln.ac.nz.
- Whitehead International Film Festival – From its inception IPN has been a sponsor of the annual Whitehead International Film Festival held in Claremont, California. The 7th Annual Festival will be held in January 18-21, 2008. Each film is selected for its artistic excellence and for its promotion of the common good. Each film celebrates human dignity, probes human problems, and offers hope for creative transformation. Visit <http://wiff.cgu.edu/>.
- IPN Website - The IPN website provides information about IPN, its Board and its committees; information on the

International Whitehead Conferences; news on process events; an RSS feed on process news; information on how to sign up for process-related listservs; and information on how to become a member of IPN. Visit www.processnetwork.org.

- IPN Spin-Offs – IPN was instrumental when Bob Mesle authored his forthcoming book, *Process-Relational Philosophy: A Basic Introduction*. Professor Mesle can be reached through email: BOBMESLE@graceland.edu. IPN has also contributed to development in the China Project. Visit <http://www.postmodernchina.org/cgi/index.php>.

The current officers of IPN are:

- Robert Regnier, Executive Director, robert.regnier@usask.ca
- Judith Jones, Administrative Director, jude.jones@comcast.net
- Mark Dibben, Executive Director – Elect, dibbenm@lincoln.ac.nz
- Peter Farleigh, Communications Director, p.farleigh@ieee.org
- Adam Scarfe, Secretary, acscarfe@allstream.net
- John Sweeney, Treasurer, sweeney@ctr4process.org
- Herman Greene, Founding Executive Director, hfgreene@mindspring.com

The IPN Board recently approved an additional officer position, that of Finance Director.

Please visit the IPN website (www.processnetwork.org) and learn more about membership. ☺

The Jungshim Association: "Vital Energy Treatment and Organic Worldview"

by J.R. Hustwit

On June 5, 2007, Angie Ahn and Master Mark Min of the Jungshim Association gave a presentation on the Jungshim worldview, and its dedication to charitable healing practices. Master Min used energy infusions and ki balancing in order to heal members of the audience while Ahn explained the philosophy and mission of the Jungshim association.

Ahn began by relating her personal experiences with her autistic son, who relied heavily on rapidly escalating doses of antipsychotic medications to function. Discouraged, Ahn turned to Jungshim energy healing, and found that, over time, her son was able to tolerate tapering-off the medication and is currently functioning without meds.

The Jungshim philosophy is an indigenous tradition from Korea. It interprets problems like mental illness, inexplicable

bodily diseases, spiritual ennui, and moral issues as symptoms of a loss of proper relationship between the self, heaven, ancestors, and the human community. To restore these relationships to a state of health is to re-establish mental, physical, and spiritual health.

Jungshim metaphysics describes the world as divided between the harmonious principles of yin and yang, and the vibration of *ki* energy. When this energy condenses, matter occurs in five phases of movement and change, which are represented by the traditional elements of earth, wood, fire, water, and metal. This energy is a continual process of transformation through its various modes and manifestations just as human beings continually transform as they are born, live, and die.

The human being, Ahn explained, is a microcosm of this system. *Ki* energy runs

throughout the body much like an electrical field or network. When these energies flow and are balanced, we feel well, but blockages and imbalance cause disease and unrest. *Ki* imbalances result from strong emotions, stress, inherited ancestor energy, and environmental variables. During a treatment, the Jungshim master will sync her own energy with that of the patient in order to detect toxins and *ki* blockage. She then uses sound and acupuncture to infuse *ki* into the body.

The Jungshim Association is committed to the notion of *chun-su*, which entails altruistic healing practices. They are a non-profit organization, and offer health, wellness, and energy balancing treatments for veterans, the elderly, those with mental illness, and the general community. For more information about the Jungshim organization, please visit www.kihealth.org.

Miroslaw Patalon: Polish Theology in Relation to Process Thought

by Nichole Torbitzky

On August 20, Albrecht Auditorium opened its doors for a well attended seminar by Polish theologian Miroslaw Patalon. Patalon introduced two Polish theologians, Józef Tischner and Waclaw Hryniewicz, and mentioned a third, Karol Wojtyła, better known as Pope John Paul II. Tischner comes to process thought by way of his teacher Roman Ingarden, who was himself a student of Husserl but adopted some modes of thought very similar to those advocated by Whitehead. Tischner picked up many of those themes in his work through Ingarden's influence. Tischner is an eminent Polish priest, philosopher and theologian. One of the distinctive and pervasive characteristics of Tischner's work is the attempt to articulate and provide ground for hope. For Tischner grace allows the pilgrim to hope in the future and thus to have the courage to travel the path of justice, righteousness, and mercy towards union with God. This is a journey of progressive liberation from sin towards absolute freedom or "Infinite Freedom." Paradoxically, "freedom comes from the outside." Only the infusion of

grace can enable the human being to begin the "ascent" that Tischner describes.

Patalon then turned his attention to some connections with process thought in Waclaw Hryniewicz's theology. Father Hryniewicz (born 1936) is a professor at the Catholic University of Lublin. He is known for promoting ecumenism both theoretically and through active participation on international ecumenical boards. According to Patalon, Hryniewicz is close to process thought in the sphere of epistemology and his understanding of truth. Like most process theologians he stresses that every generation of Christians faces the task to constantly update their theology because of the changing culture in which they live. Various systems of knowledge are neither true nor false; rather, they may be more or less useful at any given time. Whoever speaks of God does so in reference to an existing philosophy. Hryniewicz also emphasized the relational nature of God who is "the contradiction of separation and death. He is the most community-minded being. This God may be known in a personal re-

lationship." Patalon noted that it seems as if Hryniewicz is following the same path as Cobb, balancing between religious absolutism and relativism. Hryniewicz saw a constant transformation of the universalistic statements of the respective religions as a result of a conscious dialogue between them. Christianity is a true religion inasmuch as it releases people to a constant quest for the truth. The truth is found "in between," therefore knowing the truth is not an event but a constant, dialectic process of deconstruction and reconstruction. A few words on Karol Wojtyła noted that the late Pope's almost revolutionary attention to ecumenism derives from his contact with the above mentioned thinkers so, in some small way, Whitehead has influenced what could be described as one of the most successful Papacies in history. While none of these men could be said to have been directly influenced by Whitehead because most of his works have been unavailable in Poland until very recently, some unmistakable similarities do exist. ☪

John B. Cobb, Jr.: Why Faith Needs Process Philosophy

by Richard T. Livingston

Over 130 people gathered in Mudd Theatre on September 11, 2007, to listen to eminent theologian and scholar John Cobb offer some reflections on what he views as a profound need for an adequate and appropriate faith in God that can successfully respond to the serious problems created by and entrenched in what he holds to be the most dominant modes of thought and being-in-the-world. Furthermore, the relevance, adequacy, and benefit of Whiteheadian process-relational thought in shaping any such theistic perspective was central to his formulations. He stated at one point, "...the salvation of the world depends upon the religions of the world adopting process philosophy."

He exemplified this point by noting the six year anniversary of the tragic events of September 11, 2001, with criticism of the official narrative maintained by the current presidential administration. According to him, there is good evidence to suggest that it was a false flag operation that was used to justify the invasion of Afghanistan, the conquest of Iraq, and the reduction of civil liberties in the United States. This set the stage for the central con-

...a salugenic religion is one that calls people to the healing service of all creatures...

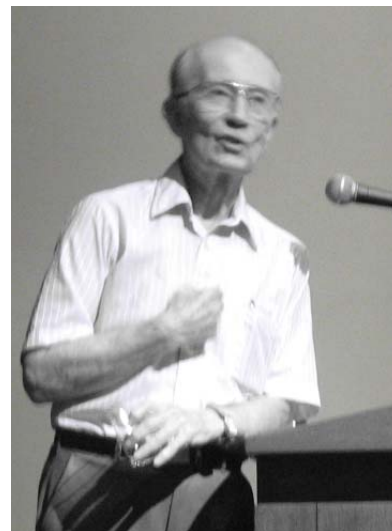
cerns of his lecture, which pivoted around a general critique of the failings of religious individuals and institutions to contribute positively to the numerous threats facing the world today. There is thus a fundamental need to revitalize, reshape, and reformulate one's understanding of the self, world, and theism.

In Cobb's view, religious traditions today, at least broadly speaking, and certainly not without exception, tend to be more pathogenic than they are salugenic. In other words, they contribute much more to conditions of sickness and malaise than they do to health and peace. And, while various forms of secularism and humanism might seem like logical and viable alternatives, neither, he suggests, can provide and sustain the necessary improvements. "What we need," says Cobb, "is to find a way for once again the religious communities of the world to become the saving and healing voices of the world, rather than part of the problem, as I believe they tend to be today." So, although he feels that the severe global, political, social, economic, and ecological challenges facing humanity "cannot be solved without the religious message, without the religious influence," unfortunately those very groups who have the greatest potential for contributing to resolution and reconciliation "are not in a good condition to provide the needed help."

Cobb identified what he takes to be the three most influential ways of thinking about and being in the world, two religious-theological and one secular-metaphysical, and argued that in each case they have failed in critical ways. First, Karl Barth's realist account of God through revelation alone has ironically and unfortunately led to a tradition of non-realist views of God. Second, contemporary Thomism, as found in the work of individuals like Paul Til-

lich, fails to adequately account for God's immanent interaction in the world. In so doing, it implicitly rejects the biblical view of God as an agent, one who acts and does discriminable things in human life and history and society. And third, the University, which holds to an implicit secularistic metaphysics by adhering to the principle that nature is a closed system, denies the possibility of an influence on and role for both human subjectivity and divinity in nature.

No theological account has managed to provide a framework and vision of the world that is adequate to the evidence and data, consistent with human experience, and inclusive and



john b. cobb, jr.

comprehensive enough with respect to their scope. As a result, each has contributed to the pathogenic tendency of religions today, and this corrosive trend will only continue if left unchecked. In contrast, Cobb says that "the health of the Christian church requires faith in God, and I believe that faith in God is very difficult to maintain as long as the modern world dominates our thinking." By taking seriously the insights of process thought, he holds that the religious, biblical, scientific, and secular world-views can indeed find a viable alternative that provides a greater degree of coherence, increased synthesis, and broadened horizon that is otherwise impossible.

The central thread around which the tapestry of his comments were woven is summarized nicely in the following: "...for faith to be able to articulate itself with confidence, and give serious guidance to us and to other Christians, we need to break with the dominant thought-patterns of the past, and make a change that we can then connect to changes that must take place in many other fields of thought. I believe that a salugenic religion is one that calls people to the healing service of all creatures, and at the same time, through that to the service of God." Thus, his comments can be viewed as a call to religious organizations, leaders, and practitioners to realize their own divine call by challenging the dominant presuppositions and voices of scientism, materialism, determinism, humanism, capitalism, consumerism, imperialism, nationalism, and economism. Simply put, the very health of individuals, the Church, nations, and the planet itself is at stake. ☪

You can listen to John Cobb's lecture on the CPS website:
<http://www.ctr4process.org/media>.

Helmut Maassen: Contingency and Evil in Leibniz and Whitehead

by Steve Hulbert

On the evening of September 25, 2007, Helmut Maassen presented a paper titled "Contingency and Evil in Leibniz and Whitehead," for a CPS lecture held at Albrecht Auditorium on the campus of Claremont Graduate University. Professor Maassen, a visiting scholar and Adjunct Professor at Claremont School of The-

...For Whitehead the best of all possible worlds is not the one that simply reproduces the eternal but is the one where creativity and novelty are present.

ology, is affiliated with the European Society of Process Thought. He is also the editor of *European Studies in Process Thought*. The lecture was divided into three parts: (1) Contingency and Evil in Leibniz; (2) Contingency and Evil in Whitehead; and (3) Contingency, Evil, and God in Leibniz and Whitehead.

For Leibniz there are three types of modality: (1) Necessity – what cannot not be; (2) Possibility – what is neither necessary or impossible; and (3) Contingency – what could have been otherwise. Leibniz feels that true metaphysics is basically the same as true logic – "the God who is the source of all good is also the God of all understanding." It is God who chooses the best possible world, while those not chosen maintain a contingent existence in the mind of God. However, this "best of all worlds" is subject to limitations; it may be the best possible world but it is not a perfect world, because the perfect God could not merely duplicate Godself. However, this imperfect world is the best of all those that God could have selected or put another way, it is the least imperfect. Although God's will wills the good – the best – humans, as creatures with limitations, are vulnerable to distorting the good which leads to evil. Humans are even capable of enjoying evil in opposition to God, the good. Interestingly, since there exists something other than the necessary in God – something contingent – the final cause of sin in all creatures is in God. It is not that God wills such but it is present in God's mind.

For Whitehead the best

of all possible worlds is not the one that simply reproduces the eternal but is the one where creativity and novelty are present. Actual occasions are contingent creatures in a contingent world. Although Whitehead believed that evil is an active, destructive force and not a mere absence of something, it is the actual occasions that choose among the options or possibilities that are available to them and may create evil by not choosing the good option. Evil may be produced when the wrong means are selected to secure the good, resulting in an evil outcome, and perishing itself is a form of evil, according to Whitehead.

In the Leibnizian world, God permits the existence of evil. However, God cannot prevent evil in the Whiteheadian world because God lacks coercive and unilateral power to do so. The world is in mutual process between God and the actual occasions, but God's aim is always in the direction of harmony. According to Leibniz, God enjoys the happiness of the redeemed and does not experience the suffering of the condemned, whereas Whitehead presents a God who is "the great companion – the fellow sufferer who understands."

Prof. Maassen closed his lecture with some comments from Gilles Deleuze comparing Leibniz with Whitehead. According to Deleuze, God becomes the process that embraces impossibilities and passes through them. ☘



helmut maassen and lalitha maassen-venkateswaran

Ronny Desmet: Whitehead and the British Reception of Einstein's Relativity

by Steve Hulbert

Ronny Desmet, a research assistant at the Centre of Logic and Philosophy of Science at the Free University of Brussels, and a recent visiting CPS Research Scholar, presented some of his research findings on Whitehead's place in the British reception of Einstein's Theory of Relativity, on Tuesday, October 2 at Albrecht Auditorium on the Claremont Graduate University campus.

Desmet emphasized the importance of keeping in mind the fact that Whitehead's own theory of relativity did not simply rise out of the blue but is embedded in the British reception to Einstein's theory, and the interaction and influence of other scientists at the time. As early as 1915 as part of *The Proceedings of the Aristotelian Society*, Whitehead published a paper titled "Space, Time, and Relativity" in which he mentions Einstein's Special Theory of Relativity. Whitehead's two books – *An Enquiry Concerning the Principles of Natural Knowledge* (1919), and *Concept of Nature* (1920), also dealt with the Special Theory of Relativity. In the Preface to the *Enquiry*, Whitehead makes mention of a number of scientists working in the field at the time, including Einstein. He also mentions two other publications, one a Memoir titled "The Space-Time Manifold of Relativity," written by E. B. Wilson and G. N. Lewis, the other, *Theory of Relativity*, a book written by Ludwig Silberstein. Silberstein was in disagreement with Einstein's General Theory and was characterized at various times as "The Devil's Advocate of the General Theory," and "The Antagonist of Einstein." More notably, he shared Whitehead's rejection of The Principle of Equivalence which assumed the unification of geometry and physics.

Another physicist who influenced Whitehead was Minkowski. He is also mentioned in the *Enquiry*, and is recognized by Whitehead – along with Einstein – as someone who influenced his own views concerning the Theory of Relativity. This mention is made in Whitehead's 1922 book, *The Principle of Relativity* which, unlike his previous two books which focused on the Special Theory, represents the culmination of his work and addresses the General Theory. Although Minkowski argued for the unification of space and time – a position not shared by Whitehead – Desmet points out that Minkowski's 4-dimensional world lines model is the starting point for Whitehead, but instead of using the term "world

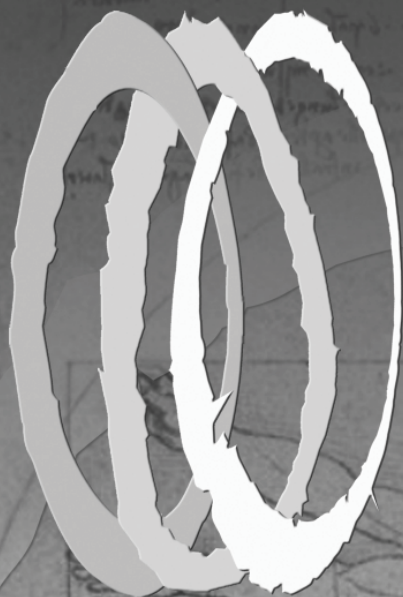
lines" Whitehead preferred "substantial points". He was interested in the historical routes of events and believed that infinitesimal occurrences on historical routes could be explained by Minkowski's notion of retarded potentials.

Perhaps the most fascinating aspect of Desmet's lecture related to his discovery of letters at the National Library of Scotland while conducting research related to Lord Haldane, who had published his own book on relativity theory, titled *The Reign of Relativity* in 1921. It was Whitehead who provided assistance for the mathematics in the book. Haldane was clearly impressed with Whitehead's views on relativity as he included 20 pages from Whitehead's first two books. However, he had admiration for Einstein as well and in June of 1921 Haldane arranged for a meeting between the two men. It seems that they met twice during that visit, once on June 10, perhaps as part of a larger group of scientists, and then again the following day. Among the papers that Desmet discovered is a letter from Whitehead to Haldane expressing his great pleasure in accepting Haldane's dinner invitation and that it was an honor to have the opportunity to meet Einstein. So it seems almost certain that the two men did indeed meet.

Although it is commonly understood that Whitehead and Einstein had different views on relativity and developed their own individual theories, Desmet pointed out that during this time, Sir Arthur Eddington had made the claim that Schwarzschild's solution effectively showed that Einstein and Whitehead's theories were empirically equivalent. However, because Whitehead felt it was necessary to effectively go back in time and correct Einstein's unification of geometry and physics, something the broader scientific community found unacceptable, the Theory of Relativity developed along Einsteinian lines rather than Whiteheadian. Whitehead was also accused of simply massing together a lot of different ideas presented by other scientists, and hence his own theory was not seen as particularly elegant or original. Nonetheless, Desmet noted that the goal of unifying quantum mechanics with gravitational theory may provide an opportunity for revisiting some aspects of Whitehead's theory, especially if the unification is achieved in a way that works with a uniform background metric. ☛



ronny desmet



speakers



Collins



Boyd



Daniels

OPEN & RELATIONAL THEOLOGY ENGAGING SCIENCE

Azusa Pacific University April 10-12, 2008

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Thomas Jay Oord
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Aristotle and Whitehead

by Steve Hulbert

It is not usual to think that there is much in common between Aristotle and Whitehead. The primary reason for this seems to be that process theologians too readily dismiss Aristotle because of his association with Thomism. However, I hope to show that process philosophy may have more in common with Aristotle than is commonly believed. Initially, Whitehead's process of becoming and perpetual perishing sounds very much like Aristotle's "coming-to-be and passing-away." However, I don't believe on this basis alone we should call Aristotle a process thinker. I don't want to be guilty of what I feel some process thinkers have done over the years – finding process where it isn't – but I think there are enough similarities between Aristotle and Whitehead that it makes for an interesting story, and that's what I propose to share.

Creativity is a good place to start discussing similarities between Aristotle and Whitehead. Whitehead points out that "Creativity" is another rendering of the Aristotelian 'matter' (*Process and Reality*, 31). Note: it is not equivalent to Aristotle's matter or primary substance, but another rendering of it. It isn't necessarily that the two function in the same way, or constitute the same thing; they are different expressions of what is ultimate. As primary substance is ultimate for Aristotle, so creativity is an ultimate for Whitehead (Griffin, *Reenchantment Without Supernaturalism*, 262).

The second point of contact I'd like to discuss involves Aristotle's substantial form. Without going into a lot of detail, it is important to distinguish Whitehead on a microcosmic level – the world of individual entities – with Whitehead on a macrocosmic level – the world of societies. Societies are those things that enjoy social order, and common form (which is inherent in societies), which are "the 'defining characteristic' of the society. The notion of 'defining characteristic' is allied to the Aristotelian notion of 'substantial form'" (*PR*, 34). This macrocosmic world of societies can be understood as a kind of hierarchy, much like nested Russian figures or Chinese boxes. Whitehead gives a bottom-up description of this in *Process and Reality*: "The most general example of such societies are the regular trains of waves, individual electrons, protons, individual molecules, societies of molecules such as inorganic bodies, living cells and societies of cells such as vegetable and animal bodies" (*PR*, 98).

The third similarity concerns panpsychism. Although Whitehead doesn't actually use the term, and in recent years it has become popular to use the term 'panexperientialism' instead, he clearly does hold such a position, i.e., that there is activity all the way down, from the most complex entities to the most simple. *The Internet Encyclopedia of Philosophy*, in their piece "Aristotle on Motion: Its Place in Nature," makes the following observation – "Thus even the rock... is in activity: to be a rock is to strain to be at the center of the universe, and thus to be in motion unless constrained otherwise... A rock at rest at the center is at work maintaining its place, against the counter-tendency of all the earth to displace it." In *Physics*, Book II, Ch. 1, Aristotle remarks that those things that exist by nature, for example things that are composed of stone and/or earth, possess an impulse to change (McKeon, ed., *On Generation and Corruption*, 236). So it appears that Aristotle

here is in general agreement with some notion of panpsychism.

The next point to be made concerns what Whitehead calls his ontological principle. He borrows this principle directly from Aristotle and defines it as the general Aristotelian principle – "apart from things that are actual, there is nothing – nothing either in fact or in efficacy" (*PR*, 40). For Whitehead, this ontological principle states "that everything is positively somewhere in actuality, and in potency everywhere" (*PR*, 40). This means that actual entities are the only reasons for understanding of process – the reasons either have their character in the subject itself (the actual entity in process), or in the character of some other actual entity in the actual world of that process (*PR*, 24).

So, let's talk about process. This term is included in Whitehead's first category of explanation – "That the actual world is a process, and that the process is the becoming of actual entities" (*PR*, 22). So there is a distinct sense here that although process is primary, actuality – or becoming – is a goal. As I suggested earlier, this is very much like Aristotle's coming-to-be. Like Whitehead, Aristotle's process or change is "necessarily ceaseless." Aristotle asks, "Is it because the passing-away of *this* is a coming-to-be of *something else*, and the coming-to-be of *this* a passing-away of *something else*?" (McKeon, ed., 481). It seems that Whitehead might answer "yes" to this question, but would substitute the terms 'becoming' and 'perpetually perishing.'

This leads us to Whitehead's notion of concrescence. Although it may be stretching things a bit to suggest that Aristotle had a theory of concrescence (that's why I saved it for last), it is nonetheless fascinating to read what he has to say regarding the process of change. Gosling and Taylor, in their book, *The Greeks on Pleasure*, make the following observation regarding Aristotle and change – "Every process of change... takes some time, however short, to be completed, and proceeds via a series of distinct intermediate stages" (Gosling and Taylor, 303). This sounds a lot like the stages of concrescence in Whitehead. Gosling and Taylor don't give a reference, but there is something in the *Physics*, Book VI, Ch. 4, that sounds somewhat similar – "...everything that changes must be divisible." Then Aristotle speaks of the 'goal of change' as "that which comes first in the process of change: e.g. in a process of change from white the goal in question will be grey, not black: for it is not necessary that that which is changing should be at either of the extremes" (McKeon, ed., 323). This section is not quite as clear as that referenced by Gosling and Taylor, but I think it does suggest stages or intermediate steps in process. In any event it should be pointed out that in *On Generation and Corruption*, Aristotle speaks of the continuity of process in which "we observe 'consecutiveness', i.e. *this* coming-to-be after *that*," but interestingly he says "without any interval" (528). If I understand this correctly, Aristotle is suggesting that process is continuous in that it occurs in time. In the *Physics*, Book VI, Ch. 6, he is more direct – "Now everything that changes changes in time" (328). This idea of course, would not accord well with Whitehead's notion of concrescence, which apparently is a process that takes place outside time. Nonetheless, I find the similarities to be quite intriguing.

[...continued on page 21]

A Compass in the Fog: Process Summer Academy

by Barbara Mesle

In China, no day ever resembled, even remotely, my expectations. In China, anything could and did happen to take my breath away. For example, on Saturday morning, 21 July, 2007, Bob and I had planned to eat a quick breakfast. The second Process Summer Academy was to begin at LuDong University in Yantai, China at 8:30 am. So we sat in the downstairs common room of our dining hall, randomly choosing a table with a Chinese couple. Zhou Bangxian, we learned, is a retired middle school teacher; his lovely wife is a pharmacist. The surprise was that Mr. Zhou turned out to be the person who had translated *Process and Reality* into Chinese. He said that he had stories to tell us about the cultural context as he worked on his translations. And did he have stories! Casey Coman, a student from Hendrix College brought to Yantai by Dr. Jay McDaniel, videotaped Mr. Zhou so that you too may one day be able to hear the words of this gentle man who is a giant to those of us who love process thought.

As the class began, Yang Guangxue, the vice president of Lu Dong University, told us that perhaps process thought would provide us with a compass to navigate the foggy seas. It was a promising

opening metaphor. The eloquent welcoming speeches of Henry Goodspeed, a Senior Vice President with UBS Financial Services who also has a masters degree in divinity from Princeton Theological Seminary, and Dr. John Churchill, Secretary of Phi Beta Kappa in Washington D.C., also set the tone for the academy. What we studied would be both practical and visionary. Phi Beta Kappa's motto, "The Love of Learning is the Guide of Life" is very appropriate to constructive postmodernism.

It was easy to see that Dr. McDaniel's kind, clear style was engaging; he helped us all see from the first moments that process thought might help give us all "roots" and "wings" despite the difficulties of Whiteheadian language. But I never expected then that two weeks later I would be showing a picture of Jay's son, Jason, an active participant in our class, to my mother, proudly, as if Jason were part of my family.

It was easy to see that Zhihe Wang could make us all laugh. But I never expected that two weeks later I'd be sitting in his cousin's home in Yantai, listening to Mr. Wen's gorgeous baritone in a rendition of Peking Opera followed by an Elvis song Jay sang spectacularly at my request.

I never expected that I would sincerely tell Zhihe Wang on my departure that I know in my heart that he will be on the cover of *Time* magazine in my lifetime. But I also had no idea after the first hour how much the students at the academy would impress me.

For the first day or so, these forty or so Chinese students were not really distinct individuals to me. I was trying so hard to remember their names, their faces, their backgrounds. But they emerged as persons who are now our dear friends. He Dan, for example, was one of the first to grasp a point in Bob's lecture about Whitehead and prehension and explain eloquently to the class that it involved "integration." Later she also shared a story about how her nephew's birth had creatively transformed her father into a more relational person. Lui Na was a specialist in Chinese Marxism who also dazzled us at our cultural exchange with her beautiful singing. Xie Tian, a Ph.D candidate in Psychology, discussed neurobiology and trauma with me. He asked questions in our small group like, "If neuroscience continues to develop to the point that it creates 'happy electrons,' and those 'happy electrons' could be implanted in our brains

[...continued on page 14]



process summer academy, yantai, china, 2007

Summer Academy

[...continued from page 13]

and make us feel beauty, would that be Whiteheadian beauty?" Li Xueyin spoke, thought, and wrote insightfully about the implications of Process Philosophy for a new approach to China's higher education reform. Her essay began, "It must never be forgotten that education is not a process of packing articles in a trunk." Another of Jay McDaniel's students, Ryan Norman, had been living in China since February and was able to discern better than the rest of us Americans which of our examples elucidated and which did not.

On Monday July 30th, Bob (Mesle) invited the students to brainstorm about the Whiteheadian vocabulary terms they considered most important, the ones they wanted to define with more clarity. Through a cacophonous roar of beautiful debate that put to rest my preconception that Chinese students might be too reserved to discuss well in class, they came up with thirteen terms. Bob created six small groups and had each choose two or three key concepts they would explain to all of us.

Ok, so this was a nice little assignment, right?

But after lunch (and the requisite naps! Listen up, America. Take note: Naps are essential to the social order!), the groups began their presentations, complete with PowerPoint slide shows they'd put together over the noon hour. By the second group, led by Dong Hui, I was wiping back tears. These young women and men had reframed the terms, the definitions, the questions, the issues and reported them with acumen and with heart! When Dr. Cobb claims that the future of process thought may well be in the East, he knows (as he always does) of what he speaks. These students were obviously the next generation of process teachers and thinkers in China. Bob and I had the same idea simultaneously: we had to have the groups do their presentations again the next day in the closing ceremony! Jay and Zhihe were just returning from other conferences on process thought in Changchun and in Harbin. We wanted them to witness the level of professionalism we had just seen.

The closing ceremony did not disap-

point us. Yes, the students' professionalism and their increased knowledge of process thought were evident. But at the opening ceremony, Zhihe Wang had also stressed that they came to the Summer Academy to feel, toprehend, to care for others, to make new friends, and to strengthen old friendships. The students' emotions as they said their goodbyes made it clear that the class had succeeded on this level as well; our relationships had been creatively transformed. We were colleagues; we were dear friends. Students gave me peaches and jewelry and books and a Chinese dragon bib for my grandson, Elliot. We gave them small gifts. Everyone got their photo taken over and over as if it were a holiday. And many were wiping back tears.

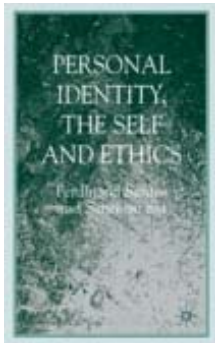
The class had given us the compass through the fog. Their constructively postmodernism vision of process thought in China not only had roots and wings, but it was soaring under its own power. ☘

Barbara Mesle is Professor of English at Graceland University in Lamoni, Iowa.



zhihe wang, chunyan yao, jay mcdaniel, bob mesle

Featured Works in Process Thought



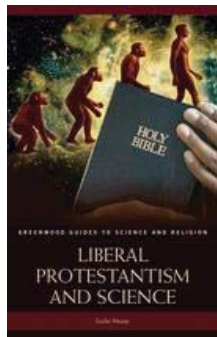
Personal Identity, the Self, and Ethics

by Ferdinand Santos and Santiago Sia

336 pages, Palgrave (August 2007)

What does it mean to be 'oneself' or to be 'the same' person? What does being a 'person' or a 'self' mean? What is personal identity? How do these notions relate to ethics? Many, influenced by the postmodernist talk of "the fall of the self", have sought to show that these questions are unanswerable and even irrelevant.

This book takes a different stand. It seeks to address these questions because it maintains their continued importance in philosophy and in other disciplines. It identifies some of the problems which have been brought about by the traditional answers and provides an alternative conception of person, personal identity and the self. Taking the theory of John Locke as a starting point and in dialogue with contemporary philosophers such as Derek Parfit and P.F. Strawson, the authors develop an original philosophical anthropology based on the writings of Charles Hartshorne and A.N. Whitehead. ☺



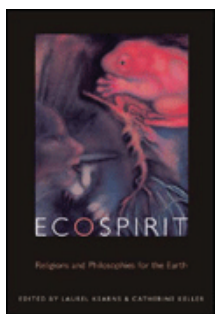
Liberal Protestantism and Science

Leslie A. Muray; Foreword by John B. Cobb, Jr.

196 pages, Greenwood Press (December 2007)

Many students and members of the public who follow news reports on science and religion may think that Protestantism and science are in conflict. But while evangelical attacks on evolution may make the headlines, many mainstream Protestant groups have long embraced science and the scientific worldview. This volume in the *Greenwood Guides to Science and Religion* covers those Protestant thinkers who seek to use the insights of science to further their understanding of religion and faith. In addition, the volume will also discuss such trends as the liberal protestant acceptance of evolution, the advent of ecotheology, and the Social Gospel.

Liberal Protestantism and Science covers the most important aspects in the interrelationship of belief and scientific activity: the Liberal Protestant acceptance of evolution and the teaching of evolution in public schools; the advent of "ecotheology" and other developments by which theologians address changes in the environment; and the Social Gospel, an early 20th Century attempt by Protestants to use scientific principles for the improvement of society. *Liberal Protestantism* also includes a selection of primary source documents, a glossary & timeline, and an annotated bibliography of the most useful resources for further research. ☺



Ecospirit: Religions and Philosophies for the Earth

Edited by Laurel Kearns, Catherine Keller

544 pages, Fordham University Press (March 2007)

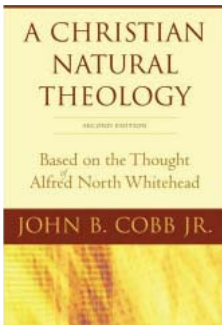
We hope, even as we doubt, that the environmental crisis can be controlled. Public awareness of our species self-destructiveness as material beings in a material world is growing, but so is the destructiveness. The practical interventions needed for saving and restoring the earth will require a collective shift of such magnitude as to take on a spiritual and religious intensity. This transformation has in part already begun. Traditions of ecological theology and ecologically aware religious practice have been preparing the way for decades. Yet these traditions still remain marginal to society, academy, and church.

With a fresh, transdisciplinary approach, *Ecospirit* probes the possibility of a green shift radical enough to permeate the ancient roots of our sensibility and the social sources of our practice. From new language for imagining the earth as a living ground to current constructions of nature in theology, science, and philosophy; from environmentalism, questioning of postmodern thought to a garden of green doctrines, rituals, and liturgies for contemporary religion, these original essays explore and expand our sense of how to proceed in the face of an ecological crisis that demands new thinking and acting. In the midst of planetary crisis, they activate imagination, humor, ritual, and hope. ☺

A Christian Natural Theology, 2nd Edition

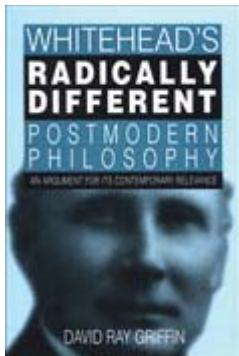
by John B. Cobb, Jr.

201 pages, Westminster John Knox Press (September 2007)



In the forty years since publication of the first edition, Cobb has changed his mind quite drastically, not on his exegesis of Whitehead so much as his use of Whitehead's conceptuality. In the first edition he included a chapter on "A Whiteheadian Doctrine of God," in which he developed a position quite different from Whitehead.

This is replaced in the second edition by a chapter called "Further Reflections on Whitehead's Doctrine of God." ☞



Now In Paperback:

Whitehead's Radically Different Postmodern Philosophy: An Argument for Its Contemporary Relevance

by David Ray Griffin

303 pages, SUNY Press (January 2008) ☞

Japanese Book Translation

The Japanese translation of David Griffin's *The New Pearl Harbor* has just appeared; translated by Kiyoshi Toda and Yumi Kikuchi, and published by Ryokufu Shuppan, Tokyo. A collection of essays and reflections on the events of September 11 will soon appear in a book edited by Ro Kimura, published by Gaifusha, Tokyo. ☞

Ontological Sonnet: To the memory of Charles Hartshorne

by Don Viney

February 23, 2007

Sitting, I mused upon matters profound:
What couldn't be thought if God were around?
For anything God could not think to be
could never be thought by someone like me.

Could God imagine a noise with no sound,
circles with corners, an up without down?
The deity's mind, were it no fiction,
could not conceive a true contradiction.

Might the divine imagine existing
the world without it, merely subsisting?
Its depths of existence sounded at last,
contingency measuring something so vast?

But this, God I doubt could ever conceive.
What can't be for God, cannot be for me.

*Author's comment: The original version of this rhyme was written in 1979 and is published in my correspondence with Charles Hartshorne (Charles Hartshorne's Letters to a Young Philosopher: 1979-1995, Logos-Sophia, v. 11, Fall 2001, pp. 4-5). I have long been displeased with the original because of its unreflective use of the male pronoun for deity. Perhaps the revision improves on the original in other ways as well.

Interconnections: News from around the World

IWC: Bangalore 2009

The International Process Network (www.processnetwork.org) has announced that the next International Whitehead Conference will be held in Bangalore, India during January 5-9, 2009. The conference's theme is "Process-Religion-Society," and will be hosted by the Faculty of Philosophy of Dharmaram Vidya Kshetram (www.dvk.in).

For full details, please email conference organizer Dr. Kurian Kachappilly (kkachappilly@hotmail.com). ☛

IPN Essay Contest

The IPN is sponsoring a Young Process Scholars International Essay Contest. Submissions are now being accepted. The final deadline is May 31, 2008. Please visit the IPN website to learn more about eligibility, judging criteria, and award information, or email Franz Riffert at Franz.Riffert@sbg.ac.at.

American Academy of Religion, 2007

November 17-20, 2007; San Diego, California; There will be several sessions of interest at the annual meeting of the American Academy of Religion. For meeting details and registration see www.aarweb.org.

- Saturday, 1-3:30 pm, A17-201, "Sustainable Theological Education;" David Rhoads (Lutheran School of Theology, Chicago) and Laurel D. Kearns (Drew University), Presiding. Panelists: John B. Cobb, Jr. (Claremont School of Theology), Rosemary R. Ruether (Claremont Graduate University), Calvin DeWitt (University of Wisconsin, Madison), Sallie McFague (Vancouver School of Theology), Norman Habel (Flinders University), Larry Rasmussen (Union Theological Seminary, New York).
- Sunday, 9-11:30 am, A18-118, "New Directions in Religion and Ecology." Isabel Mukonyora (Western Kentucky University), Presiding. Willis Jenkins (Yale University) "Christian Environmental Ethics Forty Years after Lynn White: The Historic Roots of a Theological Crisis." Jay McDaniel (Hendrix College) "The Greening of China: The 'Constructive Postmodern' Movement in the People's Republic of China." Bron Taylor (University of Florida) "Dark Green Religion: Gaian Earth Spirituality, Neo-Animism, and the Transformation of Global Environmental Politics." Stephanie Kaza (University of Vermont) "Rachel Carson's Sense of Deep Time: Experiencing

Maine."

- Monday, 4-6:30 p.m., A19-324, "In Whose Image: Bonobos, Sin, and Transcendence." Paul Waldau, Tufts University, Presiding. Jennifer Kile (Princeton Theological Seminary) "Sin and Society: The Bonobo Challenge." Oliver Putz (Jesuit School of Theology, Berkeley) "In the Image of God: Moral Apes and Special Creation." Nancy Howell (Saint Paul School of Theology) "Embodied Transcendence: Bonobos and Humans in Community." Responding: Barbara King (College of William and Mary).
- Monday afternoon. S19-63, Joseph Bracken will present a paper at a joint SBL/Christian Theological Research Fellowship session on "Christology, Violence and Resurrection." His focus will be on a process-oriented approach to the problem of evil as worked out in his recent book *Christianity and Process Thought*. ☛

**JOIN US!! The Center for Process Studies
is hosting a reception at the
American Academy of Religion!**



Location: Manchester Grand Hyatt, San Diego

Room: America's Cup - D

Date: Sunday, November 18, 2007

Time: 9:00 p.m. - 11:00 p.m.

Whitehead Research Project:

Event & Decision: A conference exploring ontology & politics in the philosophies of Alain Badiou, Gilles Deleuze, and Alfred North Whitehead. To be held on December 6-8, 2007, at Claremont Graduate University (meeting rooms TBA).

In this interdisciplinary conference, the philosophies of Badiou, Deleuze, and Whitehead become sites for reflecting on Ontology and Politics in the many fields of its productive presence and novelty: philosophy, cultural studies, social and political theory, art, literature, and religion. How does the concerted call for the event uncover deep questions and directions of thought in the philosophies of Badiou, Deleuze, and Whitehead? How does an "ontology of decision," an emphasis on event, multiplicity, and becoming change the framework and landscape in which these disciplines operate?

For more information, visit the Whitehead Research Project online at <http://whiteheadresearch.org/>.

Korea Project Update

Sang Yil Kim, the Director of the Center's Korea Project, is currently in Korea holding monthly discussions under the broad theme of "Process and Han. In this context "Han" refers to the deepest layer of Korean culture and thought. The fourth "Process and Han Seminar will be held in Seoul on Nov. 3. Kim will speak on "Badiou and Whitehead." Bae Kang Won will make a presentation on "A Process View of Buddhist Temple Architecture." ☛

Developments in Bulgaria

The Bulgarian Ontological Society, under the leadership of Vesselin Petrov who is also an Associate Professor at the Institute for Philosophical Research at the Bulgarian Academy of Sciences, organized an International Conference on Ontology and Epistemology, which was held in Sofia, June 14-16, 2007, where the introductory lecture was delivered by Michel Weber. Upon conclusion of the Conference it was decided that the Society would hold such an event every two years.

Professor Vesselin and his colleagues are actively building a Bulgarian Center for Process Thought with support from CPS. With the help of donations from John Cobb and David Griffin, we have been able to send twelve Whitehead books, as well as past issues of *Process Studies* and *Process Perspectives* to Bulgaria. All of these materials will be beneficial in helping the Bulgarian Center not only in building their own Process Library but will encourage students at the Institute to learn more about Whitehead and the process tradition. Their hope is that this new Center will not only serve Bulgaria but all of Eastern Europe. We wish them well in these pursuits. ☛

Developments in Poland

The Whitehead Metaphysical Society, Franciscan Seminary OFM in Katowice, Pontifical Academy of Theology in Cracow, and the Institute of Philosophy at the University of Silesia in Katowice extend an invitation to a conference titled "The Philosophical Basis of Inter-Religious Dialogue. This conference will take place May 9-10, 2008, at the Franciscan Seminary OFM, in Katowice, Poland. The conference will address the following issues. Can religions remain isolated islands given particular socio-political tensions in the world? Are claims of being the only source of theological truth justified or should truth rather be understood as an effect of interaction between different points of views? How can religions develop common efforts of looking for answers to questions about God and the relationship between the Divine and the world? What is the role of dialogue? ☛

Process Thought in Latin America

After a long dormancy, there is a stirring of interest in process thought in Latin America. The Caribbean Integral Institute, located in the Netherlands Antilles, has contacted the Center for Process Studies and is now affiliated. Its director, Carlo Montano, wants to exchange speakers and work together in other ways.

During the visit of Gorgias Romero to the Center for Process Studies one year ago, Ignacio Castuera and George Pixley met with him to discuss a Latin American Project for CPS. Romero and Castuera, along with Robert Vincent, are working on some translations. Pixley has written a book to be published next year, designed to introduce process thought to the Latin America community of biblical scholars.

The philosophy faculty of Xaverian University in Bogota, Colombia, will host a conference on "Process Thought and Empire," April 7-9, 2008. Speakers from the United States will be Karen Baker-Fletcher, Ignacio Castuera, John B. Cobb, Jr., David Griffin, Catherine Keller, and George Pixley. ☛

A European Publication

The first volume of "European Studies in Process Thought" has been published, edited by Helmut Maassen and dedicated to Dorothy Emmet. Other editors of the series are James Bradley, Andre Cloots, and Michel Weber. This volume consists in "Dorothy Emmet's Notes on Whitehead's Harvard Lectures, 1928-29," a handwritten essay by Whitehead himself, "The Analysis of Process," and book reviews. For further information, consult www.espt.de. ☛

The Institute for Postmodern Development of China

On October 5th, 2007, The Institute for Postmodern Development of China (IPDC) presented the "John Cobb Common Good Award" to Sheri Liao, in honor of her tireless efforts along with her partner, Mingliang Zhang, to promote the postmodern environmental movement. Mayor Peter Yao also presented a certificate declaring her an honorary citizen of the City of Claremont.

As founder of Global Village Beijing, China's leading environmental NGO, Liao has received numerous awards in China and several international ones. These include the Sophie Prize, widely recognized as the "Nobel Prize for Environmental Protection." However, she stated with great appreciation that this is her first award from the United States.

She explained that when she realized the limits of the modern environmental movement, she looked for deeper roots. She found them in the Chinese tradition, especially in its emphasis on harmony between humans and nature, and also in constructive postmodern thinking based on process thought. Last May she visited Claremont to interview, for her national television program, process thinkers who propose alternatives to the modern development model. She is now providing IPDC with an office in China and working closely with its executive director, Zhihe Wang. ☛

Open and Relational Theologies Meetings

The following sessions will take place at the American Academy of Religion Meeting (San Diego, November 17-20, 2007):

A17-327 Open and Relational Theologies Consultation

Saturday - 4:00 pm-6:30 pm

Lynne Faber Lorenzen, Augsburg College, Presiding

Theme: What God Does, Chooses Not To Do, or Cannot Do

- R. Daren Erisman, Graduate Theological Union: "Reinterpreting God's Power: Kenosis in Light of the Pre-Islamic Virtue of Hilm"
- Thomas Oord, Northwest Nazarene University: "An Open and Relational Theory of Divine Power: Between Voluntary Divine Self-Limitation and Divine Limitation by those External to God"
- Kathlyn A. Breazeale, Pacific Lutheran University: "From Impassibility to Intimacy: Conceptions of God's Power and Christian Marriage"
- David Wilkinson, Durham University: "Open Creation and New Creation."
- Business Meeting: Lynne Faber Lorenzen, Augsburg College, Presiding

A19-304 Christian Systematic Theology Section and Open and Relational Theologies Consultation

Monday - 4:00 pm-6:30 pm

Thomas Oord, Northwest Nazarene University, Presiding

James K. A. Smith, Calvin College, Presiding

Theme: Radical Orthodoxy and Process Theology

- Graham Ward, University of Manchester: "The Bride of Christ: Creation, Christology, Ecclesiology"
- Catherine Keller, Drew University: "Reciprocating Gifts: Truth, Politics and Participation in Process"
- Alasdair John Milbank, University of Nottingham: "Change and Participation"
- John B. Cobb, Jr., Claremont School of Theology: "Rethinking Tradition"

Not only is San Diego a fantastic place to be in November, but these meetings promise to be interesting as well! ☘

Events of Interest

November 14-18, 2007; **Moscow, Russia**; An international conference on "Epistemological Paradigms of Science and Theology: Historical Dynamics and Universal Foundations," will be held at St. Andrew's Biblical Theological Institute. For more information, including the call for papers, visit www.standrews.ru.

November 15-16, 2007; **Gdansk, Poland**; International Conference on "Tolerance and Education." Paper proposals and registration fees (100 €) are due by June 30. Contact wnsmp@univ.gda.pl for more information.

November 15, 2007; Azusa, California; Five young theologians present papers on the topic, "Evangelicals Engaging Science and Culture." Thomas Jay Oord's title is "Response-enabling Grace: Conceptualizing God's Relation to Science and Culture." <http://www.apu.edu>

January 3-8, 2008; Makaha, Hawaii; Conference: "Evolutionary Epic: Science's Story and Humanity's Response." See www.epicandfutures.org for details.

January 17-20, 2008; **Morelia, Mexico**; A conference on "The Re-Enchantment of Nature across Disciplines: Critical Intersections of Science, Ethics, and Metaphysics" will be sponsored by the International Society for the Study of Nature, Religion, and Culture. Paper proposals are due by Aug. 1, 2007. For more info, contact morelia@religionandnature.com or visit www.religionandnature.com/society.

February 23, 2008; Kansas City, Missouri; The Mildred Bangs Wynkoop Center hosts Thomas Jay Oord for his presentation, "Relational Holiness and the Relational Theology of Mildred Bangs Wynkoop." <http://www.wynkoopcenter.org>

March 13-15, 2008; Duke University; The Wesleyan Theological Society and the Society for Pentecostal Studies join for a conference. A number of papers will be presented by process and relational scholars. Keynote presentations by Jurgen Moltmann, Randy Maddox, Diane Leclerc, James K. Smith, and Harold Koenig. <http://wesley.nnu.edu/wts>

May 27-June 1, 2008; Venice, Italy; "God and the Laws of Science" Keynote presentations by John Polkinghorne, Paul Davies, and Owen Gingerich. For more information, see the website <http://ohreal.com/venice> or contact event co-chair, Thomas Jay Oord, at info@vssr.info

June 19-24, 2008; San Luis Obispo, California; Conference: "Alternative Futures for Humanity and Planet Earth." See www.epicandfutures.org for details.

Center Announcements

Membership Corner

by John Sweeney

Process Studies, Volume 36/Issue 1 (Spring-Summer 2007) was mailed in August 2007. If you have not received your copy of PS 36.1, please let me know. Process Studies, Volume 36/Issue 2 (Fall-Winter 2007) is due to be mailed in November 2007.

Thank you to all of you who responded to the August 2007, mailing with either a donation, membership renewal, or both. As of September 15, CPS has received a total of sixty responses, totaling \$1550 in donations and almost \$8500 in memberships. Renewal notices for those memberships that lapsed with the publication of Process Studies 36.1 were mailed out in late September 2007. If you wish to avoid receiving the dreaded renewal notices, please note that your membership can be renewed on the CPS website (www.ctr4process.org) using MasterCard or VISA. Please go to the "Quick Links" box and click on the "Join/Renew/Subscribe" button. The payment pages are secure. Also, please note that a Hartshorne Lifetime Membership 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.**

Donations are gratefully received at any time and can be made either via the website ("Make a Donation" button on the CPS homepage) or by sending a check, payable to CST/CPS, to Center for Process Studies, 1325 North College Avenue, Claremont, CA 91711.

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 for your ongoing support of CPS. ☺

Library Corner

by Steve Hulbert

The Fall semester is underway in Claremont, bringing a new group of student employees who are already contributing in significant ways. Trisha Famisaran is our new Communications Director and Editor of *Process Perspectives*, replacing J. R. Hustwit, who is leaving to teach full-time at California State University, San Bernardino, following five years of exemplary service. Trisha is enrolled as a dual-degree student in CGU's MA in Philosophy program and the PhD program in Religion. Katie St. John, our new Special Projects Assistant, is enrolled in CGU's MA in Women Studies program. Daniel Pettus, a PhD student in the Theology, Ethics, and Culture program in the School of Religion, will be working on the Whitehead Research Project. Please join me in extending a big welcome to each of them. Recent book additions to the Library's collection include the following:

- Byron C. Bangert, *Consenting to God and Nature* (Eugene, OR: Pickwick Publications/Wipf and Stock, 2006)
- John W. Cooper, *Panentheism: The Other God of the Philosophers. From Plato to the Present* (Grand Rapids: Baker Academic, 2006)
- Donald A. Crosby, *A Religion of Nature* (Albany: SUNY Press, 2002)
- David Ray Griffin, *Whitehead's Radically Different Postmodern Philosophy: An Argument for its Contemporary Relevance* (Albany: SUNY Press, 2007)
- Gary L. Herstein, *Whitehead and the Measurement Problem in Cosmology. Process Thought Series, Vol. 5* (Frankfurt: Ontos Verlag, 2006)
- Weber, Michel and Pierfrancesco Basile, eds., *Subjectivity, Process, and Rationality. Process Thought Series, Vol. 14* (Frankfurt: Ontos Verlag, 2007).

Happy reading to one and all. ☺

Visiting Scholars

by John Quiring

Dr. James N. Poling is a Presbyterian minister and Professor of Pastoral Theology at Garrett-Evangelical Theological Seminary. He is a Fall '07 Visiting Professor at Claremont School of Theology, teaching a class on "Power and Abuse." He is scheduled to give a CPS seminar on "Practical Theology from a Process Perspective," shaped by his research on family and global violence.

Dr. Helmut Maassen is a Fall '07 Adjunct Professor at Claremont School of Theology, teaching a course on Gandhi's ethics. He has been a Visiting Scholar at Boston University and Jawarhal-Nehru University in New Delhi, India. He is the Editor of European Studies in Process Thought. His research is on H. Wildon Carr, a University of London philosopher who developed a theory of monads and perhaps contributed to the influence of Bergson on Whitehead. He gave a CPS seminar on Contingency and Evil in Leibniz and Whitehead.

Kenneth Pak was a Research Scholar from August 27th to September 14th. He teaches in the Department of Philosophy at United Arab Emirates University in Dubai. He is completing the Ph.D. program at the Institute of Philosophy, Catholic University of Louvain. His dissertation is titled "The Problem of Evil in the Process Theodicy of David Griffin."

Ronny Desmet is a research assistant at the Centre of Logic and Philosophy of Science, of the Free University of Brussels. He left a position at Sun Microsystems to study for a philosophy PhD. As a CPS Research Scholar, Oct. 1-5, he gathered materials for his dissertation on the roots of Whitehead's theory of relativity in mathematics, physics, and philosophy. On October 2, he gave a CPS lecture on Whitehead and the British reception of Einstein's theory of relativity. ☺

Aristotle [...continued from page 12]

In *Physics*, Book VI, Ch. 2 (McKeon, ed., 304-305), Aristotle speaks at some length about becoming and perishing, concepts that, as we've seen, are central to both his and Whitehead's idea of process. Aristotle's point seems to be that there can be no becoming of becoming or change of change because it would lead to an infinite regress. Interestingly, he seems to posit God as the solution to this dilemma. In *Physics*, Book VIII, Ch. 6, Aristotle says, "...there is something that comprehends them all, and that as something apart from each one of them, and this it is that is the cause of the fact that some things are and others are not and of the continuous process of change" (374). For Whitehead, God is "the chief exemplification" of his metaphysical system. The same appears to be true for Aristotle, however, as we've seen, their conceptions of God are quite different.

Although process certainly seems to be very important to Aristotle, he has not traditionally been considered a process thinker, although some, most notably Nicholas Rescher, suggest that Aristotle does deserve a place in the process tradition (Rescher, *Process Metaphysics*, 12). In any event, before God graduated to the status of actual entity, Whitehead had some interesting things to say about Aristotle. I will close with two quotes from Whitehead's *Science and the Modern World*, Chapter XI, titled simply, "God." First, "It may be doubted whether any properly general metaphysics can ever, without the illicit introduction of other considerations, get much further than Aristotle" (173). And last of all this – "In the first place if we are to accord to anyone the position of the greatest metaphysician, having regard to genius of insight, to general equipment in knowledge, and to the stimulus of his metaphysical ancestry, we must choose Aristotle" (173). ☛

Steve Hulbert is a doctoral student in the Philosophy Department at Claremont Graduate University and the Library Director at the Center for Process Studies.

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 and newsletter subscriptions.

CALENDAR

Practical Theology from a Process Perspective

by James Poling
Tuesday, November 6, 2007
4:10 to 6:00 p.m.
Haddon Conference Room

Process Thought and Political Theory

A Colloquium with Franklin Gamwell
November 15-16, 2007

What Women Want in Islamic Worlds

by Hyun Kyung Chung
Tuesday, November 20, 2007
4:10-6:00 p.m.
Haddon Conference Room

Event & Decision: Ontology and Politics in Badiou, Deleuze, and Whitehead

A Conference of the Whitehead Research Project
December 6-8, 2007
Albrecht Auditorium, Claremont Graduate University

7th Annual Whitehead International Film Festival

January 18-21, 2008
Mudd Theatre, Claremont School of Theology

The Legacy and Lure of John B. Cobb, Jr.

February 14-17, 2008
Claremont, California
*Details to be posted on CPS website

Title TBA

Ikujiro Nonaka
Co-sponsored with the Drucker Center
Tuesday, March 4, 2008
7:00-8:30 p.m.
Albrecht Auditorium, Claremont Graduate University

Philosophy of Athletics (tentative)

Dan Dombrowski
Tuesday, March 18, 2008
7:00-8:30 p.m.
Albrecht Auditorium, Claremont Graduate University

Whitehead's Cosmology: Some Problems of Interpretations

Leemon McHenry
Thursday, April 3, 2008
7:00-8:30 p.m.
Albrecht Auditorium, Claremont Graduate University

SEMINAR 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.ctr4process.org under the "Seminar Papers" link.

Ronny Desmet

Whitehead and the British Reception of Einstein's Relativity

John B. Cobb, Jr.

Why Faith Needs Process Philosophy

Please send correspondence to:

Trisha Famisan, Editor
Process Perspectives
Center for Process Studies
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