



process perspectives

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...A RELATIONAL
WORLDVIEW FOR
THE COMMON
GOOD.

Reflections on "The Legacy and Lure of John B. Cobb, Jr." Conference

by John B. Cobb, Jr.

I have not yet come down all the way from the high of Feb. 14-17. What a gift from so many people! What was best of all was that it seemed that many others were also sharing, at least a little, in the "high." It was a celebration of the process community and its friends and supporters. Gary Dorrien told us that we were playing an important role on the American scene and were not as marginal as we have often felt. And we were all strengthened and inspired by the great diversity of activities and types of leadership in which, as a community, we are involved. Process thought prizes individuals and their accomplishments, but it shows that each of us finds individuality in the context of community. Without one another we can do very little indeed. In the succession of presentations in the conference, there was very little rivalry. We all want everyone to succeed.

In one session, after experiencing the great diversity within the process community, Philip Clayton expressed his new sense that he might be fully a part of it. There are no requirements for membership other than a sense of congeniality and, in a broad sense, of common purpose. There is a center that includes, but is not limited to, the thought of Whitehead. But there is no circumference, and no one cares to measure just how close someone is to the center. In any case, one is most faithful to the center when one is most free and most open to one's own deepest convictions and authentic experience. As Clayton noted, there are no gatekeepers.

As Gary Dorrien left one of the conference sessions, I heard him say, there was a lot of love in that room. I felt it too. That means that to some degree our commitment to process thought



cobb conference participants at claremont school of theology

shapes our actual personal condition. Beliefs shaping emotions is what, according to Whitehead, constitutes religion. Certainly I feel love toward many friends who gathered for the conference and for the banquet, and I feel their love both for me and for each other.

Gary Dorrien's main contribution was his after-dinner speech at the banquet. We invited him because we were impressed by his appreciation of the process tradition in his books on the history of American liberal theology. I am deeply grateful that he agreed to come. I am even more grateful that he sees the process school in its long trajectory as leading the cause of liberal theology into this new century. And I am equally grateful that he presented his vision so beautifully in his speech.

Among those who came, I will mention just a few.

To have Joe Hough come from New York to preside at the occasion was a great joy for me. The Cobbs and the Houghs, together with the Fishers, bought a house together in 1973 and lived communally for a few years. People get well acquainted that way. I am one of Joe's great admirers, and we look forward to the imminent return of the Houghs to Claremont.

At the other extreme of past relationship, there came from Michigan a new friend, Bill Eerdmans. He rushed publication of

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my book, *Back to Darwin*, to have it ready for the conference, supported the banquet financially, and also, most surprisingly, came himself. I look to the future for a deepening of a brand new friendship.

Knowing how difficult it is for Ian Barbour to travel, I was deeply moved that my mentor in reflecting on the relation of science and Christian theology joined us. As I was first beginning to commit myself theologically to Whitehead's vision, I worried that developments in physics might have invalidated the use of his concepts there. It was Barbour's work, then and now, that assured me that this was not the case.

Then there was Chip Murry. What pride I take in claiming him as my student! Yet I always have to laugh when I say it. I know perfectly well that Chip would have been a brilliant success as a preacher if I had never met him. He honors me by acknowledging me from time to time as

one of his teachers. When he was studying at Claremont, and teaching my oldest son in Sunday School, I knew he would be a great leader in the church. But I did not know that he would be one of the major civic leaders in Los Angeles. I was deeply moved that he not only came to the banquet but also took part in the conference.

One other of those who came for the banquet demands a special comment, although we too often take his presence almost for granted. John Buchanan is currently the largest donor to the chair. But even more important, we should acknowledge that without his support there would be no Center for Process Studies in Claremont. He has come to our rescue in emergencies, and John has also provided for the day-to-day functioning of the Center and supported its projects. He has done so over the years with such grace that we all know him as Saint John—the kind of saint one loves to be with.

To begin the process of saying thanks is dangerous. So many people did so much. Without the hard work of the staff and co-directors of the Center for Process Studies, there could have been no conference. Of the many who contributed to the banquet and its follow-up, I will mention only Gania and Tom Trotter, Mary Ellen and Bud Kilsby, Jeanyne Slettom, and Gary Oba.

The banquet also marked the beginning of a new relation between CPS and the seminary. Past administrators have feared, understandably, that too close a connection between the school and a somewhat marginal theology would drive off some who might otherwise support the school. At the banquet the school publicly expressed pride of ownership of the program in Process Thought. Establishing a chair in process theology is no longer a task for the Center; it is a project of the School. ☺

Public Lecture by Suchocki and Griffin

by Kirsten Gerdes

On February 14, 2008, the opening of the conference honoring Dr. John Cobb, Jr. featured lectures from Dr. Marjorie Suchocki and Dr. David Griffin. Suchocki's paper, entitled "The Last Gasp of the Metaphysician," was an intricate reading of *Process and Reality*, working Part V into Parts I, II, III, and IV, while Griffin's paper, entitled "John Cobb: A Life Extraordinarily Responsive to the Divine

Lure," was a process reading of Cobb's biography.

Suchocki opened with an anecdotal reflection on her introduction to Cobb's work, *A Christian Natural Theology*. "Someone had given me a name," Suchocki explained. "Someone was talking about the world I lived in." She went on to read a paper that explored the "incredibly complex" vision of God she first encountered through Cobb's work.

Naming God a "unity that highlights complexity" that "must be an everlasting concrescence of dynamism in both the primordial and consequent natures," she explored the metaphysical implications of the fact that concrescence in God is a reversal of the order of concrescence for all other actual entities. She explained this was to account for eternal objects as part of God's primordial nature. The paper probed the interrelatedness of God's two natures to point to the "dynamic concreteness" of God.

Thus, the first phase of the concrescence of God is satisfaction, in which lies God's



marjorie suchocki

primordial vision. In this phase, there is no negation; satisfaction is marked by "togetherness, not random multiplicity." Suchocki argued that this togetherness points to the ideals of Adventure, Truth, Beauty, Zest, and Peace. From this emerges the second phase of responsiveness, which is the subjective aim. The third phase of God's concrescence is the intellectual phase, constituted by the "judgments

[...continued on page 4]



david ray griffin

between primordial satisfactions and actualities.” Suchocki asserted that this phase is where “subjectivity participates in the consciousness of God,” a consciousness that “contains an unknown multiplicity.” In other words, she explained, God “feels the multiple consciousness of the world.”

The fourth and final phase is the aesthetic phase, where “the beauty of the world must be enfolded into the primordial nature” of God, or the enfolding of the consequent nature back into the primordial nature. Suchocki concluded that this description of God is both determinate and dynamic, and the satisfaction of God is infinite. “God is inexhaustible,” she explained.

Contrasting with Suchocki’s paper on Whiteheadian metaphysics was Griffin’s paper on Cobb’s life. Griffin opened with an anecdote about Cobb in which he explained that the first paper Cobb gave him to read as a potential graduate student was the “lure” that brought Griffin to Claremont.

Touching on certain events in Cobb’s life, Griffin traced the effects of Cobb’s response to them as his “extraordinary responsiveness” to the divine lure. He argued that this responsiveness allowed Cobb’s thinking to be transformed so that he became a “trailblazer,” which Griffin named the “central dimension of his legacy.”

One of the first events of Cobb’s life, Griffin reported, was

Cobb’s loss of faith in the God of his youth. But instead of turning to “irony and disillusionment,” Griffin argued that Cobb continued to pursue the academic study of theology. It was then through Charles Hartshorne’s tutelage at the University of Chicago that Cobb was again “able to take God seriously.”

Griffin then stated that Cobb began to use Whitehead to overcome the impasse between science and religion to create a Christian natural theology. Following from this development, Cobb “overcame the dualism of theology/ethics” by describing an ecological ethic based on the intrinsic value of each species.

This produced a “new mode of Christian theology” that led to other future works of Cobb relating process thought to different arenas such as politics, religious pluralism, and feminism, all at the forefront of the field. Griffin then stated that Cobb’s “magnum opus,” *For the Common Good*, was the first major book by a theologian on economic theory.

The events Griffin shared revealed the ways in which Cobb, both his life and his work, have been continually “transformed,” leading Griffin to posit that Cobb is “theology in process.”

The lectures ended with a brief question and answer session with the audience in which one clarifying question was posed to Suchocki regarding the reality of time. She replied, “God is the ground of time but more than time.” ☛

Religions in Dialogue Panel

by Jeremy Fackenthal

The first full day of the “Legacy and Lure of John B. Cobb, Jr.” conference opened with a session on Religions in Dialogue. Chris Ives and Sandra Lubarsky each presented on the topic of pluralism and inter-religious dialogue in process thought, followed by a panel discussion with Ernest Simmons, Sung Do Kang, Paul Ingram, Tokiyuki Nobuhara, and Nicholas Gier.

Ives and Lubarsky both described their encounters, as students, with Cobb’s inter-religious dialogue, as well as the continual “lure” that they have felt and followed in their own work in the academy.

Working from a Buddhist religious context, Ives cited Cobb’s example of Cobb’s own dialogue with Masao Abe. Ives noted that Cobb was able to provide an antidote to the Zen reaction against Western ideals because he practiced close, non-defensive listening and expressed an openness and eagerness to learn from his dialogue and to thereby transform his own religious tradition. Ives also noted that through the openness to mutual listening, learning, and transformation Cobb has brought an ethical focus to inter-religious dialogue. Dialogue becomes not merely a philosophical exercise, but provides a response to the real challenges and practical needs facing each religious tradition.

Lubarsky similarly addressed the importance of non-defensive listening and receptivity to religion from any source as foundational for engagement in true inter-religious dialogue. Because of the process notions of interdependence

or relationality, such encounters with others is in fact what constitutes us, according to Lubarsky. Citing both the command to the Israelites to “choose life” and Cobb’s own urging to “trust life,” Lubarsky closed by reflecting on the way in which Cobb’s method of inter-religious dialogue provides us with a “strategy for choosing life.” It is a response to the call of life and a celebration of new forms of life emerging through inter-religious dialogue. ☛



chris ives and sandra lubarsky

Ethics and Society Panel

by John Quiring

Cobb is still ahead of us” in “bringing people together,” said Barry Woodbridge, editor of the first Whitehead bibliography. He introduced the Ethics and Society lecturers—Nancy Howell of St. Paul School of Theology and Carol Johnston of Christian Theological Seminary.

Howell explained how Cobb has been a pioneer in applied theology—ecological, political, economic, feminist, etc.—“calling the church and academy to accountability and action” for “transformation and justice.” Cobb’s holistic “theoethical scholarship and praxis” applies Whitehead’s notion of freedom, shaped in the context of “the ontological necessity of relationship and community.”

For Whitehead, the cosmic organ of novelty is the primordial nature of God making possible the transcendence of the past at all levels. Freedom is possibility in the midst of actuality—self-determination or subjective aim, qualified by past occasions and actual conditions. In this ‘ecological’ model of reality, internal as well as external relations are balanced, requiring judgments of intrinsic as well as instrumental value, richness of experience as well as value to others. The open-ended task of public policy is counter-balancing the two values between individuals and groups at all levels—environment, sex, gender, race, class, governance, economics, culture, education, religion. Individuals-in-solidarity is an alternative to individualism and collectivism. Freedom requires responsibility, providing opportunities for responding to the divine lure towards nonviolent reconciliation.

Johnston highlighted Cobb’s transdisciplinary work in shaping an alternative economics, without which “neither injustice nor the ecological crisis will be solved.” “North Americans have to figure out why they live the way they do.” As it stands, “we’re forcing ourselves to fit the model of neoclassical economics” in which everything is stripped down to “maximizing utility,” or profit. But this may generate an “illusion of security,” because “if you have to

buy your security, you never have enough.”

The alternative recognizes that “real security comes from networks of healthy relationships,” as “Jesus restores relations with others and God.” But “we’ve been destroying those networks.” Instead we need to “connect institutions across the dividing lines,” “getting communities to speak to each other, getting over the fear of each other,” e.g., Church and Mosque. Johnston’s process pedagogy modeled her policy: “Meet a stranger and talk.”

Les Muray, of Curry College, introduced the panelists. Paul Bube, author of *Ethics in John Cobb’s Theology*, asked if narrative ethics might address the tension between persuasion and coercion, reconciliation and creative transformation vs. payback and tragic compromise—e.g., Is school coercive, or a way to freedom? David Larson said his Center of Bioethics at Loma Linda University was patterned on CPS, “integrating all fields,” an alternative to the style of a major bioethicist who “lives in two completely separate worlds”—secularism and superstition. Larson characterized his 10,000 students—over 30 years—as part of Cobb’s legacy. They return to their cadavers appreciative of process—“God is responsible, but not indictable,” “neither hierarchy, nor egalitarianism.”

Ignacio Castuera, Senior Pastor of Trinity Methodist, Pomona, described a “Providence of millions of lures” that brought him—“no GRE, no transcript”—from Mexico to Claremont to develop and practice “passionate, progressive, Protestantism.” James Poling, of Garrett Evangelical Seminary, said his pastoral counseling response to “very stubborn psychological problems” is shaped by the process alternative to the “orthodoxy that controls the culture.” Paul D’Arcy, Executive Vice-President at Sanyo Fisher, described Cobb’s influence on his stakeholder-type “Process Business Model” alternative to the “top-down authoritarian” model, and on his own role in Sanyo Fisher’s “Think Gaia” motto that led to its re-chargeable battery line. ♣

Faith in Community Panel

by D. Nichole Green

Phillip Clayton gave the welcome for the Faith in Community section and posed a question about the future of the process community. He stated that a greater danger than losing the process community is that the diversity is so great that the common thread will be lost. Clayton asserted that influence comes from institutionalization, not just discussion. He proposed that institutionalization comes through ongoing interaction, enduring institutional forms such as centers, journals featuring work from graduate students and professors, mentors who will mold graduate students in Whitehead’s thought, and multiple, recognizable incarnations such as schools, conferences, etc. Clayton concluded that there should not be a process orthodoxy, but a shared methodology. He related that John Cobb invested in a collaborative community.

John Gingrich gave the introduction and reflected on his

experience studying with John Cobb beginning in 1967. Gingrich went on to teach at the University of LaVerne and later to become the Dean of Arts and Sciences. His project has been to weave Whitehead’s thought into students’ worldviews.

Bill Stegall presented the first lecture. He observed that the northern Nevada and California conference of Methodism plunged from more than 141,000 in 1963 to less than 85,000 in 2006 and that similar depletion took place in other mainline denominations in the U.S. The significant decline was the result of breakdown of theological thought in the cross-section of ministers who lacked passion and clarity. Stegall outlined four reasons mainline churches need process theology: (1) Process Theology clarifies reality rather than confounds it; (2) Process Theology helps people avoid boring repetition; (3) Process Theology urges people to take control of their lives; (4) Process Theology helps people think and calls them

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to work together with God for a better future. His goal has been to get at least one-quarter of congregations involved in classes on process theology. These courses run over a seven week period and cover Whitehead, Hartshorne, Cobb, and Suchocki and employ Robert Meslé's *Process Theology: A Basic Introduction*. Stegall observed that most parishioners have not yet meaningfully been introduced to process, but once they do most embrace it as a viable faith perspective.

John Sweeney read Mary Elizabeth Moore's paper on faith and peace building. Moore stated that we should look to individual lives to understand the path between faith and peacemaking—Cobb's life is a portrait of peacemaking. Moore observed that Cobb marched for peace and insisted on justice in his own institutions, local government, church, and Progressive Christians Uniting. Within faith communities, compassion is necessary and part of concrescence in which many become one, harmonized in one symphonic moment. Moore outlined three peace practices: (1) compassion meditation; (2) self-examination/community-examination; (3) attending to emotions. She asserted the need for a philosophy of

life that seeks beauty—persons must speak beauty, using the power of the word to heal and create new realities as well as enact beauty, transforming hopeless situations.

Following the discussion and break, Bob Brizee moderated the panel that included Carolyn Bohler, Lynn Lorenzen, Cecil Murray, Martha Rowlett, and David Roy. Bohler discussed human persons as "God's pottery" who are beautiful and useful. She offered an image of God as the choreographer of chaos. To be true to theology, pastors must lead in accordance with it and act as "team transformers" rather than "distant deciders." Lynn Lorenzen claimed that she cannot teach feminism without teaching process along with it. She reported that at Saint Paul Reformation Lutheran Church, where she serves as part-time pastor, the preaching comes largely from process theology and inclusive language is employed. Cecil Murray observed the following principle from Cobb's life: "Come to life as a student and life comes to you as a blessing." Murray views Cobb as an "ambassador of peace." He commented that humans are not absolutes to God, but rather God is educating them. He declared that the revolution is open for individuals to walk

through. Martha Rowlett spoke about implementing the first four chapters of *God and the World* when serving a church in Palo Alto by leading prayer after ordination. She offered her opinion that "prayer is the whole stance of openness to the divine call." She asserted that the content of preaching is to replace one view of God with another, helping parishioners to see God as immanent and transcendent in creative involvement. The important question in preaching for Rowlett is "Where are you on a scale of 1-10 in terms of your hope?" She suggested adding to Clayton's suggestions for institutionalization that a center is needed where process scholarship is translated into everyday language for non-scholars. David Roy related that his pastoral theology rests on the principle that everything is somewhere and seeking to be elsewhere. Roy said he subscribes to process theology and is concerned with the initial aim/sacred aim amidst competing aims. Focusing on creative transformation, therapy should work with clients towards God's aim. By moving toward being a fully compassionate being, one becomes open to one's own future and the future of others, reflecting God's concern for the whole. ☛

Theology and Culture Panel

by Steve Hulbert

Thandeka began this section by noting that she had recently had a chance to meet with Dr. Cobb to discuss the role of emotions in human consciousness. Apparently they didn't exactly agree on the issue as John suggested that her views were aligned more with Hume and Kant than with Whitehead. Nonetheless, Thandeka indicated that she was reminded of what a good teacher John was, and though 26 years had passed since she had entered the doctoral program at Claremont it was clear that John still cares about how she's doing. She stated that she was "grateful to John for his ongoing example of how to stay the course in the adventure of ideas with amazing gracefulness." She then added, "he has taught us all how to discern, to see, and to feel the ultimate nature of things through a Christian natural theology inspired by the



thandeka, rita nakashima brock, susan nelson, and rebecca parker

thought of Alfred North Whitehead." And then Thandeka topped things off with this wonderful phrase – "He has taught us how to dance with cosmic delight."

For both Whitehead and Cobb, human experience is seen as essential to the understanding of reality. To the extent experience is related to the brain it can be

said that both thinkers' work includes an account of brain processes. Conscious thoughts, ideas, judgments begin in the unconscious, and John feels strongly that the unconscious cannot be reduced to the brain or any other purely physical entity or process. Instead of looking for physical explanations for these type of phenomena more attention needs to be given to continuities within consciousness, continuities that are established by reenactment, not by static identities. Human experience for Cobb shares a number of Whiteheadian assumptions – human experience takes place over time as a process made up of atomic units that are "the individual occasions of human experience," that represent "human existence at a moment," and are generally not confined to human existence. For John, sense data is secondary,

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not primary to human experience. What is primary is feeling or prehension which contains “both a subjective form and objective data.”

Thandeka concludes that there doesn't appear to be a fundamental disagreement between herself and John regarding the subject of emotions and their relation to the human brain. In fact, she finds his “doctrine of feelings” consonant with the most recent work being done in affective neuroscience.

Rita Nakashima Brock and Rebecca Parker also recognized the influence of Dr. Cobb upon their work. There were two aspects of John's career that they gave special emphasis to – (1) “his boldness in examining vast cultural patterns and their moral implications for the world.” (2) his “habit of collaborating with other thinkers in cross-disciplinary work that breaks new ground.” They indicated that they have, themselves, been the beneficiaries of such

collaboration.

Brock and Parker took turns discussing what they have learned in writing their new book, *Saving Paradise* (2008); including the Puritans and their view of the native populations, Jonathan Edwards and the beginning of the Great

“If we re-commit ourselves to this world we will discover within ourselves a greater responsiveness to and responsibility for the world.”

Awakening, Ralph Waldo Emerson and his views of nature, and the difficulty that Christians have had over the years integrating their commitments to global justice and peace with environmental responsibility. The latter is especially difficult when our primary focus is on nostalgia and hope because in such a framework, “the present is never enough. Though it is where we live, we inhabit this life aching for lost innocence and a future better self. This ache drives consumerism and supplies the unquenchable need for

unnecessary products that have become deadly to ecosystems.”

Life, for Brock and Parker is not eschatological, but ecological, with an emphasis on this world rather than the world to come. We need to free ourselves of the notion of a paradise out there, somewhere in the future. Paradise is here now, and is not something that we need to find, retrieve, or construct. All we

need do is to perceive it and bring our lives and cultures into agreement with it. If we train ourselves to be more in touch with the present, perhaps we will measure our value by the relationships we keep rather than by the virtue that we assign our hopes and visions. If we re-commit ourselves to this world we will discover within ourselves a greater responsiveness to and responsibility for the world. If we accept and enjoy this person, this body, this life, this earth at this time in and for the present, we can free ourselves from nostalgia and hope. ☺

Public Lecture: Catherine Keller and Jay McDaniel

by *Jeremy Fackenthal*

Catherine Keller and Jay McDaniel provided the keynote addresses on Saturday evening of the “Legacy and Lure of John B. Cobb, Jr.” conference. As former students of Cobb, both Keller and McDaniel spoke of the impact of Cobb on their academic work and on the importance of their personal relationships with Cobb. The event displayed the lures and legacy of Cobb in each presenter from their first prehensions of process theology through their respective ongoing work.

Keller opened her presentation by relating her first introduction to Cobb's theology on the floor of the bookstore at Eden Theological Seminary, at which point she felt that Cobb's writing had “initially aimed” her to Claremont. Turning to examine the direction in which theology is moving, Keller voiced the fearful question: will only the nastiest of theologies have a voice in the future? Hopefully, however, she went on to assert that the process God does indeed have a pulse and now is not the time to throw in the towel. Moreover, Keller encouraged listeners by

acknowledging the way in which the legacy and lure of Cobb helps us to navigate these difficult questions regarding theology by moving process theology toward what matters in this world.

McDaniel began by enumerating five lures that he personally felt from Cobb and the process tradition. Among the five he noted areas of Cobb's life and work, such as sustainable economics, a focus on eco-theology, and Cobb's work in China. McDaniel went on to sketch the melodic outline of an acoustic theology drawing on the concept of God as sound within an improvisational jazz concert. In

such a theology each person maintains a different voice, each with the potential to keep the melodies of the past but also to improvise in the present. While this music of God may be different at every moment, it goes forward feeling the pulse of panentheism. ☺



Jay McDaniel and Catherine Keller

Event Raises over \$200,000 toward Endowed Chair in Cobb's Honor

by Jon Hooten

On a clear Friday night in February, over 400 of John Cobb's closest friends flocked to Claremont, California for a special reception and dinner to celebrate his life and legacy.

The evening, entitled "Celebrating the Legacy," raised funds and awareness about a campaign at Claremont School of Theology to raise \$1.5 million for an endowed chair in process theology in John Cobb's honor. Proceeds from the event raised over \$200,000 toward the effort.

The evening began with an intimate cocktail reception in the quiet courtyard of the Claremont DoubleTree Hotel (formerly the Claremont Inn). Noted guests such as Ian Barbour, Catherine Keller, William B. Eerdmans, Jay McDaniel, Rosemary Radford Ruether, Robert Mesle, and Rita Nakashima Brock mingled with other friends, colleagues and former students of Cobb's. Former Claremont faculty and administrators in attendance included CPS co-directors David Griffin and Marjorie Suchocki, as well



as former dean Thomas Trotter, former CST president Richard Cain, former professors Jack Verheyden, James Robinson, Jane Douglass, Dan Rhodes, Loren Fisher, Chan Hie Kim, Dean Freudenberger, and Andrew Sung Park. Current faculty members from Claremont School of Theology and Claremont Graduate University were in attendance and included Richard Amesbury, Kathy Black, Philip Clayton, Ingolf Dalferth, Andrew Dreitcer, and Karen Torjesen.

As the sun set, the evening moved indoors where Susan Nelson, former student of Cobb's and current dean at Claremont School of Theology, opened the program. Nelson introduced Joseph Hough, former dean at Claremont and outgoing president at Union Theological Seminary in New York, who served as Master of Ceremonies. (Hough is relocating permanently to Claremont upon retirement.) During dinner, Cobb was roasted by Nancy Howell, a former student who is now professor of theology and philosophy at St. Paul School of Theology.

After dinner, Gary Dorrien gave the keynote address. Dorrien, who is the Reinhold Niebuhr Professor of Social Ethics at Union



thomas jay oord, ian barbour, and gary dorrien

Theological Seminary, drew on his research of Cobb and the Process movement published as part of *The Making of American Liberal Theology: Crisis, Irony, and Postmodernity: 1950-2005* (Westminster John Knox Press, 2005). Dorrien gave a sweeping, comprehensive, and compelling overview of process thought and theology, concluding with John Cobb's unique role in its spread and influence in North America and around the world.

When Cobb took the podium in response, he began by joking, "Well, I sure did learn a lot about myself..." Cobb was humble, as always, in his remarks and thankful for the outpouring of support for him and his life's work. He was particularly thankful for the financial contributions for strengthening theological education in general and an endowed chair in process theology in particular.

Jerry D. Campbell, president of Claremont School of Theology, concluded the evening's remarks with a statement of appreciation of Cobb's legacy and a request of further support of the endowment in his honor. The evening concluded with Mary Anne Swenson, bishop of the California-Pacific Annual Conference of The United Methodist Church (of which Cobb is a member) giving an inclusive benediction.

"The evening was a remarkable moment in the history of American theology," said Jerry Campbell. "The depth and breadth of process thinkers who gathered in Claremont for this event made a definitive statement about the importance of process thought in global theology and the legacy of Claremont's own John Cobb in helping it reach such a pinnacle."

To contribute to the endowed chair in John Cobb's honor, contact the Center for Process Studies or go online to www.cst.edu to make an online gift. ☺



joe hough

The Husband of Jean Cobb

by Richard Livingston

On Sunday evening, February 17, 2008, friends and family members of John B. Cobb, Jr. gathered for an evening of intimacy, profundity, and levity. The participants shared a dinner in honor of Cobb's 83rd birthday, enjoyed some lighthearted and deeply moving reflections about and by John, and placed a final benediction upon three days of celebrating both a life and life in general. As the participants neared their meal, they were



douglas todd and john b. cobb, jr.

treated to a program that was entertaining and stimulating. Jerry Campbell, President of Claremont School of Theology, provided a comedic opening act by weaving together a reflection on Cobb's life in the form of country music one-liners and song titles. Said Campbell, "Well as you know, John's work over these years has gone on to transform millions. He has them singing I feel better all over more than anywhere else. Maybe that is why, even after he retired, we will not let him be. We keep bringing him back, like we are feeling that song called I'm

so miserable without you, it's almost like having you here...I suspect that this is fine with John. Why I myself have heard him singing, I'm much too young to be this damn old."

The remainder of the program was taken up by an open interview between Douglas Todd and Dr. Cobb. Todd has received more than 50 journalism honors for his features, analyses, news stories and commentaries, including the Templeton Religion Reporter of the Year Award twice, which is given to the top religion reporter in the secular media in North America. The audience learned from Todd that he was raised an atheist, but eventually came to embrace theism after reading Cobb's *God and the World*. In a rather interesting twist, the interview later revealed that Cobb himself had once lost his faith and struggled through a period of atheism, only to re-

discover and re-conceive his theistic roots in process thought, under the tutelage of Charles Hartshorne.

Cobb's responses provided a plethora of thoughtful and thought-provoking ruminations, and displayed the wisdom, wit, humor, even-handedness, and incisiveness that is so characteristic of this great thinker. Todd nicely drew out both the mundane and the moving. For example, among Cobb's favorites are chocolate cake; the color green; the artists Rembrandt, El Greco, and Van Gogh; Shakespeare; the playwright O'Neill; a section of the Pali on the north coast of Hawaii, and a spot at Esalen on the coast of California. Cobb enjoys Rembrandt because "there's something about the way he uses light that fascinates me." As for Van Gogh, "Of course, I have read that the problem is he had something wrong with his brain which made him actually see the world that way, and that kind of reduces my enjoyment of the painting," which led the audience to another round of laughter. "But if I think of it," he continued, "not that way, but as his decision to just give an exaggerated vividness to the world, I can really enjoy that vividness, and it really impacts me."

On the other hand, Cobb has a particular color that he absolutely loathes. "I don't know the name of it," he said, "it's a shade of brown, but a slightly orangish dirty looking brown." Once the laughter settled he said, "Well, it makes me feel like puking." The story behind the repulsion goes back to his days living in a commune with several families. In order to appease the diversity of tastes they decided to have hospital white everywhere, except in the dining area, where there was wood paneling, which they all felt invited some wallpaper. "So, year after year," he recalled, "somebody would bring home a book of wallpapers, and we would pour over them and one person would say, 'Oh, that's wonderful,' Another person, 'Never that.' It went on, I mean, many many times year after year, and finally one day, everybody agreed. Now, by everybody, I mean primarily the wives. And it was the ugliest wallpaper...[laughter]...but I decided not to say anything."

About half way through, Todd said, "I won't ask who's your favorite student," which led to a number of cackles by the former students who were in the room, and he then followed with, "But I

am tempted to ask who's smarter, Catherine Keller or David Griffin?" Cobb's response showed a sense of charm and diplomacy: "There are different forms of intelligence." Todd asked how Cobb manages to maintain humility given the tremendous amount of adulation showered on him. "Some of us think it's remarkable you keep your head, you know, not swollen." "I've only gone up two sizes," was Cobb's immediate reply. "But how do you deal with that, without letting your ego get, I don't know, become obsessed about who you are rather than something else. How do you deal with the adulations?" After a long pause, and then right on cue, he stated with a smile, "With great pleasure." Laughter and clapping instantly erupted. When the room finally settled, he said, "I genuinely care more about what happens

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"I think I'm making stronger claims, and partly it's because I'm more convinced about some things, and it may also be just getting old you don't care what other people think about it."

in the world than I care about what people think of me. And, that doesn't mean I don't enjoy very much being thought of as having contributed to the things that I want to see happen in the world, so...I really do enjoy it."

Is John Cobb getting more direct and bold as he gets older? "Probably. I think I'm making stronger claims, and partly it's because I'm more convinced about some things, and it may also be just getting old you don't care what other people think about it." Cobb remarked that he puts great effort to get people to take process theology seriously: "To try to get people to believe this is one of the most important of possibly Christians thinking is a pretty strong thing. But, last fall, I made the claim, this is the way liberal progressive Christians need to think. That's stronger." Is that something "you wish you had done twenty or thirty years ago?" asked Todd. "Well, partly it's a change in the situation that makes me say it more clearly. But, I do sometimes think that I should have been stronger at some points, more emphatic. But, I wouldn't have wanted to have gone very far in that direction."

Todd then asked a question that led to a moment that nicely encapsulated the entire exchange. Noting the uncommonality of his sixty-year marriage to Jean, he asked what that meant to him, and how it connects to his theology and values. Manifesting his unyielding wit, he replied, "Well, I'm told the first sixty years are the hard-

est," which drew a number of laughs, "So, we think we're gonna make it." He then turned reflective, "I mean there's too much to say about sixty years of marriage, I don't know what would be the appropriate thing to lift up. I suppose my views on these matters would be considered quite conservative. I think that, of course, marriages have rough spots, and I certainly understand that often breaking them up is better than anything else. But, I'm very grateful that we lived through rough spots. And the bonding does become so close that the idea of anybody else just sort of disappears from feeling or imagination. And, who am I? I'm the husband of Jean Cobb."

John went on to provide speculations on things like subjective immortality, the challenges confronting education in America, aspirations for the future of China and the influence of process thought there, and concluded with a self-reflection on his legacy as having to do with the common vision shared amidst such diversity. "...I hope that if you want to call it my legacy, but I think it's something broader than that...I think we have deeper grounding for a view that we share with a good many other people, but by no means with a majority. And if we can all work collectively to spread a different sense of reality, of the crises we face, of the kinds of ways of acting, that might bring us back from the precipice, give another generation a chance. I can't imagine a legacy I would prefer to have." ☛

7th Annual Whitehead International Film Festival

by Scott Malkemus

In an incredibly tight race, "Riding Alone for Thousands of Miles" inched out "Mother of Mine" by a mere one point to receive the Best Film Award at the 7th Annual Whitehead International Film Festival. The Festival was held this year January 18th through the 21st at the Claremont School of Theology's Mudd Theater.

This year's festival screened more than ten highly acclaimed films from around the world, including representatives from China, Finland, Sweden, Croatia, Germany, Canada, Japan, Australia, Burkina Faso, the U.S. and India. These films were selected by a special committee that included Marjorie Suchocki, Co-Director for Process Studies; Jack Coogan, CST Professor of Communication Arts; and James Wall, Senior Contributing Editor of *The Christian Century*. The films were judged by the Faith and Film class based on several categories including artistic excellence, the film's promotion of the common good and the dignity of all, the fostering of ecological responsibility (if appropriate to the subject matter), and the cultivation of a realistic hope of creative transformation.

"Riding Alone for Thousands of Miles" is a Chinese/ Japanese drama directed by Zhang Yimou (House of Flying Daggers, Hero, and Curse of the Golden Flower) and starring Ken Takakura (Black Rain, Mr. Baseball, and Sidney Pollack's "The Yakuza"). Takakura has been described as the John Wayne of Japan. "Riding Alone" won the Best Foreign Language Film and the Best Actor award from the San Diego Film Critic Society in 2006, and the Best Asian Film Award at the 2007 Hong Kong Film Awards.

"Riding Alone" is a journey of the heart that encourages people to take the time to express their true feelings for one another, especially the feelings between fathers and sons. Takakura's Go-ichi Takata is a fisherman living in a small village on the northwest coast of Japan. He receives a call from his daughter-in-law who tells him that his estranged son has been diagnosed with terminal liver cancer. When his son refuses to see him, Takata is overcome with remorse and a sense of failure. When Takata learns that his son, a professor dedicated to preserving ancient Asian folk arts, was scheduled to film a celebrated Chinese opera star's performance of "Riding Alone", Takata is determined to take his son's place. The opera, which dates back thousands of years, tells the story of a rich war lord who travels a great distance on behalf of a friend. The opera reflects Takata's own journey of the heart. Takata befriends the eight year old son of the opera star (Yhang Zhenbo), liberating him to vicariously express his feelings for his own son through his relationship with the boy.

"Mother of Mine" is a Finnish/Swedish film based on the true story about the Finnish children during WWII who were transported to neutral Sweden to be safe from the ongoing conflict. For many of the 70,000 Finnish children who were uprooted from their homes, this move to Sweden was an adventure; for others it was a catastrophe. "Mother of Mine" is the story of nine year old Eero who is sent to live in Sweden by his mother after his father is killed in the war. This is an emotional tale of a young boy who feels abandoned by his mother as he learns to adjust to his embittered

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Korea Project Conference

by Hye-Kyung Park

Leadership of the Korea Project is passing from Dr. Sang Yil Kim to Dr. Kil Sang Yoon. Kim initiated the program and organized many activities, but his situation no longer allows him to spend much time in Claremont. Yoon, who has been the chair of the Advisory Committee, will now be Director of the Project. Kim will continue to work as a partner. On April 5 the Advisory Committee created a task force on the reorganization of the Project.

Before resigning, Kim organized the second Process and Han Conference. It took place in Claremont on February 1. The theme was "Chinese Han and Korean Han." There were three lectures.

Dr. Sil Ha Woo (Korea Aerospace University) spoke on "The Discovery of the Liaohe Civilization and Northeast Asian Ancient History." This civilization is the oldest yet found in East Asia. It was located north of the Great Wall, and it belonged to a culture that extended into the Korean peninsula. Koreans are now claiming it as their heritage.

Dr. Young Woon Ko (Rogers State University) presented a paper on "Toward a New Paradigm for the Book of Changes: Non-directed Order and Harmony in Kim Ilbu's Jeongyeokdo." This work symbolized nullifying all the hierarchies and dualisms, such as male and female, ruler and ruled, God and the world, so as to overcome discrimination of races, classes, and sexes.

Dr. Hyun Sook Jung's lecture (Wonkwang University) was on "Comparison of the Calligraphic Style of China and Korea: the Great Dharma Sutra of Immaculate and Pure Light of the United Silla Period." Jung has discovered an invaluable relic for the study of Korean calligraphy. It dates to the eighth century, and is the oldest woodblock printed sutra in the world. The calligraphers wanted to transform the foreign culture and bring change to the local culture.

The discussion that followed these presentations helped to clarify the distinctive features of Korean culture as expressed in these instances. 🌱

Process Conference in Bogota, Columbia

by Joseph A. Bracken, S.J.

On April 7-9, 2008, a group of North American scholars with ties to the Center for Process Studies met with their academic counterparts in philosophy and theology at La Javeriana (Xavier) University in Bogota, Colombia, to discuss possible connections between process thought and Latin American theology. The North American contingent was headed up by John Cobb and David Ray Griffin from the Center for Process Studies but also included Karen Baker-Fletcher (Dallas, TX), Joseph Bracken, S.J. (Cincinnati, OH), Catherine Keller (Madison, NJ), George Pixley (Claremont, CA) and Rosemary Radford Ruether (Claremont, CA). The Center also invited and financed the travel expenses of two Latin American scholars to join the group: Nancy Cardoso-Pereira (Brazil) and Gorgias Romero (Chile). The organizer of the group and frequent translator for the exchange in English and Spanish was Rev. Dr. Ignacio Castuera (Los Angeles, CA). His counterparts on the Colombian side were Rev. Alberto Munera, S.J., formerly Dean of the School of Theology at La Javeriana and now President of the Jesuit High School in downtown Bogota, and the current dean, Rev. Alberto Parra, S.J. This was only the second effort at a Latin American conference with special attention given to the resources of process philosophy/theology.

Each morning there were information sessions with doctoral students, undergraduates, and interested faculty members in an informal setting. Then in the afternoons more formal papers were delivered by the North American group to a variety of faculty and students. In his presentation John Cobb, for

example, indicated how process thought from the beginning has always sought engagement with the major political, economic, and social issues of the day. David Griffin, in turn, summarized his work on United States political and economic imperialism since the start of the twentieth century and, in particular, the evident manipulation of the "war on terrorism" by the current U.S. administration. Rosemary Ruether noted the connection between the worldwide feminist movement and the ecological crisis. Karen Baker-Fletcher spoke out on her personal experience with the "identity crisis" among minority groups in the United States, notably African-Americans and Native Americans; and Catherine Keller used the writings of Latin American feminists and postmodernists to distinguish between a homogenizing globalization in which cultural differences are ignored or suppressed and a dialogical globalization in which these same cultural differences are treasured as adding to the full spectrum of what it means to be human. Finally, Nancy Cardoso-Pereira made clear from her experience with the poor and dispossessed of Brazil the need to actively resist political and economic "reforms" proposed by elite groups in the name of social, economic and political progress.

Still another group of presenters, however, confined themselves to more conventional philosophical/theological issues. Joseph Bracken proposed a neo-Whiteheadian metaphysics of universal intersubjectivity to explain the unforeseen emergence of novelty in an otherwise deterministic cosmic process. Gorgias Romero traced the evolution of

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Bogota

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Whitehead's thought in working out the details of his cosmology in *Process and Reality*. Jorge Pixley cited numerous texts out of the Hebrew and Christian Scriptures to make clear that, while *creatio ex nihilo* has no Scriptural foundation, the process understanding of God as working with creatures (finite actual occasions) to achieve a provisional world order makes more sense. Finally, reflecting on his early training as a Thomist and his current interest in process-oriented metaphysics, Bracken laid out both the basic differences in world view between the two schools of thought and yet the ways in which they are in basic agreement (e.g. a common commitment to formal and final causality as well as efficient and material causality within the cosmic process, shared belief in God as personally involved in the direction of the cosmic process, etc.).

In the wrap-up session for the conference on Wednesday evening, Fr. Munera and others expressed their gratitude for the visit of the North American scholars and announced their intention to publish the papers from the conference in both Spanish and English. The North American group in turn expressed their appreciation for the very gracious hospitality shown to them while in Bogota.

There are plans to maintain contact. Accordingly, the Center's Latin American Project is now an official part of its program. George Pixley is the director. ☛



anna case-winters speaks in azusa, california

Open and Relational Theologies Conference

by Thomas Jay Oord

More than twenty scholars met at Azusa Pacific University at the beginning of April to present scholarship research material on open and relational theology as engaged with science. The conference was a public follow-up event from the previous summers' three-week seminar at Eastern Nazarene College, Quincy, MA.



john sanders, john culp, and richard rice

Francis Collins, Director of the National Human Genome Research Project, offered the conference keynote address on Thursday evening. Collins is well known for his work in showing the compatibility between evolutionary theory and theology. His book, *The Language of God* (2006), offers a sustained defense of evolution from a Christian perspective.

Although Collins was introduced to open and relational theology at the conference, his endorsement of theistic evolution and other science and religion matters made him an ideal opening contributor. Collins showed his theological creativity by modifying his presentation to account as best he could for what an open and relational theology might mean for his work.

Gregory Boyd, Pastor of Woodland Hills Church in Maplewood, Minnesota, presented the other conference keynote address. Boyd provided an exegetical defense of open theism. He addressed numerous biblical passages that suggest an open interpretation such that the

future does not exist to be known by God. The title of Boyd's plenary address was "A Flexible Sovereignty: A Biblical Understanding of Providence and The Nature of the Future."

The bulk of the Azusa Pacific University conference saw participants offer the conclusions of their research on open theology and science. Presentations were made by David Basinger, Dean Blevins, Craig A. Boyd, Anna Case-Winters, Robin Collins, John Culp, Jeffery Koperski, Michael Lodahl, Brint Montgomery, Thomas J. Oord, Alan Padgett, Clark Pinnock, Alan Rhoda, Richard Rice, John Sanders, Karen Winslow, David Woodruff, and Dean Zimmerman. The conference was directed by Karl Giberson, Oord, and Pinnock.

Participants identified in varying degrees with process theology. For instance, John Culp and Anna Case-Winters offered presentations heavily influenced by the thought of Whitehead and the process tradition. Other participants, such as Alan Padgett and Jeffery Koperski, were less inclined to note similarities between their proposals and the process tradition.

Open and relational theologies engaging science conference concluded with selected scholars answering objections from their critics. Each scholar identified criticisms they have encountered in print or have often heard. The panel discussion was videotaped and will be posted on YouTube as a way to help the public better understand open theism.

The conference intends to generate two books from the material presented. One will be more theologically oriented, the other more philosophically oriented. For more information on the conference see www.enc.edu/opentheo or email Thomas Jay Oord at tjoord@nnu.edu. ☛

Is Process Philosophy of Religion Dead?

by Richard Amesbury and William Wainwright

Amesbury: In our earlier dialogue, you remarked, “One thing which does seem to me dead, and this may be regrettable, is process philosophy.” What did you mean by that? Was it a negative judgment about the validity of Whiteheadian metaphysics or a sociological observation about the current state of the field?

Wainwright: My remark was not intended as a negative judgment on Whiteheadian metaphysics as a whole (although I am not in fact persuaded by it). Nor did I intend to dismiss the continuing importance of many of process philosophy’s central insights. Nor did I intend to make a prediction, since predictions of that sort seem to me notoriously unreliable. (When I was a graduate student in the fifties, metaphysics was widely believed to be dead, for example. The ontological argument was almost universally thought to have fallen victim to Kant’s criticisms. And the idea that Hegel might have something of interest to say to analytic philosophers would have been met with incredulity. All these judgments now appear foolish.) My remark was a purely sociological observation about the state of the field.

Amesbury: As you know, though, your remark provoked an outcry among process philosophers of religion, who took exception to the characterization of their movement as “dead.” Does the very existence of such dissent suggest that your diagnosis was premature? I’m reminded of the Black Plague scene from Monty Python’s *The Holy Grail*, where a soldier with a cart shouts, “Bring out your dead!” One of the men tossed onto the cart protests, “I’m not dead!” – until he is bludgeoned into cooperating.

Wainwright: Your point is well taken. And there are of course a number

of significant process philosophers who not only are alive and well but continue to produce good work – including, to take just one example, John Cobb, whose lucid and suggestive writings I have long admired. On the other hand, it isn’t enough to simply count heads. (The substantive point of “Zoroastrianism is dead” isn’t substantially weakened by pointing to the survival of Parsee communities in India.) This is a serious issue, however, and a clarification of my intentions may be helpful.

First, as a number of the discussants point out, there are broader and narrower conceptions of process philosophy. The term is sometimes used to refer to any philosophy which places primary emphasis

“Whatever may be the case in Europe, Whiteheadian metaphysics receives little or no attention either in the philosophy departments of the dominant anglophone universities, or in the mainstream anglophone philosophical journals.”

on process, becoming, and change. In this sense, Heraclitus, Peirce, James, Bergson, Nietzsche and his heirs, Buddhists, and many others are all process philosophers. In its narrower sense, “process philosophy” refers to Whitehead and his followers. My remarks were directed only toward the latter, since I fully recognize that process philosophy in its first sense continues to flourish. But, second, the real issue (as several of the commentators point out) is marginalization. And there is little doubt that this has – perhaps quite unfortunately – occurred. Whatever may be the case in Europe, Whiteheadian metaphysics receives little or no attention either in the philosophy departments of the dominant anglophone universities, or in the mainstream anglophone philosophical journals.

Amesbury: I think you’re right about the inadequacy of counting heads as a way

to gauge the health of process philosophy of religion. It strikes me that the vitality of a philosophical movement is indicated not just by the number of followers it attracts but also – and perhaps more importantly – by the amount of discussion and criticism it provokes. Take the Vienna Circle, for instance. It was never a large movement, numerically speaking, and its critics vastly outnumbered its proponents, but it certainly generated a huge amount of philosophical discussion.

Probably no movement can sustain that level of controversy indefinitely. In some cases, movements peter out when the ideas around which they are organized are discredited. In other cases, they cease to count as distinct “movements” when their ideas enter the mainstream and no longer arouse controversy. In yet other cases, once-vital movements are simply left hanging, like vestigial organs, when the conversation evolves in a different direction. What, in your view, accounts for the marginalization of Whiteheadian philosophy of religion today?

Wainwright: I, too, think that one of the most significant tests of a philosophical movement’s vitality is “the amount of discussion and criticism it provokes.” It may be important to distinguish internal from external discussion and criticism, however. Process philosophy seems to me to do a pretty decent job of provoking the former. As anyone who (like me) has looked at *Process Studies* over the years can attest, process philosophy’s research program continues to generate new problems and interesting new solutions. Yet it has not done as good a job at provoking the latter.

Of course this is not wholly, or perhaps even principally, process philosophy’s fault. One’s philosophical agenda (the problems one thinks are important, the

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criticisms one takes most seriously, and so on) is importantly determined by one's conversation partners and, as the discussants largely recognize, for the past thirty years or so, Whiteheadians have not been part of the conversation at the vast majority of the major graduate programs in philosophy in anglophone universities.

Perhaps this shouldn't be surprising given the dominance of analytic philosophy in those departments. Yet I doubt that this can be the whole story. For an increasing number of the departments in question have been hiring "token" continental philosophers of various persuasions, and their presence in these departments has had some impact on the direction of the philosophical conversation

among their members. So the interesting question, I think, is this: why haven't those departments shown an equal interest in hiring "token" process philosophers? For they once did. William Alston, for example, was Hartshorne's student at the University of Chicago and was hired at the University of Michigan to represent process philosophy. The animus of analytic philosophers against non-analytic philosophy can't fully explain why this no longer takes place, since it doesn't currently prevent them from hiring a few continental philosophers, and it didn't prevent them from hiring (some) process philosophers in the fifties when analytic philosophy was already dominant and when, with its near exclusive preoccupation with logic and language, analytic philosophy was even more narrowly focused than it is at present.

Given these circumstances, I suspect that the process philosopher's best strategy may be the one suggested by George Shields, Derek Malone-France, and Jim Keller, namely, to take the initiative by actively inserting himself or herself into the conversation of analytic philosophers of religion – by addressing issues of interest to both, by exhibiting the same logical rigor, and by emphasizing places where the insights of Whitehead,

Hartshorne, et al., on the one hand, and of analytic philosophers, on the other, can mutually enrich each other in the service of shared intellectual concerns. This may place an unfair (though necessary) burden on the process philosopher, but shouldering it would, in my opinion, benefit the profession.

Amesbury: Thus far we've been discussing process philosophy of religion. But my impression is that while process thought might be underrepresented within philosophy of religion, it is better represented there than in any other branch

"In my view, the neglect of process philosophy by most anglophone philosophers of religion is due less to the latter's traditional theism. . . than to the fact that most anglophone philosophers of religion are analytically trained, and analytic philosophy in general has had little interest in it."

of philosophy. That may be one difference between process thought and, say, poststructuralism, Wittgensteinianism, or American pragmatism. All of these are comparatively small movements in philosophy of religion, but they have a foothold (at least) in other branches of philosophy as well. To be sure, process thinkers have made contributions to other branches of philosophy (ethics, philosophy of mind, and philosophy of science, to name just a few), but often those contributions were made by thinkers whose primary interest or training was in religion. By the same token, process thought seems to have a wider following among theologians than among philosophers.

One hypothesis about why this is so might be the following: unlike in the case of some of the other movements I mentioned, it is fairly difficult (though perhaps not impossible) to disentangle Whitehead's philosophical method from a number of big substantive commitments, including theism (notwithstanding the "Whitehead-without-God" movement). Process thought is, after all, a metaphysics. Moreover, process thought is committed to a fairly specific conception of God – one that represents a departure from so-called classical theism. This may make the

movement less appealing to philosophers working in fields outside philosophy of religion (which tend to be less tolerant of God-talk), as well as to philosophers of religion who happen to favor different conceptions of God or who reject God or metaphysics – all of which ensures that process thought remains marginal within both philosophy in general and philosophy of religion (itself a marginal branch of philosophy) in particular but a going concern in (liberal) theology.

Wainwright: Both of your points are well taken. I agree that process philosophy's underrepresentation in contemporary philosophy of religion is at least partly due to an almost total lack of its representation in anglophone philosophy (as distinguished from theology) in general. In my view, the neglect of process philosophy by most anglophone philosophers of religion is due less to the latter's traditional theism (as a number of the discussants have suggested) than to the fact that most anglophone philosophers of religion are analytically trained, and analytic philosophy in general has had little interest in it. Just why this should be the case is less clear to me.

Early twentieth-century analytic philosophers were, on the whole, self-consciously anti-metaphysical. The logical positivists and so-called ordinary language philosophers are examples. This is no longer the case, however, and analytic philosophers from the 1960s on have happily engaged in the discussion of issues such as the nature of universals or of substance, realism versus anti-realism, platonisms versus anti-platonism, and so on, which can only be called "metaphysical." But even though analytic philosophy has lost its horror of metaphysics, it has retained its distaste for, or suspicion of, metaphysical system building, and especially of building grand systems which, on their face, offend common sense – for example, Leibniz's monadology, Berkeleyian or absolute idealism, or Whitehead's account of

becoming. This distaste is by no means unproblematic of course. Most (though by no means all) analytic philosophers regard themselves as empiricists, and yet contemporary scientific cosmology is often much more “offensive” to common sense than Whiteheadian metaphysics. Again, David Lewis’s ontology of possible worlds is every bit as *outré* as Berkeley’s denial of the reality of matter, Leibniz’s monads, or Whitehead’s occasions. Moreover, the

“Have ideas that originated in process philosophy been appropriated by thinkers who may identify themselves in other terms – anonymous Whiteheadians, as it were?”

work of analytic philosophers frequently presupposes the truth of sweeping metaphysical hypotheses like naturalism, physicalism, or (less commonly) “supernaturalism.” And it would surely be a good thing if these hypotheses were developed in a fully systematic manner, if only so they could be critically tested.

I think there is also truth in the suggestion that one of the things that has impeded the widespread adoption of Whitehead’s philosophy is its theism. I doubt that this can be the whole story, however. James and Peirce remain influential although I would argue that their (admittedly non-standard) theism can’t be neatly extricated from their philosophy in general. And Descartes, Leibniz, Locke, Berkeley, Reid, and Kant continue to be admired, and mined for insights, by analytic philosophers, even though their theism is, once again, arguably, essential to them.

Amesbury: You say that “the neglect of process philosophy by most anglophone philosophers of religion is due less to the latter’s traditional theism than to the fact that most anglophone philosophers of religion are analytically trained.” But some have suggested that there is a natural alliance between analytic philosophy and orthodox Christianity. For example, Philip Clayton notes that both tend to be more concerned with the truth of propositions than with questions of context or practice.

Wainwright: I remain unconvinced that analytic philosophy as such is more naturally aligned with conservative Christian theism than with liberal Jewish or Christian theism, or with Hinduism or Buddhism, for that matter. What is true, I think, is that there is a natural affinity between analytic philosophy’s concern with propositional truth and a preoccupation with doctrine

– a preoccupation which is by no means restricted to conservative Christians but is evident in Vedantic scholasticism, many Indian Buddhist texts, all of the deists, and, in the eighteenth and nineteenth centuries, Arians and Unitarians. Nor am I persuaded that analytic philosophy will ultimately prove more useful to a conservative religious agenda than some of the continental movements opposed to it. Witness the interest in Radical Orthodoxy, for example, or the work of such younger philosophers as Bruce Benson or Jamie Smith.

Amesbury: Sometimes when reading Shakespeare I’ve been surprised that such an ostensibly great writer relied so heavily on shop-worn clichés – “dead as a doornail”; “halcyon days”; “love is blind,” and so forth. But of course, they weren’t clichés when Shakespeare invented them! Every cliché was once a novel turn of phrase, a *mot juste*. Often it’s like that with philosophy: what were once strikingly original ideas become domesticated by virtue of widespread acceptance. In this way, they seem to belong to “common” sense, rather than to anyone in particular. Might something along these lines be said of certain themes in process thought? Have ideas that originated in process philosophy been appropriated by thinkers who may identify themselves in other terms – anonymous Whiteheadians, as it were?

Wainwright: If process philosophy

is understood broadly enough, then I think that you are right. Most theistic analytic philosophers, for example – including those who end up defending very traditional concepts of God – no longer find it just obvious that God is timeless, impassible, and immutable, or that being is superior to (has more value than) becoming, or that God doesn’t literally suffer with those who suffer, or that the future isn’t radically open. Whether these ideas actually derive from Whitehead is more doubtful since they also have roots in such diverse nineteenth-century philosophers and theologians as William James and Isaak August Dorner, for instance. There is no doubt, however, that many of the lessons of the neo-Whiteheadian *critique* of classical theism (as distinguished from the details of its own neo-classical metaphysics) have been absorbed by the so-called philosophical “mainstream.” (Because of both the clarity and rigor of his argumentation, Hartshorne seems to me to have been especially influential in this regard.) ☛

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William Wainwright is Distinguished Professor Emeritus at the University of Wisconsin, Milwaukee. His many publications include *Religion and Morality* and *The Oxford Handbook of Philosophy of Religion*.

China Project: On Education

by Meijun Fan

Attracted by Process thought, twenty Chinese educators came to Claremont to attend the International Conference themed "Process Thinking and Innovation in Education Reform" held in Claremont, January 27-29, 2008, co-sponsored by China Project, Center for Process Studies; China Education Association; and The Institute for Postmodern Development of China. The keynote speaker and the leader of the Chinese group was Prof. Dina Pei, a leading figure in education reform in China. This is her fourth time to participate in a process education conference. "Whitehead's process education such as its appreciation for co-creation, its emphasis on difference, and its position regarding life as the subject of education, has a very inspiring role to play in China's education innovation," said Pei in her keynote speech. She and her colleagues have been applying process education to China's education innovation. So far 10 Chinese universities, 100 elementary and middle schools, 7 local government education departments, and three education institutions have joined this program.

Perhaps it is not accidental that what Pei said and has done reminds us of another leading education reformer in China. Her name is Xiaoman Zhu, who is the president of the National Central Institute for Education Studies and the head of the National Education Plan Office in China. Zhu identifies herself as a Whiteheadian; she and her colleagues have been promoting curriculum reform in China. In her keynote speech called "A Whiteheadian Understanding of China's Curriculum Reform", which was presented at the International Conference on "Process Thinking and Curriculum Reform," July 19-20, Yantai, Shandong, China, she placed emphasis on the influence of Whitehead's education on curriculum reform in China. In her talk she explained why Whitehead is so important to China.

"Among all foreign philosophies, Whitehead's process philosophy is a way of thinking that is most convergent with the aim of China's education reform, with a deep Chinese tradition, because it has strong affinity with Chinese ideas such as organic thought, interrelationship, concrescence. Also, it stresses harmony and balance. This is a philosophical way of thinking which is very helpful when we widely promote China's education reform and deal with various conflicts that appeared during this process."

Zhu stressed that Whitehead's concepts such as value, feeling, personal experience, importance, rhythm have played a significant role in China's education reform; and then explained how these ideas have influenced the new curriculum that she and her colleagues have developed. This is especially noteworthy, because efforts at educational reform in China today now affect 35 million students who already have used the new curriculum. ♪

Dr. Meijun Fan is a Co-director of the China Project.

TO AN OLD THEOLOGIAN IN CLAREMONT

Wallace Stevens wrote a well-known poem dedicated to his mentor, George Santayana, entitled "To an Old Philosopher in Rome." In homage to Wallace Stevens, but more especially in homage to John B. Cobb, Jr., I wrote this poem.

Liberator of life by thought,
advocate of interaction and transformation,
You, familiar figure, at the School and at the Process Center,
continuator of the work of Whitehead,
frequent contributor to the Consequent Nature of God:
Your vision's reality tests the constant productive tension,
with hope both patient and impatient,
of old and new at odds, and opposites in mutuality,
making of an ancient gospel a lure to novelty.

Reason, as you spoke to it faithfully,
you, dedicated both to questioning and resurrection,
and living a mystery not unintelligible, but beyond intelligence.
With probing mind you thought your way
to places where nature opened out and reached into transcendence,
meeting there a meaning beyond just reason.
You argued, discussed, taught, and learned,
and took proud reason humbly to the brink of mystery,
understanding the world first, before surrendering to grace.

Before your mind, alleged miracles shrank, embarrassed,
until they found their explanation –
cogent, valid, sound, strong, consistent,
or none of these if that truth must be faced --
probed for evidence and inference,
never left unexamined the claims of this life,
or claims of life beyond, that must, that must, dissolve in wonder.
Your reason is with you, never to be stripped away,
comfortable in a future of even greater faith.

The poet Stevens once wrote of his old professor
in Rome, dozing, he said, in the depth of wakefulness,
in the warmth of his summer bed,
propped up in a single chair, alive only barely, Santayana,
living in two cherished worlds, viewing one
as always with unforgiving judgment,
in the other he begged
for the forgiving judgment of kind and gentle grace.

Total grandeur of total edifice of thought and faith,
emergent still while verging on the perfect..
Curious, you, John, step back perhaps a moment on this threshold,
as if to hear more plainly questions you still strongly cherish,
how to weave both truth and faith into cosmic interaction. ♪

To John
Admiringly and gratefully,
Bob Douc

January 10, 2008

Featured Works in Process Thought



Process-Relational Philosophy: An Introduction to Alfred North Whitehead

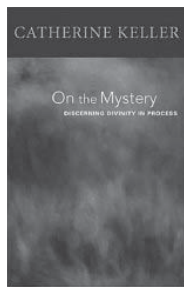
by C. Robert Mesle

136 pages, Templeton Foundation Press (March 2008)

In *Process-Relational Philosophy*, C. Robert Mesle breaks down Whitehead's complex writings, providing a simple but accurate introduction to the vision that underlies much of contemporary process philosophy and theology. In doing so, he points to a "way beyond both reductive materialism and the traps of Cartesian dualism by showing reality as a relational process in which minds arise from bodies, in which freedom and creativity are foundational to process, in which the relational power of persuasion is more basic than the unilateral power of coercion."

Process-Relational Philosophy: A Basic Introduction makes Whitehead's creative vision accessible to all students and

general readers. ☞

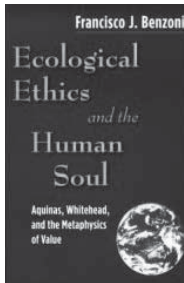


On the Mystery: Discerning Divinity in Process

by Catherine Keller

160 pages, Fortress Press (January 2008)

With immediate impact and deep creativity, Catherine Keller offers this brief and unconventional introduction to theological thinking, especially as recast by process thought. Keller takes up theology itself as a quest for religious authenticity. Through a marvelous combination of brilliant writing, story, reflection, and unabashed questioning of old shibboleths, Keller redeems theology from its dry and predictable categories to reveal what has always been at the heart of the theological enterprise: a personal search for intellectually honest and credible ways of making sense of the loving mystery that encompasses even our confounding times. ☞



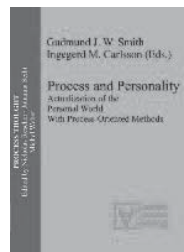
Ecological Ethics and the Human Soul: Aquinas, Whitehead, and the Metaphysics of Value

by Francisco J. Benzoni

296 pages, University of Notre Dame Press (January 2008)

In *Ecological Ethics and the Human Soul: Aquinas, Whitehead, and the Metaphysics of Value*, Francisco J. Benzoni addresses the pervasive and destructive view that there is a moral gulf between human beings and other creatures. Thomas Aquinas, whose metaphysics entails such a moral gulf, holds that human beings are ultimately separate from nature. Alfred North Whitehead, in contrast, maintains that human beings are continuous with the rest of nature. These different metaphysical systems demand different ethical stances toward creation. Benzoni analyzes and challenges

Thomas's understanding of the human soul, his primary justification for the moral separation, arguing that it is finally philosophically untenable. The author finds promising the alternative metaphysics of Whitehead, for whom human beings are a part of nature--even if the highest part; all creatures have a degree of subjectivity and creativity, and thus all have intrinsic value and moral worth, independent of subjective human valuation. Further, though there is difference, there is no moral gulf between God and the world. God is truly affected by the experience of creatures. Benzoni argues that if this vision of moral worth is articulated with sufficient force and clarity, it could help heal the human relation to our planet. ☞



Process & Personality: Actualization of the Personal World with Process-Oriented Methods

by Gudmund J. W. Smith & Ingegerd M. Carlsson (eds)

299 pages, Ontos Verlag (March 2008)

This book is a joint effort of like-minded researchers to define the concept of process within a psychological setting. Although minor differences exist as regards choice of background theory, their common focus is on personality in a broad psychodynamic context. Their definition of personality rests on a series of test instruments that have been validated during decades of thorough and vigorous empirical work. These were originally designed to open up micro-processes underlying the adaptation to or construction of reality, and have subsequently proven diagnostically efficient. Coming from both sides of the Atlantic, the contributors have their background in psychological as well as medical institutions. The contributions in the book are examples of a vital source sustaining our efforts to get a more profound understanding of the vicissitudes of the human mind. ☞

Interconnections: News from around the World

IWC: Bangalore 2009

The International Process Network has announced that the next International Whitehead Conference will be held January 5 to 9 in Bangalore, India, that promises to be of historical importance for the process community. The Faculty of Philosophy of Dharmaram Vidya Kshetram (www.dvk.in) will host the event. The conference's theme is "Process-Religion-Society." One main function of these conferences is to strengthen the role of process thought in the host country.

Dr. Kurian Kachappilly has made excellent arrangements for the conference at Dharmaram Vidya Kshetram. There is a website for the conference (www.whitehead-bangalore.in/), and a call for papers has gone out. The website provides additional information and a registration link. I strongly encourage you to visit the site and see the broad range of topics proposed for discussion.

Please give serious consideration to taking part. If you do not get the information you need from the website, please email Dr. Kachappilly at kkachappilly@hotmail.com. ☺

Announcing the 2nd International Whitehead Research Project Conference

"Beyond Metaphysics? Transcontinental Explorations in Alfred North Whitehead's Late Thought" is the title of the upcoming conference co-sponsored by the Whitehead Research Project and the Society for the Study of Process Philosophies.

This conference will be held December 4-6, 2008, at Claremont Graduate University. For more information, please visit <http://whiteheadresearch.org/>. ☺

In Remembrance

The Center for Process Studies mourns the loss of Thomas A.F. Kelly. We extend deep condolences to his spouse Marian and to his extended family. Professor Kelly was Chair of the Philosophy Department at the National University of Ireland, Maynooth, a board member of the International Process Network, and headed the Chapter for Applied Process Thought. Please visit the memorial page for Kelly on the IPN website at <http://www.processnetwork.org/>. ☺

News from Romania

On April 17, 2008, the International Alfred North Whitehead Conference convened and the inauguration of the Alfred North Whitehead Research Center (Romania) took place at Constantin Brancusi University, Romania.

The following presentations were given:

Michel Weber, "*L'épreuve de la philosophie. A propos des fondements de la praxis a philosophique whiteheadienne*"

J -P Alcantara, "*Whitehead comme pedagogue*"

Jean-Claude Dumoncel, "*L'existentialisme caché de Whitehead*"

Francois Beets, "*Logique de la prédiction et monde en procès*"

Jacques Riche, "*A. N. Whitehead, mathématicien, logicien, philosophe de la nature: les origines de sa philosophie sociale*"

Bertrand Saint-Sernin, "*Whitehead, un portrait philosophique*"

Cerasel Cuteanu, "*Whitehead en analyse Saint-Serniste*"

The following individuals are involved in organizing the Alfred North Whitehead Research Center in Romania:

Adrian Gorun, Ph.D., President of Constantin Brancusi University

Daniela Cirtina, Dean of the College of Letters and Social Sciences

Oana-Maria Pastae, Assistant Professor and Secretary of the Whitehead Research Center

Sorin Purec, Assistant Professor and Secretary of the Whitehead Research Center

Horatiu Gorun, Ph.D., Associate Professor at the College of Letters and Social Sciences

Gabriel Roman Barbuti, International Relations Department

Laura Trocan, Assistant Professor, School of Law

Diana Pociovalisteanu, Assistant Professor, Economics Faculty

For more information about the research center in Romania please contact: Cerasel Cuteanu, Assistant Professor, College of Letters and Social Sciences, Constantin Brancusi University (cerasel.cuteanu@utgjiu.ro), or visit www.utgjiu.ro/flss/whitehead. ☺

Save the Date for....

“Neuroscience and Spiritual Practices: Transforming the Embodied Mind.”

An inter-religious, transdisciplinary conference exploring emerging understandings in neurospirituality.

Claremont School of Theology
October 12 to 14, 2008

What is happening to our brain when we pray? –meditate? –engage in other contemplative practices? What do spiritual practices do to the human mind-body? –to our neurosystems? How do such practices form our experiences? –our lives? Does it make sense to speak of your “brain on God?”

For thousands of years, contemplatives from a variety of religious traditions have been engaging, exploring, and refining spiritual practices in order to transform human life. Now, neuroscientific studies seem to be showing how various forms of meditation, contemplation, and prayer affect the brain and the broader neurosystem in very particular and identifiable (perhaps predictable?) ways. In light of these recent studies and the wisdom that comes from centuries of engaging spiritual practices, a group of philosophers, theologians, scientists, and contemplatives from Christianity, Buddhism, Judaism, and Islam will gather at the Claremont School of Theology for an unprecedented series of presentations and conversations concerning the relationship between neuroscientific discoveries and spiritual practices.

“In addition to Claremont and Process Center faculty members, conference leaders will include B. Allan Wallace (Santa Barbara Institute for Consciousness Studies), Evan Thompson (University of Toronto), Daniel Siegel (Center for Culture, Brain, and Development, UCLA), Richard Davidson (University of Wisconsin, Clifford Saron (UC Davis Center for Mind and Brain), Jay McDaniel (Hendrix College), Shauna Shapiro (Santa Clara University), Michael Spezio (Scripps College), William Waldron (Middlebury College), Petr Janata (UC Davis Center for Mind and Brain), Martinez Hewlett (Arizona State, Franciscan School of Theology, Berkeley), Karl Baier (University of Vienna), Steve Odin (University of Hawaii at Manoa), Mustafa Ruzgar (California State University, Northridge), Jason W. Brown (New York University Medical Center), Thandeka (Meadville-Lombard Theological Seminary), Nahid Angha (co-director, International Association of Sufism), Rick Hanson & Richard Mendius (Institute for Neuroscience and Contemplative Wisdom), and others.” For more information contact Andrew Dreitcer at info@neurospirituality.org.

This event is a collaboration of the The Claremont School of Theology Spiritual Formation Program, The Center for Process Studies, and the Fetzer Institute. ☛

News from Africa

Fr. David Ongombe, a Catholic priest and professor of theology in the Congo, successfully defended his doctoral dissertation at Louvain la Nueve in Belgium on April 11, 2008. Ongombe’s dissertation was on Aquinas and Process Thought.

The African-Congolese project on dialogue between Process Thought and African Thought has made several developments recently. At the University of Lubumbashi, the University of Kinshasa, and other Congolese universities, students are reading Whitehead, Hartshorne, and connecting these thinkers to African experiences and cultures. Ongombe is involved in relating Process Thought to political concerns in the Democratic Republic of the Congo. He specifically asks what the phrase “to be is to create in this world” means to Congolese people in light of slavery, colonization, and the misery of countless people enduring violence and death. Ongombe considers the value of the past in the present and the present for the future of the quality of life for Congolese people. He wonders how people in Rwanda and Darfur would answer these questions. Ongombe plans to organize more meetings between Congolese, European, and North American scholars to address these matters. ☛

Events of Interest

May 27–June 1, 2008; Venice, Italy; “God and the Laws of Science” Key-note presentations by John Polkinghorne, Paul Davies, and Owen Gingerich. For more information, see the website <http://www.vssr.info/> 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.

July 13-17, 2008; Madrid, Spain; Conference: “Subject, Self, and Soul: Transdisciplinary Approaches to Personhood.” Sponsored by the Metanexus Institute and hosted by the University of Commillas. For more information, see the website <http://www.metanexus.net/institute/>.

February 13-14, 2009; Claremont, California; Conference: “Passion and Passivity.” Philosophy of Religion Conference, hosted by the School of Religion at Claremont Graduate University. For more information, see the website <http://www.cgu.edu/pages/1586.asp>.

Center Announcements

Membership Corner

by John Sweeney

Process Studies, Volume 36/Issue 2 (Fall-Winter 2007) was mailed out in January 2008. Process Studies Volume 37/Issue 1 (Spring-Summer 2008) is due out in June 2008.

Thank you to all of you who have responded to the renewal notices that were mailed out in early March 2008. The next set of renewal notices will be sent out after Process Studies 37/Issue 1 has been published. However, renewals are received at any time and can be done online, using MasterCard or VISA, on the CPS website (www.ctr4process.org). Please go to the "Quick Links" box and click on the "Join/Renew/Subscribe" button; the payment pages are secure. Also, please note that while a Hartshorne Lifetime Member 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

Tax deductible 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. ☺

- Epperly, Bruce G. and Lewis D. Solomon. *Finding Angels in Boulders: An Interfaith Discussion on Dying and Death*. St. Louis: Chalice Press, 2004.
- Epperly, Bruce G. and Lewis D. Solomon. *Walking in the Light: A Jewish-Christian Vision of Healing and Wholeness*. St. Louis: Chalice Press, 2004.
- Kearns, Laurel and Catherine Keller. *Ecospirit: Religions and Philosophies for the Earth*. New York: Fordham University Press, 2007.
- Livingston, James C. *Modern Christian Thought: The Twentieth Century*. Minneapolis: Fortress Press, 2006.
- McDaniel, Jay. *Living from the Center: Spirituality in an Age of Consumerism*. St. Louis: Chalice Press, 2000.
- Ingram, Paul O. *Buddhist-Christian Dialogue in an Age of Science*. Lanham, MD: Rowman & Littlefield, 2008.
- Keller, Catherine. *On the Mystery: Discerning God in Process*. Minneapolis: Fortress Press, 2008.

Happy reading! ☺

Library Corner

by Steve Hulbert

We have recently added the following books to the CPS Library:

- Russell, Robert John and Nancey Murphy, Theo C. Meyering, and Michael A. Arbib. *Neuroscience and the Person: Scientific Perspectives on Divine Action*. Vatican City and Berkeley: Vatican Observatory and Center for Theology and the Natural Sciences, 2002.
- Clayton, Philip and Jim Schaal, eds. *Practicing Science, Living Faith: Interviews with 12 Leading Scientists*. New York: Columbia University Press, 2007.
- McKenna, Terrence and Dennis McKenna. *The Invisible Landscape: Mind, Hallucinogens, and the I Ching*. San Francisco: Harper, 1993.
- Meister, Chad, ed. *The Philosophy of Religion Reader*. London and New York: Routledge, 2008.

Visiting Scholars

by John Quiring

Dr. Xiaoqi Guan was a Visiting Scholar from late-December, 2007, through February, 2008. He is Associate Professor of Literary Theory at Heilongjiang University in Harbin, China; Editor of Heilongjiang University Press; and a member of the Heilongjiang Center for Process Studies. His research was on the mutual-critique and dialogue between postmodernism and the Enlightenment, and the possibility of a postmodern New Enlightenment.

Junfeng Wang was a CPS Visiting Scholar from early January through mid-April, 2008. He is a Ph.D. candidate in the Philosophy Department of Zhejiang University, Hangzhou, China. His topic is "Dao and the God of Process Theology," with emphasis on Hartshorne. He gave a Visiting Scholar seminar on March 27. One issue is whether attributes paralleling both Creativity and God can be found in Dao. ☺

WIFF

[...continued from page 10]

surrogate Swedish mom. One boy, two mothers: one mother who brought him into the world, the other who taught him how to live in it. Directed by Klaus Haro, "Mother of Mine" is a visually beautiful film with outstanding performances by Maria Lundqvist (Lundqvist won the Finnish Oscar for her portrayal as Eero's Swedish mother) and Michael Nyqvist, who played Eero's Swedish father. In addition to the Finnish Oscar for Best Actress, "Mother of Mine" won the Finnish Oscar for Cinematography and Set Design and was Finland's Academy Award selection for Best Foreign Language Film. "Mother of Mine" received another 9 awards from various festivals including Cairo (Best Actress, Best Director), Palm Springs (Audience Award), Nordic Film (Audience, Best Nordic Film), Heartland, Satellite, Sao Paulo, and Griffoni. It was an official selection at Toronto, Rio de Janeiro Milwaukee, and Copenhagen.

In addition to these award winning films, the festival featured ten shorts by Eva Saks, an accomplished director best known for her work with children. A graduate of Yale, Yale Law School, and New York University Film School, Ms. Saks is a writer, director, and producer, and is currently developing a musical television series for Disney called "Glad Rags". She has directed live action comic segments for Sesame Street and Nickelodeon, and recently premiered her short film "Dirty Martini" at the Palm Springs International Film Festival. Scheduled to speak at the opening night banquet on Friday January 18th, Ms. Saks was unable to attend due to a last minute conflict.

The films screened each day at 10:00 AM, 2:00 PM, and 7:00 PM, and were open to the public. After each screening the attendees participated in lively discussions which were directed by a variety of leaders within the CST and/or CGS community. The 2009 Whitehead International Film Festival will be held over the Martin Luther King Holiday weekend, January 16-19. ☘

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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& Elizabeth A. Dreyer
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Robert Doud
Timothy Eastman
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Peter Ford
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Steven Zerger

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

Process Theology Summer Institute

June 9-13, 2008

- Process Theology and the Bible (Instructor: Ronald L. Farmer)
- Process Theology and Science (Instructor: John B. Cobb, Jr.)
- Korean Language Introduction to Process Theology (Instructors: Kil Sang Yoon and John B. Cobb, Jr.)
- Introduction to Process Theology (Instructor: Marjorie Hewitt Suchocki)
- Process and Film (One film a day, followed by discussion led by Marjorie Suchocki. No charge to all *registered* students.)

Classes held at Claremont School of Theology.

For more information visit www.processandfaith.org.

Reintroducing Teleology in Scientific Explanation: A Whiteheadian Account of the Ontogeny of Organisms

Spyridon Koutroufinis

Tuesday, June 17, 2008

7:00 to 8:30 p.m.

Albrecht Auditorium

James Mark Baldwin with Alfred North White- head on Organic Selectivity: The 'Novel' Factor in Evolution

Adam Scarfe

Tuesday, July 22, 2008

4:10 to 6:00 p.m.

Haddon Conference Room

God Beyond Orthodoxy: Process Theology for the 21st Century

Philip Clayton

Tuesday, September 9, 2008

4:10 to 6:00 p.m.

Haddon Conference Room

God's Love, Suffering, Relation: Reflections on Aquinas with Whiteheadian Concerns

Anselm Min

Tuesday, November 11, 2008

7:00 to 8:30 p.m.

Location: TBA

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.

Franklin Gamwell

*Neoclassical Metaphysics and Recent
Political Theory: One*

*Neoclassical Metaphysics and Recent
Political Theory: Two*

Franz Riffert

*Whitehead's Theory of Perception in Light
of Current Empirical Research*

Please send correspondence to:

Trisha Famisaran, Editor

Process Perspectives

Center for Process Studies

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Claremont, California, 91711

Telephone (909) 621-5330

e-mail: trisha@ctr4process.org

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I have already included a bequest in my will or living trust for the Center for Process Studies.



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OUR PURPOSE...

The Center for Process Studies seeks to promote the common good by means of the relational approach found in process thought, which emphasizes the reality of becoming and change over static being. Process thought helps to harmonize moral, aesthetic, and religious intuitions with scientific insights, grounds discussion between Eastern and Western cultural traditions, and brings issues of human justice together with a concern for ecology.

Visit us online at www.processthought.info