

niceties of process-philosophy, nor with the difference among process-philosophers; rather, I shall speak briefly about five points that seem to me to be found in all representatives of this school. These are points that should be a special interest to the Christian theologian, as I shall hope to show. First of all, let me list them: (a) the world is a processive order; (b) it is dynamic through and through; (c) it is societal or organismic or interrelational or interpenetrative -- any of these words will do, for our purposes; (d) it is a rich complex in which some elements or aspects or moments are more important than others, as a clue to our grasp of what is going on in the world; and (e) basically its character is marked by persuasion rather than by coercion....

A world that is processive, dynamic, societal, open to novel emergents which disclose the depths and heights, and grounded in persuasion; such is the world as process-thinkers portray it. But if God is seen in that context, and if God be no "exception to metaphysical principles" necessary to describe that kind of world, but rather (as Whitehead insisted) is the "chief exemplification" of such principles, then we can say of him that he too is moving, dynamic, in richest relationships with all that is not himself, more active here than there and now than then, and is in his essential nature nothing other than supreme persuasion. God too is "in process" - not that he is becoming more God than he was at some earlier time, but that he is eminently temporal, fulfilling himself as he expresses himself, unsurpassable at every point by anything other than himself (or else he would not be worshipful), yet continually enriched in the opportunities and occasions for his self-expression as the world to which he has allowed relative freedom responds, or fails to respond, to him. He is affected by what happens -- no "unmoved mover", no "first cause", himself related only logically to a creation which is contingent upon him, but actively and deeply involved in the world which matters to him to such a degree that he is not only supremely causative, but supremely affective. And he works chiefly by his persuasion, not by the exertion of arbitrary power. In other words, he is Love -- in the fine words that Wesley addressed to God, "Pure universal Love thou art."

-- Norman Pittenger, "The Reconception of Christian Faith in the Light of Process-Thought," in *The Princeton Seminary Bulletin*, Vol. 61, No. 2 (Winter 1968): 29-37.

Writing in *Religion in Life*, Pittenger again summarizes the main emphasis in process thought:

(1) the world is made up of events or occasions, not of things or substances; (2) it is a world which is "in process", an evolutionary or changing creation, moving forward in creative advance, although this does not imply a necessary progress (the words "process" and "progress" signify two quite different notions); (3) it is a world of interrelationships and of interpenetration -- a societal world, in which everything affects and influences everything else; (4) it is a world in which choices or decisions, made in relative freedom, both count and have consequences otherwise impossible; and (5) it is a world in which the divine reality, worshipful and dependable and unsurpassable, is ceaselessly at work and is no