

JOSEPH A. BRACKEN, S.J. - CURRICULUM VITAE

Date and Place of birth: March 22, 1930
Chicago, Illinois, U.S.A.

Early education:

- a) St. Philip Neri Grammar School 1936-1944
- b) St. Ignatius High School 1944-1948
- c) Loyola University of Chicago 1948-1949

Entrance into the Society of Jesus: August 17, 1949

Subsequent education:

- a) Bachelor of Literature, Xavier University, Cincinnati, Ohio, June, 1953
- b) Master of Arts in philosophy, Loyola University of Chicago, February, 1960
- c) Licentiate in theology, West Baden College, West Baden Springs, Indiana, May, 1963
- d) Ph.D. in philosophy, University of Freiburg, West Germany, July, 1968

Teaching career:

- a) Assistant professor of philosophy, Saint Mary of the Lake Seminary, Mundelein, Illinois, 1968-69
- b) Assistant and associate professor of theology, Saint Mary of the Lake Seminary, 1969-1974.
- c) Associate professor of theology, Marquette University, Milwaukee, Wisconsin, 1974-1982
- d) Professor of theology, Xavier University, Cincinnati, Ohio, 1982-
 - 1) Chairperson of the department, 1982-1985
 - 2) First occupant of the Beckman Family Chair in Roman Catholic Theology, 1989-1992.
 - 3) Rector of the Jesuit Community at Xavier, 1992-1998
 - 4) Director of the Brueggeman Center for Interreligious Dialogue at Xavier University (1999-2003)

Publications:

- a) Books:
 - 1) Freiheit und Kausalitaet bei Schelling (Freiburg i.Br.: Alber Verlag, 1972)
 - 2) What Are They Saying about the Trinity? (New York: Paulist Press, 1979)
 - 3) The Triune Symbol: Persons, Process and Community (Lanham, Md.: University Press of America, 1985)
 - 4) Society and Spirit: A Trinitarian Cosmology (Cranbury, N.J.: Associated University Presses, 1991)
 - 5) The Divine Matrix: Creativity as Link between East and West (Maryknoll, N.Y.: Orbis Books, 1995)

- 6) Trinity in Process: Essays on the Relationality of God, eds. Joseph Bracken & Marjorie Suchocki (New York: Continuum Publ., 1997)
- 7) THE ONE IN THE MANY: A Contemporary Reconstruction of the God-World Relationship (Grand Rapids, Mich: Eerdmans, 2001)
- 8) World Without End: Christian Eschatology from a Process Perspective, ed. Joseph A. Bracken (Grand Rapids, Mich: Eerdmans, 2005).
- 9) Christianity and Process Thought: Spirituality for a Changing World (West Conshohocken, PA: Templeton Foundation Press, 2006)
- 10) God: Three Who Are One (Collegeville, MN: Liturgical Press, 2008).
- 11) Subjectivity, Objectivity and Intersubjectivity: A New Paradigm for Religion and Science (West Conshohocken, PA: Templeton Foundation Press, 2009).

b) Articles: roughly 150 either already published or awaiting publication; journals include American Journal of Theology and Philosophy, Chicago Studies, Concilium, Ecumenist, Heythrop Journal, Horizons, International Philosophical Quarterly, Journal of History of Philosophy, Journal of Religion, New Scholasticism, Pacifica, Philosophy Today, Process Studies, Sciences Religieuses, Theological Studies, Ultimate Reality and Meaning, Zygon; likewise contributions to various dictionaries (Dictionary of Theology and Society, New Dictionary of Catholic Spirituality, New Dictionary of Theology, Oxford Handbook of Religion and Science) and Festschriften.

CURRICULUM VITAE

I, Joseph Andrew Bracken, was born on March 22, 1930, in the city of Chicago, Illinois, of Andrew Joseph Bracken, a real estate agent, and Agnes Ryan Bracken, a former registered nurse. I attended St. Philip Neri Grammar School on the south side of Chicago from 1936-44 and St. **Ignatius High School in** Chicago from 1944-48. **At the latter institution, I had an academic average** of approximately 968 and was **rated first academically** in my graduating class. After graduation from high school, I went one year to Loyola University in Chicago on an academic scholarship and then entered the Society of Jesus, a community of men religious, at the novitiate in Milford, Ohio on August 17, 1949.

During the years of training in the Society, I earned the following degrees:

Bachelor of Literature, magna cum laude, from Xavier University, Cincinnati, in June 1953

Master of Arts in philosophy, magna cum laude, from Loyola University, Chicago, in **February, 1960**

Licentiate in Theology, magna cum laude, from West Baden College, West Baden Springs, Indiana, in May 1963

Likewise, during 1956-59, I taught Latin and Greek to students at St. Ignatius High School in Cleveland, Ohio. A final year of pastoral/ascetical theology was made in Austria at the Jesuit Seminary in St. Andra im Lavanttal during 1963-64.

In the fall of 1964, I began my studies for the doctorate in philosophy at the University of Freiburg in West Germany under the direction of Prof. Dr. Eugen Fink, former assistant to Edmund Husserl and himself the author of several book on phenomenology and existential philosophy. I also participated regularly in seminars conducted by Prof. Dr. Werner Marx, formerly of the New School of Social Research in New York City, and by Prof. Dr. Bernhard Welte, author of several books on the philosophy of religion. The general area of research for my dissertation was German Idealism and, in particular, the philosophy of F.W.J. Schelling. The dissertation, titled Freiheit: Wesen und Wirklichkeit, was accepted by the faculty of philosophy at Freiburg in June, 1968, with the qualification magna cum laude. Likewise, I passed oral examinations in philosophy and two minor subjects (American Literature and Church History) with the qualification magna cum laude, so that the degree was eventually conferred with the same academic note. Subsequently I revised the dissertation extensively and was able to publish it in the academic series Symposion under the new title Freiheit und Kausalitalt bei Schelling (cf. List of Publications).

In September, 1968, I began teaching at Saint Mary of the Lake, the major seminary for the Roman Catholic archdiocese of Chicago in Mundelein, Illinois. In my first year I taught courses in philosophy to those seminarians who were completing their A.B. degree from Loyola University in Chicago. At the end of that year, however, when the philosophate was moved elsewhere, I was asked by Rev. George Dyer, the dean of the theologate at Saint Mary of the Lake, to teach philosophical theology to the theo-

gians and to become his assistant in the Dean's Office with the title Associate Dean of Studies. I was thus engaged in both academic administration and in course work at Saint Mary of the Lake until 1974, when I moved to Marquette University in Milwaukee, Wisconsin.

Eight years (1974-82) were spent in the theology department at Marquette. Because of my years of teaching at Saint Mary of the Lake, I was given the rank of associate professor at the beginning, with tenure being conferred in 1977. During those same years, I was likewise active in writing for publication. Besides a number of journal articles, I composed at the request of Paulist Press an overview of recent work on the Christian doctrine of the Trinity under the title What Are They Saying about the Trinity? (1979). During the academic year 1980-81, I was granted sabbatical leave from Marquette to continue research on my next book, a process-oriented systematic theology. Accordingly, I spent the fall semester working with Prof. John Cobb at the School of Theology in Claremont, CA, studying the philosophy of Alfred North Whitehead. Then, from January to June, I audited courses at the Divinity School of the University of Chicago and consulted with a number of faculty, e.g., Anne Carr, Langdon Gilkey, Martin Marty and David Tracy.

In the spring of 1982, I was invited to become Chairperson of the Theology Department at Xavier University in Cincinnati, Ohio, with the rank of full professor. I remained head of the department until the fall of 1985, during which time I was awarded tenure (1984) and arranged for the publication of my book The Triune Symbol: Persons, Process and Community. It appeared as the first number in a new series entitled Studies in Theology sponsored by the College Theology Society and published by University Press of America. After taking up full-time teaching duties once again, I finished work on another book-length manuscript, Society and Spirit. A Trinitarian Cosmology, which attempts to harmonize recent discoveries in natural science with Whiteheadian process-relational metaphysics so as to create a new Trinitarian understanding of the God-world relationship. It was published by Susquehanna University Press in collaboration with Associated University Press in 1991. Meanwhile, in 1989 I became the first occupant of the Beckman Family Chair in Roman Catholic Theology at Xavier University, a position which I held until 1992 when I resigned so as to become rector of the Jesuit community at Xavier. Likewise, in the fall semester of 1989 I took academic leave from Xavier so as to visit houses of studies and research centers run by the Jesuit community in India in preparation for a new book on the Trinity in the context of world religions. This text entitled The Divine Matrix. Creativity as Link between East and West was just published by Orbis Books this spring (1995).

On March 9, 1992, I delivered the 11th annual Keenan Lecture at Spalding University in Louisville, KY, which was entitled "Our Life in God: Learning to Accept Acceptance." Likewise, that same summer I was invited to give a paper at the International AAR/SBL Conference in Melbourne, Australia, which has subsequently been published in Pacifica, the journal of the Australian Catholic Theological Association. Finally, in the spring semester of 1993, I was visiting professor of theology at Loyola-Marymount University in Los Angeles, CA, and in that same semester co-taught with Professor Marjorie Suchocki of the Claremont School of Theology (likewise in the Los Angeles area) a doctoral seminar on the Trinity.

LIST OF PUBLICATIONS

A. Books:

- 1) Freiheit und Kausalitat bei Schelling (Freiburg i. Br.: Alber Verlag, 1972).
- 2) What Are They Saying about the Trinity? (New York: Paulist Press, 1979).
- 3) The Triune Symbol: Persons, Process and Community (Lanham, Md: University Press of America, 1985).
- 4) Spirit and Society: A Trinitarian Cosmology (Cranbury, NJ: Associated University Presses, 1991)
- 5) The Divine Matrix: Creativity as Link between East and West (Maryknoll, N.Y.: Orbis Books, 1995)

B. Articles:

- 11 1) "The Double Principle and Foundation in the Spiritual Exercises," Woodstock Letters 98 (1969), 319-53.
- 2) "Deus Absconditus," Chicago Studies 8 (1969), 163-75.
- 3) "Theology: God-Talk or Man-Talk?," Chicago Studies 9 (1970), 43-51.
- 4) "Toward a Grammar of Dissent," Theological Studies 31 (1970), 437-59
- 5) "Salvation through Community," American Ecclesiastical Review 164 (1971), 97-106.
- 6) "Method in Theology: From Apologetics to Hermeneutic," Chicago Studies 10 (1971), 285-99.
- 7) "Alienation and Reconciliation in the Judaeo-Christian Experience," Alienation: Plight of Modern Man?, ed. William C. Bier, S.J.
- 8) "Community and Religious Life: A Question of Interpretation," Review for Religious 31 (1972), 732-41.
- 9) "Parish Ministry: A Shift in Focus," American Ecclesiastical Review 167 (1973), 219-25.
- 10) "Toward an Ontology of Community," Proceedings of the Fifteenth World Congress of Philosophy (1973), Vol. 5, 517-21.
- 11) "The **Holy Trinity as a Community of Divine** Persons - I," Hestrop Journal 15 (1974), 166-82.
- 12) "The **Holy Trinity as a Community of Divine** Persons II," Heythrop Journal 15 (1974), 257-70.
- 13) "The 'late' Schelling's Critique of Hegel in the Matter of Dialectic," Heael-Jahrbuch (1974), 508-13.

- 14) "Chardin and Royce: Toward a New Christian Eschatology," American Ecclesiastical Review 169 (1975), 75-86
- 15) "Freedom and Causality in Schelling," New Scholasticism 50 (1976), 164-82
- 16) "Salvation: A Matter of Personal Choice," Theological Studies 37 (1976), 410-24.
- 17) "Schelling's Conception of the Positive and Negative Philosophies in His Lectures at Munich in 1832/33," Ist Systemtische Philosophie Möglich?, ed. Dieter Henrich (Bonn: Bouvier Verlag, 1977).
- 18) "In Search of a New Pedagogy," Chicago Studies 16 (1977), 249-59.
- 19) "Schelling's Positive Philosophy," Journal of the History of Philosophy 15 (1977), 324-30.
- 20) "Process Philosophy and Trinitarian Theology," Process Studies 8 (1978), 217-30.
- 21) "Truth and Ecumenical Dialogue," The Ecumenist 18 (1980), 69-73.
- 22) "Process Philosophy and Trinitarian Theology - II," Process Studies 11 (1981), 83-96.
- 23) "Ecclesiology and the Problem of the One and the Many," Theological Studies 43 (1982), 298-311.
- 24) "Philosophical Foundations of Human Rights: A Process Approach," Cogito 1 (1983), 51-73.
- 25) "Essential and Existential Truth," Philosophy Today 28 (1984), 66-76.
- 26) "Subsistent Relation: Mediating Concept for a New Synthesis?," The Journal of Religion 64 (1984), 188-204.
- 27) "Authentic Subjectivity and Genuine Objectivity," Horizons 11 (1984), 290-303.
- 28) "An Example of Western Theology Taking Modernity Seriously: 'Process Theology,'" Different Theologies Common Responsibility: Babel or Pentecost? (Concilium, n. 171), eds. Claude Geffre, Gustavo Gutierrez, Virgil Elizondo (Edinburgh: T. & T. Clark, Ltd., 1984), pp. 40-45.
N.B.: This article appeared in translation in the Dutch, French, German, Italian and Spanish recensions of the same issue of Concilium.
- 29) "The Trinity as Interpersonal Process," Ecumenical Trends 13 (1984), 97-99.
- 30) "Faith and Justice: A New Synthesis? The Interface of Process and Liberation Theologies," Process Studies 14 (1985), 73-75.
- 31) "The Two Process Theologies: A Reappraisal," Theological Studies 46 (1985),

115-28.

32) "Substance-Society-Natural Systems: A Creative Rethinking of Whitehead's Cosmology," International Philosophical Quarterly 25 (1985), 3-13.

33) "Process Perspectives and Trinitarian Theology," Word and Spirit 8 (1986), 51-64.

34) "Spirit and Society: A Study of Two Concepts," Process Studies 15 (1986), 244-55.

35) "Response to Dr. Roger W. Sperry, Religion Science and the Search for Wisdom, ed. David M. Byers (Washington, D.C.: United States Catholic Conference, 1987), pp. 119

36) "The Divine Pleroma," Chicago Studies 26 (1987), 25-36.

37) "Testimony and Intersubjectivity: A Process Oriented Approach to **Revelation**," Philosophy & Theology 2 (1987), 35-43.

38) "Community," The New Dictionary of Theology, eds. Joseph Komonchak, Mary Collins, Dermot Lane (Wilmington, DL: Michael Glazier, 1987), pp. 216-18.

39) "Process Theology," The New Dictionary of Theology, pp. 803-04.

40) "Process Perspectives and Trinitarian Theology, God and Change: Process Thought and the Christian Doctrine of God, ed. J. Van der Veken (Leuven: Center for Metaphysics and Philosophy of God, 1987), 51-64.

N.B.: This is a reprint of the article which originally appeared in Word and Spirit (cf. above, n. 33).

41) "The World: Body of God or Field of Cosmic Activity?," Charles Hartshorne's Concept of God: Critical Appraisals, ed. Santiago Sia (Dordrecht, The Netherlands: Kluwer Academic Publishers, 1989), 89-102.

42) "Energy Events and Fields, n Process Studies 18 (1989), 153- 65.

43) "Ipsium Esse Subsistens: Subsistent Being or Subsistent Activity?," Ultimate Reality and Meaning 14 (1991), 279-292.

44) "The issue of panentheism in the dialogue with the nonbeliever," Studies in Religion/Sciences Religieuses 21 (1992), 207-18.

45) "God," The New Dictionary of Catholic Spirituality (Collegeville, MN: Liturgical Press, 1993), 440-51.

46) "Creativity and the Extensive Continuum as the Ultimate Ground in Alfred North Whitehead's Philosophy of Becoming," Ultimate Reality and Meaning 16 (1993), 110-19.

47) "Whiteheadian Creativity, the Tao and the Thomistic Act of Being," Pacifica 6 (1993), 179-188.

- 48) "The Trinity," to be published in Dictionars of Theology and Society in 1994.
- 49) "A New Focus for the Doctrine of the Trinity, Sein-Erkennen-Handeln. Interkulturelle, ontologische und ethische Perspektiven (Frankfurt: Peter Lang Verlag, 1994), pp. 601-10.
- 50) "Panentheism from a Trinitarian Perspective," Horizons 22 (1995), 7-28.
- 51) "Proposals for Overcoming the Atomism within Process-Relational Metaphysics," Process Studies 23 (1994),
- 52) "Transformative Dialogue," to be published in a Festschrift for Prof. Masao Abe in 1994.