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Whiteheadian Comments on Forrington's Time Dilation Cosmology

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In "Time Dilation Cosmology 4" (2025) Joseph H. (Cass) Forrington says, "This paper explains how ...," and "how" means - how it is "accomplished" that "acceleration" (to manifest the Hubble shift) "must be cumulative over time, passed on from lifeform to lifeform." [quoted from Forrington's Introduction].

As a supplement to Forrington's "how," we can easily observe (not how, but that) "that" saying - acceleration "must be cumulative over time, passed on from lifeform to lifeform" (Forrington) is consistent with Whiteheadian-Hartshornean transcendental metaphysics (appreciated by process-relational and neoclassical theologians). Forrington's cosmological "that" is consistent with Alfred North Whitehead's 1927-28 "essay in cosmology."

*And while "acceleration" is illustrated by the "simple fact that plants grow upwards against gravity" (Forrington), Walker does not know enough math to evaluate Forrington's numerical calculations of acceleration spacetime and "time dilation-based formulas" (section 9).

Also, saying that the universe is an "evolving continuum," that "we influence the evolving continuum," and that "nothing is permanent in the evolving continuum" (Forrington) is consistent with Whitehead's "extensive continuum." Plus, Forrington's focus on "events" as more fundamental than substances or particles, his elimination of possible absolute determination, his agreement with the idea that "life is a cosmic phenomenon" (Wickramasinghe and Hoyle) and with "cosmicrobia" (Wickramasinghe, Schild, Forrington 2024) are consistent with Whitehead's cosmological "philosophy of organism." And Forrington concludes section 3.1 "The Cause" with reference to "the 'Creator,'" said to be "the One Life, which is manifesting, or creating, the universe," thereby moving from cosmology to explicit theology, as does Whitehead. Hence, Whiteheadian cosmologists and philosophical theologians can appreciate much that is said in "Time Dilation Cosmology 4."

However, especially in sections 3 through 8 (from 9 sections), Forrington goes beyond cosmology, and beyond philosophical theology, by offering deliberations on religion and spirituality, including extended first-person witnesses illustrating "the influence of faith" and proclaiming, "in faith, we have divine power" and "all we need to do is ask to receive." This somewhat evangelical (good news) witness is, Forrington says, "intended" to bridge "the chasm between science and theology."

As indicated in "Astrotheology and Cosmotheology - Bridging the Chasm between Science and Theology ..." (11 November 2024), the so-called "chasm between science and theology" is better described as the "chasm between science and religion" because there are scientific theologies (natural scientific philosophical theologies, including astrotheology and cosmotheology) on the science side of the chasm, and religious theologies on the religion side of the chasm. Accordingly, Forrington is bridging a chasm between science and religion.

Bridging the chasm between science and religion almost always guarantees assault from both sides, with science-oriented gatekeepers rejecting the religious content, and religion-oriented gatekeepers rejecting the science content. Nevertheless, “the times, they are a-changing” (Bob Dylan), and there is now an emerging postmodern science capable of critically appreciating “the varieties of religious experience” (William James 1902) and “the influence of faith” (Forrington 2025).

References

Baker-Fletcher, Karen. (1998). *Sisters of Dust, Sisters of Spirit: Womanist Wordings on God and Creation*. Minneapolis: Fortress Press.

James, William. (1902). *The Varieties of Religious Experience: A Study in Human Nature*. New York: Penguin Classics, 1985.

Walker, Jr., Theodore. (11 November 2024). “Astrotheology and Cosmotheology - Bridging the Chasm between Science and Theology with Robert John Russell, Ted Peters, and Joseph A. Bracken SJ (1930-2024): Creative Mutual Interaction and Comprehensive Worldview” in *The Journal of Cosmology*, Vol. 20, pp. 8830 - 8874 8830.

[Abstract - The history of science and theology includes “astrotheology” and “astrotheology” from William Derham’s *Astro-Theology* (1715) and “cosmotheology” from Immanuel Kant’s *Critique of Pure Reason* (1781). This history reveals that there are specifically religious theologies that require ‘bridging a chasm’ to interact with science, and that there are general natural philosophical theologies, including natural scientific theologies (natural scientific studies of *logos* about *theos*), on the science side of the chasm. Today, for the sake of advancing astrobiology, astrotheology, cosmotheology, scale-free biology, studies of diverse intelligence, including artificial intelligence, evolutionary bioethics, and global ecological civilization, we require a “comprehensive worldview” (Joseph A. Bracken) and “creative mutual interactions” (Robert John Russell, Ted Peters) among natural scientific disciplines, and between natural science (including natural scientific theology) and religious theology. Key words: astro-theology, astrotheology, cosmotheology, comprehensive worldview, creative mutual interaction.]

Whitehead, Alfred North. (1927-28). “The Extensive Continuum” is chapter II in Part II in *Process and Reality: An Essay in Cosmology* (Gifford Lectures Delivered in the University of Edinburgh During the Session 1927-28), 1978 *Corrected Edition*, edited by David Ray Griffin and Donald W. Sherburne. New York: Free Press, 1978.

[Here is a “philosophy of organism” with cosmological scope describing “reality” (physics, biology, and cosmology) as a creative “process.” Somewhat like the

religious understanding—that the categories of “creature(s), “creation(s),” and “Creator” embrace all that is real; Whitehead universalizes “creativity,” applying creativity to “God and creation,” somewhat like Karen Baker-Fletcher’s creativity-oriented “womanist wordings on God and creation” (1998).]

Wickramasinghe, Chandra, Rudolph Schild, and J H (Cass) Forrington, editors. (November 2024). *Convergence to Cosmichia: The Final Acceptance of Life as a Cosmic Phenomenon*. World Scientific.

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