pernicious forms of ethnic and exclusionary nationalism too often lead to despair and the withdrawal from public life.

Unlike some others, John expresses no sense of gloom or despair but rather a confident optimism that a new and transformational politics can be cultivated as an instrument of thriving and healing. John gave us reason to believe that a politics built on community, care, cooperation, and a shared sense that we are all in it together is still within our reach. John argued that this radical possibility (of a transformational politics) arises from an ecological way of looking at the world. He argued that an ecological way of seeing the world has the power to teach us that our constant pursuit of self-interest depends on a world already structured by shared, interrelated, and mutually beneficial cooperation.

An ecological way of looking at the world teaches us that our pursuit of private self-interest it is only possible (and sustainable) when our shared interests, the common good of all, is recognized, respected, and cultivated. An ecological way of looking at the world has the power to shape and inspire a politics rooted in meaningful and constructive dialogue; a form of politics desperately needed to overcome the Hobbesian roots of our current ecological, cultural, and political condition.

There is little doubt that the world is a better place because of John Rensenbrink and that he will be remembered, admired, and respected for all the right reasons.

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JOHN RENSENBRINK, THE MAN I KNEW
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John Rensenbrink was one of the early, founding members of the Society for Universal Dialogue who exemplified its humanistic spirit and ideals in the way he thought and lived: enlightenment, peace, dialogue, justice, freedom, cooperation, and especially respect for the natural environment. During my active years in the Society, I noticed that John was not physically visible much during the social and formal activities of the Society, but he was an active, productive, caring, and loyal presence in its work. I frequently, and whenever I could, read his contributions to Dialogue and Universalism.

In a long conversation I had with him in the early days of the Society, he told me that he retired early as a professor of philosophy and decided to devote the
rest of his intellectual life to the promotion of the ideas of the Green Movement and the ideals of humanism. He viewed the Society as an intellectual community in which he could speak, write, and associate socially as an intellectual and as a citizen. I was moved warmly by his spiritual posture and devotion to wellbeing of society! He retired early as a professor of philosophy, but he remained an active and productive philosophical presence in the life of Society to the end of his life. He was a true example of social and intellectual activism to the very end.

I say with a deep feeling of sorrow that John’s death will be a great loss for the Society. But this loss will be temporary because the impact of his writings and the vital role he played in the life of the Society will linger for quite a long time.

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REMEMBERING JOHN RENSENBRINK
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I met John during my first run for the legislature. He came to my house and sat at my kitchen table eating blueberry muffins with me, Jonathan Carter and some others. Checking me out as a candidate and a person. He became one of my most cherished political mentors, gave me an autographed copy of Against All Odds, made me laugh, made me cry, praised my ethics, and pointed out my mistakes. I will miss him.

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REFLECTIONS AND APPRECIATION
FOR JOHN RENSENBRINK
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It was my privilege to jointly edit and publish Green Horizon Magazine with John Rensenbrink over a span of twenty years. John was the one who conceptualized and initiated this distinctive publication—a print magazine covering the international Green politics movement from the perspective of this country’s