



Charles Hartshorne

Charles Hartshorne



Charles Hartshorne:

Charles Hartshorne's Concept of God S. Sia, 2013-03-14 Charles Hartshorne's considerable writings have been influential in contemporary religious and philosophical thought. Not only is he regarded as the leading living representative of process thought as well as a much respected interpreter of Whitehead but he has also established himself as an original and creative thinker in his own right. The literature on his philosophy has been rapidly increasing. His thought and influence have also been the subject of a number of conferences and gatherings of scholars. One of Hartshorne's most notable contributions to contemporary philosophy and theology is his concept of God. In his writings he has set out to formulate the idea of deity so as to preserve perhaps increase its religious value while yet avoiding the contradictions which seem inseparable from the idea as customarily defined. The result of his efforts has been the development of the concept of a dipolar God insofar as contrasting metaphysical predicates e.g. relative/absolute, contingent/necessary, finite/infinite and so on are affirmed as applicable to God although always in an eminent way. Inasmuch as he has elaborated this concept in close dialogue with classical theism he also refers to it as neo-classical. Because of the emphasis he places on the reality of change and becoming in his metaphysics which regards God as the chief exemplification of metaphysical principles the term process has likewise been used to describe his notion of God. *Hartshorne: A New World View* Charles Hartshorne, 2007

Charles Hartshorne is the Einstein of Religious thought **There Mind of Charles Hartshorne** Donald Wayne Viney, George W. Shields, 2020-02-02 *Charles Hartshorne and the Existence of God* Donald W. Viney, 1985-06-30 In a lucid and comprehensive study Professor Viney presents an excellent critical analysis of Hartshorne's thought about God. Demonstrating his thesis from many points of view: ontological, cosmological, teleological, moral, aesthetic etc. Viney deftly illustrates Hartshorne's belief that any one argument for God is inconclusive but that many woven together make up a convincing interpretative expression of the world. *The Darkness and the Light* Charles Hartshorne, 1990-01-01 In this book Charles Hartshorne continues his contribution to the field with autobiographical reflections showing the causal conditions which made his career possible. There is some advantage in associating philosophical beliefs with specific life situations. The reader will find suggestions for a philosophy of life and of religion. The religion is not the orthodox Protestant Christianity which I grew up in although it is closely related but also includes Judaism, Buddhism and some forms of Hinduism. It will in some ways be found close to the beliefs of C. S. Peirce and also those of A. N. Whitehead. Of the persons famous or not famous that I have known I recall many things that seem worth making available to others: sometimes witty remarks, expressions of outstanding goodness, remarkable wisdom or ludicrous foolishness. In such ways the book is a celebration of life in its variety, depths and heights. Charles Hartshorne **Existence and Actuality** Charles Hartshorne, 1984

Creativity in American Philosophy Charles Hartshorne, 1984-01-01 The reader will find that I combine hearty enthusiasm for the philosophical traditions of my country with sharp partial disagreement with nearly all their

representatives My effort throughout my career has been to think about philosophical that is essentially a priori or metaphysical issues using the history of ideas as a primary resource This is the second of two volumes dealing with the history of philosophy especially of metaphysics The first Insights and Oversights of Great Thinkers discusses some thirty European philosophers from Democritus to Wittgenstein and Merleau Ponty In both volumes I try to learn and teach truth about reality by arguing in a fashion with those who in the past have sought such truth Charles Hartshorne In a remarkable tour de force Charles Hartshorne presents a lively and illuminating study of what major American philosophers have said about creativity With a special talent for perceiving and elegantly expressing the essence of a position Dr Hartshorne details his reactions to friend and foe demonstrating that philosophy at its best is dialogue Noting that metaphysics is a major theme in the American philosophical tradition he states that nowhere has the topic been more persistently and searchingly investigated than in this country

The Philosophy of Charles Hartshorne Charles Hartshorne,1991 Part of a series of studies of contemporary philosophers this volume focuses on Charles Hartshorne It contains 29 descriptive and critical essays on his philosophy as well as his intellectual autobiography and detailed replies to the critics

Actas del i congreso... de Andalucia. Andalucia contemp. II. ,1979

The Ontological Argument of Charles Hartshorne George L. Goodwin,1976

Omnipotence and other Theological Mistakes Charles Hartshorne,1984-01-01 This book presents Hartshorne s philosophical theology briefly simply and vividly Throughout the centuries some of the world s most brilliant philosophers and theologians have held and perpetuated six beliefs that give the word God a meaning untrue to its import in sacred writings or in active religious devotion God is absolutely perfect and therefore unchangeable 2 omnipotenc 3 omniscienc 4 God s unsympathetic goodness 5 immortality as a career after death and 6 revelationble Charles Hartshorne deals with these six theological mistakes from the standpoint of his process theology Hartshorne says The book is unacademic in so far as I am capable of being that Only a master like Hartshorne could present such sophisticated ideas so simply This book offers an option for religious belief not heretofore available to lay people

Divine Beauty Daniel A. Dombrowski,2004 Offers the first detailed explication of Charles Hartshorne s aesthetic theory and its place within his theocentric philosophy

Whitehead's View of Reality W. Creighton Peden,2010-03-08 Whitehead s View of Reality developed from conversations between the authors about the need for a work that would be of assistance to students ready to undertake a study of Alfred North Whitehead s Process and Reality The volume begins with a biographical sketch of Whitehead s life in order that one can understand the various stages in his professional development as well as the radically changing times in which his thought progressed It is hoped that the Whiteheads encounter with Gertrude Stein will provide the student with a stronger feeling of Whitehead as a person Charles Hartshorne undertook the task of placing Whitehead within a historical context The context in which Whitehead is presented is that of being one of the few great philosophers in Western culture who engaged in speculative or metaphysical philosophy The influence of Plato and Leibniz is noted as well as

Hartshorne's personal preference for Peirce and Bergson in relation to Whitehead's speculative philosophy. Whitehead agreed with all these great metaphysicians that the explanation of matter was to be sought in mind not that of mind in matter. Hume, Kant, Russell, and William James are noted as major non-speculative thinkers whose thought received careful consideration by Whitehead. Hume, the Buddhists, and Whitehead agreed that strictly speaking a so-called substance is a new concrete reality each moment. It is Hartshorne's judgment that Whitehead does the best job of retaining aspects of truth in our commonsense notions of individual things and persons. Hartshorne also discusses the paradoxes that arise as we search for our self-identity. He contends that we can escape from these paradoxes if we accept Whitehead's contention that concrete actualities are not in the last analysis enduring changing substances but successive momentary stages of what are called substances or individuals. This should lead us to understand that we have an asymmetrical identity with the successive momentary stages of our relations. Hartshorne also notes that the basic concepts developed by Whitehead are based on his understanding that actual entities are the real subjects that experience, perceive, remember, and think. Thus the basic form of experience is perception. Hartshorne further suggests that perhaps Whitehead is the first philosopher to view perception which includes memory as experience of the past rather than of the present. In discussing Whitehead's philosophical theology, Hartshorne indicates that his view of God was an alternative to the standard metaphysical conception of deity which had prevailed since Aristotle. The problem of divine knowledge had been at the core of the problems with classical theism. The issue was whether everything I do is decided at my coming to exist. If so, then we are nothing but a clog in the cosmic machinery. Hartshorne suggests that the first theologian to view this issue sharply was Fausto Socinus who took the idea of human decision-making seriously and rejected the notion that divine omnipotence determines human decisions. He suggested among others had something in common with the Socinians. Hartshorne concludes his remarks focusing on unresolved problems in Whitehead's theism. Creighton Peden's responsibility is to present an exposition of Whitehead's philosophy with primary attention at first given to his basic terms as well as to the foundation, principles, and structure of his method. Analysis is then given his metaphysical scheme from the perspective of his method. The focus of attention then shifts to Whitehead's doctrine of God and his view of religion. Peden concludes with a comparative evaluation of Whitehead's position with traditional Christian thought. Consideration is given to three general problems raised by traditional Christians. The first point of contention is that Whitehead's God is not the infinite and eternal God of the Universe but is rather a limited God within the Universe. In the second case, traditional Christian theology would assert that Whitehead's God does not actually save because he does not save the individual. The third problem would hold that Whitehead's God is not the or a personal God. Creative Synthesis and Philosophic Method Charles Hartshorne, 1970 *Philosophers Speak of God* Charles Hartshorne, William L. Reese, 2000-03. This wide-ranging anthology of philosophical writings on the concept of God presents a systematic overview of the chief conceptions of deity as well as skeptical and atheistic critiques of theological ideas. The selections cover key

philosophic developments in this subject area from ancient times to modern in both the East and West Editors Hartshorne and Reese two of the most highly respected scholars in the philosophy of religion have not only selected many arresting passages from the world's great thinkers but have also analyzed and evaluated the underlying ideas showing how they fit into major overarching systems of thought Part One Classical Views includes passages from ancient Egyptian Indian Chinese and Judeo Christian scriptures as well as philosophical writings from ancient Greece the medieval church and the Enlightenment Part Two Modern Views considers the ideas of more recent influential thinkers from diverse cultures and philosophical schools Schelling Peirce Whitehead Schweitzer Buber Radhakrishnan and Watts among others are represented and discussed Part Three Skeptical or Atheistic Views Ancient and Modern examines various kinds of skepticism and includes selections from Carneades Buddha Hume Schopenhauer Feuerbach Nietzsche Dennes and Freud Throughout their presentation the editors analyze and contrast theistic atheistic pantheistic and panentheistic systems of thought Philosophers Speak of God is a richly varied selection of high quality writing on a perennial subject that will provide the serious student a thorough foundation in the philosophy of religion

Creative Experiencing Charles Hartshorne, 2011-09-01 A vigorous and wide ranging defense of Hartshorne's neoclassical metaphysics of creative freedom *Process and Divinity* Charles Hartshorne, 1964 *Unpublished Writings of Charles Hartshorne, 1929-1961* Charles Hartshorne, 1961* [A History of Haverford College for the First Sixty Years of Its Existence](#) Haverford College. Alumni Association, 1892 *Existence and Actuality* John B. Cobb, Jr., Franklin I. Gamwell,

The book delves into Charles Hartshorne. Charles Hartshorne is an essential topic that must be grasped by everyone, ranging from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into Charles Hartshorne, encompassing both the fundamentals and more intricate discussions.

1. This book is structured into several chapters, namely:

- Chapter 1: Introduction to Charles Hartshorne
- Chapter 2: Essential Elements of Charles Hartshorne
- Chapter 3: Charles Hartshorne in Everyday Life
- Chapter 4: Charles Hartshorne in Specific Contexts
- Chapter 5: Conclusion

2. In chapter 1, the author will provide an overview of Charles Hartshorne. The first chapter will explore what Charles Hartshorne is, why Charles Hartshorne is vital, and how to effectively learn about Charles Hartshorne.

3. In chapter 2, this book will delve into the foundational concepts of Charles Hartshorne. The second chapter will elucidate the essential principles that need to be understood to grasp Charles Hartshorne in its entirety.

4. In chapter 3, the author will examine the practical applications of Charles Hartshorne in daily life. The third chapter will showcase real-world examples of how Charles Hartshorne can be effectively utilized in everyday scenarios.

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6. In chapter 5, this book will draw a conclusion about Charles Hartshorne. The final chapter will summarize the key points that have been discussed throughout the book.

The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. This book is highly recommended for anyone seeking to gain a comprehensive understanding of Charles Hartshorne.

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