

# CHARLES HARTSHORNE'S CONCEPT OF GOD

*Philosophical and Theological Responses*

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# Charles Hartshornes Concept Of God

**Daniel A. Dombrowski**



## **Charles Hartshornes Concept Of God:**

**God in Process Thought** S. Sia, 2012-12-06 One of the controversial issues which have recently come into prominence among philosophers and theologians is how one should understand the term God. It seems that despite the fact that a certain idea of God is assumed by not most people there is a degree of disagreement over the meaning many if of the term. God is generally taken to refer to a supreme Being the Creator who is perfect and self-existent, holy, personal and loving. This understanding of God corresponds to what many have either been brought up to believe in or have come to accept as the meaning of this word. Nevertheless, theists appear to be defending a particular idea of God and to be accusing atheists of attacking another one which does not tie in with the theistic interpretation. Cardinal Maximus IV for instance is quoted as saying 'The God the atheists don't believe in is a God I don't believe in either.' 2 On the other hand, atheists have been challenging believers to explain clearly what they mean by God because these critics cannot see how that idea can have any acceptable meaning. Furthermore, theists themselves seem to be divided over the issue. H. P. Owen in his book *Concepts of Deity* shows quite convincingly that there is a bewildering variety of concepts of God among theists. One has only to ask around for confirmation of this observation.

**The Divine Relativity** Charles Hartshorne, 1948-01-01 Charles Hartshorne has set himself the task of formulating the idea of deity to preserve perhaps even increase its religious value while yet avoiding the contradictions which seem inseparable from the idea of customarily defined. This is a brilliant attempt to redefine problems that have long challenged the Western world in its search for understanding both God and man. The compact, closely reasoned book employs a skill in logic reminiscent of scholasticism at its best to refute traditional notions, scholastic and otherwise, of divine absoluteness and to expound a conception of God which is both free of contradiction and religiously adequate. The position taken is described by Professor Hartshorne as surrelativism or panentheism and these terms indicate the two major emphases of the volume. He who follows its precise logic with the alertness it demands will have a clarifying and enriching experience. S. Paul Schilling *Journal of Bible and Religion*. In what respects is God absolute and in what respects relative? Or is it meaningless to say that he is both? In a rigorously analytical study Professor Hartshorne explains why he thinks both statements are necessary. One comes from this book with new confidence in the ability of philosophy to attack religious problems and through careful analysis to reveal what as alone conceivable must be true. J. S. Bixler *Review of Religion*. Hartshorne's work is a major achievement in religious thought because it strives to clear away errors that have been insuperable obstacles to religious search. Henry N. Wieman *The Philosophical Review*. This book is not merely theoretical as might be supposed; it has its practical application to the larger social issues of our time including the problem of democracy. Jay William Hudson *Christian Register*.

*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.

**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 **Charles**

**Hartshorne's Concept of God** S. Sia, 2014-01-15 *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 **Man's Vision of God and the Logic of Theism** Charles Hartshorne, 1964

**Charles Hartshorne and the Existence of God** Donald Wayne Viney, 1985-01-01 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

Becoming and Being Colin E. Gunton, 2001 Becoming and Being presents an analysis and comparison of two influential modern approaches to the doctrine of God Though they are in many respects diametrically opposed the one finding its basis in biblical revelation and steeped in the tradition of trinitarian reflection the other relying on pure speculative reason there are numerous and surprising points of contact

**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 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

**The Divine Becoming** Terry Richard Hall, 1975

**Anselm's Discovery** Charles Hartshorne, 1965 Did Anselm in his Ontological Argument first advanced around 1070 make one of the greatest intellectual discoveries of all time or did he merely fall into an interesting blunder

*A Natural Theology for Our Time* Charles Hartshorne, 1967

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

**The Logic of Perfection** Charles Hartshorne, 1962 This book one of the handful of truly pathbreaking works in twentieth century philosophical theology presents Hartshorne's persuasive rehabilitation of Anselm's Ontological Argument recast in neoclassical form as the Modal Proof

A Philosophical Inquiry Into Charles Hartshorne's Concept of God Cedric Lambeth Hepler, 1965

**Analytic Theism, Hartshorne, and the Concept of God** Daniel A. Dombrowski, 1996-10-10 This book initiates a dialogue where one does not exist and continues a dialogue where one has been tentatively initiated regarding the concept of God in the neoclassical philosophy of Charles Hartshorne and that found in analytic philosophers who adhere to classical theism Two distinctive features of the book are a careful examination of Hartshorne's use of position matrices in the philosophy of religion so as to avoid a myopic view of the theoretical options open to us and an extended treatment of the largely uncritical appropriation by analytic theists of the Aristotelian tradition in theology a tradition that relies on a certain form of Platonism not necessarily held by Plato

The Ontological Argument of Charles Hartshorne George L. Goodwin, 1978 Originally presented as the author's thesis Chicago 1976 Bibliography p 129 133

*Omnipotence and other Theological Mistakes* Charles Hartshorne, 2010-03-29 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 omnipotence 3 omniscience 4 God's unsympathetic goodness 5 immortality as a career after death and 6 revelation as infallible 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

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