

The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists, it is because God has created him through love, and through love continues to hold him in existence.

Pope John Paul II

On The Dignity Of Man

Giovanni Pico della Mirandola



On The Dignity Of Man:

Oration on the Dignity of Man Giovanni Pico Della Mirandola, 1996-07-01 An ardent treatise for the Dignity of Man which elevates Humanism to a truly Christian level making this writing as pertinent today as it was in the Fifteenth Century

Magic and the Dignity of Man Brian P. Copenhaver, 2019-11-19 Pico della Mirandola one of the most remarkable thinkers of the Renaissance has become known as a founder of humanism and a supporter of secular rationality Brian Copenhaver upends this understanding of Pico unearthing the magic and mysticism in the most famous work attributed to him Oration on the Dignity of Man

On the Dignity of Man Pico della Mirandola, 1998-03-01 Reflecting the broad range of interests of a major Renaissance philosopher and his distinctive brand of syncretism this anthology offers in their entirety three central works of Pico's On the Dignity of Man the quintessential expression of Renaissance humanism appears in the context of two lesser known but equally representative mature works On Being and the One a treatise defending what Pico held to be the agreement between Aristotle and Plato on the relation between unity and being and Heptaplus an interpretation influenced by a blend of cabalism and Christian doctrine of the first verses of Genesis New Selected Bibliography

Oration on the Dignity of Man Giovanni Pico Della Mirandola, Charles Wallis, 2014-08-25 The Manifesto of the Renaissance Oration on the Dignity of Man De hominis dignitate Giovanni Pico della Mirandola The Oration on the Dignity of Man De hominis dignitate is a famous public discourse pronounced in 1486 by Pico della Mirandola an Italian scholar and philosopher of the Renaissance It has been called the Manifesto of the Renaissance Pico who belonged to the family that had long dwelt in the Castle of Mirandola left his share of the ancestral principality to his two brothers to devote himself wholly to study In his fourteenth year he went to Bologna to study canon law and fit himself for the ecclesiastical career Repelled by the purely positive science of law he devoted himself to the study of philosophy and theology and spent seven years wandering through the chief universities of Italy and France studying Greek Latin Hebrew Syriac and Arabic Pico's Oration attempted to remap the human landscape to center all attention on human capacity and human perspective Arriving in a place near Florence this famous Renaissance philosopher taught the amazing capacity of human achievement Pico himself had a massive intellect and studied everything there was to be studied in the university curriculum of the Renaissance the Oration in part is meant to be a preface to a massive compendium of all the intellectual achievements of humanity a compendium that never appeared because of Pico's early death Pico della Mirandola spoke in front of hostile clerics of the dignity of the liberal arts and about the dignity and glory of angels Of these angels he spoke of three divisions in particular the Seraphim Cherubim and Thrones These are the top three choirs in the angel hierarchy each one embodying a different virtue The Seraphim represent charity and in order to obtain the status of Seraphim Mirandola declares that one must burn with love for the Creator The Cherubim represent intelligence This status is obtained through contemplation and meditation Finally Thrones represent justice and this is obtained by being just in ruling over inferior things Of these three the

Thrones is the lowest Cherubim the middle and Seraphim the highest In this speech Mirandola emphasizes the Cherubim and that by embodying the values of the Cherub one can be equally prepared for the fire of the Seraphim and the judgement of the Thrones This deviation into the hierarchy of angels makes sense when Pico della Mirandola makes his point that a philosopher is a creature of Heaven and not of earth because they are capable of obtaining any one of the statuses

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Oratio de Hominis Dignitate Giovanni Pico della Mirandola,1953

Sermons on the Dignity of Man Georg Joachim Zollikofer,1807

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