

# **Love Virtue**

**Elizabeth Agnew Cochran** 

#### **Love Virtue:**

**Love's Transcendence and the Problem of Theodicy** Claudia Welz,2008 Claudia Weltz explores responses to the problem of evil that do not end up in a theodicy Kierkegaard s and Rosenzweig s reasons for having no reason to defend God and their ethics of love are discussed in the context of German idealism and French phenomenology BOOK JACKET

<u>Virtue and Medicine</u> E.E. Shelp, 2012-12-06 Interest in theories of virtue and the place of virtues in the moral life con tinues to grow Nicolai Hartmann 7 George F Thomas 20 G E M Anscombe 1 and G H von Wright 21 for example called to our attention decades ago that virtue had become a neglected topic in modem ethics. The challenge implicit in these sorts of reminders to rediscover the contribution that the notion of virtue can make to moral reasoning moral character and moral judgment has not gone unattended Arthur Dyck 3 P T Geach 5 Josef Pieper 16 David Hamed 6 and most notably Stanley Hauerwas 8 11 in the theological community have analyzed or utilized in their work virtue based theories of morality Philosophical probings have come from Lawrance Becker 2 Philippa Foot 4 Edmund Pincoffs 17 James Wallace 22 and most notably Alasdair MacIntyre 12 14 Draw ing upon and revising mainly ancient and medieval sources these and other commentators have ignited what appears to be the beginning of a sustained examination of virtue Christian Grace and Pagan Virtue J. Warren Smith, 2011-01-27 Warren Smith examines the neglected biblical liturgical and theological foundations of Ambrose s thought on ethics Earlier studies have found little that was distinctively Christian in Ambrose s image of the virtuous person Smith shows that although like the pagans he emphasized moderation courage justice and prudence for Ambrose these characteristics were shaped by the church's beliefs about God's salvific economy Ethics Christine Swanton, 2003 Major concerns of modern ethical theory are addressed from a character based perspective in this new comprehensive theory of virtue ethics Free Will Peter B. Jung, 2019-03-25 Free Will also known as Freedom of the Will is appraised as the one of the greatest works ever produced in America The mid eighteenth century New England philosophical theologian Jonathan Edwards 1703 58 defines the will by importing terms from John Locke Edwards states the Arminian nature of free will suspects the need for such free will and finally defends Calvinist free will and objects to the Arminian one In his argument he chooses three British antagonists Daniel Whitby Thomas Chubb and Isaac Watts These antagonists insist that the self determining will is necessary for us to be morally accountable Edwards disputes their objections that God's determination is contradictory to the liberty of the human will He then goes to argue what kind of freedom of the will is necessary for the former and latter to be compatible Edwards s psychological moral and theological philosophy is displayed In addition readers can learn how our will chooses something pleasant by following the dictate of understanding while the author demonstrates the natures of New England Arminianism and Calvinism Politics and the Order of Love Eric Gregory, 2008-08-15 Augustine for all of his influence on Western culture and politics was hardly a liberal Drawing from theology feminist theory and political philosophy Eric Gregory offers here a liberal ethics of citizenship one

less susceptible to anti liberal critics because it is informed by the Augustinian tradition The result is a book that expands Augustinian imaginations for liberalism and liberal imaginations for Augustinianism Gregory examines a broad range of Augustine's texts and their reception in different disciplines and identifies two classical themes which have analogues in secular political theory love and related notions of care solidarity and sympathy and sin as well as related notions of cruelty evil and narrow self interest From an Augustinian point of view Gregory argues love and sin constrain each other in ways that yield a distinctive vision of the limits and possibilities of politics In providing a constructive argument for Christian participation in liberal democratic societies Gregory advances efforts to revive a political theology in which love s relation to justice is prominent Politics and the Order of Love will provoke new conversations for those interested in Christian ethics moral psychology and the role of religion in a liberal society On Love and Virtue: Theological Essays Michael S. Sherwin, 2018-12-01 What does it mean to love What are the traits of character that support love s activity How does the economy of grace the mission of Christ and the action of the Holy Spirit elevate and transform human love virtue and the desire for happiness In On Love and Virtue Theological Essays the eminent Dominican theologian Michael Sherwin considers how the Catholic tradition has addressed these questions Fr Sherwin places this tradition in dialogue with contemporary guestions Taking St Thomas Aguinas as his primary guide Fr Sherwin reads St Thomas in light of his biblical and patristic sources especially St Augustine and engages contemporary developments in philosophy in order to deepen our understanding of how grace both heals and elevates human nature Along the way Fr Sherwin considers the vocation of the theologian and the biblical and patristic understanding of the Christian call to moral apprenticeship and friendship with God

An Introduction to Logic Morris Raphael Cohen, Morris R. Cohen, Ernest Nagel, 1993-01-01 Written for independent study and suitable for an introductory course in logic this classic text combines a sound presentation of logic with effective pedagogy and illustrates the role of logic in many areas of humanistic and scientific thought Cohen and Nagel s elegant integration of the history of philosophy natural science and mathematics helps earn this work its distinguished reputation

<u>Lectures on Systematic Theology ...</u> Charles Grandison Finney,1851 **Receptive Human Virtues** Elizabeth Agnew Cochran,2015-08-26 This book offers a new reading of Jonathan Edwards s virtue ethic that examines a range of qualities Edwards identifies as virtues and considers their importance for contemporary ethics Each of Edwards s human virtues is receptive in nature humans acquire the virtues through receiving divine grace and therefore depend utterly on Edwards s God for virtue s acquisition By contending that humans remain authentic moral agents even as they are unable to attain virtue apart from his God s assistance Edwards challenges contemporary conceptions of moral responsibility which tend to emphasize human autonomy as a central part of accountability

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