



To fall in love with God is the
greatest romance; to seek him the
greatest adventure; to find him, the
greatest human achievement.

Saint Augustine

Love And Saint Augustine

Saint Augustine (of Hippo)



Love And Saint Augustine:

Love and Saint Augustine Hannah Arendt, 2014-12-10 The brilliant thinker who taught us about the banality of evil explores another brilliant thinker and his concept of love Hannah Arendt the author of *The Origins of Totalitarianism* and *The Human Condition* began her scholarly career with an exploration of Saint Augustine's concept of *caritas* or neighborly love written under the direction of Karl Jaspers and the influence of Martin Heidegger After her German academic life came to a halt in 1933 Arendt carried her dissertation into exile in France and years later took the same battered and stained copy to New York During the late 1950s and early 1960s as she was completing or reworking her most influential studies of political life Arendt was simultaneously annotating and revising her dissertation on Augustine amplifying its argument with terms and concepts she was using in her political works of the same period The dissertation became a bridge over which Arendt traveled back and forth between 1929 Heidelberg and 1960s New York carrying with her Augustine's question about the possibility of social life in an age of rapid political and moral change In *Love and Saint Augustine* political science professor Joanna Vecchiarelli Scott and philosophy professor Judith Chelius Stark make this important early work accessible for the first time Here is a completely corrected and revised English translation that incorporates Arendt's own substantial revisions and provides additional notes based on letters contracts and other documents as well as the recollections of Arendt's friends and colleagues during her later years Both the dissertation and the accompanying essay are accessible to informed lay readers Scott and Stark's conclusions about the cohesive evolution of Arendt's thought are compelling but leave room for continuing discussion Library Journal A revelation Kirkus Reviews

Late Have I Loved Thee Augustine of Hippo, 2006-12-05 The first collection of Saint Augustine's varied writings on human and divine love chosen to reflect his lifelong preoccupation with *ordo amoris* the principle of rightly directed love My weight is my love Saint Augustine writes in *The Confessions* He sees our ability to love as disordered by sin so that we often choose badly what and how to love Only by recognizing that we are commanded to love God first can any other object of our love be properly ordered *Late Have I Loved Thee* draws on the riches found in Augustine's sermons letters treatises and Scripture commentaries as well as passages from *The Confessions* and *City of God* Augustine 354-430 A.D. was the most prolific writer of Christian antiquity and the most influential theologian in Church history In his first encyclical *God Is Love* current Pope Benedict XVI acknowledges his indebtedness to him When we read Augustine today we encounter the same direct eloquent passions his original listeners experienced infused with his deep sense of human weakness and burning desire for union with God

The Problem of Self-Love in St. Augustine Oliver O'Donovan, 2006-11-01 The primal destruction of man was self love There is no one who does not love himself but one must search for the right love and avoid the warped Indeed you did not love yourself when you did not love the God who made you These three sentences set side by side show why the problem of self love in St Augustine of Hippo constitutes a problem Self love is loving God it is also hating God Self love is common to all men it is restricted to

those who love God Mutually incompatible assertions about self love jostle one another and demand to be reconciled from the Introduction In saying that self love finds its only true expression in love of God Augustine is formulating in one of many possible ways a principle fundamental to his metaphysical and ethical outlook namely that moral obligation derives from an obligation to God which is at the same time a call to self fulfillment from the Conclusion

Love and Saint Augustine Hannah Arendt, E. B. Ashton, 1964

Love and the Market Rob Faure Walker, 2024-09-17 Love is fundamental to the flourishing of society and nature However the competition of the market economy has resulted in a fractured and traumatized modern world Revisiting philosophical developments and countercultures since the Enlightenment this book offers a loving critique It shows how learning to love better is the key to releasing ourselves from the alienating grip of the market The utopian template presented draws on archaeology the witch trials hippies Hinduism Buddhism quantum mechanics and psychedelics to describe how we can build a more loving society that can survive and flourish through the ecological ethical economic and existential crises that we all now face

The Weimar Moment Leonard V. Kaplan, Rudy Koshar, 2012-01-26 The Weimar Moment's evocative assault on closure and political reaction its offering of democracy against the politics of narrow self interest cloaked in nationalist appeals to Volk and community or as would be the case in Nazi Germany race cannot but appeal to us today This appeal its historical grounding and content its complexities and tensions its variegated expressions across the networks of power and thought is the essential context of the present volume whose basic premise is unhappiness with Hegel's remark that we learn no more from history than we cannot learn from it The challenge of the papers in this volume is to provide the material to confront the present effectively drawing from what we can and do understand

Love Simon May, 2019-03-12 What is love's real aim Why is it so ruthlessly selective in its choice of loved ones Why do we love at all In addressing these questions Simon May develops a radically new understanding of love as the emotion we feel towards whomever or whatever we experience as grounding our life as offering us a possibility of home in a world that we supremely value He sees love as motivated by a promise of ontological rootedness rather than as two thousand years of tradition variously asserts by beauty or goodness by a search for wholeness by virtue by sexual or reproductive desire by compassion or altruism or empathy or in one of today's dominant views by no qualities at all of the loved one After arguing that such founding Western myths as the Odyssey and Abraham's call by God to Canaan in the Bible powerfully exemplify his new conception of love May goes on to re-examine the relation of love to beauty sex and goodness in the light of this conception offering among other things a novel theory of beauty and suggesting against Plato that we can love others for their ugliness while also seeing them as beautiful Finally he proposes that in the Western world romantic love is gradually giving way to parental love as the most valued form of love namely the love without which one's life is not deemed complete or truly flourishing May explains why childhood has become sacred and excellence in parenting a paramount ideal as well as a litmus test of society's moral health In doing so he argues that the child is the first genuinely

modern supreme object of love the first to fully reflect what Nietzsche called the death of God **Law, Love and Freedom** Joshua Neoh,2019-07-04 Moving from monasticism to constitutionalism and from antinomianism to anarchism this book reveals law s connection with love and freedom **The Meditations of St. Augustine, His Treatise of the Love of God, Soliloquies, and Manual** Saint Augustine (of Hippo),1818 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 **A Theology of Love** Werner G. Jeanrond,2010-03-21 *Love is a Sweet Chain* James Martel,2012-10-12 Notions of love intersect with ideas on personal liberty obligation individuality self and difference in this study James Martel contends that theorists inattention to the subject has impoverished our explorations of political discourse Love as Common Ground Paul S. Fiddes,2021-09-23 This book explores the way in which the study and practice of love creates a common ground for different faiths and different traditions within the same faith For the contributors common ground in this context is not a minimal core of belief or a lowest common denominator of faith but a space or area in which to live together consider together the meaning of the love to which various faiths witness and work together to enable human flourishing Such a space the contributors believe is possible because it is the place of encounter with the divine This book is the fruit of a Project for the Study of Love in Religion which aims to create this space in which different traditions of love converge from Islam Judaism and the Christianity of both East and West Tools employed by the contributors in exploring this space of love include exegesis of ancient texts theology accounts of mystical experience philosophy and evolutionary science of the human Insights about human and divine love that emerge include its nature as a form of knowing its sacrificial and erotic dimensions its inclination towards beauty its making of community and its importance for a just political and economic life **The Logic of Love** Andrew J. B. Cameron,2022-12-29 Overviewing what makes the intersection between emotion and ethics so confusing this book surveys an older wisdom in how to manage it using a range of Christian theologians and sources More important even than managing we begin to see a vision for a better set of affections to grow within and among us In

this vision emerges a practical and nuanced account of what the Christian tradition sometime summarises as love How may we recover a deep affection for what matters both within ourselves and together in groups This book also dialogues with a new movement in moral psychology social intuitionism Cameron argues that researchers in this discipline have interests and conclusions that sometimes overlap with Christian sources even where their respective lenses differ In this way the book overviews recent trends in moral psychology against a recent historical and contemporary cultural backdrop whilst assaying major sources in Christian theology that offer guidance on moral psychology

The Concept of Love in Saint

Augustine's Confessions / Joshua Collins,2006 In the present study through a close reading of the Confessions the author explores the concept of love in Saint Augustine as it pertains to the two possibilities of man being towards the creation and being towards the Creator He distinguishes two kinds of love corresponding to each one of these possibilities love of the world cupiditas and love of God caritas and proceeds to analyze these loves The main argument of the thesis is that these loves disclose the world to man in two opposed manners The author argues that cupiditas seeks to find satisfaction in the creation and discloses it as an end in itself whereas caritas loves the world for the sake of God and discloses it as a means to attaining God

Luther on Faith and Love Sun-Young Kim,2014 There has been a distinct tendency in modern scholarship to underestimate Luther s teaching on love by overemphasizing his teaching on justification Calling this tendency into question this volume advances the thesis that Luther s teaching on faith and love operates as the overriding thematic pair in the dynamics of Christ and the law structurally and conceptually undergirding the 1535 Galatians commentary The research situates itself in the landscape of Luther scholarship via a special attention to Finnish Luther scholars and scholarship

Love and Christian Ethics Frederick V. Simmons,Brian Sorrells,2016 At the heart of Christian ethics is the biblical commandment to love God and to love one s neighbor as oneself But what is the meaning of love Scholars have wrestled with this question since the recording of the Christian gospels and in recent decades teachers and students of Christian ethics have engaged in vigorous debates about appropriate interpretations and implications of this critical norm In *Love and Christian Ethics* nearly two dozen leading experts analyze and assess the meaning of love from a wide range of perspectives Chapters are organized into three areas influential sources and exponents of Western Christian thought about the ethical significance of love perennial theoretical questions attending that consideration and the implications of Christian love for important social realities Contributors bring a richness of thought and experience to deliver unprecedentedly broad and rigorous analysis of this central tenet of Christian ethics and faith William Werpehowski provides an afterword on future trajectories for this research *Love and Christian Ethics* is sure to become a benchmark resource in the field

Homo Temporalis Nitzan Itzhak Lebovic,2025-01-15 *Homo Temporalis* focuses on the importance of temporal concepts for four German Jewish thinkers who profoundly shaped twentieth century intellectual history Martin Buber Walter Benjamin Hannah Arendt and Paul Celan By analyzing the concept of time Nitzan Lebovic explores Buber s stress on the temporality of the

dialogue between I and Thou Benjamin's now time and dialectics in standstill Arendt's understanding of democracy as natality or a permanent revolution and the breathturn that informs Celan's poetry Framing the reception of German Jewish thinking in the second half of the twentieth century as a parallel story to the rise of the modern humanities Homo Temporalis also highlights how these foundational temporal concepts illuminate the causes of the present crisis in the humanities and its disciplinary limitations in the age of biopolitics and the Anthropocene **The Psychology of Love According to St.**

Bonaventure Robert P. Prentice, 1957 *Thomas Aquinas and Teilhard de Chardin* Donald J. Goergen OP, 2022-10-21 In an increasingly divided and secularized world in an age of unbelief we yearn for increased unity for a sense of the transcendent for a humanism that does not force one to choose between God and the world This humanism requires an integration of ancient wisdom with modern learning or one might say faith and reason religion and science Christology and cosmology As the Gospel of Matthew puts it the sage goes into the storehouse to bring out both something old and something new To this Christian humanism both Thomas Aquinas and Pierre Teilhard de Chardin have significant contributions to make One is not forced to choose between them but rather to see in these two visionaries one medieval one modern complementary insights One philosophically precise the other scientifically trained they challenge us to look again at our search for wholeness for holiness Can we see something of what they saw Can we seek something of what they sought

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