

Longing For The Divine 2017 Wall Calendar Rumi Hafiz And More

God of Love is Mirabai Starr's passionate and personal exploration of the interconnected wisdom of the three Abrahamic faiths. She shares an overview of essential teachings, stories of saints and spiritual masters, prophetic calls for peace and justice, and for the first time in print, deeply engaging narratives from her own spiritual experiences. She guides readers to recognize the teachings and practices that unify rather than divide the three religions, and sheds light on the interspiritual perspective, which celebrates the Divine in all paths. It is Mirabai's hope that this book will serve as a reminder that a dedication to lovingkindness is the highest expression of faith for all three religions. EARLY REVIEWS FOR God of Love "Mirabai Starr takes us out dancing with the One. God of Love is a confluence of the currents of Judaism, Islam and Christianity all emptying into the great ocean of Love." —Ram Dass, Author Be Here Now "In a time of division between people, this book — which is a masterful blend of research, storytelling, poetry, and memoir — is like a sacred magnet, pulling on the spiritual heart of all seekers." —Elizabeth Lesser, Cofounder, Omega Institute; Author, Broken Open: How Difficult Times Can Help Us Grow "Mirabai Starr writes of the divine from a luminous gene inherited by only a few. We hear The True Song in each word she attributes to the holy. It is more than just her song; it is the Melody of the Spheres translated by an astute musician. We are always touched by the genuine in her call to the reader to love and love well, to see with the sacred eye of beauty." -Ondrea & Stephen Levine, Authors Embracing the Beloved "Mirabai's book has brought me great consolation." -Daniel Berrigan, S. J. activist-priest; Author, No Gods but One "This book brilliantly reminds us that in the heart of the Abrahamic traditions there burns a singular divine flame." -Rev. Robert V. Thompson, Author A Voluptuous God "A wonderful and 'perfect' book. Highly recommended." -Rabbi David A. Cooper, Author God Is a Verb "[God of Love] will expand your vision and inspire your search; I recommend it with great joy." -Andrew Harvey, Author The Hope: A Guide to Sacred Activism "At home in the three great Abrahamic traditions, Mirabai Starr takes us on a deeply personal journey 'Toward the One,' exploring aspects of the 'God of Love' as seen through the eyes of Jewish, Christian and Muslim mystics. This is a book which will delight the seeker of sacred connections between these traditions and those who look forward to a day when Jerusalem, the city shared by all these faiths, will be a house of prayer for all people." -Reb Netanel Miles-Yepetz, Co-Author A Heart Afire: Stories and Teachings of the Early Hasidic Masters

This title was first published in 2001. This work presents a sociological theory of religion. Richard K. Fenn demonstrates that the shape of the sacred depends on what aspects of the psyche and of the environment seem to be beyond the pale of the human and the social, that is, the primitive. Whatever is anti-social or subhuman, and whatever subverts the reign of convention, or whatever defies notions of reason, represents the primitive. Indeed, the primitive represents the range of possibilities that excluded us from any society or social system. That is why hell is so often populated by those who are partly bestial, or crooked and corrupting. If there is to be a renewal of Christian thinking and aspiration in our time, it has to come from a rediscovery of the dream: not only in the metaphorical sense of a vision, perhaps of racial equality, but in the quite literal sense of the individual's own reservoir of suppressed and unconscious memories and yearnings, magical thinking and wounded or grandiose self-imagery. The Routledge Companion to Performance Philosophy is a volume of especially commissioned critical essays, conversations, collaborative, creative and performative writing mapping the key contexts, debates, methods, discourses and practices in this developing field. Firstly, the collection offers new insights on the fundamental question of how thinking happens: where, when, how and by whom philosophy is performed. Secondly, it provides a plurality of new accounts of performance and performativity – as the production of ideas, bodies and knowledges – in the arts and beyond. Comprising texts written by international artists, philosophers and scholars from multiple disciplines, the essays engage with questions of how performance thinks and how thought is performed in a wide range of philosophies and performances, from the ancient to the contemporary. Concepts and practices from diverse geographical regions and cultural traditions are analysed to draw conclusions about how performance operates across art, philosophy and everyday life. The collection both contributes to and critiques the philosophy of music, dance, theatre and performance, exploring the idea of a philosophy from the arts. It is crucial reading material for those interested in the hierarchy of the relationship between philosophy and the arts, advancing debates on philosophical method, and the relation between Performance and Philosophy more broadly.

Thomas Scirghi, SJ, has trained priests, deacons, and lay ecclesial ministers in the art and theology of preaching for decades. In Longing to See Your Face, he makes his insights and experience accessible to a much wider audience. Scirghi begins with a discussion of the purpose of preaching and offers a theological sounding on proclamation, taking up several descriptions of the role of the preacher in relation to the congregation. He also addresses current theological issues for the contemporary preacher. The second part of the book discusses the practical matter of preparing to preach and proposes a method of preparation by following a pattern of reflection, research, writing, and rehearsing. The third part focuses on two specific sacramental celebrations: funeral and weddings.

Commentary on Skryabin has struggled to situate an understanding of the composer's music within his idiosyncratic philosophical world views. Early commentators' efforts to do so failed to establish a thorough or systematic approach. And later twentieth-century studies turned away from the composer's ideology, focusing instead on 'the music itself' with an analytic approach that scrutinized Skryabin's harmonic language in isolation from his philosophy. This groundbreaking study revisits the questions surrounding the composer's music within his own philosophy, but draws on new methodological tools, casting Skryabin's music in the light not only of his own philosophy of desire, but of more refined semiotic-psychoanalytical theory and modern techniques of music analysis. An interdisciplinary methodology corrects the narrow focus of Skryabin scholarship of the last century, offering insights from New Musicology and recent music theory that lead to hermeneutical, critically informed readings of selected works.

Divine Love is an inspirational collection of spiritual musings from the pen of Irish writer, Dylan Morrison. The fruit of a life-long, roller-coaster journey, it encapsulates Morrison's personal take on all things God, Self and Religious. Each pithy reflection aims to release us from our propensity for self-deception, by leading us to the Mystery of Source and its healing offspring, Self-compassion. Morrison's literary tools are humour, mixed with a disarming, Irish honesty as he examines what really makes us tick. The favoured Linus blankets of both organised religion and New Age philosophies come under his razor-sharp scrutiny, opening up liberating, new areas of exploration for the sincere, spiritual seeker. If you're asking life's big questions, then Divine Love is surely the book for you.

Examines key theoretical aspects of the emerging field of second-person contemplative education. A first of its kind, this book maps out current academic approaches in higher education to second-person contemplative education, which addresses contemplative experience from an intersubjective perspective. Until recently, contemplative studies has emphasized a predominantly first-person standpoint, but the expansion and embrace of second-person methods provides a distinctive learning context in which collective wisdom and shared learning can begin to emerge from dialogue among students and groups in the classroom. The contributors to this volume, leading researchers and practitioners from a variety of institutions and departments, examine the theoretical and philosophical foundations of second-person contemplative approaches to instruction, pedagogy, and curricula across various scholarly disciplines.

Passion for Nothing offers a reading of Kierkegaard as an apophatic author. As it functions in this book, "apophasis" is a flexible term inclusive of both "negative theology" and "deconstruction." One of the main points of this volume is that Kierkegaard's authorship opens pathways between these two resonate but often contentiously related terrains. The main contention of this book is that Kierkegaard's apophaticism is an ethical-religious difficulty, one that concerns itself with the "whylessness" of existence. This is a theme that Kierkegaard inherits from the philosophical and theological traditions stemming

from Meister Eckhart. Additionally, the forms of Kierkegaard's writing are irreducibly apophatic—animated by a passion to communicate what cannot be said. The book examines Kierkegaard's apophaticism with reference to five themes: indirect communication, God, faith, hope, and love. Across each of these themes, the aim is to lend voice to "the unruly energy of the unsayable" and, in doing so, let Kierkegaard's theological, spiritual, and philosophical provocation remain a living one for us today.

Teresa of Ávila (1515–1582) is one of the most beloved of the Catholic saints. In 1562, during the era of the Spanish Inquisition, Teresa sat down to write an account of the mystical experiences for which she had become famous. The result was this book, one of the great classics of spiritual autobiography. With this fresh translation of *The Book of My Life*, Mirabai Starr brings the inimitable Spanish mystic to life for a new generation, with contemporary English that mirrors Teresa's own earthy, vernacular Spanish, and that presents us with—four centuries after Teresa's death—someone we feel we know: a woman intoxicated with God yet filled with an overflowing love for the world.

Jesus Christ is the most famous person in human history. His favorite name for himself was "the Son of Man" or the "the Human One." Rarely did his followers call him that, but it must have had great significance for him. This book describes why this name was so important and what it means for us now. Along with this favorite name, this book shows how Jesus Christ fulfills human longing, but at the same time is resisted by his own followers to this day. Nevertheless, his call to follow him has sounded down the centuries and been heeded by millions. The book leads to an exploration of the Way that is found in Jesus Christ, who called himself "the Human One."

This study of English Benedictine nuns is based upon a wide variety of original manuscripts, including chronicles, death notices, clerical instructions, texts of spiritual guidance, but also the nuns' own collections of notes. It highlights the tensions between the contemplative ideal and the nuns' personal experiences, illustrating the tensions between theory and practice in the ideal of being dead to the world. It shows how Benedictine convents were both cut-off and enclosed yet very much in touch with the religious and political developments at home, but also proposes a different approach to the history of nuns, with a study of emotions and the senses in the cloister, delving into the textual analysis of the nuns' personal and communal documents to explore aspect of a lived spirituality, when the body which so often hindered the spirit, at times enabled spiritual experience.

Soren Kierkegaard's *Theology of Encounter* provides a theoretical framework that brings the unity of Kierkegaard's "middle period" into relief. David Lappano analyses Kierkegaard's writings between 1846 and 1852 when the socially constructive dimension of his thought comes to prominence, involving two dialectical aspects of religiousness identified by Kierkegaard: they are the edifying and the polemical. How these come together and get worked out in the lives of individuals form the basis of what can be called a Kierkegaardian "social praxis." Lappano argues that the tension between the edifying and the polemical can be coherently maintained in a communicative life that is also characteristic of a militant faith. This militant faith and life is presented as a critical guard against absolutisms, fundamentalisms, and intellectual aloofness; but the "militant" individual is also utterly dependent, in need of edification and critique, and therefore chooses the risk of encountering others, seeking relationships out of a commitment to the development of people and communities in co-operation. Therefore, not only does this dialectic provide readers with an important theoretical framework for understanding Kierkegaard's 'middle period', it is also a valuable resource for a constructive analysis of active social living suitable for theology in the twenty-first century.

In *Gardens of Love and the Limits of Morality in Early Netherlandish Art*, Andrea Pearson demonstrates how garden imagery defined bodily desire as a fundamental problem of human salvation, in which artists, patrons, and viewers alike had an interpretive stake.

Grief and the Hero examines Achilles' experience of the futility of grief in the context of the *Iliad's* study of anger. No action can undo his friend Patroklos' death, but the experience of death drives him to behave as though he can achieve something restorative. Rather than assuming that grief gives rise to anger, as most scholars have done, *Grief and the Hero* pays close attention to the poem's representation of the origin of these emotions. In the *Iliad*, only Achilles' grief for Patroklos is joined with the word *poth*, "longing"; no other grief in the poem is described with this term. The *Iliad* depicts Achilles' grief as the rupture of shared life--an insight that generates a new way of reading the epic.

Achilles' anguish drives him to extremes, oscillating between self-isolation and seeking communal expressions of grief; between weeping abundantly and relentlessly pursuing battle; between varied threats of mutilation, deeds of vengeance, and other vows. Yet his yearning for life shared with Patroklos is the common denominator. Here lies the profound insight of the *Iliad*. All of Achilles' grief-driven deeds arise from his longing for life with Patroklos, and thus all of these deeds are, in a deep sense, futile. He yearns for something unattainable--undoing the reality of death. *Grief and the Hero* will appeal not only to scholars and students of Homer but to all humanists. Loss, longing, and even revenge touch many human lives, and the insights of the *Iliad* have broad resonance.

Analyzing contemporary works of short fiction and film, this book highlights the complexities and contradictions of Jewish American identity and demonstrates how magical realist techniques enable uniquely cogent portrayals of enigmatic elements of difference.

In her brilliant new opening essay, Banerjee says of Berdyaev "he was never more than a curious but unwelcome guest in history. He fearlessly engaged it on the level of ideas while remaining alien to its means and ends, gifted with an incurable longing for transcendence." Witness to two world wars, Berdyaev observed the destruction of established cultures in the traumatic birth of new systems. Arrested on political suspicion-by Czarist and then by Bolshevik police—he died in exile in France in 1948, carrying forth his intellectual work until the end. Berdyaev considered the philosophy of history as a field that laid the foundations of the Russian national consciousness. Its disputes were centered on distinctions between Slavophiles and Westerners, East and West. *The Meaning of History* was an early effort, following World War I, that attempted to revive this perspective. With the removal of Communism as a ruling system in Russia, that nation returned to an elaboration of a religious philosophy of history as the specific mission of Russian

thought. This volume thus has contemporary significance. Its sense of the apocalypse, which distinguishes Russian from Western thought, gives the book its specifically religious character. In order to grasp and oppose the complex phenomenon of social and cultural disintegration, Berdyaev shows that human beings must rely upon some internal dialectic. After the debacle of the war, the moment arrived to integrate Russian historical experiences into those of a Europe, which, although torn by schism, still claimed to be the descendant of Christendom. The book is remarkable for its powerful stylistic grace, and astonishingly contemporary feeling.

I do not seek to follow in the footsteps of the men of old; I seek the things they sought. Basho In every tradition, saints and poets speak of the souls search for the beloved, the seekers yearning for the divine. This holy longing is a secret feeling with many disguises, leading us to pursue a higher union in spiritual practice, religious discipleship, even romantic embrace. It guides us to timeless wisdom and transcendent experiences. But it also can go awry when we misplace it onto food, alcohol, drugs, or sex. Or when we project it onto an authoritarian teacher, priest, guru, or roshi who abuses power. Whether the abuse is sexual, financial, or emotional coercion, we feel the shock of betrayal, our innocence lost, our faith shaken. This book tells the stories of renowned teachers Sufi poet Rumi, Hindu master Ramakrishna, Christian saint Catherine of Siena whose lives unfolded as they followed their longing. And it tells the tales of contemporary teachers of Buddhism, Hinduism, and Catholicism, who acted out their shadows in destructive ways, leaving their followers traumatized and lost. Both faithful seekers who feel hopeful and inspired and disillusioned seekers who feel hopeless and disoriented will find wise counsel here and will retrace the narrow path through the darkness toward the light.

All approaches to counseling and psychotherapy rest on assumptions about human nature. Current theories are primarily derived from Buddhist, humanistic, and evolutionary perspectives where there is no God or faith. This book mines the riches of scripture to identify the dimensions of human nature as understood in the Christian faith that can illuminate the work of the practicing clinician. These dimensions of human nature serve as a scaffolding that organize the scientific findings from psychology and neuroscience while remaining attentive to the spirituality of the client. A neuro-psycho-spiritual approach takes a whole-person perspective, delving into the psychological, neurobiological, and spiritual layers of human experience that are relevant to clinical practice. The counselor and psychotherapist will learn how to utilize the dimensions of human nature found in the Bible and apply them to their clinical work through the treatment of Joe, a priest struggling with a sex addiction. Joe will serve as a guide to illustrate how Christian principles can serve as a roadmap to better understand how emotional healing can be facilitated.

In the face of hurtful public dialogue and worldwide conflict, many Christians want to practice and experience genuine compassion. After all, centuries of Christian teachings have insisted that compassion is at the heart of the Christian life. "Love your enemies," Jesus said in Luke 6:35-36. "Do good to them. Be compassionate, just as God is compassionate." How do we become more compassionate toward others, especially our enemies? And since Jesus told us to love our neighbors as ourselves, how do we practice being compassionate toward ourselves? Join Andrew Dreitcer, codirector of the Center for Engaged Compassion, in exploring how certain Christian spiritual practices are compassion practices. Discover how ancient as well as contemporary practices can shape your life, helping you become more compassionate in today's world. Dreitcer introduces you to the Compassion Practice, a compassion formation process that has been developed in the last decade. Each chapter includes a "Review and Practice" section to help you apply what you learned. Uncover and learn how to express your innate compassion within you, and find out how to turn your desire for compassion into a life centered in genuine, lasting compassion.

Uses personal examples, illustrations from Scripture, and twenty years of counseling experience to explain how porn struggles begin, what to do to prevent them, and how to overcome them once compulsive behavior presents itself.

Heritage Conservation in Postcolonial India seeks to position the conservation profession within historical, theoretical, and methodological frames to demonstrate how the field has evolved in the postcolonial decades and follow its various trajectories in research, education, advocacy, and practice. Split into four sections, this book covers important themes of institutional and programmatic developments in the field of conservation; critical and contemporary challenges facing the profession; emerging trends in practice that seek to address contemporary challenges; and sustainable solutions to conservation issues. The cases featured within the book elucidate the evolution of the heritage conservation profession, clarifying the role of key players at the central, state, and local level, and considering intangible, minority, colonial, modern, and vernacular heritages among others. This book also showcases unique strands of conservation practice in the postcolonial decades to demonstrate the range, scope, and multiple avenues of development in the last seven decades. An ideal read for those interested in architecture, planning, historic preservation, urban studies, and South Asian studies.

What is the story you have been told about the gospel? James Bryan Smith, author of the bestselling book *The Good and Beautiful God*, brings us this spiritual formation resource full of field-tested material and practices for both individuals and groups. Uncover the magnificent story of beauty, goodness, and truth that will satisfy the ultimate longings of your heart.

This study examines Tennyson's portrayals of the erotic and creative impulses, reading the poet's ubiquitous lover-artists as tropes that figure the desire for transcending the state of being human, a condition of personal fragmentation and limited knowledge. Ostensibly seeking to fulfill erotic wishes, construct utopias, or create grand artistic works, Tennyson's characters engage in a fundamentally spiritual quest, yearning to divine desire: to eternalize the fulfillment of their deepest wishes. Freud revealed how Victorians sublimated sexual desire into religious impulse. This book demonstrates, however, the remarkable way in which Tennyson's poems transact the opposing projection, transfiguring spiritual desire into erotic art. Brilliantly negotiating a middle ground between scientific skepticism and reactionary religiosity, his vastly popular poems suggest that fulfillment of "the wish too strong for words to name" lies in a sacramentality: only as means do art and eros allow transport beyond fragmentation. At a deep level, the poems conclude that language itself brokers transcendence through its very brokenness.

Michael Henry Dunn's spiritual journey began with heartbreak and a call to monastic life. But a deep conviction that one can be in love with the Divine - passionately, romantically in love - and still find sweet and fulfilling human love as well, led him to seek and find intimacy with the ultimate Soul Mate. Romancing the Divine is Dunn's deeply moving, intensely personal account of a love affair with the Source of Life: the Goddess who is also God. With honesty and humor, Dunn reveals the personal crisis that led to his spiritual awakening, his experiences meditating and chanting in the company of saints and illuminated souls, and the paths and techniques you can use to share in his love. What Dunn experienced (and continues to experience) transcends any one religion. He found commonality in his divine love with Indian yogis and Western nuns and discovered inspiration from Christian monastics and the chants of the kirtan yogic tradition. His is an unabashedly romantic love story centered on the Divine Feminine and filled with joy, passion, and a spiritualized and purified erotic energy. To love the Divine is to discover a lover who, according to Dunn, is "seductive beyond thought of competition." It's a love we all deserve.

How identifying what you want can reveal deep truths about yourself—and how working with those longings can lead to a happier, more satisfying life If you've ever had a vague sense that something's missing from your life, congratulations: that longing for something better is a sign of being fully human, fully alive. But what's even more wonderful, according to Dave Richo, is that when you identify and

carefully examine the things you long for—like love, meaning, freedom, happiness, and growth—you not only discover deep truths about yourself, but you also find that the things you long for were never really “missing” at all. Richo provides enlightening advice and practices for accessing just this kind of profound self-discovery, illustrated by a wealth of examples from depth psychology, religion, and literature. Our longings in fact point to the presence of something transcendent in us, he shows. In seeking something better, we are seeking that which we already are. “David Richo does a brilliant job unpacking the unhealthy versions of ego that confine us. Through psychological and Buddhist wisdom teachings and a range of powerful practices and meditations, we are guided beyond the identity of separate self to the loving awareness that is our deepest essence.” —Tara Brach, PhD, author of *Radical Acceptance* and *True Refuge*

This collection of articles by Carl W Ernst summarizes over 30 years of research, recovering and illuminating remarkable examples of Islamic culture that have been largely overlooked, if not forgotten. It opens with reflections on teaching Islam, focusing on major themes such as Sufism, the Qur’an, the Prophet Muhammad, and Arabic literature. The importance of public scholarship and the questionable opposition between Islam and the West are also addressed. The articles that follow explore multiple facets of Sufism, the ethical and spiritual tradition that has flourished in Muslim societies for over a thousand years. The cumulative effect is to move away from static Orientalist depictions of Sufism and Islam through a series of vivid and creative case studies.

The study of Maximus the Confessor’s thought has flourished in recent years: international conferences, publications and articles, new critical editions and translations mark a torrent of interest in the work and influence of perhaps the most sublime of the Byzantine Church Fathers. It has been repeatedly stated that the Confessor’s thought is of eminently philosophical interest. However, no dedicated collective scholarly engagement with Maximus the Confessor as a philosopher has taken place—and this volume attempts to start such a discussion. Apart from Maximus’ relevance and importance for philosophy in general, a second question arises: should towering figures of Byzantine philosophy like Maximus the Confessor be included in an overview of the European history of philosophy, or rather excluded from it—as is the case today with most histories of European philosophy? Maximus’ philosophy challenges our understanding of what European philosophy is. In this volume, we begin to address these issues and examine numerous aspects of Maximus’ philosophy—thereby also stressing the interdisciplinary character of Maximian studies. Contributors include: Fr. Maximos Conostas, Justin Shaun Coyle, Vladimir Cvetkovi?, Natalie Depraz, Demetrios Harper, Michael Harrington, Georgi Kapriev, Karolina Kocha?czyk-Boni?ska, Nicholas Loudovikos, Andrew Louth, John Panteleimon Manoussakis, Michail Mantzanas, Smilen Markov, Sotiris Mitralaxis, Marcin Podbielski, Dionysios Skliris, Georgios Steiris, Stoyan Tanev, Torstein Theodor Tollefsen, Jordan Daniel Wood

Christians have traditionally claimed that humans are created in the image of God (*imago Dei*), but they have consistently defined that image in ways that exclude people from full humanity. The most well-known definition locates the image in the rational soul, which is constructed in such a way that women, children, and many persons with disabilities are found deficient. *Body Parts* claims the importance of embodiment, difference, and limitation—not only as descriptions of the human condition but also as part of the *imago Dei* itself.

Graham Hill's pioneering classic remains the seminal work on missional ecclesiology. The bestselling first edition redefined theology for the missional church. Hill builds biblical foundations in conversation with major theologians, including Sarah Coakley, John Zizioulas, Stanley Hauerwas, Miroslav Volf, and Jurgen Moltmann. In this major update, he offers new insights and provides fresh examples of missional churches. In the first edition, Hill interacted with twelve major theologians to build a missional ecclesiology. In this thoroughly updated edition, he interacts with sixteen major theologians from the Western world. This edition includes five new chapters and an expanded treatment on the key convictions of global missional theology. It also offers a new study guide that has been uploaded on an innovative website linked to this book. This expanded edition now becomes volume 1 in a series on missional ecclesiology. In volume 2, Hill will turn our attention to voices from the Majority World. Known for his groundbreaking approach to theology--theology for the global missional community--Hill shows how God is releasing his global church to mission, across all cultures and Christian traditions. This extensive update to Hill's influential work offers pioneering theology and practices that will continue to shape the global missional church for generations. Contributors: 1. Joseph Ratzinger (Benedict XVI): The Church as Communion 2. Karl Rahner: The Church as Community of Witness 3. Hans Kung: The Church as Eschatological Community of Salvation 4. Catherine LaCugna: The Church as Trinitarian Community Eastern Orthodox 5. Thomas Hopko: The Church as Fullness of God 6. Vigen Guroian: The Church as Peculiar and Ethical Community 7. John Zizioulas: The Church as Eucharistic Communion 8. Frederica Matthews Greene: The Church as Praying and Transformed Community Protestant 9. Letty Russell: The Church as Household of Freedom 10. Jurgen Moltmann: The Church as Messianic and Relational Koinonia 11. John Webster: The Church as Communion of Saints 12. Dana L. Robert: The Church as Global and Missional People Free Church 13. John Howard Yoder: The Church as New, Redeemed Community 14. Barry Harvey: The Church as Altera Civitas 15. Miroslav Volf: The Church as Image of the Trinity 16. Reta Halteman Finger: The Church as World-Transforming Homes

Mirabai, a sixteenth-century Indian princess, wrote passionate love songs to Lord Krishna. Hadewijch, a thirteenth-century European Beguine, wrote of her yearning to become Love itself, to be "God with God." Each woman practiced a full-bodied, sensuously-imaged longing for love; at the same time, each also practiced certain ascetic disciplines. Spanning centuries, continents, and religious traditions, this book juxtaposes Hadewijch's and Mirabai's inextricable energies of longing and letting go as resources for a comparative theology of passionate non-attachment. Within both Hinduism and Christianity, desire and renunciation are often presented as opposites; yet, both Mirabai and Hadewijch, in their own distinct ways, illuminate the integral, tensile relationship between these concepts. Rather than choosing one or the other, each woman's dual practices of longing and letting go not only take her on an inward spiritual journey but also deeply involve her in the beauty and suffering of the wider world. Drawing out crucial differences and intriguing resonances between these two women of faith, Hillgardner develops a Hindu-Christian comparative theology that argues for an interreligious ethic of passionate non-attachment, one capacious and brave enough to hold together our own longings with the desires of others in an interconnected, fragile world.

The critical narrative of this interdisciplinary book offers a first-time look at the interrelationship between biology, mythology and philosophy in human development. Its daring premise follows the trajectory of human thought, starting with the biological roots of fear and the original need for religion, truth-seeking, and myth-making. The narrative then innovatively links a number of maverick philosophical teachings over the centuries, from pre-Buddhist times to the Buddha, from Epicurus and Pyrrho to Lucretius, and eventually to the seminal poetry of Omar Khayyam. These emergent philosophies exemplified liberation from the grasp of mythical and religious thinking and instead espoused an empirical and joyful mind. The narrative concludes with a look at the emancipating philosophical movement that resulted in the European Enlightenment, and it suggests that the philosophical teachings explored in the book may offer the potential for a second, broader Enlightenment.

This is a book about identity, calling, and living a life infused with meaning and purpose. Janet Conner confronts the three big questions that every thoughtful person asks: Who am I? Why am I here? What is my purpose? Janet's premises are as follows: each of us has a divine purpose, and each of us contains a divine GPS to the soul -- an inner guide. And she believes it is critical that each of us connect with that inner guide in order to embrace our individual spiritual gifts and discover our true purpose. Finding your soul's divine purpose, says Conner, is not just one thing, it is a whole package of things including gifts, talents, teachers, symbols, stories, and even shadows, wounds, and woes. Unwrapping that package is why we are here and is what enables us to live a life infused with meaning and joy. In 7 chapters, Conner leads the reader on a journey of self-discovery. he instructs readers to Feed your divine spark. Listen to your soul's stories. Honor your soul's birth choice. Remember your soul's divine purpose. Revisit, reset, and remember your past. Serve your soul's divine purpose. Live a life you love. Conner's writing is inclusive, wise, generous, and practical. Filled with meditations, anecdotes, and exercises,

this is a book that will appeal to a wide range of spiritual seekers looking for purpose, happiness, and love.

Have you ever had a time when you needed to hear a word of encouragement from a loved one or a friend? Perhaps there have been times when just a few words from someone of trust would give you that extra push you needed to forge ahead in spite of your circumstances. Family and friends may sincerely love us, but there is no love like the love of God. People will not always be available, but the presence of God is never-ending. He will speak to your spirit at the most unexpected times. Many of these messages spoke comfort to my heart more than twenty-five years ago when I was enduring great struggles and trudging through challenging times. There are other messages that gave me divine direction during more current situations. During the seasons when I took on caring for elderly family members, God spoke strength to my weariness. When finances were challenged, God spoke peace to my soul. In times of fear and when doubts plagued my own God-given abilities, God spoke courage to my heart. When I felt lost, confused, disappointed, at an energy deficit, or just desperately needed to smile, God provided the words of assurance and hope that helped me to press onward. The power, grace, and love of God spoken in His words of hope are timeless! I am so grateful for His patience with me because I am finally heeding the call to share these messages with you. It is my prayer that you will also find hope, healing, and great grace in these words from God. Let Him speak to you! Pass a message on to someone longing to be blessed! Allow God to encourage you! Let Him put a smile on your face! Trust Him to guide you! I promise you, He will carry you through every situation! Listen...God has Messages of Hope!

Contemporary culture is rediscovering the importance of beauty for both social transformation and personal happiness. Theologians have sought, in their varied ways, to demonstrate how God's beauty is associated with notions of truth and goodness. This book breaks new ground by suggesting that liturgy is the means par excellence by which an experience of beauty is communicated. Drawing from both secular and religious understandings, in particular the mystical and apophatic tradition, the book demonstrates how liturgy has the potential to achieve the one ultimately reliable form of beauty because its embodied components are able to reflect the disturbing beauty of the One to whom worship is always offered. Such components rely on understanding the aesthetic dynamics upon which liturgy relies. This book draws from a broad range of disciplines concerned with understanding beauty and self-transformation and concludes that while secular utopian forms have much to contribute to ethical transformation, they ultimately fail since they lack the Christological and eschatological framework needed, which liturgy alone provides.

For new and experienced students, practical guidance in kundalini yoga for happiness, health, and fulfillment Kundalini is a universal life force within each of us that, once awakened, holds the power to transform every facet of our lives. Kundalini yoga is the art and practice of activating this radiant energy. With Essential Kundalini Yoga, Karena Virginia and Dharm Khalsa present the core principles and practices of this revered tradition in an inviting and accessible guide. "Kundalini yoga opens joyous space for connecting deeply with the energy states of our being," write Karena and Dharm, "It brings vital health to the body and opens our consciousness to new potentials of awareness." Created for the modern practitioner, this book offers clear, comprehensive instruction in the key insights and practices of kundalini yoga. From philosophy and lifestyle, to working with anatomy and physical asana, to activating our energy bodies, Essential Kundalini Yoga is a uniquely practical and in-depth manual. Highlights include: Gorgeous photos illuminating step-by-step instructions Detailed instructions, explanations, and illustrations for core kundalini practices—mantra, pranayama, bhandas, asana, kriya, meditation, and more Seven traditional kundalini yoga routines, including a pituitary gland series for intuition, yoga for the immune system, and detoxing for radiance Understand the science of the practice, including its effects on the glandular system, spine, nervous system, and skeleton Meditations, mantras, and yoga poses to activate each of the chakras and bring health to your energetic body Remedies for common emotional challenges—dealing with fear, shame, and depression, among others Kundalini secrets for getting better sleep, aging gracefully, enhancing fertility, cultivating vitality, and more Rooted in tradition and infused with a sense of infinite possibility, Essential Kundalini Yoga is a joyful invitation for practitioners of all levels to awaken the vital energy within and receive the gifts that emerge from connecting more deeply with your own potential for creativity, abundance, and joy.

Methodius of Olympus († ca. 311 CE) is regarded as a key author in 3rd c Christian theology. In recent years, his works have become objects of intense research interest on the part of Church historians, classical Greek and Paleoslavonic philologists, and scholars of Armenia. The essays in this volume examine the current state of research, enhance our understanding of Methodius with valuable new information, and open up new research perspectives.

This book argues that Protestant theological ethics not only reveals basic virtue ethical characteristics, but also contributes significantly to a viable contemporary virtue ethics. Pieter Vos demonstrates that post-Reformation theological ethics still understands the good in terms of the good life, takes virtues as necessary for living the good life and considers human nature as a source of moral knowledge. Vos approaches Protestant theology as an important bridge between pre-modern virtue ethics, shaped by Aristotle and transformed by Augustine of Hippo, and late modern understandings of morality. The volume covers a range of topics, going from eudaimonism and Calvinist ethics to Reformed scholastic virtue ethics and character formation in the work of Søren Kierkegaard. The author shows how Protestantism has articulated other-centered virtues from a theology of grace, affirmed ordinary life and emphasized the need of transformation of this life and its orders. Engaging with philosophy of the art of living, Neo-Aristotelianism and exemplarist ethics, he develops constructive contributions to a contemporary virtue ethics.

In *The Givenness of Desire*, Randall S. Rosenberg examines the human desire for God through the lens of Lonergan's "concrete subjectivity." Rosenberg engages and integrates two major scholarly developments: the tension between Neo-Thomists and scholars of Henri de Lubac over our natural desire to see God and the theological appropriation of the mimetic theory of René Girard, with an emphasis on the saints as models of desire. With Lonergan as an integrating thread, the author engages a variety of thinkers, including Hans Urs von Balthasar, Jean-Luc Marion, René Girard, James Alison, Lawrence Feingold, and John Milbank, among others. The theme of concrete subjectivity helps to resist the tendency of equating too easily the natural desire for being with the natural desire for God without at the same time acknowledging the widespread distortion of desire found in the consumer culture that infects contemporary life. *The Givenness of Desire* investigates our paradoxical desire for God that is rooted in both the natural and supernatural.

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