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Spring Into Love

S Ashworth



Spring Into Love:

Becoming Two in Love Roland J. De Vries, 2013-07-25 This book draws Soren Kierkegaard and Luce Irigaray into conversation on the nature and ethics of sexual difference While these two initially seem like doubtful dialogue partners the conversation between them yields a rich and compelling account of intersubjectivity between man and woman an account that moves beyond the limited and tired debate over egalitarianism vs complementarianism Through engagement with Irigaray and Kierkegaard this book develops a constructive theological ethics of sexual difference that focuses on an epistemological and subjective gap that sets man and woman at a decisive distance from each other They are a mystery to each other Yet it is also an ethical framework that allows woman and man to encounter one another in ways that respect the independence subjectivity and becoming of each Above all this is a theological ethics of sexual difference that centers on Jesus Christ who is defined as the middle term in every relationship and whose love command defines the encounter between man and woman in difference

[The Love Scrolls](#) Edward Theodore Hayes, 2008-08 2003 2005 Poet of the Year Shakespeare Award of Excellence recipient The Love Scrolls Seven The Love Scrolls is an epic to literally sweep you off of your feet I love therefore I m forever As Shakespeare shall write of his kings so I shall write of mine We shall cover the ground with love s growth and upon the earth with love s tree we shall sod Spreading its fruit in abundance unto a lover unto our brother unto each other and unto God Shore up your works with faith and love guild For these are the only eternal substances from which mankind is allowed to build Cover artist April Sampson Graphic artist Tate Krupa

Early spring in Massachusetts: from Thoreau's journal Henry David Thoreau, 1893

Love, Marriage—and Jesus Jonathan F. Bayes, 2021-10-26 The marriage of a man to a woman is a wonderful gift of God to the human race a gift worth celebrating The Song of Solomon is a song cycle which sings of the joys of married love It is realistic recognizing how every married couple has to contend with the effects of sin on their relationship and it demonstrates how the difficulties may be resolved when things do go wrong But the Song also points us upwards to consider and to celebrate the model love relationship that exemplified by the Lord Jesus Christ in his love for his bride the church

The Great Feast of Language in Love's Labour's Lost William C. Carroll, 2015-03-08 This book contends that in Love s Labour s Lost Shakespeare sought to discover the ways in which the imagination uses and abuses language The author s critical reading shows that the characters are endowed with a wide variety of rhetorical disguises Each assumes that his verbal and social point of view is correct and the limitations and virtues of each viewpoint are explored as the drama unfolds In an elegant examination of theme and style Professor Carroll heightens the reader s awareness of Shakespeare s marvellously inventive use of language The author analyzes the different kinds of style the characters attitudes toward language the play s theatrical modes the frequent metamorphoses and the debates The term debate justified by Shakespeare s use of the medieval conflictus relates to both theme and structure The author finds that the conflicting theories about the proper relation of language and imagination are resolved stylistically and

thematically only in the final Debate between Spring and Winter where the playwright reasserts the nature and value of good art Originally published in 1976 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

Early Spring in Massachusetts: From the Journal of Henry David Thoreau Henry David Thoreau, 2020-09-28 Henry David Thoreau was born in Concord Massachusetts July 12 1817 and died there May 6 1862 Most of his life was spent in that town and most of the localities referred to in this volume are to be found there His Journal from which the following selections were made was bequeathed to me by his sister Sophia who died October 7 1876 at Bangor Maine Before it came into my possession I had been in the habit of borrowing volumes of it from time to time and thus continuing an intercourse with its author which I had enjoyed through occasional visits and correspondence for many years before his death and which I regard as perhaps the highest privilege of my life In reading the Journal for my own satisfaction I had sometimes been wont to attend each day to what had been written on the same day of the month in some other year desiring thus to be led to notice in my walks the phenomena which Thoreau noticed so to be brought nearer to the writer by observing the same sights sounds etc and if possible have my love of nature quickened by him This habit suggested the arrangement of dates in the following pages viz the bringing together of passages under the same day of the month in different years In this way I hoped to make an interesting picture of the progress of the seasons of Thoreau s year It was evidently painted with a most genuine love and often apparently in the open air in the very presence of the phenomena described so that the written page brings the mind of the reader as writing seldom does into closest contact with nature making him see its sights hear its sounds and feel its very breath upon his cheek Thoreau seems deliberately to have chosen nature rather than man for his companion though he knew well the higher value of man as appears from such passages as the following The blue sky is a distant reflection of the azure serenity that looks out from under a human brow To attain to a true relation to one human creature is enough to make a year memorable And somewhere he says in substance What is the singing of birds or any natural sound compared with the voice of one we love Friendship was one of his favorite themes and no one has written with a finer appreciation of it Still in ordinary society he found it so difficult to reach essential humanity through the civilized and conventional that he turned to nature who was ever ready to meet his highest mood From the haunts of business and the common intercourse of men he went into the woods and fields as from a solitary desert into society He might have said with another he did virtually say If we go solitary to streams and mountains it is to meet man there where he is more than ever man But while I have sought in these selections to represent the progressive life of nature I have also been careful to give Thoreau s thoughts because though his personality is in a striking degree single he being ever

the same man in his conversation letters books and the details of his life though his observation is imbedded in his philosophy how to observe is how to behave etc yet if any distinction may be made his thoughts or philosophy seem to me incomparably the more interesting and important He declined from the first to live for the common prizes of society for wealth or even what is called a competence for professional social political or even literary success and this not from a want of ambition or a purpose but from an ambition far higher than the ordinary which fully possessed him an ambition to obey his purest instincts to follow implicitly the finest intimations of his genius to secure thus the fullest and freest life of which he was capable He chose to lay emphasis on his relations to nature and the universe rather than on those he bore to the ant hill of society not to be merely another wheel in the social machine He felt that the present is only one among the possible forms of civilization and so preferred not to commit himself to it Herein lies the secret of that love of the wild which was so prominent a trait in his character It is evident that the main object of society now is to provide for our material wants and still more and more luxuriously for them while the higher wants of our nature are made secondary put off for some Sunday service and future leisure A great lesson of Thoreau s life is that all this must be reversed that whatever relates to the supply of inferior wants must be simplified in order that the higher life may be enriched though he desired no servile imitation of his own methods for perhaps the highest lesson of all to be learnt from him is that the only way of salvation lies in the strictest fidelity to one s own genius

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The Oxford Magazine ,1883 **The Conservator** ,1896 *The Cambridge Review* ,1885 Vols 1 26 include a supplement The University pulpit vols 1 26 no 1 661 which has separate pagination but is indexed in the main vol Matron in Love J. L. Somers,1961 **Catalog of Copyright Entries** ,1942

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