

Saint Paul The Foundation Of Universalism Alain Badiou

A rural expatriate's struggle to reconcile family, home, love, and faith with the silence of the prairie land and its people Melanie Hoffert longs for her North Dakota childhood home, with its grain trucks and empty main streets. A land where she imagines standing at the bottom of the ancient lake that preceded the prairie: crop rows become the patterned sand ripples of the lake floor; trees are the large alien plants reaching for the light; and the sky is the water's vast surface, reflecting the sun. Like most rural kids, she followed the out-migration pattern to a better life. The prairie is a hard place to stay—particularly if you are gay, and your home state is the last to know. For Hoffert, returning home has not been easy. When the farmers ask if she's found a "fella," rather than explain that—actually—she dates women, she stops breathing and changes the subject. Meanwhile, as time passes, her hometown continues to lose more buildings to decay, growing to resemble the mouth of an old woman missing teeth. This loss prompts Hoffert to take a break from the city and spend a harvest season at her family's farm. While home, working alongside her dad in the shop and listening to her mom warn, "Honey, you do not want to be a farmer," Hoffert meets the people of the prairie. Her stories about returning home and exploring abandoned towns are woven into a coming-of-age tale about falling in love, making peace with faith, and belonging to a place where neighbors are as close as blood but are often unable to share their deepest truths. In this evocative memoir, Hoffert offers a deeply personal and poignant meditation on land and community, taking readers on a journey of self-acceptance and reconciliation.

St. Paul: A Modern Example of Hope, Perseverance, and Wisdom Sensitive to the needs of today's Christians, Pope Benedict XVI uses the teachings of Saint Paul as a foundation for encouraging hope and spiritual wisdom within the modern Church. Blinded, then enlightened. Instructed, then sent out to instruct. Imprisoned]]beaten]]shipwrecked]]and ultimately martyred for his faith in Christ the Lord. Few human beings have experienced such a profound walk with the Lord as St. Paul has. It was his devotion to Christ and willingness to endure any amount of suffering for the sake of His Church that inspired Pope Benedict XVI to declare the Year of Saint Paul. In a series of homilies, Pope Benedict XVI delves into the rich inheritance left to the Church by Saint Paul, exploring the timeless story of his history, dramatic conversion, and ministry. As he pastored fledgling churches with words of encouragement, occasional admonishment, and exquisitely profound teaching, Saint Paul continues to be a prevailing source of theological wisdom today. The Apostle Paul, an outstanding and almost inimitable yet stimulating figure, stands before us as an example of total dedication to the Lord and to his Church, as well as of great openness to humanity and its cultures]] Pope Benedict XVI Acts is the sequel to Luke's gospel and tells the story of Jesus's followers during the 30 years after his death. It describes how the 12 apostles, formerly Jesus's disciples, spread the message of Christianity throughout the Mediterranean against a background of persecution. With an introduction by P.D. James

The world in which early Christianity developed consisted of a complex of distinct communities and cultural 'layers', which interacted with one another, sometimes co-operatively, and sometimes in confrontation. The Three Worlds of Paul of Tarsus explores this world through the life of the apostle Paul, examining the three fundamental cultural 'layers': * the native cultures * the common Hellenistic culture which had been spread in the east as a result of the conquests of Alexander * the culture of the political overlord, Rome. It shows how Paul, as a Jew, a Greek-speaker and a Roman citizen, participates in all of these 'layers'. The authors give an account of the places Paul visited, showing their historical, cultural and political differences and discuss the varied categories, such as religion, philosophy and language, which constituted identity.

A stirring account of the life of Paul, who brought Christianity to the Jews, by the most popular writer on religion in the English-speaking world, Karen Armstrong, author of *The History of God*, which has been translated into thirty languages Focusing on the psychological motives behind Paul's life, the author shows how the apostle invented Christianity through his proselytizing, his teachings, and his negotiating the perilous political currents of the Roman Empire

The apostle Paul has reemerged as a force on the contemporary philosophical scene. Some of the most powerful recent affirmations of nonrepresentational, materialist, and event-oriented philosophies repeat topics and tropes of the ancient apostle. Other thinkers find in Paul and his numerous cultural "afterlives" the ideal figure to contest both identity politics and the postmodern political fetish of endless openness and the deferral of presence. Paul is appropriated both for and against Kantian cosmopolitanism, psychoanalytic models of subjectivity and power, Schmittian political theologies, Derridean messianism, political universalism, and an ongoing refashioning of identity politics within postsecular contexts. This book provides the most comprehensive constellation to date of current thinking about Paul and his cultural or philosophical "afterlives" in ancient, modern, and contemporary contexts. It is a groundbreaking international and multidisciplinary exploration of the vexed political history of Paulinisms in philosophy and of philosophies in Paulinism. From his very first utterances, Paul's pronouncements as the self-proclaimed apostle of Jesus were curiously intertwined with philosophical discourse, with Paul presenting himself as both philosopher and anti-philosopher. Early Christian receptions of Paul then carefully managed his legacy in relation to the philosophical schools, presenting him alternately as an exemplary Platonist, a purveyor of Stoic spiritual exercises, and someone whose authority outstrips philosophy altogether. In the modern period, various types of Paulinism were imagined serially as possible escapes of philosophical thought from the domination of inherited metaphysics or ontotheology. The contributors to this volume bring unprecedented multidisciplinary expertise to both the historical reception and the contemporary relevance of a thinker who may come to be seen as the defining figure of our political and intellectual moment.

St. Paul is one of the most important figures in Christian history. As Saul of Tarsus he vigorously persecuted Christianity, even collaborating in the death of Christianity's first martyr, Stephen. His encounter with the resurrected Jesus on the road to Damascus changed Paul's life, the Christian Church, and world history. More than anyone else in the early Church, Paul saw the universal nature of the Christian message. He became the "Apostle to the Gentiles" and the "Teacher of the Nations". As the human author of half of the New Testament, Paul is a figure who cannot be overlooked by anyone who wants to understand Jesus Christ and

Christianity. In this book, Pope Benedict XVI, a profound spiritual leader in his own right and a first-rate theologian and Bible commentator, explores the legacy of Paul. Pope Benedict follows the course of the Apostle's life, including his missionary journeys and his relationship with the other apostles of Jesus such as St. Peter and St. James, and Paul's martyrdom in Rome. Benedict also examines such questions as: Did Paul know Jesus during his earthly life and how much of Jesus' teaching and ministry did he know of? Did Paul distort the teachings of Jesus? What role did Jesus' death and resurrection play in Paul's teaching? What are we to make of Paul's teaching about the end of the world? What does Paul's teaching say about the differences between Catholic and Protestant Christians over salvation and the roles of faith and works in the Christian life? How have modern Catholic and Protestant scholars come together in their understanding of Paul? What does Paul have to teach us today about living a spiritual life? These and other important issues are addressed in this masterful, inspirational, and highly-readable presentation of St. Paul and his writings by one of today's great spiritual teachers, Pope Benedict XVI. "The Apostle Paul, an outstanding and almost inimitable yet stimulating figure, stands before us as an example of total dedication to the Lord and to his Church, as well as of great openness to humanity and its cultures." —Pope Benedict XVI

Stanislas Breton's *A Radical Philosophy of Saint Paul*, which focuses on the political implications of the apostle's writings, was an instrumental text in Continental philosophy's contemporary "turn to religion." Reading Paul's work against modern thought and history, Breton helped launch a reassessment of Marxism, introduce secular interpretations of biblical and theological traditions, develop "radical negativity" as a critical category, and rework modern political ideas through a theoretical lens. Newly translated and critically situated, this edition takes a fresh approach to Breton's classic work, reacquainting readers with the remarkable ways in which an ancient apostle can reset our understanding of the political. Breton begins with Paul's biography and the texts of his conversion, which challenge common conceptions of identity. He broaches the question of allegory and divine predestination, introduces the idea of subjectivity as an effect of power, and confronts Paul's critique of Law, which leads to an exploration of the logics and limits of agency and power. Breton develops these and other insights in relation to Paul's subversive reflections on the crucified messiah, which challenge meaning and reason and upend our current world order. Neither a coherent theologian nor a stable humanist, Breton's Paul becomes a fascinating figure of excess and madness, experiencing a kind of being that transcends philosophy, secularity, and religion.

For Badiou serves both as an introduction to the influential French philosopher Alain Badiou's thought and as an in-depth examination of his work. Ruda begins with a thorough and clear outline of the sometimes difficult main tenets of Badiou's philosophy. He then traces the philosophers throughout Western thought who have influenced Badiou's project—especially Plato, Descartes, Hegel, and Marx—and on whose work Badiou has developed his provocative philosophy. Ruda draws from Badiou's oeuvre a series of directives with regard to renewing philosophy for the twenty-first century. For Badiou continues the interrogations of its subject and raises new materialistic and dialectical questions for the next generation of engaged philosophers. This highly original interpretation of Paul by the Jewish philosopher of religion Jacob Taubes was presented in a number of lectures held in Heidelberg toward the end of his life, and was regarded by him as his "spiritual testament." Taubes engages with classic Paul commentators, including Karl Barth, but also situates the Pauline text in the context of Freud, Nietzsche, Benjamin, Adorno, Scholem, and Rosenzweig. In his distinctive argument for the apocalyptic-revolutionary potential of Romans, Taubes also takes issue with the "political theology" advanced by the conservative Catholic jurist Carl Schmitt. Taubes's reading has been crucial for a number of interpretations of political theology and of Paul—including those of Jan Assmann and Giorgio Agamben—and it belongs to a wave of fresh considerations of Paul's legacy (Boyarin, Lyotard, Badiou, Zîzêk). Finally, Taubes's far-ranging lectures provide important insights into the singular experiences and views of this unconventional Jewish intellectual living in post-Holocaust Germany.

The apostle Paul has been justifiably described as the first and greatest Christian theologian. His letters were among the earliest documents to be included in the New Testament and, as such, they shaped Christian thinking from the beginning. As a missionary, theologian and pastor Paul's own wrestling with theological and ethical questions of his day is paradigmatic for Christian theology, not least for Christianity's own identity and continuing relationship with Judaism. The *Cambridge Companion to St Paul* provides an important assessment of this apostle and a fresh appreciation of his continuing significance today. With eighteen chapters written by a team of leading international specialists on Paul, the Companion provides a sympathetic and critical overview of the apostle, covering his life and work, his letters and his theology. The volume will provide an invaluable starting point and helpful cross check for subsequent studies.

Saint Paul The Foundation of Universalism Cultural Memory in the Present

In his epistles, Paul at various points uses maternal imagery to talk about his apostolic labors, sometimes actually referring to himself as a mother. For example, Paul writes that he must behave "like a nurse caring for her own children." Later, he writes, he "is in labor again" and must continue to nurse his fellow Christians with milk. These images, though known among earlier generations of Christians, today remain largely both unacknowledged and unexplored in thinking about Paul and his work. In *Our Mother Saint Paul*, Beverly Gaventa retrieves these images, explores their significance for understanding apostolic ministry, and demonstrates how they point beyond their original contexts and offer unique perspectives for understanding Paul's thought as well as the larger, cosmic understanding of the gospel.

"Jay Parini brings to full human life a fascinating and ever-controversial figure, whose tireless and epic preaching of the message of Jesus brought Christianity into existence and changed human history forever"—from back cover.

The much-acclaimed present-day philosophical turn to the letters of Saint Paul points to a profound consonance between ancient and modern thought. Such is the bold claim of this study in which scholars from contemporary continental philosophy, new testamentary studies and ancient philosophy discuss with each other the meaning Paul's terms *pistis*, faith. In this volume, this theme discusses in detail the threefold relation between Paul and (1) continental thought, (2) the Graeco-Roman world, and (3) political theology. It is shown that *pistis* does not only concern a mode of knowing, but rather concerns the human ethos or mode of existence as a whole. Moreover, it is shown that the present-day political theological interest in Paul can be seen as an attempt to recuperate Paul's *pistis* in this comprehensive sense. Finally, an important discussion concerning the specific ontological implications and background of this reinterpretation of *pistis* is examined by comparing the ancient ontological commitments to those of the present-day philosophers. Thus, the volume

offers an insight in a crucial consonance of ancient and modern thought concerning the question of *pistis* in Paul while not forgetting to stipulate important differences.

Draws on philosophy, economics, theology, and psychoanalytic theory to reveal a fundamental dynamic of capitalism. Starting with Marx and Freud, scholars have attempted to identify the primary ethical challenge of capitalism. They have named injustice, inequality, repression, exploitative empires, and capitalism's psychic hold over all of us, among other ills. Nimi Wariboko instead argues that the core ethical problem of capitalism lies in the split nature of the modern economy, an economy divided against itself. Production is set against finance, consumption against saving, and the future against the present. As the rich enjoy their lifestyle, their fellow citizens live in servitude. The economy mimics the structure of our human subjectivity as Saint Paul theorizes in Romans 7: the law constitutes the subject as split, traversed by negativity. The economy is split, shot through with a fundamental antagonism. This fundamental negativity at the core of the economy disturbs its stability and identity, generating its destructive drive. The Split Economy develops a robust theoretical framework at the intersection of continental philosophy, psychoanalytic theory, theology, and political economy to reveal a fundamental dynamic at the heart of capitalism. Nimi Wariboko is Walter G. Muelder Professor of Social Ethics at Boston University. His many books include *The Split God: Pentecostalism and Critical Theory*, also published by SUNY Press; *Economics in Spirit and Truth: A Moral Philosophy of Finance*; and *God and Money: A Theology of Money in a Globalizing World*.

"Besides Jesus, no one has kept me from despair, or taken me deeper into the mysteries of the gospel, than the apostle Paul." —John Piper No one has had a greater impact on the world for eternal good than the apostle Paul—except Jesus himself. For John Piper, this impact is very personal. He does not just admire and trust Paul. He loves him. Piper gives us thirty glimpses into why his heart and mind respond this way. Can a Christian-killer really endure 195 lashes from a heart of love? Can a mystic who thinks he was caught up into heaven be a model of lucid rationality? Can an ethnocentric Jew write the most beautiful call to reconciliation? Can a person who lives with the unceasing anguish of empathy be always rejoicing? Can a man's description of the horrors of human sin be exceeded by his delight in human splendor? Can a man with a backbone of steel be as tender as a nursing mother? If we know this man—if we see what Piper sees—we too will love him. Paul's testimony is a matter of life and death. Piper invites you into his relationship with Paul in the hope that you will know life, forever.

"Borg and Crossan reveal a figure who, besides being neither anti-Semitic, anti-sex, nor misogynist, stresses social and political equality among Christians and between them and others. A refreshing and heartening exculpation of a still routinely maligned figure of the first importance to culture and civilization." — Booklist (starred review) John Dominic Crossan and Marcus J. Borg—two of the world's top-selling Christian scholars and the bestselling authors of *The Last Week* and *The First Christmas*—once again shake up the status quo by arguing that the message of the apostle Paul, considered by many to be the second most important figure in Christianity, has been domesticated by the church. Borg and Crossan turn the common perception of Paul on its head, revealing him as a radical follower of Jesus whose core message is still relevant today.

'I'm 79 years old. So why on earth should I concern myself with speaking about youth?' This is the question with which renowned French philosopher Alain Badiou begins his passionate plea to the young. Today young people, at least in the West, are on the brink of a new world. With the decline of old traditions, they now face more choices than ever before. Yet powerful forces are pushing them in dangerous directions, into the vortex of consumerism or into reactive forms of traditionalism. This is a time when young people must be particularly attentive to the signs of the new and have the courage to venture forth and find out what they're capable of, without being constrained by the old prejudices and hierarchical ideas of the past. And if the aim of philosophy is to corrupt youth, as Socrates was accused of doing, this can mean only one thing: to help young people see that they don't have to go down the paths already mapped out for them, that they are not just condemned to obey social customs, that they can create something new and propose a different direction as regards the true life.

Based on various lectures given at various places and times.

The election of Donald Trump as president of the United States sent shockwaves across the globe. How was such an outcome even possible? In two lectures given at American universities in the immediate aftermath of the election, the leading French philosopher Alain Badiou helps us to make sense of this extraordinary occurrence. He argues that Trump's victory was the symptom of a global crisis made up of four characteristics: the triumph of a brutal form of global capitalism, the decomposition of the established political elite, the growing frustration and disorientation that many people feel today, and the absence of a compelling alternative vision. It was in this context that Trump could emerge as a new kind of political figure that was both inside and outside the political order, a member of the Republican Party who, at the same time, represents something outside the system. The progressive political challenge now is to create something new that offers people a real choice, a radical alternative based on principles of universality and equality. This concise account of the meaning of Trump should be read by everyone who wants to understand what is happening in our world today.

A major new interpretation of the concepts of modernism and modernity

In his epistles, St. Paul sounded a universalism that has recently been taken up by secular philosophers who do not share his belief in Christ, but who regard his project as centrally important for contemporary political life. The Pauline project -- as they see it -- is the universality of truth, the conviction that what is true is true for everyone, and that the truth should be known by everyone. In this volume, eminent New Testament scholars, historians, and philosophers debate whether Paul's promise can be fulfilled. Is the proper work of reading Paul to reconstruct what he said to his audiences? Is it crucial to retrieve the sense of history from the text? What are the philosophical undercurrents of Paul's message? This scholarly dialogue ushers in a new generation of Pauline studies.

A screenplay of an unfinished film about St. Paul by the late Italian director of *Salò* reflects an evolving literary trend toward religion in philosophy and critical theory, sharing passionate views intended to both sacralize and profane filmic realities.

Paul was the most influential figure in the early Christian church. In this epistle, written to the founders of the church in Rome, he sets out some of his ideas on the importance of faith in overcoming mankind's innate sinfulness and in obtaining redemption. With an introduction by Ruth Rendell

In this highly engaging book, Peter Walker uses his expertise in Biblical studies and his extensive experience of leading tours around the Mediterranean to bring the world of Saint Paul vividly to life. Following Luke's account in the Book of Acts and using evidence from Paul's own letters, he reconstructs the apostle's wide-ranging travels and describes the many places Paul visited as we encounter them today. In doing so he helps us to appreciate the issues that Paul confronted and to understand the motivation that drove him on. Enriched with boxed features outlining key timelines and topics, and supplemented with maps and

street plans, this book is an ideal introduction to Paul and his travels for scholars at all levels of study.

This book revisits and revises some of the most basic concepts of time in the Judeo-Christian tradition, drawing on St. Paul's writings to rethink a new kind of radical faith in truth as an event, as the advent of the incalculable, a modality that remakes the pairing religious/secular.

Nietzsche and Freud saw Christianity as metaphysical escapism, with Nietzsche calling the religion a "Platonism for the masses" and faulting Paul the apostle for negating more immanent, material modes of thought and political solidarity. Integrating this debate with the philosophies of difference espoused by Gilles Deleuze, Michel Foucault, Jacques Derrida, Jacques Lacan, and Pier Paolo Pasolini, Ward Blanton argues that genealogical interventions into the political economies of Western cultural memory do not go far enough in relation to the imagined founder of Christianity. Blanton challenges the idea of Paulinism as a pop Platonic worldview or form of social control. He unearths in Pauline legacies otherwise repressed resources for new materialist spiritualities and new forms of radical political solidarity, liberating "religion" from inherited interpretive assumptions so philosophical thought can manifest in risky, radical freedom.

Pope John Paul II proclaims a sense of urgency in challenging moral darkness with the light of truth.

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