

St. Agnes intuition in spousal love and in the nature of love*

Raphael E. Bexten**

Archived on 04.03.2010 - <http://sammelpunkt.philo.at:8080/>

Words: 2160 (main text)

Abstract:

It is argued in this essay that we can have an »original grasp of the attitude of other persons« (»originales Erfassen«) of persons' acts, like love hence we know about love not only because of our self-awareness. In this essay I examine two different kinds of spousal love and compare them with each other. For this examination I am using the example of the spousal love of St. Agnes, the bride of Christ.

Keywords: love, nature of love, spousal love, God, bride of Christ, St. Agnes, Dietrich von Hildebrand

I. Introduction

This essay is attempt »to get into deeper contact« with the spousal love of a saint. With Max Scheler and Dietrich von Hildebrand I think that we can have an »original grasp of the attitude of other persons«¹ (»originales Erfassen«) of persons' acts, like anger, love etc., hence we know about love not only because of our self-awareness.²

* This is a pre-print of an article for the congress »The Christian Personalism of Dietrich von Hildebrand: Exploring His Philosophy of Love« - Pontifical University of the Holy Cross Rome, May 27-29, 2010.

** Email: agenteus@XYZ.de (replace 'XYZ' by 'gmx')

¹ Hildebrand, "The Essence of Love and the Need for "Phenomenological Metaphysics", 11; cf. Hildebrand, *Das Wesen der Liebe*, 25-26.

² Cf. Ebd.

»It was rightly pointed out ... that all attempts to derive the knowledge of other persons and their behavior by concluding from an analogy to one's self, or to reduce this knowledge to an empathy with the other person, or however the projection may be conceived, are untenable.«³

If we read a good biography of a saint and are astonished at his act of holy love, we have a mystical »Sachkontakt« (a contact with the things). We are astonished (θαυμάζειν) by the reason of receiving a new and deeper contact with the arch-datum of love.⁴

A. About the method

For our topic it is important to understand that we have direct intuition in the nature of love not only if we love, but also in the awareness of other persons' acts love. «[W]ithout the possibility of a reference to a common »Sachkontakt« and to intuition which goes beyond sense-perception,»⁵ we are not able to examine more deeply the essence of this specific spousal love, namely the spousal love of someone who chooses »voluntary continence for the sake of the Kingdom of Heaven«⁶

This means, that we have to imagine spousal love of a saint, the spousal love of St. Agnes, for this reason I have translated a few stanzas of my poem »St. Agnes' Martyrium«⁷ into English. With the following stanzas, we should get a deeper »Sachkontakt« with St. Agnes' spousal love of Christ.

³ Hildebrand, "The Essence of Love and the Need for "Phenomenological Metaphysics"," 11. Cf. Hildebrand, *Das Wesen der Liebe*, 25-26.

⁴ Cf. »Der griechische Ausdruck φαίνόμενον, auf den der Terminus »Phänomen« zurückgeht, leitet sich von dem Verbum φαίνεσθαι her, das bedeutet: sich zeigen; φαίνόμενον besagt daher: das, was sich zeigt, das Sichzeigende, das Offenbare;« Heidegger, *Sein Und Zeit*, Kap. 2. § 7, 28.

⁵ Seifert, *Back to Things in Themselves*, 74.

⁶ L'Osservatore Romano Weekly Edition in English 3 May 1982, page 3 "Celibacy Is a Particular Response."

⁷ Cf. The German original poem: Raphael E. Bexten, "Ausgewählte Gedichte."

II. St. Agnes' Martyrium – the poem

R. E. Bexten

The Lord has created a garden – an Eden for Him
Still delicate and graceful thrives the garden
Imbued with pure water, nourished by the sun.-
He loves it, His precious pearl, His secret treasure.

Early awakes the in the garden the yearning for the Beloved
pure and noble. The young garden is enclosed by a high
delicate fence, with a golden gate, which shelters
the garden maturing and growing in love.

(...)

However, one evening, under the cloud of night the garden
trembles, since the revelers come and raze your
delicate fence, desire the garden for themselves
but there the fountain seals itself in protection.

Wild foxes invade, shatter and tread on the precious
flowers, devastate the beloved garden.
They want to tarnish the fountain, but as with the revelers,
the fountain eludes them, sentineled by the Beloved.

Furious about the enclosed fountain
the revelers set on fire, to burn down the garden,
but the fountain is unaware of all this,
knowing only the longing for the Beloved.

A heavy rain quenches the burning garden –
Meanwhile the fountain in the middle of the garden
dreams, it dreams of the thirsty stag, who bends his
lofty antlers over it, so as to drink.

Light shines, brighter than a Thousand Suns –
After torture and pain, awakes the fountain, awakes
from the dream – enjoys, sweeter than milk and honey,
the eternal kiss of the Beloved.

* this is of course a poetic metaphor for the nameless.

III. Why is it right to call the love of someone who lives in »continnence for the sake of the Kingdom of Heaven« spousal?

A. What does it mean to love? – A short overview

As Dietrich von Hildebrand shows in his important book »*In Defense of Purity*.«⁸ in accordance with Pope John Paul II that marriage and continence complement each other⁹. The human person, as man and woman, is destined to love God and other persons.

⁸ Von Hildebrand, *In Defense of Purity*.

⁹ Cf. "Marriage and Continence." L'Osservatore Romano Weekly Edition in English 19 April 1982, page 10.

1. Love and the difference between the »merely *subjectively* important« and the »important *in itself*«

What does it mean to love? With Dietrich von Hildebrand we have to distinguish between the »merely *subjectively* important« and the »important *in itself*«¹⁰ We can say that we »love« a cold beer¹¹, but then we are not using an authentic meaning of the term »to love«, we use an analogue meaning of »love«. If we contemplate the *objectively necessary essence*¹² of love, we have to say, with von Hildebrand, that in an ultimate and direct sense we are only able *to love other persons*.¹³

2. Love as a value response

What is the sufficient reason for the state of affairs that in an ultimate and direct sense we are only able *to love other persons*? As we have mentioned above, love in a wider sense implies something which is »important *in itself*«. »To be a person is an objective inestimable value, it is the objective value par excellence.«¹⁴ This means that love is a *value response*¹⁵. When we love someone, our love is the »response« to the intrinsic preciousness of the beloved, of his uniqueness and exclusivity as this person and his beauty. Love is

¹⁰ Cf. Hildebrand, von, *Ethics*; Hildebrand, von, *The Dietrich Von Hildebrand Lifeguide*, 9.

¹¹ »Usually a beer or a cold bath is something neutral for me, but under certain circumstances it becomes pleasant for me. Then it is not a neutral thing for me, because it is physically pleasant for me. This does not mean that the same thing is also pleasant for other people.« Bexten, "Is beauty a pure perfection?" 2.

¹² For a deeper explanation of *objectively necessary essences* see Hildebrand, von, *What Is Philosophy?*, ch. 4; Seifert, *Back to Things in Themselves*, Part I.

¹³ Cf. Hildebrand, *The Nature of Love*, Ch. 1; »Love as a value response « Hildebrand, *Das Wesen der Liebe*. Kp. 1.

¹⁴ Cf. Bexten, "Was ist der zureichende Grund für die unverlierbare Würde des Menschen?"; Bexten, "Lässt Person-Sein absolute Unendlichkeit zu?"

Bexten, "Was ist der zureichende Grund für die unverlierbare Würde des Menschen?"; Bexten, "Lässt Person-Sein absolute Unendlichkeit zu?"; Bexten, "Hirntod: Lebendiger Körper – tote Person? - Ist der „Hirntod“ der wirkliche Tod des Menschen?"; Bexten, "Da Gott Gott ist, ist Gott (Si Deus est Deus, Deus est)."; cf. also Seifert, *Essere e Persona*; Seifert, *Wahrheit und Person*.

¹⁵ Cf. Seifert, "Dietrich von Hildebrands philosophische Entdeckung der 'Wertantwort' und die Grundlegung der Ethik"; Shank, "Von Hildebrand's Theory of the Affective Value Response and Our Knowledge of God"; Miceli, "Von Hildebrand and Marcel Philosophers of Communion."

therefore not a »simple response«, it is the »response« to the intrinsic preciousness, to the uniqueness and exclusivity of a person, that is very mysterious.

So we notice a difference between love and other value responses like the value response to a great book. This is one of the reasons why Dietrich von Hildebrand declares love to be an »Überwertantwort« (a »super-value response «)¹⁶. We love not the value or other attributes of the person, but the person himself.¹⁷

Furthermore there is a deep qualitative relationship between love and beauty in several respects. We understand, if we contemplate the essence of love, that love is a value response to beauty.¹⁸ The only adequate response to the value of beauty is love. We notice that everything we love (I mean real love) is in a particular way beautiful. We are not able, if we really love, to love something which is totally bad or ugly like real hate.¹⁹

3. The transcendency in love

Love is not a pure subject matter of the will, but rather an affected value response of our heart.²⁰ Only with love is a real *material* community²¹ of persons possible²², because in love the two persons self-donate themselves to each other. In marital love the Lover and the Beloved »become one flesh«²³, Salomon expresses it in the Song of the songs »My love is mine and I am his.«²⁴ and in the »first« German love poem »Dû bist mîn, ih bin dîn«²⁵

¹⁶ Hildebrand, *The Nature of Love*, ch. II, IV-IX; Hildebrand, *Das Wesen der Liebe*, Kap. II, VI-IX; Gorczyca, "Zur Metaphysik der Liebe bei Dietrich von Hildebrand."

¹⁷ Cf. Gorczyca, "Zur Metaphysik der Liebe bei Dietrich von Hildebrand."; Pascal, *Pascal's Pensees*, no. 323; 141.

¹⁸ Cf. Hildebrand, von, *The Heart*; Hildebrand, *Das Wesen Der Liebe*.

¹⁹ Cf. Bexten, "Is beauty a pure perfection?" 8-9.

²⁰ Cf. Hildebrand, *The Nature of Love*, ch. II, IX; Hildebrand, *Das Wesen Der Liebe*, Kap. II, IX.

²¹ Cf. Hildebrand, *Das Wesen Der Liebe*, 175f. Ebd. Von Hildebrand explains the differences between formal and material community precisely in Hildebrand, *Metaphysik Der Gemeinschaft*.

²² Cf. Hildebrand, *Metaphysik Der Gemeinschaft*; Hildebrand, *Das Wesen Der Liebe*, Kap. III, IX.

²³ Cf. Gen. 2, 24.

²⁴ Song of Solomon 2:16; Wansbrough, *The New Jerusalem Bible*.

²⁵ »Dû bist mîn, ich bin dîn. / des solt dû gewis sîn. / dû bist beslozen/ in mînem herzen, / verlorn ist das sluzzelîn: / dû muost ouch immêr darinne sîn.«anonym, "BSB Clm 19411." » You are mine, I am yours./ You can be sure it's true. / Into my heart, I've gotten you, / Locked its lock, Lost the key,/ So you'll never get back out, you see.«Closs und Williams, *The Heath anthology*

(«You are mine, I am yours.») the persons do not merge through love, love does not destroy the persons but through love the person in his personal being becomes fulfilled. Persons who love each other are in a »*deep mental contact*« with each other, they penetrate each other mentally, without intermixing each other.²⁶ Therefore they get to know each other; they see in and out each other. The lover belongs to the beloved and the beloved to the lover, they live in each other, in each other's hearts and »lost is the key« as the poet says. »I shall climb the palm tree, I shall seize its clusters of dates!«²⁷ »In the inner cellar / Of my Beloved have I drunk«²⁸ »Thus has the Bridegroom entered into me«²⁹ Therefore we have, with Dietrich von Hildebrand to emphasize that the »*intio unionis*« is an essential characteristic of love³⁰.

The gift of the mutual self-donation in love is the union and the happiness that emanates from the union. A small proportion of the transcendency in the love appears, when we notice that the »objective good« for the beloved person becomes an indirect objective good for the lover.³¹

B. What is the specific spousal love of someone who lives in »continen- ce for the sake of the Kingdom of Heaven«?

Why do marriage and continence for the sake of the Kingdom of Heaven complement each other? With Pope John Paul II. we have to discover »the nuptial meaning of the

of German poetry, 73. zit. n. Krey, "Du bist mein, ich bin dein" translating a love poem « peter krey's web site."

²⁶ Hildebrand, *Das Wesen Der Liebe*, Kap.VI; Hildebrand, *The Nature of Love*, ch.VI.

²⁷ Song of Solomon 7:9, Wansbrough, *The New Jerusalem Bible*.

²⁸ Cross und Saint.), *A spiritual canticle of the soul and the bridegroom Christ*, 7.

²⁹ Bernard of Clairvaux in Harkness, *Mysticism*, 92.

³⁰ In the supernatural love of our enemies (cf. Matthew 5:44) we desire the community with our enemies in the eternal glory. In the »love of neighbor« is not the motive of *intio unionis*, but like in the love of our enemies, we desire the community with our neighbors in the eternal glory.

³¹ Cf. Hildebrand, *Das Wesen der Liebe*, Kap. 7; 200ff.

body in the personal makeup of the subjectivity of man and woman«³² better. »[T]he nuptial meaning of the body in the personal makeup of the subjectivity of man and woman« is as well one of the main ultimate grounds for the conjugal love, the conjugal becoming one flesh and the continence for the sake of the Kingdom of Heaven. »At the same time it is the only appropriate and adequate concept.«³³

Moreover, if we love someone, we say to him »You will not die«³⁴, as Gabriel Marcel writes. »[F]or love is strong as death«³⁵, or better, love is stronger than death. However, we live and love here on earth in the drama, face to face to death.³⁶ If we consider this, we understand that the supernatural spousal love of the Supreme Being, of God, of Jesus Christ is a true spousal love. Someone who lives this supernatural spousal love to Jesus Christ fulfill the claim of love, because the beloved will never die³⁷.

As the mundane bride self-donates herself, with heart and soul to the bridegroom, the bride of Christ self-donates herself, with heart and soul to her bridegroom Christ. Which incredible eternal enjoy is it for the bride of Christ not only to love her Bridegroom with her heart, with all her soul, with all her strength³⁸, but she is also able to adore, in the close sense of the word, her Bridegroom. For the bride of Christ becomes Christ's wish her own wish. And as the mundane bride awaits wistfully the wedding night, the bride of Christ awaits the wedding night, the spiritual union with her Lord. St. John of the Cross expresses this in his great poem »Living Flame of Love« in XI stanzas: »Reveal Your presence, / And let the vision and Your beauty kill me, / Behold the malady / Of love is incurable / Except in Your presence and before Your face.«³⁹

³² "Celibacy Is a Particular Response."

³³ Ebd.

³⁴ Marcel, *Being and having*, 95.

³⁵ Song of Solomon 8:6.

³⁶ Shakespeare expresses this very well in »The Tragedy of Romeo and Juliet« »JUL. Go get thee hence, for I will not away. What's here? A cup clos'd in my true love's hand? Poison, I see, hath been his timeless end. O churl, drunk all, and left no friendly drop To help me after? I will kiss thy lips, Haply some poison yet doth hang on them, To make me die with a restorative. Thy lips are warm.« Shakespeare und Evans, *The Riverside Shakespeare*, 1137.

³⁷ Cf. John 11:26 »Everyone who lives and believes in Me will never die.«

³⁸ Cf. Deuteronomy 6:5.

³⁹ Cross und Saint.), *A spiritual canticle of the soul and the bridegroom Christ*, 4.

We can resume, as these few thoughts have indicated, that marriage and »contenance for the sake of the Kingdom of Heaven« complement each other very well.

We understand only »contenance for the sake of the Kingdom of Heaven«, if we understand marriage, as well as we understand only the Song of the Songs, if we understand the literal meaning of the Song of the Songs.⁴⁰

IV. Final conclusion

We want to conclude this short analysis about the spousal love, with the three crucial distinctions regarding the three forms of abandon (Hingabe) in love, which underline the importance of Dietrich von Hildebrand's philosophical investigation of the *mirandum*, of the arch-phenomenon of the arch-phenomena, the nature of love.

With von Hildebrand we can distinguish three forms of abandon (Hingabe) in love:

a) The stepping out of one's own life, like in the love of our neighbors.

b) The other form of abandon (Hingabe) in love, »is present in the quality of *caritas*«⁴¹

Von Hildebrand emphasizes that this form of abandon in love is in the love of our neighbors present, but not identical with the love of our neighbors. The abandon (Hingabe) in the *caritas* »is no stepping out of one's own life [like in a)], but a transfiguration of one's own life. It is the abandon (Hingabe) in goodness.«⁴²

c) The third form of abandon (Hingabe) in love »is an abandon of the heart«⁴³. The beloved becomes the center of one's own life, »the source of the personal happiness«⁴⁴. »This kind of abandon (Hingabe) is in its highest form in the love of God. Nevertheless it is characteristic for the spousal love.«⁴⁵

⁴⁰Cf. Johannes Paulus, *Communio personarum: Die Erlösung des Leibes und die Sakramentalität der Ehe : Katechesen 1981 - 1984*, bd. 2; Johannes Paulus, *Communio personarum: Die menschliche Liebe im göttlichen Heilsplan : Katechesen 1979 - 1981*, bd. 1; Paulus Johannes, *Communio personarum: Die Familie, Zukunft der Menschheit : Aussagen zu Ehe u. Familie 1978 - 1984*, bd. 3, .

⁴¹ Hildebrand, *Das Wesen der Liebe*, 486.

⁴² Ebd.

⁴³ Ebd.

⁴⁴ Hildebrand, "The Essence of Love and the Need for "Phenomenological Metaphysics"," 11.

⁴⁵ Hildebrand, *Das Wesen der Liebe*, 487.

It is the spousal love to Christ, the bridegroom of St. Agnes, which raises St. Agnes to her Bridegroom Christ. »You'd think her on her way to the wedding /As they lead her out with smiling face.«⁴⁶

Death is for the love couple, because of the separation of the beloved, an objective evil⁴⁷, but for the bride of Christ, like St. Agnes, an objective good; it is her eternal wedding day:

»XXII The bride has entered / The pleasant and desirable garden, /And there reposes to her heart's content; / Her neck reclining / On the sweet arms of the Beloved. XXIII Beneath the apple-tree / There were you betrothed; / There I gave you My hand, / And you were redeemed / Where your mother was corrupted.«⁴⁸

⁴⁶ Ambrose of Milan, Hymn to St. Agnes (trans. Grace Andreacchi and Daniel Hadas) in: "Amazing Grace: AGNES - A Wise and Foolish Virgin."

⁴⁷ See the quotation of *Rome and Juliet* above.

⁴⁸ Cross und Saint.), *A spiritual canticle of the soul and the bridegroom Christ*, 6.

V. Bibliography

- Ambrose of Milan, "Hymn to St. Agnes" (trans. Grace Andreacchi and Daniel Hadas) in:
"Amazing Grace: AGNES - A Wise and Foolish Virgin."
" <http://graceandracchi.blogspot.com/2009/01/agnes-wise-and-foolish-virgin.html>.
selbstarchiviert bei WebCite® am 01.03.2010 [<http://www.webcitation.org/5ntlDmXl2>]
- Anonym. "Dû bist mîn, ich bin dîn." In *Ludus de aventu et interitu Anticristi. Literae multae et alia excerpta ex Ottonis Frisingensis Gestis Imperatoris Friderici*. Tegernsee; Anfang 12. Jh.
BSB Shelf Number: Clm 19411
URN: urn:nbn:de:bvb:12-bsb00008249-9urn:nbn:de:bvb:12-bsb00008249-9
Date digitised: 12.02.2007
- Bexten, Raphael. "Ausgewählte Gedichte." *Ausgewählte Gedichte*.
<http://www.agenteus.eu/gedichte.html> - Selbstarchiviert bei WebCite® am 26.02.2010
[<http://www.webcitation.org/5npZpQZik>].
- . "Da Gott Gott ist, ist Gott (Si Deus est Deus, Deus est)," Januar 12, 2010.
<http://sammelpunkt.philo.at:8080/1900/>.
- . "Hirntod: Lebendiger Körper – tote Person? - Ist der „Hirntod“ der wirkliche Tod des Menschen?" Februar 25, 2010. <http://sammelpunkt.philo.at:8080/1906/>.
- . "Is beauty a pure perfection?," Januar 6, 2010.
<http://sammelpunkt.philo.at:8080/1896/>.
- . "Lässt Person-Sein absolute Unendlichkeit zu?" unpubliziert, Mai 2009.
<http://sammelpunkt.philo.at:8080/1899/>
- . "Was ist der zureichende Grund für die unverlierbare Würde des Menschen?" *Cultura. International Journal of Philosophy of Culture and Axiology* vol. VI, no. no. 2 (2009): 161-184.
<http://sammelpunkt.philo.at:8080/1898/>
- Closs, August, und Tom Pugh Williams. *The Heath anthology of German poetry*. Heath, 1950.
- Cross, John [de Yepes] (of the, und Saint.). *A spiritual canticle of the soul and the bridegroom Christ*, 1909.
- Harkness, Georgia Elma. *Mysticism: its meaning and message*. Abingdon Press, 1973.
- Heidegger, Martin. *Sein Und Zeit*. 11. Aufl. Tübingen: M. Niemeyer, 1967.
- Hildebrand, Dietrich von. *Das Wesen der Liebe*. Regensburg: J. Habel, 1971.
- . *Ethics*. Chicago: Franciscan Herald Press, 1972.
- . *In Defense of Purity: An Analysis of the Catholic Ideals of Purity and Virginity*. New York: Longmans, Green and Co, 1931.
- . *Metaphysik der Gemeinschaft: Untersuchungen über Wesen und Wert der Gemeinschaft*. 3. Aufl. Regensburg: Hebbel, 1975.
- . "The Essence of Love and the Need for "Phenomenological Metaphysics"." In , übersetzt von Mary Katherine Heyne-Seifert. Aletheia: International Yearbook of Philosophy: Metaphysics. Peter Lang, 1977.
- . *The Dietrich von Hildebrand lifeguide: Words to live by*. Herausgegeben von Jules Schajjik, van. South Bend, Ind: St Augustines Pr Inc, 2007.
- . *The Heart: An Analysis of Human and Divine Affectivity*. Chicago: Franciscan Herald Press,

- 1977.
- . *The Nature of Love*. 1. Aufl. St. Augustines Press, 2009.
- . *What Is Philosophy?* Chicago: Franciscan Herald Press, 1973.
- Krey, Peter. “Du bist mein, ich bin dein” translating a love poem « peter krey’s web site.”
<http://peterkrey.wordpress.com/2008/06/04/du-bist-mein-ich-bin-dein-translating-a-love-poem/> selbstarchiviert bei WebCite® on 27-02-2007
 [http://www.webcitation.org/5nrQUSnwB].
- Marcel, Gabriel. *Being and having*. Peter Smith, 1976.
- Miceli, Vincent. “Von Hildebrand and Marcel Philosophers of Communion.” In *Aletheia: International Yearbook of Philosophy: Truth and Value v. 5*, herausgegeben von Josef Seifert. Peter Lang AG, 1992.
- Pascal, Blaise. *Pascal's Pensees*. BiblioBazaar, LLC, 2008.
- Paulus Johannes. *Communio personarum: Die Familie, Zukunft der Menschheit : Aussagen zu Ehe u. Familie 1978 - 1984*. Bd. 3. Vallendar-Schönstatt: Patris-Verl., 1985.
- . *Communio personarum: Die Erlösung des Leibes und die Sakramentalität der Ehe : Katechesen 1981 - 1984*. Bd. 2. St. Ottilien: EOS-Verl., 1985.
- . *Communio personarum: Die menschliche Liebe im göttlichen Heilsplan : Katechesen 1979 - 1981*. Bd. 1. St. Ottilien: EOS-Verl., 1985.
- . “Celibacy Is a Particular Response.” L'Osservatore Romano Weekly Edition in English 3. May 1982, page 3.
- . “Marriage and Continence.” L'Osservatore Romano Weekly Edition in English 19 April 1982, page 10.
- Seifert, Josef. *Back to Things in Themselves: A Phenomenological Foundation for Classical Realism*. Studies in classical and phenomenological realism. Boston: Routledge & K. Paul, 1987.
- . “Dietrich von Hildebrands philosophische Entdeckung der 'Wertantwort' und die Grundlegung der Ethik.” In *Aletheia: International Yearbook of Philosophy: Truth and Value v. 5*, herausgegeben von Josef Seifert. Peter Lang AG, 1992.
- . *Essere E Persona: Verso Una Fondazione Fenomenologica Di Una Metafisica Classica E Personalistica*. 1. Aufl. Pubblicazioni del Centro di ricerche di metafisica 6. Milano: Vita e pensiero, 1989.
- . *Wahrheit und Person: Vom Wesen der Seinswahrheit, Erkenntniswahrheit und Urteilswahrheit. De Veritate - Über die Wahrheit: 1*. Ontos, 2009.
- Shakespeare, William, and G. Blakemore Evans. *The Riverside Shakespeare*. Houghton Mifflin Harcourt, 1997.
- Shank, Judith Stewart. “Von Hildebrand's Theory of the Affective Value Response and Our Knowledge of God.” In *Aletheia: International Yearbook of Philosophy: Truth and Value v. 5*, herausgegeben von Josef Seifert. Peter Lang AG, 1992.
- Wansbrough, Henry. *The New Jerusalem Bible*. Darton, Longman & Todd Ltd, 1990.