

Chapter 1 : Definition of Unconditional Love - The Love Foundation

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WE are a romantic age, no doubt of that. Our romantic instincts have been deliberately cultivated by the writers, the songsters, the motion-picture producers, our not always too wise elders. Into the lives of most people, we are told, there is bound to come a time when romantic love will seem to be all that matters. What possibly could then stand against it? Sometimes it may be that this strong romantic attachment, this physical affection that can combine with a strong desire for union of lives, may mean that the two people can marry and remain contentedly married for life. The first impulse is backed by a lot of important things. There are tastes that match and backgrounds that dovetail. There are souls that command respect, and there is virtue that gives that respect. That is the culmination of a dignified wooing that brings the young couple to that altar of God where a sacrament consecrates their lives. But if it should be that the romantic attachment comes in the form of merely a major emotional disturbance. The quick flash of fascination may come when one of the pair is already married. Literature has never been quite sure whether a person in a state of emotional enthrallment is a comic or a tragic figure. Usually he or she is a little of both. For undoubtedly romance has a way of vastly exaggerating. The fascination that seems like true love makes the other person totally desirable. Longing and misery become twin companions. The fascinating person looms so large that a shadow is cast over all else. Life itself seems for the time momentarily worthless without the fulfilment of what passes for love. Two young people look upon each other and feel the strong attraction. Yet this is only a beginning. Out of this love may come marriage, long years of companionship, the founding of a home and the establishment of a family. Despite the old song the climax of life together is not the honeymoon. Real love is a permanent attraction based not only on the physical fascination but on mutual respect. It is meant to be the opening gate to a long and stable relationship. Fascination can be tricky. Love must be trustworthy enough to be used as the foundation of an entire new life. Love, he will show you in his novel or his drama, is really all that matters. Vast quantities of pulp literature every year grind out this simple thesis: When two people are in romantic love, when they feel this fatal fascination for each other, nothing else really counts. Love comes before all. And in a strange perversion of morality love is said to make all things right. Regrettably a good many people are acting as if this pulp romance were a sound and quite reasonable philosophy. Too, too many plays have in recent years followed the same theme. The actress who plays the love-conquered heroine has herself been married three times-each time for romantic love, and each time with less permanency than her last permanent wave. The hero has been twice married and twice divorced and is at present according to the columnists imperishably in love with a third undying affection. The author of the play is in court, trying to explain to a judge how he could have two violent love affairs at the same time that he is married to the romantic love that was so publicized in his marriage of three seasons ago. I have shuddered often enough when on the screen I have watched the fascination of two totally unsuited characters. The heroine falls in love with a gangster, reforms him in the last hundred feet of film, and they marry. In one film a fine young detective falls in love with a woman who by all the force of clues and plot is supposed to be a murderess. I found that the most unconsciously funny line of the year. For a time there was an epidemic of pictures in which psychiatrists, who should have known better, married their halfloony patients. I recall one male doctor who did that and one attractive woman doctor who slipped into the currently fashionable pattern. It is possible that a psychiatrist finds himself physically attracted toward an otherwise charming patient. Unfortunately that attitude is common in real life. We are, I repeat, arace of real romanticists. Here is a girl wh o finds a divorced man fascinating. She gives up her religion in order to marry him. The Catholic boy hesitated quite a while before he finally gave up his religion to marry the girl who insisted on marriage in her fashionable Protestant church. He was madly in love with her. A microscope would find in them no common interest of language, education, or tradition. Anyone should be able to see the reefs ahead in such a marriage. We can read in history how

fascination was mistaken for love and romance in the physical sense used as substitute for a durable foundation for marriage. A tough old Roman general named Mark Antony, who had had almost as many love affairs as he had freckles on his forearm, fell madly in love with Cleopatra. She was already old and tired of her succession of lovers when Antony arrived. The battle was going not too badly, when he saw the warship of his timorous Cleopatra turn in flight. Promptly he ordered his ship about and raced, not to ram the flagship of his enemy, but to escape with his retreating lady. That night Caesar owned the world. But Shaw is a great disbeliever in the all-for-love school. So when in *G.* The girl in both plays was Cleopatra; the love in each case fascinating and highly romantic. But two different men were involved-Mark Antony and Julius Caesar-so there were two different evaluations of romance and two very different destinies and falling curtains. Strong, pure, unselfish, stable young love can be a beautiful thing. Mature love grows in dignity and strength. A man and a woman who are consecrated by the sacrament knit their souls through trial and joy, creation and achievement. The old, mellowed love of a man and a woman on their golden wedding day is an amalgam of affection and respect, of dangers known and triumphs shared, of lives that side by side grew into something vast and grand and noble. But the physical love of a man for a woman or of a woman for a man, the fascination that can spring up between totally unsuited people, is by no means the only kind of love-if it is true love at all. We speak of the love of God and the love of good food, the love of family and of work, the love of friends and of books, the love of scenery and of horses, the love of a hobby and the love of good conversation, the love of prayer and the love of sea and sky, the love of exercise and the love of sport, the love of travel and good wine and ripe tobacco, the love of peace and the love of the saints. So even the most dignified and most beautiful love of a man and a woman is by no means the whole of life. So can the quick fascination or brief infatuation felt by two youngsters be the whole of life? Often a really strong and constructive love seems much like a background for life. It is an atmosphere from which a man moves out to great achievement. It is the shelter in which a woman achieves her more complete development. Love may often be very important-when it is an inspiration that lifts the lover to higher levels and gives him or her new motives for virtue and creative living. But there is something terribly unfair about the writers who make every life story merely a love story that presents the whole of existence as a concentration on that brief period of intense physical love and that presents the great objective of life as the search for and the finding of the right partner for romance. A really perfect marriage is one that opens to both husband and wife long and inviting avenues for exploration and for their individual and joint development. On the other hand, what might seem to the participants to be a predestined perfect marriage soon shows itself hardly satisfactory at all if there are merely romance and physical attraction. Life, if it is to be satisfactory, has to be made up of a variety of elements; it has to satisfy the whole human being, body, soul, tastes, habits, possibilities for development, aspirations. Under stress of a romantic fascination lovers may briefly lose their appetites. But very soon appetite comes back with a bang and a bite; romance is not enough to fill a hungry stomach, cool a parched throat, or pay a rent bill. As a matter of brutal fact the most romantic love and the most fervent kisses in these days of rising costs of bread and luxury prices of cheese will need to be supplemented by an assured income and a wise sense of budgeting. A man or a woman need-if they are to attain lasting happiness here and now-a great many elements to satisfy natural cravings and God-given desires. Love cannot long outlast hunger. That hunger may be for God, for peace, for understanding, for success in life, for self-development, for virtue, for grace. To offer romance and physical fascination as substitutes for all these hungers is to make men and women too, too simple. It is, he protests, the romance of a lifetime. So he pensions off his lawfully wedded and properly protesting wife, gives his children a final paternal-if slightly regretful-pat on the heads, and with his fresh love heads off for a new honeymoon. The romantics may sigh that love made this course of action inevitable. People with any regard for the decencies have a very different outlook. They wonder how long he will be happy with his new light-of-love. They wonder how far his business associates will trust this man who has in his own affairs proved so untrustworthy. For all its casual talk about morality the world has not forgotten the importance of such things as obligations, the pledged word, responsibilities, duties to contracts. He will come up against a good many cold shoulders. It well may be that his career will be sharply curtailed. There is the headlined story of the wife who falls in love with the husband of her best friend. He fervently returns her love.

They make a brief and not too up-and-up struggle; no referee would call it an honest fight. We are pretty sure of the unhappiness that is built upon this romantic fascination, this physical attraction. Here we are, we mortals, moving toward our destiny, which is God, knowing that we are deeply at peace only when we possess God, certain that in the end we will be wretchedly miserable without God. Usually fascinations of this sort are not lightning affairs.

Chapter 2 : + Best Wedding Congratulations Messages

SHAWANO - The power of love was in full force on an overcast, crisp autumn Saturday in Shawano. During a short wedding ceremony, Grady Magee, 36, and Sarah "Star" Marquardt, 38, confirmed their.

Hear the music of Love Eternal Teaching us to reach for goodness sake. Jon Anderson , in "Loved by the Sun", from movie Legend YouTube video We, unaccustomed to courage live coiled in shells of loneliness until love leaves its high holy temple and comes into our sight to liberate us into life. Yet it is only love which sets us free. A Brave and Startling Truth. Unconscionable Love, bane and tormentor of mankind, parent of strife, fountain of tears, source of a thousand ills. Rieu Whatever we do or suffer for a friend is pleasant, because love is the principal cause of pleasure. In dreams and in love there are no impossibilities. Remember that time slurs over everything, let all deeds fade, blurs all writings and kills all memories. Exempt are only those which dig into the hearts of men by love. Polish Academy of Sciences, , page 72 All our young lives we search for someone to love. Someone who makes us complete. We choose partners and change partners. We dance to a song of heartbreak and hope. Are even lovers powerless to reveal To one another what indeed they feel? Ah, love, let us be true To one another! Matthew Arnold , Dover Beach , St. Matthew Arnold , Culture and Anarchy , Ch. I, Sweetness and Light Full text online What love will make you do All the things that we accept Be the things that we regret Ashanti , Foolish January 29, from the April 2, album Ashanti The Eskimo has fifty-two names for snow because it is important to them; there ought to be as many for love. Margaret Atwood , Surfacing p. The Eskimos had 52 names for snow because it was important to them; there ought to be as many for love. Hunger allows no choice To the citizen or the police; We must love one another or die. Auden , September 1, Lines ; for a anthology text the poet changed this line to "We must love one another and die" to avoid what he regarded as a falsehood in the original. Among those whom I like or admire, I can find no common denominator, but among those whom I love, I can: Love, and do what thou wilt: Love and then what you will, do. What does love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men. That is what love looks like. What sort of shape does it have? What sort of height does it have? What sort of feet does it have? What sort of hands does it have? No one can say. Yet it has feet, for they lead to the Church. It has hands, for they stretch out to the poor person. It has eyes, for that is how he is in need is understood: Blessed, it says, is he who understands. Boniface Ramsey, Works of St. New City Press, , Homily 7, Para 10, p. Quantum in te crescit amor, tantum crescit pulchritudo; quia ipsa charitas est animae pulchritudo. Inasmuch as love grows in you, in so much beauty grows; for love is itself the beauty of the soul. Meyers Since love grows within you, so beauty grows. For love is the beauty of the soul. Nondum amabam, et amare amabam I was not yet in love , yet I loved to love I sought what I might love, in love with loving. Augustine of Hippo in Confessions c. Late have I loved you, O Beauty ever ancient and ever new! Late have I loved you! And, behold, you were within me, and I out of myself, and there I searched for you. Essays in honor of Karl Rahner, S. So late I loved you, O Beauty ever ancient and ever new! So late I loved you! The Ethics of Modernism: Too late I loved you! Introduction to a Philosophy of Religion by Alice Von Hildebrand Love all men, even your enemies; love them, not because they are your brothers, but that they may become your brothers. Thus you will ever burn with fraternal love, both for him who is already your brother and for your enemy, that he may by loving become your brother. From The Whole Christ: Choose to love whomsoever thou wilt: Thou mayest say, "I love only God, God the Father. If Thou lovest Him, thou dost not love Him alone; but if thou lovest the Father, thou lovest also the Son. Or thou mayest say, "I love the Father and I love the Son, but these alone; God the Father and God the Son, our Lord Jesus Christ who ascended into heaven and sitteth at the right hand of the Father, the Word by whom all things were made, the Word who was made flesh and dwelt amongst us; only these do I love. If thou lovest the Head, thou lovest also the members; if thou lovest not the members, neither dost thou love the Head. We cannot help loving what is beautiful. Augustine of Hippo , Confessions c. Harsh Times , written by David Ayer B[edit] If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would

apprehend the meaning of true liberty , and discover the secret of undisturbed peace and absolute composure. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. To love is to risk living fully. Only love stops hate. This is the eternal law.

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Susan Lee Smith Photo Credit: Bowersock Photographers For centuries, marrying couples recited the wedding vows of their particular religious or cultural tradition—perhaps without even considering an alternative. Still, most couples find it useful to refer to traditional wedding vows, even if only as a jumping-off point for creating their personal wedding vows. Religious Wedding Vows Whether or not you wish to be married within a particular religious tradition, whether or not you wish to recite traditional wedding vows or the wedding vows of any particular faith, you may find it helpful to read through this collection of traditional religious wedding vows. Read carefully, noting any words or phrases that stand out to you, that are relevant to you and your relationship. You may decide you want to incorporate particular phrases and expressions into your customized wedding vows. You may find that a religious wedding vow, adapted to remove any explicit religious references, will suit your ceremony plans perfectly. Here is a summary of the wedding vow traditions for several major religions, denominations, and sects; also noted are religious traditions that do not normally include spoken wedding vows. Buddhist The Buddhist ceremony traditionally does not include an exchange of spoken wedding vows. So help me God, one in the Holy Trinity, and all the Saints. That is my solemn vow. The wedding vows may be recited by the couple, although many couples choose to physically or symbolically represent the wedding vows. Among the wedding vows or steps sometimes recited verbally are these: Finally, let us take the seventh step and become true companions and remain lifelong partners by this wedlock. I promise to love and comfort you, honor and keep you, and forsaking all others, I will be yours alone as long as we both shall live. In the Reform wedding service, this wedding vow may also be included, directed toward the groom and the bride, one at a time: Standing here in the presence of God, the Guardian of the home, ready to enter into the bond of wedlock, answer in the fear of God, and in the hearing of those assembled: Rabbi to the groom: The rabbi then asks the bride to repeat after him this wedding vow: This is my solemn vow. However, the Muslim ceremony does traditionally include this exchange: I pledge, in honesty and with sincerity, to be for you an obedient and faithful wife. I will love and honor you all the days of my life. I promise to love and trust you, to speak the truth to you, to sustain and nurture you, and with you to receive each day as a gift from God.

Chapter 4 : The History of Love Quotes by Nicole Krauss

On my wedding day I wasn't sure if I love him; but I was sure of something else: I was committing myself to him. I took the wedding vows seriously and literally. So, if I never loved him in the.

Unlike many other messages, wedding congratulations messages is based on the fact that the couple is starting a new life together and will need all the goodwill messages they can get. But sometimes writing good wedding congratulations messages can be a little bit difficult, you might know what to write but putting it down in writing can sometimes be challenging, here we want to save you the trouble. Here goes our list of the best wedding congratulations messages you can find. Heartfelt congratulations on your marriage. May your bonding last forever, and should it ever change, may it change to a firmer and better one. Wishing you many more days as happy as this one, many more occasions for celebration, and a lifetime of love and laughter. Blessings to the happy couple! May your commitment deepen, your joy increase, and your love grow stronger from this day forward. This momentous occasion marks the start of your life together. May the journey be a happy one filled with peace and harmony, joy and laughter, romance and passion. May your enduring love be the crown jewel that ties together all the rest. Marriage lets you annoy one special person for the rest of your life. I am glad your found your special person. May your love be like a shining star, brightening even the darkest of times. Nourish your love, happiness, and hope every blessed day of your marriage. May your love gather with the power of a storm, so your future life together can be watered by its unending laughter and joy. Congratulations on your wedding. A big congratulation on reaching this lovely milestone of conjugal bliss. We pray that favour and luck may follow you all the days of your union. May every day you share deepen and strengthen your love as you accompany one another to even happier older years. May love be your watchword in both good and hard times. Share your love as friends and as a couple, because in true marital friendship you are stronger, more courageous, and more joyful. I have always had this feeling that you were meant for each other. Congratulations, and I hope you remain this happy for the rest of your lives. You are truly lucky to have found each other. I wish you much happiness. To love and be loved Is the pinnacle of happiness and riches. May you never lose sight of this precious treasure in all your days together. Congratulations to you both and may you carry the joy of this happy day close to your heart as you journey the road of life together. The two of you are meant for each other and this day only cinches it. My very best wishes to the both of you for a wonderful life together. My very best wishes to one of the best couples ever! Wishing you lots of joy and happiness on this very special day and for the rest of your lives together! Happy wedding day, you two! Warmest wishes to a fantastic couple. Congratulations on your matrimony. May every day that you spend together in your new life hold a wonderful surprise for you. Our delight knows no bounds on the day of your wedding. Wish that you carry this serene bond from strength to strength with each passing day. Heartiest congratulations on your marriage. May your marriage be like a cloudless night sky filled with sparkling stars of love, joy, and care. A wedding bond signifies the unification of two hearts. May the seeds of love continue to grow through the sands of time and bring plenty of joyous fruits for both of you. A new love is like a budding flower. Your love has matured into a rich red rose, and we are honored to celebrate that love with you today. May it always remain unwavering; congratulations on your wedding. As we witness two hearts unite as one we pray your unity will always remain strong, letting the chords of love that bind you to strengthen over time. Many warm wishes on your wedding. Best wishes to both of you on your special day! May the future be bright filled with all the blessings and joys of life. You two deserve it! Congratulations on your wedding! What an honor to be part of your special day and witness the blooming love between two dear friends become a lifetime commitment. May your love only deepen and your joy only grow with each passing year. With the warmest wishes to a very special couple. May the bond of wedding unite your souls and bring out all that is good in both of you. God bless you today and for the rest of your married lives. Marriage is not just an auspicious bond. It is a journey that lasts till eternity. Wish you enjoy all the pleasures that togetherness brings in life. May your life hereafter be filled with happiness and delight. Good luck for the days to come. You are one of the best, nay; you are the very best couple I have ever had the pleasure of knowing in my life.

Congratulations and a happy wedding day to the both of you! Congrats on a beautiful wedding! I hope that every day you two spend together is as blissful and love-filled as possible. Finding your true love is a heavenly blessing. May you find health and happiness, and I wish you many years of unbreakable love and laughter. May your marriage be filled with every ingredient that sustains marital union: For a Special Couple. May your wedding be a time to celebrate all the richness love has brought into your lives and all the joy that still lies ahead. Wishing you happiness always. For two people in a marriage to live together day after day is unquestionably the one miracle the Vatican has overlooked. May the memories of joy, happiness, hope, and love we share today remain fresh for all eternity. We are happy to share with you the joyous occasion of your marriage. Wishing you the best of marital bliss. Wishing the both of you all the love and happiness in the world and congratulations on your marriage. Congratulations to a beautiful couple. Wishing you a wonderful journey as you build your new life together. Wishing you both the happily ever after you deserve. Congratulations on your wedding day! Through the storms of life, may your love for one another be steadfast and strong. Wishing you joy and happiness on your wedding day. Just a note to say how happy we are for you. Wishing you a lifetime of the greatest joy, love, and happiness. Congratulations to a wonderful couple! I wish you both all you wish for yourselves and more. Congrats to the beautiful couple! May this be the happy beginning of a wonderful life together. May your love bloom brighter and your companionship grow sweeter with each passing year. Wishing both of you a world of happiness and joy on your wedding day. May your marriage be filled with all the right ingredients: May your joy last forever. Your wedding day may come and go, but may your love forever grow. Congratulations to the perfect couple! Like a lighthouse on a dark night, may your love for one another always shine brightly. Congratulations on your wedding day. May the years ahead be filled with lasting joy. Congratulations to a couple whose match truly seems made in heaven!

Chapter 5 : Traditional Wedding Vows From Various Religions

If he means true love, a love that holds beyond physical attraction, a love based on mutual respect, a feeling of friendliness and comradeship, a desire to work together, to achieve together, to share common interests and friends-this, at least, is a love that offers more chance of happiness.

General definitions[edit] Romantic love is a relative term[when defined as? The addition of "drama" to relationships of close, deep and strong love[clarify]. Anthropologist Charles Lindholm defined love as "an intense attraction that involves the idealization of the other, within an erotic context, with expectation of enduring sometime into the future". Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message The word "romance" comes from the French vernacular where initially it indicated a verse narrative. The word was originally an adverb of Latin origin, "romanicus," meaning "of the Roman style". European medieval vernacular tales, epics , and ballads generally dealt with chivalric adventure, not bringing in the concept of love until late into the seventeenth century. The word romance developed other meanings, such as the early nineteenth century Spanish and Italian definitions of "adventurous" and "passionate," which could intimate both "love affair" and "idealistic quality. There may not be evidence, however, that members of such societies formed loving relationships distinct from their established customs in a way that would parallel modern romance. After the 18th century, illicit relationships took on a more independent role. In bourgeois marriage, illicitness may have become more formidable and likely to cause tension. Smith depicts courtship and marriage rituals that may be viewed as oppressive to modern people. She writes "When the young women of the Nord married, they did so without illusions of love and romance. They acted within a framework of concern for the reproduction of bloodlines according to financial, professional, and sometimes political interests. Anthony Giddens , in his book *The Transformation of Intimacy*: He adds that telling a story was one of the meanings of romance. According to Giddens, the rise of romantic love more or less coincided with the emergence of the novel. It was then that romantic love, associated with freedom and therefore the ideals of romantic love, created the ties between freedom and self-realization. Shumway, in his book *Romance, Intimacy, and The Marriage Crisis*, states that the discourse of intimacy emerged in the last third of the 20th century and that this discourse claimed to be able to explain how marriage and other relationships worked. For the discourse of intimacy emotional closeness was much more important than passion. This does not mean by any means that intimacy is to replace romance. On the contrary, intimacy and romance coexist. One example of the changes experienced in relationships was explored by Giddens regarding homosexual relationships. According to Giddens since homosexuals were not able to marry they were forced to pioneer more open and negotiated relationships. These kinds of relationships then permeated the heterosexual population. Shumway also states that together with the growth of capitalism the older social relations dissolved, including marriage. Marriage meaning for women changed as they had more socially acceptable alternatives and were less willing to accept unhappy relations and, therefore, divorce rates substantially increased. The discourse of romance continues to exist today together with intimacy. Shumway states that on the one hand, romance is the part that offers adventure and intense emotions while offering the possibility to find the perfect mate. On the other hand, intimacy offers deep communication, friendship , and long lasting sharing. *La Belle Dame sans Merci* , by John William Waterhouse Popularization of love[edit] The conception of romantic love was popularized in Western culture by the concept of courtly love. Chevaliers , or knights in the Middle Ages , engaged in what were usually non-physical and non-marital relationships with women of nobility whom they served. These relations were highly elaborate and ritualized in a complexity that was steeped in a framework of tradition, which stemmed from theories of etiquette derived out of chivalry as a moral code of conduct. Courtly love and the notion of domnei were often the subjects of troubadours , and could be typically found in artistic endeavors such as lyrical narratives and poetic prose of the time. Since marriage was commonly nothing more than a formal arrangement, [5] courtly love sometimes permitted expressions of emotional closeness that may have been lacking from the union between husband and wife. The bond between a knight

and his Lady , or the woman of typically high stature of whom he served, may have escalated psychologically but seldom ever physically. In the context of dutiful service to a woman of high social standing, ethics designated as a code were effectively established as an institution to provide a firm moral foundation by which to combat the idea that unfit attentions and affections were to ever be tolerated as "a secret game of trysts" behind closed doors. Therefore, a knight trained in the substance of "chivalry" was instructed, with especial emphasis, to serve a lady most honorably, with purity of heart and mind. To that end, he committed himself to the welfare of both Lord and Lady with unwavering discipline and devotion, while at the same time, presuming to uphold core principles set forth in the code by the religion by which he followed. As knights were increasingly emulated, eventual changes were reflected in the inner-workings of feudal society. Members of the aristocracy were schooled in the principles of chivalry, which facilitated important changes in attitudes regarding the value of women. A chevalier was to conduct himself always graciously, bestowing upon her the utmost courtesy and attentiveness. He was to echo shades of this to all women, regardless of class, age, or status. Through the timeless popularization in art and literature of tales of knights and princesses, kings and queens, a formative and long standing sub consciousness helped to shape relationships between men and women. The text is widely misread as permissive of extramarital affairs. However, it is useful to differentiate the physical from without: For example, in an article presented by Henry Grunebaum, he argues " therapists mistakenly believe that romantic love is a phenomenon unique to Western cultures and first expressed by the troubadours of the Middle Ages. This idea is what has spurred the connection between the words "romantic" and "lover", thus coining English phrases for romantic love such as "loving like the Romans do". The precise origins of such a connection are unknown, however. Although the word "romance" or the equivalents thereof may not have the same connotation in other cultures, the general idea of "romantic love" appears to have crossed cultures and been accepted as a concept at one point in time or another. Types[edit] Romantic love is contrasted with platonic love , which in all usages, precludes sexual relations, yet only in the modern usage does it take on a fully nonsexual sense, rather than the classical sense, in which sexual drives are sublimated. Sublimation tends to be forgotten in casual thought about love aside from its emergence in psychoanalysis and Nietzsche. Unrequited love is typical of the period of romanticism , but the term is distinct from any romance that might arise within it. Popular romance may include but is not limited to the following types: Divine or spiritual romance may include, but is not limited to these following types: Six Athenian friends, including Socrates, drink wine and each give a speech praising the deity Eros. When his turn comes, Aristophanes says in his mythical speech that sexual partners seek each other because they are descended from beings with spherical torsos, two sets of human limbs, genitalia on each side, and two faces back to back. Their three forms included the three permutations of pairs of gender i. In the final speech before Alcibiades arrives, Socrates gives his encomium of love and desire as a lack of being, namely, the being or form of beauty. This gave rise to a few counter-theories. Theorists like Deleuze counter Freud and Jacques Lacan by attempting to return to a more naturalistic philosophy: A natural objection is that this is circular reasoning , but Girard means that a small measure of attraction reaches a critical point insofar as it is caught up in mimesis. This view has to some extent supplanted its predecessor, Freudian Oedipal theory. It may find some spurious support in the supposed attraction of women to aggressive men. As a technique of attraction, often combined with irony, it is sometimes advised that one feign toughness and disinterest, but it can be a trivial or crude idea to promulgate to men, and it is not given with much understanding of mimetic desire in mind. Mimesis is always the desire to possess, in renouncing it we offer ourselves as a sacrificial gift to the other. Though the centrality of rivalry is not itself a cynical view, it does emphasize the mechanical in love relations. In that sense, it does resonate with capitalism and cynicism native to post-modernity. Romance in this context leans more on fashion and irony, though these were important for it in less emancipated times. Sexual revolutions have brought change to these areas. Wit or irony therefore encompass an instability of romance that is not entirely new but has a more central social role, fine-tuned to certain modern peculiarities and subversion originating in various social revolutions, culminating mostly in the s. But what ultimately draws two individuals of different sex exclusively to each other with such power is the will-to-live which manifests itself in the whole species, and here anticipates, in the individual that these two can produce, an objectification of its

true nature corresponding to its aims. Please help improve this section by adding citations to reliable sources. July Learn how and when to remove this template message Later modern philosophers such as La Rochefoucauld , David Hume and Jean-Jacques Rousseau also focused on morality , but desire was central to French thought and Hume himself tended to adopt a French worldview and temperament. Desire in this milieu meant a very general idea termed "the passions", and this general interest was distinct from the contemporary idea of "passionate" now equated with "romantic". Love was a central topic again in the subsequent movement of Romanticism , which focused on such things as absorption in nature and the absolute , as well as platonic and unrequited love in German philosophy and literature. French philosopher Gilles Deleuze linked this idea of love as a lack mainly to Sigmund Freud , and Deleuze often criticized it. The two at the end of the play love each other as they love virtue. In the first place, I find it comical that all men are in love and want to be in love, and yet one never can get any illumination upon the question what the lovable, i. He concluded on six rules, including: Do not flirt with someone unless you might mean it. Do not pursue people who you are not interested in, or who are not interested in you. In general, express your affection or uncertainty clearly, unless there is a special reason not to. The female protagonists in such stories are driven to suicide as if dying for a cause of freedom from various oppressions of marriage. Even after sexual revolutions, on the other hand, to the extent that it does not lead to procreation or child-rearing, as it also might exist in same-sex marriage , romance remains peripheral though it may have virtues in the relief of stress , as a source of inspiration or adventure, or in development and the strengthening of certain social relations. It is difficult to imagine the tragic heroines, however, as having such practical considerations in mind. Romance can also be tragic in its conflict with society. Even being aristocrats did not make them both free, as the society was nevertheless equally binding for all. Reciprocity of the sexes appears in the ancient world primarily in myth where it is in fact often[when? Noteworthy female freedom or power was an exception rather than the rule, though this is a matter of speculation and debate. The specific problem is: No indication why the cited authors are significant. Please help improve this article if you can. September Learn how and when to remove this template message Many theorists attempt to analyze the process of romantic love. Norepinephrine and dopamine , among other brain chemicals, are responsible for excitement and bliss in humans as well as non-human animals. Fisher concludes that these reactions have a genetic basis, and therefore love is a natural drive as powerful as hunger. In his book *What Women Want, What Men Want*, [23] anthropologist John Townsend takes the genetic basis of love one step further by identifying how the sexes are different in their predispositions. These differences are part of a natural selection process where males seek many healthy women of childbearing age to mother offspring, and women seek men who are willing and able to take care of them and their children.

Chapter 6 : Force of Love Chapter 5 Wedding!, a pokémon fanfic | FanFiction

What is love "Love is an untamed force. When we try to control it, it destroys us. even if you're not part of their happiness." 32 Of The Sweetest Loveliest Love Quotes For Married People;

Dictionary definitions[edit] The three components of love are as follows Passion: Passion can be associated with either physical arousal or emotional stimulation. Passion is defined in three ways: A strong feeling of enthusiasm or excitement for something or about doing something [3] A strong feeling such as anger that causes people to act in a dangerous way strong sexual or romantic feeling for someone Intimacy: Intimacy is described as the feelings of closeness and attachment to one another. This tends to strengthen the tight bond that is shared between those two individuals. Additionally, having a sense of intimacy helps create the feeling of being at ease with one another, in the sense that the two parties are mutual in their feelings. Intimacy is primarily defined as something of a personal or private nature; familiarity. Unlike the other two blocks, commitment involves a conscious decision to stick with one another. The decision to remain committed is mainly determined by the level of satisfaction that a partner derives from the relationship. There are three ways to define commitment: A promise to do or give something A promise to be loyal to someone or something the attitude of someone who works very hard to do or support something [3] "The amount of love one experiences depends on the absolute strength of these three components, and the type of love one experiences depends on their strengths relative to each other. A relationship based on a single element is less likely to survive than one based on two or three elements. Early theories of love[edit] One of the first theories of love was developed by Sigmund Freud. As Freud so frequently attributed human nature to unconscious desires, his theory of love centered around the need for an "ego ideal". Another theory was introduced by Maslow. He maintains that those who have reached self-actualization are capable of love. In his theory, to define romantic love, Rubin concludes that attachment, caring, and intimacy are the three main principles that are key to the difference of liking one person and loving them. It is clear that intimacy is an important aspect of love, ultimately using it to help define the difference between compassionate and passionate love. In his theory, using the analogy of primary colors to love, Lee defines the three different styles of love. These include Eros, Ludos, and Storge. Most importantly within his theory, he concludes that these three primary styles, like the making of complementary colors, can be combined to make secondary forms of love. Sternberg also described three models of love, including the Spearmanian, Thomsonian, and Thurstonian models. According to the Spearmanian model, love is a single bundle of positive feelings. In the Thomsonian model, love is a mixture of multiple feeling that, when brought together, produce the feeling. The Spearmanian model is the closest to the triangular theory of love, and dictates that love is made up of equal parts that are more easily understood on their own than as a whole. In this model, the various factors are equal in their contribution to the feeling, and could be disconnected from each other. Passionate love and companionate love are different kinds of love but are connected in relationships. Passionate love is associated with strong feelings of love and desire for a specific person. This love is full of excitement and newness. Passionate love is important in the beginning of the relationship and typically lasts for about a year. There is a chemical component to passionate love. Those experiencing passionate love are also experiencing increased neurotransmitters, specifically phenylethylamine. Companionate love follows passionate love. Companionate love is also known as affectionate love. When a couple reaches this level of love, they feel mutual understanding and care for each other. This love is important for the survival of the relationship. Sternberg created his triangle next. Intimate love is the corner of the triangle that encompasses the close bonds of loving relationships. Intimate love felt between two people means that they each feel a sense of high regard for each other. They wish to make each other happy, share with each other, be in communication with each other, help when one is in need. A couple with intimate love deeply values each other. Couples in passionate love feel physically attracted to each other. Sexual desire is typically a component of passionate love. Passionate love is not limited to sexual attraction, however. It is a way for couples to express feelings of nurture, dominance, submission, self-actualization, etc. Sternberg believed that passionate love will diminish as the positive force

of the relationship is taken over by opposite forces. Something to note about commitment, however, is that one can be committed to someone without feeling love for him or her, and one can feel love for someone without being committed to him or her. Sternberg believed that committed love increases in intensity as the relationship grows. Sternberg believed love to progress and evolve in predictable ways; that all couples in love will experience intimate, passionate, and committed love in the same patterns. A description of non-love is listed below, along with the other kinds of love. Forms of love[edit] Combinations of intimacy, passion, commitment.

Chapter 7 : Triangular theory of love - Wikipedia

Romantic Readings for Wedding Ceremonies This is an ever-expanding sampling of the many beautiful poems, songs, and other writings about love from all over the world. Including one or more in your ceremony helps to focus your guests' thoughts on love and marriage.

The Cult of the Virgin Mary got mixed in a bit later. Marian Cult and Love Poetry; mixture of love and religion Laura, Beatrice Although today the notion of whether or not there ever was a cult or practice of Courtly Love has come under much attack, one can find poetry that clearly used its concepts, especially in the 12th and 13th centuries. There are three unique aspects of Courtly Love: Courtly love is something entirely new in Europe, and the major source of our modern ideas about romantic love. Courtly love is not very popular currently, especially not in serious literature and film. An interesting question to think about. They flourished between and were attached to various courts in the south of France. The troubadours wrote almost entirely about sexual love and developed the concept and practice of courtly love There was no tradition of passionate love literature in the European middle ages before the twelfth century, although there was such a tradition in Arabic-speaking Spain and Sicily. This Arab love poetry was readily accessible to Europeans living in Italy and Spain and was a major source of the Troubadour-developed cult of courtly love. A married woman was the ward of her husband, had limited legal rights and was subject to the will of her husband, who had the power to punish her physically. Pregnancy and childbirth were frequent and risky. The middle ages produced a great deal of misogynic literature expressing the traditional church position: Mary was not only praiseworthy for her holiness, but for her embodiment of ideal feminine traits. She was conceived by divine intervention and she conceived Jesus immaculately. The "good" feminine was thus divorced from sexuality, although not from motherhood. During the 13th century, Mary increased in importance as the divine feminine mediator between human beings and God. She interceded for human beings seeking salvation, as Beatrice did for Dante. The exaltation of the beatified Virgin Mary climaxed in the Marian cult or cult of the Virgin Mary, which influenced the literature, music and art of the high and late Middle Ages. Consequently, at the same time that people were praying to the Virgin Mary for salvation, they were condemning Eve for the Fall of Man. On the one hand, women held a high position in the system of Christian redemption, yet on the other hand, they were responsible for the wretched, sinful, corrupt state of fallen humanity. This dualistic religious attitude towards women offers us some insight into the curious mixture of love and religion, sex and purity we find in the courtly love poetry and stories of the Middle Ages. Rather, they thought of passionate love as either a punishment inflicted on men by the Gods, akin to madness, or as mere sensual gratification, not to be taken very seriously. While antiquity did not approve of passionate love between the sexes, Christianity absolutely deplored it. Even passionate love between spouses was considered theologically sinful, if unavoidable, until the thirteenth century when the Church began to modify its attitudes on this issue. So, when a medieval passionate lover obediently subjects himself to the will of his beloved lady, he grants her a status which women did not enjoy either in Antiquity or in the Middle Ages. Here she and her daughter, Marie, Countess of Champagne, set up a court controlled by women which aimed at "civilizing" the rather rough society of the area. Many gifted poets and scholars came to her court at Poitiers. A unique situation where wealthy powerful women were able to create their own environment. The doctrine of Courtly Love was designed to teach courtiers how to be lovely, charming and delightful. Its basic premise was that being in love would teach you how to be loveable and pleasing; so love taught courtesy. This kind of love is a social phenomenon, designed for communal living at a wealthy court where people had plentiful leisure and desired to entertain and be entertained delightfully. This ideal of courtly love which developed in Poitiers helped to free women from the role of inferior, destructive Eve and take on some of the status and elevation of the beatified Mary. Here, a woman instead of being the property of man, which was the case in feudal Europe, is the mistress of a man who is her creature and property. Marie and Eleanor had a court of perhaps 60 elegant noble ladies who would hold a Court of Love where they would dispute, jury and judge questions of love according to their code of courtly love. This was a social court, not a legal one. The above section is based on

Kelly, Eleanor of Aquitaine. Ovid had written a cynical spoof on the fine art of seduction reduced to a set of rules. Court of Poitiers, a major shift occurred: Ovid presents the man as the master who seduces women for his pleasure Art of Courtly Love presents woman as mistress and the man is her vassal who serves her. The Art of Courtly Love. Locke Love "Love is a certain inborn suffering derived from the sight of and excessive meditation upon the beauty of the opposite sex, which causes each one to wish above all things the embraces of the other.

Chapter 8 : 30+ Examples of Wedding Vows BridalGuide

To Love & To Cherish, Till Death Us Do Part...! Romantic 33 Couples Celebrate 40 Plus Yrs of Wedded Life. 40 plus years of marriage is something to really shout about!

In the narrow world of those who knew him personally, it seemed possible that Allan Bloom, professor of political science at the University of Chicago, author in of *The Closing of the American Mind*, should have been counted among the immortal thinkers. The sales of his book, and the millions of dollars it generated in profits, were the material proof of an intellectual project so strong and necessary that Americans craved it as wanderers in the desert need water. A reading of his book today is an exercise in forbearance. Shrillness drowned his best insights. Traditionalism crowded his iconoclasm. Sometime in the years before his death, his ideas were unceremoniously remaindered on the stock shelves of the American mind. The aging novelist, now 84, is a rare artist. Bellow here is making a political argument--for the type of greatness, and elitism, that Bloom controversially praised. That misses the point. In America, elitism is the unpardonable sin. Americans are meant to be a free and open people who allow every citizen the same presupposition of ordinariness, who are quick to encourage and slow to judge. Our successes are counted in particular achievements; our exemplars are not those who occupy a pinnacle but those who successfully strive for it. Few on the political spectrum will say much for an elite class, fixedly better than the rest of us. Yet philosophy and literature are two enterprises that seem to require an elite--essentially benign, since most of its members are dead--a canon with which trainees must learn to contend. No businessman needs to imagine himself in a struggle with J. Morgan to create himself as "someone who makes money"; to succeed, he just makes the money. Indeed, the wish to become a member of that elite may be identical with the wish to philosophize or to write, in a serious sense. Ravelstein is a defense of elitism that makes this unfortunate slide to arrogance and tries to embody its argument in a single, irresistible person. The novel opens after Abe Ravelstein, Chicago philosopher, has written his big book, when he is in Paris, spending his royalties with both hands. Ravelstein is bent upon greatness, recklessly pursuing whatever is higher and better, with a perfect disregard for all that is small, inadequate, possessing no part of the eternal. As a late twentieth-century individual, he does some of his best and funniest aspiring while shopping. It puts them outside society. In Chicago they have similar apartments on high floors of nearby apartment buildings. The novel follows what we know of a few real lives quite closely. His wife Vela, a Romanian physicist, divorces him. He marries Rosamund, a Chicago graduate student in her 30s. In Bellow married year-old grad student Janis Freeman. This happened to Bellow in About these he was entirely frank with me, with all his close friends. He was considered, to use a term from the past, an invert. But then he had chosen me to do his portrait, and when he spoke to me he spoke intimately but also for the record. To lose your head was the great-souled thing to do. I suppose that even in this age people will understand the term "great-souled," though it is not the standing challenge it used to be. The notion of "greatness" as passion and aspiration is one of the smarter ideas that Bellow took up from Bloom. By contrast the bourgeois was dominated by fears of violent death," Chick says. He draws notions from the most small-minded pages of *The Closing of the American Mind*, where its author lapsed into the talk of any s radio talk show. Bloom preferred education to turn its resources to the class of those who would excel: In Ravelstein, the unsavory attitudes run on. He deplors "faggot behavior. At best, they know to admire his tailored suits. At worst, they are the corrosive darkness within the modern city, roiling up out of a "noisy, pointless, nihilistic turmoil. He breathed fire in his Jefferson Lectures of , deploring the decline of Chicago. The "slums," he said, are now "ruined" by the migrants from the South who replaced the skillful European strivers of pre immigrations. You see only devastation in the welfare system, the schools, the courtrooms: But the question becomes, how does Bellow believe them, and with what import? If you read backwards in the Bellovian oeuvre, it becomes clear that his stance against the ordinary multitude reaches back a long way--and it is more complex, and more deeply felt, than is now visible. Even in the s and s, the author of *Dangling Man* and *The Victim*, *The Adventures of Augie March* and *Herzog*--then a liberal--had much the same disappointed view of the public. Back then, his polemical critique came from the left. Recently, his critique has come from the right: The most visible public

for him now is "the underclass," deficient by nature. Beneath both arguments is the profounder risk that all artists face when they compare their attentiveness to detail and beauty to the shapelessness of unaestheticized life and decide that the world is somehow failing them. As a much younger writer, in , he diagnosed the disdainful stance that had taken hold of artists in the past. He noted the "tyrannical" aesthetic dismay that exists in "novelists like Flaubert We are greatly compensated with poetry and insight, but it often seems as though the writer were deprived of all power except the power to see and to despair. He once stood for energy, comedy, a certain seriousness about the European West--but also for the liberal concerns of the Age of Anxiety. He represented the best claim the New York intellectuals and the Partisan Review set could make to lasting literary position. In his youth, he had passed through all the experiences to burnish a young radical: He had the credentials. Then the late s came and broke open the shell of the postwar consensus, and it is sometimes believed that a different Bellow emerged. A few years ago, in an interview, Bellow claimed that any change in his politics had been quite simple: He had renounced "meliorism. Instead, they usually made things worse--if, that is, anybody ever listened. It was a retreat from responsibility with a long literary history, though it had never kept authors from producing great work subsequently, even as their politics grew stodgier. Joseph Conrad used almost precisely the same language of disavowal at the turn of the twentieth century in letters to his socialist friend R. Conrad was through with the betterment game, he said, no question about it. This is the paradox of Bellow, too. And the way these details are gathered in Ravelstein gives us a picture of greatness that transforms elitist doctrine. As Ravelstein, the character, starts to live and breathe in the pages of the novel, his eccentricity trumps everything. For one thing, Bellow-the-artist is determined to show us Ravelstein bare. Here is one of our first glimpses of the man: He was very tall. He was not particularly graceful. The great garment was loosely belted and more than half open. His legs were unusually long, not shapely. His underpants were not securely pulled up. We follow the philosopher inside his bedroom, inside his hospital room, then to his deathbed. There is a persistent delineation of the physicality of Ravelstein, his appetites, his chain-smoking and messy eating, his clumsiness wedded to a largeness of spirit. An experienced hostess would spread newspapers under his chair. He gives us the "humanity" of the brilliant philosopher. A hero without the capacity for excess and embarrassment would risk too little to move us. The greatness of soul that we come to value in Ravelstein is different from that of the conventional "great man"--a plaster bust in a forgotten alcove. It is the fum-bling, errant preposterousness of Ravelstein that is always in motion toward something better. But the nature of the love in this friendship is made unusually clear here by the fact that Ravelstein is gay and Chick is not: In its earnestness and its comedy, it is an appealing, maybe even liberal, version of how greatness of soul might be pursued without contempt or blinders--in fact, with the friends themselves seeing their overrating for what it is, a beautiful put-on, founded on affection, not cold assessment. A novelist can talk and talk--but we attend to what he shows us. Bellow assumes an elite realm, a debased ordinary world, and a conventional ordering of what is worthy; but his book shows a kind of greatness that always teeters on ridiculousness, a mix of low pleasures and high aspirations, an ethos of unsettling the world at every turn. I found myself going to the bookshelf to find an old jacket photo of Bloom as I read Ravelstein. It showed the promised sartorial magnificence, a huge sly-lidded face above a magnificent scarf, coy beneath an elegant fedora: An uncommon teacher, whose wisdom must be as overwhelming as his personality!

Chapter 9 : 44 Ceremony Readings Youâ€™ll Love

The History of Love Quotes (showing of) "Once upon a time there was a boy who loved a girl, and her laughter was a question he wanted to spend his whole life answering." â€• Nicole Krauss, The History of Love.

Through the ages, mystics, sages, singers and poets have all expressed the ballad and call to love. As humans, we have searched endlessly for the experience of love through the outer senses. Great nations have come and gone under the guise of love for their people. Religions have flourished and perished while claiming the true path to love. We, the people of this planet, may have missed the simplicity of unconditional love. We are without any limit to our thoughts and feelings in life and can create any reality we choose to focus our attention upon. There are infinite imaginative possibilities when we allow the freedom to go beyond our perceived limits. If we can dream it, we can build it. Life, through unconditional love, is a wondrous adventure that excites the very core of our being and lights our path with delight. Becker, developed a rather unique, and perhaps unconventional, contemporary definition for unconditional love and shared it in his first book, *Internal Power - Seven Doorways to Self Discovery*. Ever seeking a practical and universal definition, he chose to understand and evolve each of the two words "unconditional" and "love" to their core essence of meaning. Then combining them into one idea he realized a useful insight for applying this profound perspective found in this unique combination of two words. Instead it reveals something more important - the individual potential that resides within each of us every moment. It merely asks that we approach each moment with clarity and right perspective and recognize the vast unlimited possibilities to choose a new way of thinking and feeling. Such a sense of profound love comes when we first forgive and accept ourselves for all our limiting beliefs, mistakes, judgments and misunderstandings and apply the "unconditional" to us personally. We recognize our self worth, value our talents, and allow ourselves to be who we are rather than what we think others wish us to be. In turn, we naturally understand those around us and extend our helping hand without condition, judgment or expectation. We see ourselves in the reflection of another and know that everyone deserves to love and be loved without condition. By embracing the present moment with openness we realize and know we have the solutions and answers already within us. We begin building a reality that is based on love, wisdom and power in perfect balance. For each step we take personally, we impact the world with this amazing energy of love. Unconditional love turns hope into knowing in a collective reality that is often seen as hopeless or seemingly impossible to overcome. When you know something is possible you empower this to manifest with your very being. So know from now on that you are loved and loving and see how the world responds to your light and knowing. Watch how your peace and strength is sought out by others and how the limitless love you have to share is the love you receive in return. When we allow ourselves to understand the impact our actions have not only on ourselves but the planet we live on, we realize the necessity to take loving action. We each have the power to correct conditions within as well as to affect the world we live in. There are so many ways to apply love in our everyday lives. Yet, if we do not take care of ourselves, it is virtually impossible to feel and share love with the world around us. As an act of self-love, we can begin to educate ourselves and learn to take care of our physical bodies as well as keep our thoughts and feelings positive and loving. Nurturing ourselves also teaches us how to nurture life around us. Practice constant acts of kindness and you bring kindness upon this planet. Forgiveness is the easiest and most powerful act of kindness you can make. Both for yourself and for others, this activity promotes unity, harmony and oneness that transmutes the old into the new. This magnificent planet is filled with opportunities to experience love, respect, peace and joy. When we, as individuals, realize our potential to love unconditionally, we transform ourselves and the planet at the same time. Such is the power we wield every moment of every day. The choice is ours to create a world of joy and happiness, love and goodwill. *Living With Love* The power of love is held within each of us every moment. This wondrous energy is available merely by our use and conscious recognition. When we choose to love one another we transcend the lower personality perceptions and rise to a higher truth. We recognize our oneness, wholeness and interconnectedness. This is not a conditional love or the type of love one may try to use to earn favors or expect validation, rather this is a

universal and unconditional love that recognizes the beauty in life every moment. It is of a higher nature. It is a natural expression that does not expect an outcome. It is giving just for the sake of giving. It is in the sharing and giving of love to others that we receive the same that we give. Give love and surely you will experience love itself. Express love to the world around you and the world will reflect back to you the power of love. Each of us desires to understand and realize this experience of love. Just listen to the lyrics of most music, for example, and you will quickly see how much the notion of love plays a part in our personal journey of life. We seek it in our families, relationships, careers, religions, hobbies, and even at times we look to nature itself. All the while, it is right within us ready to be given out and experienced. Love is such a powerful force especially when shared. How do you want to experience life? Will you be more kind, gentle, forgiving, tolerant and loving? Or will you continue to give your power away to the fear and doubt that is so prevalent right now in our society? The choice is ultimately yours. Might we suggest a resolution to love unconditionally? Within you is an unlimited supply of love and you hold the key to its release. Fear and doubt, anger and hate, have no more control over our lives than we allow. Can it be that simple? Loving is a choice we can make every moment. Realize that you are a powerful, spiritual and angelic being and can create with love. Take care of your thoughts and feelings and make sure they reflect the positive you. Also observe your actions and insure that they have a loving intent too. Even when our emotions get the best of us and the stress and concerns of life become a bit overwhelming, just remember we have tools of forgiveness, gratitude, meditation, visualization, and letting go, to assist us in overcoming the negative experiences we encounter each day. Most things we concern ourselves over are not worth worrying about or holding on to. When you are clear and receptive to your own higher, loving nature, you can then direct this love to people and places around you. Your peace becomes the peace for others. Your love becomes the love other people feel. Be the angel you are and choose to live freely and joyfully. In doing so, you make this a better world to live and love in.