

THE LOVE BETWEEN FAITH AND REASON; A CONFRONTATION IN THE MIDST OF PAULINISM AND CAMONIAN



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ABSTRACT

Love comes from God, whoever loves knows God, because He is love, although it is impossible to understand His designs and His love. The studies rescued the Greek concepts about love Storge, Philia, Eros and Agape, then the unique faith of the Apostle Paul in 1 Corinthians 13 and the brilliant Neoplatonic poem 'love is fire that burns' by Camões. In view of the Pontiff's request for approximation between faith and reason, the objective of the article was: to analyze love in a perspective of approximation and/or confrontation between faith and reason. For this construct, the methodology assumed a qualitative approach, exploratory type and bibliographic profile inspired by the Holy Scriptures, articles, theses, dissertations and books. The finding was that the abstraction or abscission of Agape Love substantially diminishes the vision and greatness of love, in the end a possible model of Love between faith and reason was presented.

Keywords: Paulinism. Camoniana. Forms of love. Faith and reason. Theology of love.

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INTRODUCTION

Love is part of human evolution and is much more than a simple emotion, survival, procreation, social bonds or related hormones, as it takes on a diversity of unconditional forms in different cultures. Furthermore, its importance is portrayed by Jesus in Matthew 22:37 when he answers that the greatest commandment is "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." Next, in the gospel of Matthew 22:39 Jesus adds the second major commandment "Love your neighbor as yourself" (BIBLEON, 2024; ÍCARO, 2024).

Love took on representations in Greek mythology that portrayed it in three conceptions: Eros, Filia and Agape. Eros is love with a romantic profile, passionate and associated with physical and sexual pleasure. Filia is the love portrayed by friendship that encompasses loyalty, family and community that seeks, in addition to practical action, the well-being of others in a pure, kind, sincere and reciprocal way. Finally, Agape is characterized by love for all beings, humanity, the universe and is portrayed as the divine love for humanity, that is, the love of Jesus (CALÓ, 2024). However, Faria (2020) reflects the non-existence of the three types of love: Agape, Philia and Eros, he considers the proposition of being a mixture of relationships, so love is summarized in a single and true love, that is, God is love.

Love awakens the sense of charity and acceptance of one's neighbor in accordance with the explanation in 1 John 4:20 that "if anyone says 'I love God,' and yet hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen." In this aspect, love is a mysterious subject, with classical, literary, philosophical, religious essays, with biological highlights, attractions, with numerous studies and researches. In addition, the contemporary, capitalist way of life and with inhumane and unequal concentration of income, in a pandemic context, evidenced people who were tired, indifferent, insensitive, objectified, without empathy, et al., which further directs to the importance of love (BÍBLIAON, 2024; PICCOLO, 2023; FISHER, 2015).

Picco (2024) portrays the reality of the Corinthian community that also faced challenges, divisions, immoralities, and spiritual confusions. In this scenario, the apostle Paul directed his letter to the community according to 1 Corinthians 13 to express the power of love and its importance for Christianity. In addition, he clarified the superiority of love compared to the other gifts and the depth of the biblical truth of love that supports

everything for the conversion of life in the Christian journey. In this way, the challenge was no longer to try to understand what was said, but what was said clearly, in a good tone, such as love is patient and thus revealed and bothered, since the Christian must present the behavior of love that is patient (RYKEN, 2024).

In the anthropocentric conception, in turn Renaissance, Luís Vaz de Camões appears as a representative of classicism in a literary, scientific, social, economic and cultural transformation movement in substitution of faith for reason. The reflection linked to amorous, philosophical and natural Neoplatonism led to a new Platonic conception of love. Among his works and thematic aspects, his sonnet and lyrical poetry of love stands out, which is a fire that burns without being seen, which is a wound that hurts, and is not felt; (GUIMARÃES, 2024).

Pope Francis invariably reinforces his request to face the challenges of today through constant dialogue and approximation between faith and reason, in this aspect the option for a humble faith must be considered even if it is imperfect (QUINELATO, 2022). In this context, we arrived at the research problem of the article: *how can love be portrayed between faith and reason?* Thus, the general objective that guided the studies was: to analyze love from a perspective of approximation and/or confrontation between faith and reason. For this construct, the specific objectives were: a) to analyze love from the perspective of Paulinism; b) to analyze love from the Camonian perspective; and finally, c) to approach and/or confront the findings and propose love in the midst of Paulinism and Camonian reason.

The methodology applied to the present study in accordance with Cervo, Bervian and Silva (2007) deals with a qualitative approach of the exploratory type that assumes the profile of bibliographic research with the proper inspirations in the Holy Scriptures, articles, theses, dissertations and books. The analyses and studies available in the literature allowed us to raise, confront and work on the considerations necessary for the pertinent resolution and proposition of a love related to the research problem of this article (SEVERINO, 2007). The confrontation and analysis between the approaches of the Apostle and the Poet was instrumentalized in four relevant parts in a table: in the first it was considered what is love, in the second what is not love, in the third the proportionalized aspects of love and in the fourth and last the recommendations left by the authors. Thus, it was possible through approximation and confrontation to unravel the final conclusion of the article.

The study is justified because it is an important, original and feasible research (CERVO; BERVIAN; SILVA, 2007). The importance of the theme is portrayed according to Lewis (2017), people go through perplexed situations due to the constant search for love. The originality of the theme stands out in the confrontation of love in Paulinism and Camonianism. The feasibility lies in the availability of several analyses already carried out and pertinent in the most diverse media and research sites.

THEORETICAL FRAMEWORK: RESULTS AND DISCUSSIONS

The word 'love' can be used with different meanings, its understanding is based mainly on the teachings and experiences of the Christian faith. Thus, at first, the article portrays the four loves that allow a greater integration between the various facets and definitions that can characterize this feeling (LEITE, 2020). Lewis (2017) portrayed love in four forms: affection (Storge), friendship (Philia), romantic love (Eros), and charity (Agape).

Storge love refers to the family affection intrinsic in Jewish culture and expressed in the fourth commandment of the book of Exodus 20:12 with the exhortation "honor your father and your mother, that you may live long in the land that the Lord your God gives you". Affection portrays the affectionate and affectionate image of a mother who lovingly cares for her child, treats him with tenderness, protects him from the elements, meets his needs and therefore gives the understanding of love-need. Thus, by accepting Jesus, man passes into the family of God, through the bonds of the Holy Spirit the human blood gives way to the Blood of Christ and the deepest aspect of love Storge (BIBLEON, 2024; OLIVEIRA, 2018; LEWIS, 2017).

Coelho (2018) describes that Philia love presents itself in the form of friendship that is felt between people and can be understood as natural sympathy, deep friendship between friends and family. Friendship is considered by few modern people as a form of value or even love, it differs from affection because it starts from companionship, from common ideas, but it is important to note that people beyond family need some 'friends' or companions (LEWIS, 2017). However, Leite (2020) describes it as the least natural and instinctive of all, people in search of friends will never find it, it proves to be problematic, it points to the impossibility of true friendship, especially between a man and a woman.

Companionship, deep friendship, mutual and appreciative admiration usually directs spaces to Eros love, which, although associated with the sexual character, differs from sex, since it is not necessary to 'be in love' for appetite or sexual act (LEITE, 2020). In this

aspect, the figure of the kiss is also perceived in the diversities of love and Eros goes beyond simple sexual contact:

[...] both in friendship and in Eros, when love appreciation is present. It's as if you were sleeping all rolled up, and the mere tranquility and simplicity of the relationship (free, as if it were lonely, but not alone) surrounds us. There is no need to talk. There is no need to make love. There are no needs except perhaps to stir the fire in the fireplace (LEWIS, 2017).

Agape love overrides natural loves, it confers on us Storge love, but as a supernatural need for God and for each other, enabling us to live a true charity aligned with the love of the Most High that does not hurt or humiliate others. In the discussion between Philo and Agape scholars note in the Gospel of John 21:15-17 the distinction of God's love in the exhortation to "take care of my sheep." Agape love as an expression of the Christian can take several forms: charity, mercy, benevolence, complacency, compassion, indulgence, and unlimited forgiveness (LEITE; 2020; LEWIS, 2017). However, this love takes on the role of giving and in this direction the love of God is exemplified in the gospel of John 3:16-17:

"For God so loved the world that he gave his only Son, that everyone who believes in him should not die, but have eternal life. In fact, God sent his Son into the world, not to condemn the world, but so that the world might be saved through him" (BILIBION, 2024).

LOVE IN PAULINISM

Paul of Tarsus was recognized for his cultural, philosophical and educational understanding with classical, erudite development, in a philosophical context of Aristotelian citizenship marked by Stoicism, Epicureanism and eclecticism. Tarsus was the capital of Cilicia, it was located on the banks of the Berdan River, an important commercial center and home to a famous university with a reputation higher than that of Athens and Alexandria, which provided excellent training to the Apostle. In addition, he had social prestige and received visitors such as: Cicero, Julius Caesar, Augustus, Mark Antony and Cleopatra. Such prestige is evidenced in Luke's portrayal in Acts 21:39 "I am a Jew, a citizen of Tarsus, an important city of Cilicia [...]". (BIBLEON, 2024; LESSA, 2024; SCOTT; 2024; CONNOR, 2007)

Connor (2007) describes that the life and death of St. Paul go far beyond what is revealed in the Acts and Letters. It is noteworthy that from being a persecutor, even present

at the martyrdom of Stephen with the cloaks at his feet, after his personal encounter with Jesus on the road to Damascus he converted and became the herald of the Master until his death. Attendance at the first early church council in Jerusalem around 49-52 A.D. C. highlighted his conversion, the need to proclaim the Gospel and the non-obligation of circumcision to the converted pagans. His literary works are of great importance to guide the Church: eight ecclesiastical letters, three pastoral letters and one personal. The word love under analysis in the first ecclesial letter to the Corinthians alone is used 39 times, especially in chapter 13 it presents a beautiful and true treatise on love with guidelines for Christians who seek the imitation of Jesus (BIBLEON: 2024):

1 Though I speak in tongues, the tongues of men and of angels, if I did not have love, I would be like a noisy bell or a shrill cymbal. 2 Though I had the gift of prophecy, the knowledge of all mysteries and all knowledge; Even if I had all the faith, to the point of moving mountains, if I did not have love, I would be nothing. 3 Even if I distributed all my possessions to the hungry, even if I gave my body to the flames, if I did not have love, it would do me no good. 4 Love is patient, love is helpful, it is not envious, it is not flaunting, it is not puffed up with pride. 5 He does nothing unseemly, he does not seek his own interest, he is not angry, he does not hold a grudge. 6 He does not rejoice in unrighteousness, but rejoices in the truth. 7 He bears all things, believes all things, hopes all things, endures all things. 8 Th Love will never pass. Prophecies will disappear, tongues will cease, science will also disappear. 9 For our knowledge is limited; limited is also our prophecy. 10 But when perfection comes, that which is limited will disappear. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. After I became an adult, I left what was typical of a child. 12 Now we see as in a mirror and in a confused manner; but then we will see face to face. Now my knowledge is limited, but later I will know how I am known. 13 "Now therefore these things remain; faith, hope and love. The greatest of them, however, is love (BIBLEON, 2024).

The chapter evidences a unique faith of the author, as can be seen from the statements about love in verses 1, 2, 3 and respective justifications in verses 8, 9 and 10. The gifts so appreciated in a community that flaunted itself with riches, and predilections for human leaders needed to understand that only Love prevails. Thus, speaking in human tongues or of angels, prophesying, knowing mysteries, sciences, faith to perform miracles, donating goods or even giving the body to the flames are actions that will disappear, what will remain is Love. In verses 4, 5, 6 and 7 Love is presented as patient, helpful, knows how to excuse, believe, hope, endure, is not envious, ostentatious, proud, inconvenient, self-interested, irritating, spiteful, unjust or lying. In the end, in verses 11 and 12 the author uses the syllogism when comparing the behaviors that one has as a child and in adulthood, the message is that when meeting Jesus, 'face to face', adulthood will come to the knowledge and growth of Christians. In closing, he recommends and reaffirms in verse 13 to live in faith, hope and, especially in the greatest of all, love.

CAMONIAN LOVE

Luís Vaz de Camões (1524-1580) was a Renaissance poet, with a classical language style, a follower of Neoplatonism, attended the University of Coimbra, lost an eye in combat in Morocco and lived for 17 years in a foreign land. Some of the characteristics of his works are: anthropocentrism, formal rigor, new and old measure, he valued and idealized the woman, love, the Greco-Latin and the figure of speech. However, some criticisms are directed at the author who at first presents himself as a genius, but in a more detailed analysis reveals himself by laws of attraction and poetic mechanics that at a certain moment evidences the crisis of the values of the Portuguese epic (SOUZA, 2024).

The author's works are also marked by mannerism, which receives anti-classical influences and prefiguration, such as the Baroque (AIDAR, 2024; BERNARDES, 2011). In the work *Rimas* released in 1598 the author described his famous poem about love:

Love is a fire that burns without being seen, it is a wound that hurts, and is not felt; it is a discontented contentment, it is pain that goes crazy without hurting.
It is a not wanting more than wanting well; it is a lonely walk among us; it is never to be content with content; It is a care that gains from getting lost.
It is wanting to be imprisoned by will; it is to serve the one who wins, the winner; it is to have loyalty to those who kill us.
But how can friendship be in human hearts in human hearts, if Love is so contrary to itself (AIDAR, 2024).

Plínio's (2018) analysis highlights the absence of the lyrical self expressed by the format without showing its own identity and the search or attempt throughout the first three stanzas on the definition of what love is. The poem is characterized by metaphors, antitheses, paradoxes, anaphora, and hyperbates, through indirect comparisons, approximations of opposites, impossible situations, repetitions of words at the beginning of verses, and syntactic inversions. In addition, the text evidences the use of logical reasoning and direction to a conclusion that is called a syllogism.

Love is portrayed by Camões as a feeling that has pleasure and suffering at the same time, in a dynamic of dualities, also of ambiguities, through the universality of timeless words and figures (AIDAR, 2024; PLÍNIO, 2018). In this aspect, when analyzing the poem, it is seen that love is loyal, fire, wound, pain, well-wishing, cheering, caring, attaching, serving and being a friend even if one does not feel, is lonely, lost, imprisoned, enslaved, sad, defeated, betrayed and even dead. Thus, the text is based on sentimental dynamics, yet it is a rational poem.

The epistle and poem were brightened by Renato Russo in his song Monte Castelo elaborated to honor his relative who was in the second world war in which Brazilian and American soldiers fought to expel the Nazis from Italy. The music assumed intertextuality at various times with the identical format of both the poem and the epistle. The musician managed to reinforce the intertextual relationships with connections between the discourses for a more explicit and unveiled, his work did not assume any religious look, but only the use of clippings that directed him to his conclusion 'it is only love that knows what is true!' (DUARTE, 2024; PINHO, 2023).

The Table 1 presents the confrontation and analysis of love between the views in Paulinism and Camonian:

Table 1 – Analysis and confrontation of Love (Epistle and Poem).

Confrontation and analysis		
Apostle Paul	Camões	
Love is:	Love is:	
<p>13:1-3 Necessary and superior to gifts: - Human or angelic tongues, prophecy, knowledge, faith, bestowal, or charity.</p> <p>13:4 He is patient, helpful;</p> <p>13:6 Happy with the truth.</p> <p>13:7 and 10 Forgiveness, faith, hope, tolerant, perfect.</p>	<p>-Faithful</p> <p>-Fire;</p> <p>-Wound;</p> <p>-Pain;</p> <p>- Well willing;</p> <p>-Joy;</p> <p>-Care;</p> <p>- Arrest yourself</p> <p>-Serve;</p> <p>- Be a friend.</p>	<p>In the definition of love, the Apostle portrays a set of spiritual gifts inherent to the reality of Corinthians, but which need to be used as the various virtues so as not to become ineffective, that is, simple dynamics without feeling. The poet also brilliantly attributes pure and simple logic and materializes the feelings inherent to human love, perceptible and tangible.</p>
Right:	Although:	
<p>13:4-6 Envious, ostentatious, proud; inconvenient; self-interested, spiteful, and unjust.</p> <p>13:8 Love is Eternal.</p>	<p>- Don't feel it;</p> <p>- Be lonely,</p> <p>- Is lost;</p> <p>- Be imprisoned;</p> <p>- Is enslaved;</p> <p>- Be sad;</p> <p>- Is defeated;</p> <p>- Is overdue;</p> <p>- Is betrayed;</p> <p>- Be dead.</p>	<p>The preacher calls for dynamics contrary to love and therefore should be avoided by the community. The vices or failures presented can harm the good coexistence of the community. The poet remains in the materialization of love through the description of feelings or facts experienced and the reluctance to remain in love even if one is experiencing such feelings or facts.</p>
It provides:	It provides:	
<p>13:10-12 At the coming of Jesus, growth in faith; knowledge and understanding.</p>	<p>Friendship;</p> <p>Contrariety to you.</p>	<p>Paul of Tarsus demonstrates in all his writings his conversion, but in this analysis he emphasizes something of his own personal experience 'face to face'.</p> <p>The playwright, in turn, concluded that love is contrary to oneself and yet results in friendship. Thus, when observing that he was knowledgeable about the concept of love, it is clear that</p>

		he removed the idea of Agape love from his writing.
Recommendation:	Recommendation:	
^{13:4-6} Abide in faith, hope and above all – in LOVE	There is none in the poem.	The preacher's message at no time discarded the importance of the gifts, in the end it even emphasizes the need to maintain faith and hope, but above all it exalts LOVE. Camões does not leave a final recommendation in his writings.

Source: The author.

The Table 1 evidences the knowledge and propriety of the Apostle Paul in guiding the use of the spiritual gifts inherent to the community, it is perceived the indication that they should not be used in a proud or ostentatious way, but in a loving way. The exhortation denounces practices contrary to love, so they should be avoided so as not to harm the journey of the community. Furthermore, when the perfect one comes 'Jesus', the growth and understanding of the Christian will occur, now for now, guided to remain in faith, hope and in the greatest of all, Love.

In the comparative analysis, it is observed in the Table 1 the Neoplatonic Renaissance dynamic of Camões that demonstrates rational brilliance in exposing the feeling of love. The logical attribution of materialization of the emotions inherent to human love, perceptible and tangible through the description of sentimental, lived, fateful and supported perceptions. However, in the end he concluded that love is contrary to oneself and results in friendship, which leads to the idea of Philia Love and away from the idea of Agape Love. It is observed that, even though it was a poem and not a letter, it differed from Paul in the sense that it did not leave final recommendations to the reader.

FINAL CONSIDERATIONS

It can be said that in essence God is Love according to the first letter of John 4:7-8 "Beloved, let us love one another, for love comes from God. And everyone who loves is born of God and knows God. He who does not love does not know God, because **God is love**" – author's bold. In this regard, in the book of Ecclesiastes 11:5 the message is described that in the same way that it is impossible to understand the path of the wind, it is also impossible to understand the work of God and in our finish the same love of God (BIBLEON, 2024). However, philosophical studies on love go back to the idea of Love (Storge) affection, (Pholia) friendship, (Eros) romantic and (Agape) charity.

In Paulinism, in which the author has an admirable education, unique faith, knowledge and experience in an environment of application of virtues and spiritual gifts with guidance by Love. The exhortation format portrays practices that harm and should be avoided in community life with guidance to remain in faith, hope and above all in Love. In Camoniana with a Renaissance brightened focus by the author who used rational expressions to describe the feeling of love through lived, fateful, endured, perceptible and tangible emotions. Furthermore, his approach portrays Philia love, thus distancing himself from Agape Love in his text, he does not send final recommendations to readers, unlike the posture adopted in the Apostle's letter.

In spite of the poet's vivacity, removing the divine aspect of Love ends up diminishing its own expression, because those who love know God and those who know God know what love is. Thus, even if a rational logical model of love is sought, it is not recommended to extract Agape Love from this dynamic. In this convergence, this author in his inspiration directed a proposal of Love between faith and reason:

Love is the seasoning, care, or affection that makes the fruits of spiritual gifts healthy, appreciative, and tasty.

Love is full of virtues, among the most diverse: patience, service, truth, forgiveness, faith, hope, tolerance, modesty, opportune, detached, disinterested, affectionate, just, perfect and eternal.

Love is a feeling that can face loneliness, sadness, imprisonment, slavery, defeat, betrayal, and even death. All for loyalty, dedication, esteem, appreciation, fidelity and constancy in service in a posture of charity. Thus, it avoids the practice of selfish vices that can harm good family, social, fraternal and religious coexistence.

Love promotes unity in families, among friends, among lovers, it makes them experience a little of this affection, of the presence of God who is Love and who reveals himself in the person of Jesus Christ.

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