

Chapters 6-10

CHAPTER 6. LOVE AS REVELATION

- Love Alone is Credible in its positive aspect (i.e., how all of Christianity is unified around Love as its central *logos*)
- How the self-surrendering love is the focal point and unity of Jesus' teaching and life (84-86)
- Jesus' obedience to the Father, as self-surrendering love, reveals the Father's love for us *and* reveals God's majesty precisely *in* that self-gift (86-87)

CHAPTER 7. LOVE AS JUSTIFICATION AND FAITH

- The meaning of justification for us (99-101)
- The meaning of faith and the basis of faith (101-103)
- The meaning of sanctification (103-104)
- The meaning and place/context of dogmas (105-106)

CHAPTER 8. LOVE AS DEED

- The response of love is the only recompense that God desires for his love for us (107)
- Meaning of Worship and Thanksgiving (108)
- Prayer & Eucharist (109-110)
- Christian action as a being taken up into God's action through grace, being taken up into God's love so that one can love with him (110-118)
- Our relationship to the Church as the condition for Christian action (118-119), by handing ourselves over to the fruitful love of the Redeemer, and thus as intercessors and chosen helpers in God's plan of salvation for the world (119-120)
- The sole credibility of the Church Christ founded lies in the saints, that is, in those who sought to set all things on the love of Christ alone (121-123).

CHAPTER 9. LOVE AS FORM

- What makes a Christian *Christian*? What's the Christian 'distinction'? – Love (125).
- But if love appears formless, then how do we live as Christians? What does that mean? --- It is to precisely endure this formlessness as a total self-gift (125-126)
- God's has a threefold determination and form: the Father's "will" (etc), in which the Son's mission takes form, then informs the Church's mission, which, in turn, informs the Christian's mission (125-127).
- The form of the Son (127) passed on to the form of the Church and the form of the Christian in baptism (127-128)

- Love as form-giving (128-130)
- Thus, the form of love as total self-surrender to the will of the Father, sharing in the mission of Christ, and enlivening the mission of the Church, is not integralism (130), not the absolutization of social justice (130-131), nor is it merely living the natural virtues very effectively (131-134). Christianity is its own form which perfects *and* surpasses all other forms, with an ever-greater-difference (133-134).
- The centrality of love: we do not possess it, but it possess us (134-135)
- Evangelization: sent out into the world and put on the path with authority and the powers to convince, but these powers refer only to the Lord who is proclaimed (135).
- The *form of Christian life* is indivisible, since it is the form of love given to us in the Cross. As such, it must be the basis of the different states (married and celibate) (136), the counsels (136-137); we are called, all of us, to be the Christian grain of wheat, which possesses a genuine formative fruitfulness (137-8); the Christian grain of wheat, in imitation of the Founder's archetype squanders itself and offers itself up as a particular form—without being afraid of the dread of being abandoned and of letting go of oneself (138).

CHAPTER 10. LOVE AS THE LIGHT OF THE WORLD

- Christian love is not what the world says about itself, but what God says about himself and the world (139).
- Hope in Jesus Christ cannot become a construction on the basis of the world (139-141) nor is it reducible to science, knowledge, or a political project.
- To have faith does not exclude knowledge, but rather means that you look at the world through the love that God has manifested (141-142)
- Only through love do we see the true meaning of creation (143-144)
- Only through love do we see the true meaning of human beings, of yourself (145-146).