Thesis 3

 When we understand being human as an image of God, being open to a creative future, the we may say that Jesus fulfilled his potential for creativity both in his own life and in his relationships with others through being faithful to the Father’s love of him and all humans.

Free and Faithful in Christ in and through God’s Love

This thesis has been developed by Bernhard Haring in his book, *Free and Faithful in Christ.*

He developed this thesis in the 1980’s in response to his own great work. *The Law of Christ*, translated into many foreign languages for study at Catholic seminaries throughout the world in the mid-twentieth century.

The first book is built upon the summary of Law of Love of God and Love of Neighbor.

The second book is built upon the creativity of Jesus through being faithful to Divine Love.

Responding to Christ and in Christ, the Liberator

We can be creative in freedom only because we are called and liberated by6y Love Incarnate, Jesus Christ, our Redeemer, our Re-creator.

In his creative love, he calls us to make us sharers and co-revealers in his ongoing work of creation and redemption (re-creation).

Haring thinks of God’s creative and redemptive (re-creative) love as the superabundance of God’s own freedom.

Consequently, God wants us to be co-creators, co-artists, and not just spiritless executor of God’s will.

The Genuine Dialogue of Love between God and Humanity: Co-creative Dialogue

The genuine dialogue of love between two deeply committed lovers does not make either partner into a spiritless executor of the other’s dominating love. Rather, in a genuine dialogue of conversation, the words are surprising even as they are loving. So also in a genuine dialogue of deeply committed lovers, each lover’s actions and words are creative spontaneous, and loving as when two lovers dance beautifully together like great jazz musicians creating on the fly beautiful rhythms and melodies.

The genuine dialogue of love between God and humanity has shown us that he does not want mechanical application of his laws or weary, stereotyped responses.

God grants to us and requests from us a creative response in generosity beyond general norms.

A genuine dialogue is quite different from recited a memorized text.

If we truly listen to the other, something new is born in our mind.

So, while we keep firmly in mind that everything is god’s gift and deserves gratitude, this grateful awareness does not mean that God in any way determines our response.

Our response is something which God does not reveal directly to humans, rather God looks to humans to complete the revelation ourselves.

Scripture Passages on the Creativity of Jesus and God

I have printed on three additional pages some passages from the gospels which may be able to be interpreted as exemplifying Jesus creativity in relationship with others through his faithfulness of Divine Love and Creativity.

Matt 10: 26-27, With God all things are possible.

Mark 11: 20-25, Believe and it will happen.

Luke 15: 16-24, The Prodigal Son (forgiveness compassionately creat6es a new person)

John 21: 15-17, Forgiving Peter

John 8: 3-12, Woman Caught in Adultery

John 1: 1-9, The Light that Overcomes Darkness

Mark 13: 31-32, The Kingdom of Heaven

Matt 5: 43-48: The Invitation to Love Beyond Ordinary Love