

The Letter to the Ephesians

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Ephesians 5:1 – be imitators of God

1694 Incorporated into Christ by Baptism, Christians are "dead to sin and alive to God in Christ Jesus" and so participate in the life of the Risen Lord. Following Christ and united with him, Christians can strive to be "imitators of God as beloved children, and walk in love" by conforming their thoughts, words and actions to the "mind . . . which is yours in Christ Jesus," and by following his example.

Ephesians 5:2 – walk in love as Christ loved

613 Christ's death is both the *Paschal sacrifice* that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world",⁴³⁹ and the *sacrifice of the New Covenant*, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins".

Ephesians 5:5 – idolater has any inheritance in the kingdom

1861 Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.

The Offenses against chastity found in CCC 2351-2359

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Ephesians 5:14 – "children of light"

1695 "Justified in the name of the Lord Jesus Christ and in the Spirit of our God," "sanctified . . . [and] called to be saints," Christians have become the temple of the Holy Spirit. This "Spirit of the Son" teaches them to pray to the Father and, having become their life, prompts them to act so as to bear "the fruit of the Spirit" by charity in action. Healing the wounds of sin, the Holy Spirit renews us interiorly through a spiritual transformation. He enlightens and strengthens us to live as "children of light" through "all that is good and right and true."

Ephesians 5:18 –avoid getting drunk

1809 *Temperance* is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart." *Sir* 5:2; cf. 37:27-31. Temperance is often praised in the Old Testament: "Do not follow your base desires but restrain your appetites." *Sir* 18:30. In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world." *Titus* 2:12.

To live well is nothing other than to love God with all one's heart, with all one's soul and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence). (St. Augustine)

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