1. **Opening address (1:1-2)**
2. **Doctrinal Exposition (1:3-31)**
	1. Divine Origin of the Church (1:3-14)
	2. Prayer for the Church (1:14-23)
	3. Building up the Church (2:1-22)
	4. Mystery of the Church (3:1-13)
	5. Prayer for the Church (3:14-21)
3. **Doctrinal Exhortation (4:1- 6:20)**
	1. Unity of the Church (4:1-16)
	2. Moral Maturity in the Church (4:17-5:20)
	3. Household Life in the Church (5:21-6:9)
	4. Spiritual Warfare in the Church (6:10-20)
4. **Closing Farewell (6:21-24)**

**Ephesians 4:3 - ONLY ONE FAITH**

**172** Through the centuries, in so many languages, cultures, peoples and nations, the Church has constantly confessed this one faith, received from the one Lord, transmitted by one Baptism, and grounded in the conviction that all people have only one God and Father.58 St. Irenaeus of Lyons, a witness of this faith, declared:

**173** "Indeed, the Church, though scattered throughout the whole world, even to the ends of the earth, having received the faith from the apostles and their disciples. . . guards [this preaching and faith] with care, as dwelling in but a single house, and similarly beiieves as if having but one soul and a single heart, and preaches, teaches and hands on this faith with a unanimous voice, as if possessing only one mouth."

**Ephesians 4:7 - Participation in Christ's kingly office**

**CCC 913 -** Thus, every person, through these gifts given to him, is at once the witness and the living instrument of the mission of the Church itself 'according to the measure of Christ's bestowal.

**Ephesians 4:8 – ascend on high**

**Psalm 68:18**

Thou didst ascend the high mount,
    leading captives in thy train,
    and receiving gifts among men,
even among the rebellious, that the Lord God may dwell there.

**Ephesians 4:11– Grace**

**2003** Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are *sacramental graces*, gifts proper to the different sacraments. There are furthermore *special graces*, also called *charisms*after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit." Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.

**2004** Among the special graces ought to be mentioned the *graces of state* that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. (*Rom* 12:6-8)

**Ephesians 4:32 – . . . as we forgive those who trespass against us**

**2842** This "as" is not unique in Jesus' teaching: "You, therefore, must be perfect, as your heavenly Father is perfect"; "Be merciful, even as your Father is merciful"; "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."139 It is impossible to keep the Lord's commandment by imitating the divine model from outside; there has to be a vital participation, coming from the depths of the heart, in the holiness and the mercy and the love of our God. Only the Spirit by whom we live can make "ours" the same mind that was in Christ Jesus.140 Then the unity of forgiveness becomes possible, and we find ourselves "forgiving one another, as God in Christ forgave" us.