

of a human being are needed. The apostle Paul teaches the following about the fruits of the Holy Spirit: "... the fruit of the Spirit is love, joy, peace, patience, kindness, generosity [goodness], faithfulness, gentleness, self-control"(Ga15:22-23).

722 Commenting on these words of the apostle Paul, Saint John Chrysostom exhorts:

If then we wish to enjoy pleasure, above all things else let us shun wickedness and follow after virtue; since it is not in the nature of things for one to have a share thereof on any other terms, even if we were mounted upon the king's throne itself This is why Paul also says, "the fruit of the Spirit is love, joy, peace" (see Gal 5:22). Therefore, zealously guarding this fruit within us, we will be able to be happy even here [on earth] and some day we will become worthy to receive the future kingdom.⁴⁶⁵

B. Christian Morality as a Liturgy of Life

723 The spiritual life flows from God's action in us and for us: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (Jn 3:16), This action of God is also called a service, a "liturgy" of God for us: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Mt 20:28). Therefore, the Christian's entire spiritual life is service to God and neighbour—"a liturgy of life." Thus, we join ourselves to God's service with our own service; the Divine Liturgy becomes our personal liturgy, our service. To live this liturgical life means to show love for God and neighbour through thought, word, and deed.

724 This liturgy of life is an icon of the Divine Liturgy. In it the Christian, who is served by the Lord, begins to serve God and neighbour. Jesus Christ gave an example of this service when at the Last Supper he washed the feet of his disciples and then said, "For I have set you an example, that you also should do as I have done to you" (Jn 13:15). Christ's service becomes the source and foundation of Christian life. Having received mercy, forgiveness, and healing from Christ, we recreate them in the actions we perform every day.

⁴⁶⁵ JOHNN CHRYSOSTOM, Homilies on Romans, Homily 1, 4: PG 60, 400. 238

II. THE PERSON IN CHRIST AS A NEW CREATION

*Remember, O Lord, those who bring offerings and do good work ...
for earthly things grant them heavenly ones.
for temporal ones, eternal; for corruptible, incorruptible
(Anaphora from the Liturgy of Saint Basil the Great)*

A. Foundations of the Spiritual Life

1. The Vocation to Divine Likeness

- 725 The Fathers of the Church teach that the human person, transfigured in Christ, is called to imitate God's way of life in his or her own way of life. Only in Christ is it possible to understand God's plan, according to which and for which human beings were created, and to recognize the fullness of human life.
- 726 Life in Christ, offered in the Holy Mysteries, is the foundation of Christian morality, of the rules and norms of Christian behaviour. Christian moral life is a witness to faith. The active manifestation of Christian faith in personal, familial, socio-political, and other areas of human life demands true heroism and courage. Created in the image of God, one is called to reflect God in his or her Christian life, to mystically reveal the life of the Most Holy Trinity, and in so doing, to grow from the image to the likeness of God. Every Christian is called to reveal the mysterious reflection of the divine life in their own life ever more clearly. Achieving divine likeness through concrete actions defines Christian morality.
- 727 In accordance with the ancient tradition of the Church, through the grace of the Holy Mystery of Baptism, all the faithful are consecrated to God and are, therefore, called to holiness, that is, to be like God. This vocation is realized in a variety of ways: in Christian marriage, in the monastic life, and in the virginal state—in accordance with the gifts of the Holy Spirit that each of us generously receives. The apostle Paul witnesses to this when he writes: "There are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good" (1 Cor 12:4-7).