

o8. Living a Christian Life



When we first resolve to undertake the journey to the heart to the fullness of communion to which God invites us, we are beginning to be open to God's grace and to take both prayer and the spiritual life seriously, but we are still basically self-centred. We still think in terms of what we want and what we can do and how we can respond to grace. We have not yet surrendered to grace. Our love is still weak. We still have very little insight into sin or grace and so we have little self-knowledge or knowledge of God. When we first resolve to undertake the journey to the heart we are spiritually quite anaemic.

To begin the journey we must turn away from serious sin. We must listen to our longing and resolutely open the gate of the castle. Teresa speaks of the absolute horror which people who are beginning to pray should have of living in sin, for it blocks out the light of God and leaves our souls lost in darkness. To move on we will need a resolute will to detach ourselves from whatever is cluttering up our lives and holding us back. This will vary from person to person and according to each one's state of life.

We are still leading very distracted lives, caught up in the pursuit of trivial pleasures, concerned with our own reputation and honour. Our lives are rather superficial, with a lot of pretence. But ‘they have good desires and once in a while they entrust themselves to the Lord and reflect on who they are, though in a hurried way’ (*Interior Castle* I.1.8).

The light coming from God, who is in the centre of the innermost mansion, reaches these outer rooms, but is very dim and rarely can we either hear God speaking to us or experience ourselves responding to God.

Teresa stresses the importance of trying to live a virtuous life in obedience to God's will as revealed to us through the ordinary means of God's providence.

We must be genuine in wanting to resist temptation to sin.

We must not be looking for consolations, but learn to embrace the cross.

Teresa's advice includes a warning to be very careful not to be too self-reliant. This does not mean that we should be overly reliant on others and fail to appreciate the gift of God that we are, as well as the gifts that God has given us, but it does mean to keep alert to the truth that all we are and all we have is gift. We are to listen to Jesus reminding us to become like a child in recognising our dependence on God and relying on God's grace: **'Trust in God's mercy, not at all in yourself'** (*Interior Castle* II.I.10).

Teresa continues to insist on the importance of conforming our will to that of God: ‘What matters is to strive to practise virtues, surrender one’s will to God in everything, bring one’s life into accord with what God ordains for it, and desire that God’s will not ours be done’ (*Interior Castle* III.2.6).

‘Study diligently how to be prompt in obedience’ (III.2.12).

If we are serious in committed ourselves to this journey we must commit ourselves to an earnest, continuing effort to clear our lives of sins, imperfections and attachments.

Jesus warned us that the seed of God's word can be smothered (see Luke 8:14).

John warns us that we must not love 'the sensual body, the lustful eye, pride in possessions' (1 John 2:15-17).

Paul tells us 'that what we have to do is to give up everything that does not lead to God, and all worldly ambitions' (Titus 2:12).

Christian morality is not something we can acquire by our own efforts. It is not a triumph of personal endeavour.

To live a virtuous life self-discipline is necessary, but, as Paul will state clearly when he speaks of virtues, these are the 'fruit of the Spirit' (Galatians 5:22), not achievements of the self. Of course we have to welcome these fruits. Paul came to see that we should let go our ego and let the Spirit of Christ fill our hearts and direct our lives.

We are called and graced to let 'Christ live in us' (Galatians 2:19).

As Christians we are to 'clothe ourselves with Christ' (Galatians 3:27);

'Put on the Lord Jesus Christ' (Romans 13:14).

For Christians virtue is before all else a grace. We are to 'behave in a manner worthy of the vocation to which we have been called' (1Thessalonians 2:12),

and we do this by living 'in Christ' ('in the Messiah') (an expression used by Paul eighty-five times).

We are graced to be able to say with Paul: ‘It is no longer I who live. It is Christ who lives in me. The life I live now in the flesh I live by the faith of the Son of God, loving me and giving himself for me’ (Galatians 2:20). Fundamental to our living a moral life as disciples of Jesus is our sharing Jesus’ faith (Jesus’ welcoming of his Father’s love).

Jesus revealed God as love. He gave us an example of what it means to welcome God’s love and live by it, but he did more than that – and this takes us to the essential foundation of Christian morality. Jesus continues to give his disciples a share in his faith in God and in his love. We can live a moral life because: ‘God has sent the Spirit of his Son into your hearts, crying, “Abba (Father)!”’ (Galatians 4:6).

In Galatians 5:19-21 Paul has a list of vices.

It is important to note that he follows this list, not with a list of virtues that we might acquire by our own efforts, but with examples of what he calls 'the fruit of the Spirit': 'The fruit of the Spirit is **love**, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control' (Galatians 5:22-23).

We are not surprised to find that the first fruit of the Spirit is '**love**'. As he wrote earlier in the letter: 'the only thing that counts is faith working through love' (Galatians 5:6).

When Paul speaks of love he is speaking of something more than the spontaneous feeling that develops with one's spouse or family. He is speaking of something more than passionate desire, or the affection experienced between friends. He is speaking of the recognition one has of the value of another person in the light of what God has revealed in Christ. He is speaking of the decision to give one's life for others the way Christ gave his life for us.

'Love' as used here by Paul speaks of faithful commitment to God and to people whatever feelings circumstances may cause to arise within us. However, love is not something that we can choose to do of ourselves. Love comes from God, and is a gift to us from the heart of Jesus through his Spirit.

Paul ends his list of virtues with 'self-control'. This is not control *by* the self. Rather, it is the control that we experience when we open ourselves to Jesus and to the gift of his Spirit. It is allowing ourselves to be directed by him. It is being, like Paul, a 'slave of Christ' (Galatians 1:10). It is to 'live by the Spirit' (Galatians 5:16), to be 'led by the Spirit' (Galatians 5:18).

If we do this, then the Spirit will cause these fruits to grow in our lives. Rather than our struggling to obey a law etched on stone, we are to open our hearts and minds to the call of the Spirit, and allow Christ to live in us (Galatians 2:20).

Christian morality is a morality of love, the love revealed by Jesus on the cross. It is not an achievement of the self. It is a fruit of the Spirit. It is not possible without faith, but it is possible with it, and it is here that Paul places his emphasis. More and more we are to allow Jesus' Spirit to penetrate every aspect of their lives. To 'belong to Christ' (Galatians 3:29) demands that we die to our selfishness (Galatians 5:24) and give our lives in love for others.

As Jesus' disciples we rely, not on our own moral strength, but on the love of the Risen Christ to whom we look to purify our loving. We are called and graced to be holy. Holiness is what the Spirit does in our lives:

'We must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth' (2 Thessalonians 2:13).

Holiness is before all else a matter of love, and it is this love that we are to give and receive in the bosom of the Christian community.

In his First Letter to the community in Corinth (13:4-8; 53AD), Paul reflects on the love of God as seen in Jesus:

‘Love never stops caring. Love acts always in a kind way.

Love does not act out of jealousy or envy. Love does not boast or behave arrogantly. Love does not behave indecently or insist on its own way. Love does not give way to irritation or brood over wrongs. Love takes no pleasure in wrongdoing, but rejoices in the truth.

Love has space enough to hold and to bear everything and everyone. Love believes all things, hopes all things, and endures whatever comes. Love does not come to an end’ (1 Corinthians 13:4-8).

Paul uses verbs throughout. He is not listing various qualities that pertain to love. In true Semitic style he is telling us what love *does*.

‘Love acts always in a kind way.’

Kindness is listed by Paul as a fruit of the Spirit (Galatians 5:22). Whatever gifts of grace we may or may not have been given by the Spirit, the more excellent way is the way of love, which can be recognised by the kindness with which we treat others:

‘Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you’ (Ephesians 4:32).

Through the gift of love we share in ‘the kindness of God’
(Romans 2:4).

This is how Jesus knew God.

‘We think of his description of the way in which the father welcomed home his wayward son: ‘While he was still far off, his father saw his son and was filled with compassion; he ran and put his arms around him and kissed him’ (Luke 15:20).

It is this same compassionate and persistent love that Jesus himself manifested in the way he lived and in the way he died. It is a gift to us from the heart of Jesus pierced on the cross (John 19:34).

This is the gift of the Spirit, the fountain of living water which flows from Jesus’ breast and wells up in our own (John 7:38).

‘Love has space enough to hold and to bear everything and everyone’.

Love is about having space in one’s heart: space for people, space to hold problems, disappointments and pain, as well as joys, hopes and dreams. The crucified and risen Jesus has space in his heart for all the members of the Corinthian community ‘together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours’ (1 Corinthians 1:2).

He has space in his heart for the whole human race for which he offered his life (1 Corinthians 1:13).

In his Letter to the community in Colossae (54AD), Paul writes: 'You must live your whole life according to the Christ you have received – Jesus the Lord. You must be rooted in him, built on him' (Colossians 2:6-7).

He goes on to speak, not of virtues that they should acquire (as one might find in the Stoic manuals of the day), but of the qualities of Christ that they have been clothed in.

‘As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and long suffering. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him’ (Colossians 3:12-17).

Paul is not suggesting that we model ourselves on Christ ‘from the outside’. It is not a matter of our becoming like Christ – certainly not by virtue of our own striving. Rather, we are to allow the life of Christ to bear fruit in our lives.

Colossians 3:14 speaks of ‘love’ and 3:15 of ‘peace’. Both of these are listed as fruits of the Spirit in Galatians 5:22.

It is in love that ‘we have come to fullness in him’ (Colossians 2:10). It is love that informs all the other virtues, giving them that special quality that identifies them as Christian. It is in experiencing our love (the outer garment that people first see) that others come to experience, through us, the love of Christ.

Through the gift of peace, we experience the 'fullness' of the risen Christ and the harmony of all the various energies of our mind, heart and body. Furthermore, this personal 'peace' is not something individual. It comes through belonging to 'his body, the church' (Colossians 1:18). It is a gift mediated through the community and which, in turn, builds the community.

In his Second Letter to the Christian community in Corinth (55AD) Paul teaches that living a moral life as a Christian is possible because 'If anyone is in Christ, there is a new creation' (2 Corinthians 5:17). Judgment of value for the Greeks rested on reason. Paul is clearly appealing to something that transcends reason.

His key criterion is not conformity to human nature. He appeals to the Corinthians to 'examine yourselves to make sure you are in the faith; test yourselves. Do you acknowledge that Jesus Christ is in you' (2 Corinthians 13:5). Salvation, for Paul, comes through an act of God's gracious love. It is seen in Jesus and the invitation God gives through Jesus for us to live by the same divine Spirit that inspired and gave life to Jesus.

Morality for Paul is the fruit of this saving love. It is impossible without this love. Paul does not argue for the logic of his positions, or attempt to demonstrate that they are inherently consistent. He does not present Christian moral conduct as something to be lived by anyone who might choose to do so. Paul invites people to faith, he invites them into the Christian community, he shows what is possible for a Christian. For himself he prays, not for greater rationality or more determined effort, but that 'the power of Christ may stay over me' (2 Corinthians 12:9).

In his Letter to the Romans (57AD) Paul exhorts the Christians, not to be more self disciplined, but to 'put on the Lord Jesus Christ' (Romans 13:14). Morality is the fruit of God's liberating love: it is Christ living in us. It is impossible to live a moral life free from sin without this gift, even with the law. The gift of 'being alive to God in Christ Jesus' (Romans 6:11) is, however, offered to all, without distinction, Jew and Gentile alike.

Paul invites people to faith. He invites people into the Christian community. He invites us to belong to Christ and to experience his indwelling Spirit. He shows what fruit can come from such a union, fruit that without such a union is quite impossible. For Paul, living with **'clean hands and a pure heart'** (Psalm 24:4) is possible because God's love has been poured into our hearts through the Holy Spirit that has been given to us' (Romans 5:5).

To the community in Philippi (62AD) Paul writes: 'If there is any appeal in Christ, any consolation from love, any communion in the Spirit, any movements of compassion and feelings of love, make my joy complete: be of the same mind, having the same love, being of one soul and of one mind. Do nothing from selfish ambition. Do not strive after or seek to find your value in things that are worthless, but in humility regard others above yourselves, so that everyone is not focused on themselves, but each is looking to the interests of others. Let the same mind be in you that was in Christ Jesus' (Philippians 2:1-5).

This goes beyond the training Paul received as a Jew, or the Stoic philosophy that he learned in Tarsus.

It is a new basis for moral living, possible because of the gift of Jesus' mind, heart and Spirit.

The 'compassion' he is speaking of is 'the compassion of Christ Jesus' (Philippians 1:8).

The righteousness that Paul lives is 'not a righteousness of my own that comes from the law, but one that comes through the faith of Christ, the righteousness from God based on faith' (Philippians 3:9).

Sharing in Jesus' communion with God, the Christian shares in Jesus' faith, and it is this communion that is the basis of living a Christian life.

Paul continues: 'Finally, brothers and sisters, whatever is true, whatever inspires reverence, whatever is just, whatever is pure, whatever attracts to love, whatever is commendable, if there is any excellence, and if there is anything worthy of praise, give consideration to these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you' (Philippians 4:8-9).

To live a Christian life we need to open ourselves to receive the power of God into our lives. Only this love, as lived by Jesus, can bring healing and meaning to the human condition. There is a place for indicating the reasonableness of Christian morality, but in the final analysis the appeal is to Jesus' promise to share his Spirit with us.

There will always be a sense of sacred mystery about human life and human behaviour. One aim of education will be knowledge, as the Greek moralists said. But more important than knowledge of 'human nature' will be knowledge of Jesus and what he reveals to us about who God is and who we are called and graced to be.

Let us welcome the gift of his Spirit into our hearts.
Sharing in his communion with God will purify our hearts.
The fruit of his Spirit will be seen in our moral behaviour
as we are 'clothed in Christ', till we can say with Paul" 'I
live no longer I. It is Christ who lives in me' (Galatians 2:19).

As we progress along the path to the heart where God dwells, we find that we are more conscious of God's call, but are still vacillating. To continue we need to practice humility, obedience, love and patience. It is important not to travel alone. We must be faithful to prayer, especially prayer that focuses on Jesus, and on Jesus Crucified.

In time, if we are faithful to our experience, we find that we are more careful to avoid any sin. We are more recollected. We are reaching out to others. Our focus is on doing the will of God. We are to welcome with gratitude any experiences of communion and joy, but we are not to expect them.

Anything is possible, but according to Teresa, ordinarily we remain for a long time in the kind of prayer that we have been describing up to this point.

Teresa speaks of those who ‘through perseverance and the mercy of God have got through the first difficulties ... They long not to offend God, even guarding themselves against venial sins. They are fond of doing penance and setting aside periods for recollection. They spend their time well in carrying out works of charity towards their neighbours ...

There is no reason why entrance into the final dwelling place should be denied these people, nor will the Lord deny them this entrance if they desire it, for such a desire is an excellent way to prepare oneself so that every favour may be granted’ (*Interior Castle* III.1.1 and 5).