

- 27 The Church's Year pgs. 130-131
 28 Imitation of Christ; Book 1, Chapter 13 (Ninth Day of the Total Consecration)
 29 In Conversation with God vol. 2 5.1
 30 In Conversation with God vol. 2 5.1
 31 St. John Chrysostom, Homilies on St. Matthew, 13, 1
 32 Abbot Gueranger, O.S.B.; The Liturgical Year; Book 5; page 21
 33 1 John 2:16
 34 CCC 539
 35 Abbot Gueranger, O.S.B.; The Liturgical Year; Book 5; page 3-4
 36 Jerome Biblical Commentary pg. 69
 37 J. Escriva, loc cit
 38 In Conversation with God vol. 2 5.2
 39 Dt 8:3
 40 John 6:35
 41 Divine Intimacy pg. 288
 42 Jerome Biblical Commentary pg. 69
 43 In Conversation with God vol. 2 5.2
 44 Ps 91:10-11
 45 1 Peter 5:8-9
 46 Genesis 3:15
 47 Revelation 12:17
 48 Dt. 6:16
 49 Dictionary of the Catholic Church 534
 50 Matt 27:42
 51 In Conversation with God vol. 2 5.2
 52 Divine Intimacy pg. 288
 53 Dt. 6:13
 54 Divine Intimacy pg. 289
 55 The Penny Catechism; Question 365
 56 James 1:12
 57 Imitation of Christ; Book 1, Chapter 13 (Eighth Day of the Total Consecration)
 58 Catechism of the council of Trent pg. 375
 59 The Catholic Catechism pg. 88
 60 S. Canals, Jesus as Friend
 61 Saint Thomas Aquinas; The Catechetical Instructions; The Our Father
 62 The Magnificat vol. 12, No. 13 pg. 178
 63 1 Thes. 5:17
 64 Matt 26:41
 65 Matthew 6:13
 66 In Conversation with God vol. 2 5.3
 67 Psalm 51
 68 Jerome Biblical Commentary pg. 69

Link to Liturgy



First Sunday of Lent Week of March 13, 2011 Temptation

Lessons and Discussions

Page 4 – Fasting and Abstinence

“He fasted for forty days and forty nights”

Page 8 – Temptations – Part I

“tempted by the devil”

Page 11 – Temptations of Christ – Part II

“Get away Satan!”

Communion Antiphon (Matthew 4:4) – Daily Roman Missal

Should be chanted three times so that the time of prayer, study and discussion can be made sacred. The chant leader could chant the first time and then all can join the second and third. Another song can be substituted, but should have the same theme; this should not be the norm.

Man does not live on bread alone,
But on every word that comes from the mouth of God.

Alternate options:

You Never Let Go (Matt Redman)

Grace is Enough (Matt Maher)

Trading My Sorrows (Darrell Evans)

Blessed be the Name of the Lord (Matt Redman)

Opening Prayer – Daily Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Father, Through our observance of Lent, help us to understand the meaning of your Son's death and resurrection, and teach us to reflect it in our lives. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Matthew 4:1-11 – Daily Roman Missal

A reading from the holy Gospel according to Luke
- Glory to you Lord

At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." He said in reply, "It is written:

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

English Translation

Hail, Queen of Heaven; hail, Mistress of the Angels; hail, root of Jesse; hail, the gate through which the Light rose over the earth.

Rejoice, Virgin most renowned and of unsurpassed beauty.
Farewell, Lady most comely. Prevail upon Christ to pity us.

V. Let me praise thee, most holy Virgin.

R. Give me strength against thine enemies.

Let us pray. Grant, O merciful God, defense to our weakness; that we who now celebrate the memory of the holy Mother of God may, by the aid of her intercession, rise again from our sins. Amen

“The End” Notes

1 CCC 2042-2043

2 Modern Catholic Dictionary pg. 7

3 The Handbook of Indulgences Norms and Grants; page 34

4 The Handbook of Indulgences Norms and Grants; page 32

5 Modern Catholic Dictionary pg. 207

6 Fr. Hardon pg. 555

7 CCC 1434

8 The Handbook of Indulgences Norms and Grants; page 27

9 The Handbook of Indulgences Norms and Grants; page 29

10 The Handbook of Indulgences Norms and Grants; page 32

11 Abbot Gueranger, O.S.B.; The Liturgical Year; Book 5; page 2

12 Abbot Gueranger, O.S.B.; The Liturgical Year; Book 5; page 134

13 Pope John Paul II; *Evangelium Vitae*; 100.2

14 Modern Catholic Dictionary pg. 207

15 Gen. 3:19

16 Luke 23:43

17 CCC 1438

18 <http://www.americancatholic.org/features/mardigras/>

19 Paenitemini of Paul VI 1966

20 Matthew 6:16-18

21 Matthew 4:4

22 Catholic Catechism pg. 556

23 Jerome's Biblical Commentary pg. 68

24 Abbot Gueranger, O.S.B.; The Liturgical Year; Book 5; page 20-21

25 Modern Catholic Dictionary pg. 534

26 The Church's Year pg. 130

(The drink you offer is evil; drink that poison yourself).

At the top of the circle is the word PAX (Peace).

A great prayer that can be prayed from the medal is:


In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

May the Holy Cross be my light, May the dragon be not my leader, Be gone satan! Entice me not with deceits, What you offer is evil, Drink your poison yourself.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Marian Antiphon – Divine Office (Sunday Compline) – Ave Regina Caelorum

6.



A -ve Regína caelórum, * Ave Dómina Ange-lórum :

Sálve rádix, sálve pórtá, Ex qua mundo lux est órta :

Gáude Vírgo glo-ri- ósa, Su-per ómnes spe-ci- ósa : Vále,

o valde decó-ra, Et pro nó-bis Chrístum exó-ra.

One does not live on bread alone, but on every word that comes forth from the mouth of God.”Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down. For it is written: *He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone.*” Jesus answered him, “Again it is written, *You shall not put the Lord, your God, to the test.*” Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.” At this, Jesus said to him, “Get away, Satan! It is written: *The Lord, your God, shall you worship and him alone shall you serve.*”

Then the devil left him and, behold, angels came and ministered to him.

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading

From Saint Augustine

We have heard in the gospel how the Lord Jesus Christ was tempted by the devil in the wilderness. Certainly Christ was tempted by the devil. In Christ you were tempted, for Christ received his flesh from your nature, but by his own power gained life for you; he suffered insults in your nature, but by his own power gained glory for you; therefore, he suffered temptation in your nature, but by his own power gained victory for you.

If in Christ we have been tempted, in him we overcame the devil. Do you think only of Christ’s temptations and fail to think of his victory? See yourself as tempted in him, and see yourself as vic-

torious in him. He could have kept the devil from himself; but if he were not tempted he could not teach you how to triumph over temptation.

Responsory – Divine Office – Sunday Prime

They will fight against you, but shall not defeat you,
- for I am with you to deliver you, says the Lord.

You shall not fall by the sword; I will keep you safe
- For I am with you to deliver you, says the Lord.

Abstinence and Fasting – Lesson and Discussion

“He fasted for forty days and forty nights”

The principles and tradition of fasting and abstaining from something has been around for thousands of years. For our faith specifically, fasting is one of the five precepts of the church along with attending Mass on Sundays and holy days of obligation, confess your sins at least once a year to a priest, receiving the Eucharist at least during the Easter season, and to provide for the needs of the Church.[1] When hearing the word “abstinence” in today’s culture we think of abstaining from sex. However, in this lesson we are talking about the abstinence from food and drink for spiritual growth. During this time of Lent, most people typically give up something; usually their favorite food or beverage. What we should think about also is what could we replace it with that is holy. **How do physical things we give up help or remind us of spiritual things?** We give up something physical, something tangible so that we can be physically reminded of prayer, sacrifice. In the case of fasting and abstinence a material thing reminds us a spiritual reality. One example of this reality is a group of parishioners, shortly after the September 11th attacks, they decided to fast on bread and water. They decided to fast one minute for every victim. There were 2752 victims on September 11th, so they fasted on bread and water for 2752 minutes or 45 hours; that is almost 2 days. Another example is a mom and dad that decided to give up or abstain from one thing for each of their children. Their specific prayer was for their child’s vocation. For one child they gave up ice cream, not just for a while, but forever. How did this help? Each time they wanted ice cream, they were reminded to pray for their son and his vocation.

Below his feet are these words: Ex S M Casino MDCCCLXXX
(From the Holy Mount of Cassino, 1880).

On that date , Monte Cassino was given the exclusive right to produce this medal.
Inscribed in the circle surrounding Benedict are the words:

Ejus in obitu nostro presentia muniamur (May his presence protect us in the hour of death).

The other side of the medal is where the real exorcistic force reveals itself. In the center is the Cross. Benedict loved the Cross and used it to drive away demons.

The vertical beam of the Cross has five letters:

C.S.S.M.L., meaning Crux Sacra Sit Mihi Lux

(May the holy Cross be for me a light).

The horizontal beam of the Cross also has five letters:

N.D.S.M.D., meaning Non Draco Sit Mihi Dux

(Let not the dragon be my guide).

The four large letters at the angles of the Cross:

C S P B stand for Crux Sancti Patris Benedicti

(The Cross of the Holy Father Benedict).

Encircling the Cross in a circle around the right margin are these letters:

V.R.S.N.S.M.V., meaning Vade retro Satana; nunquam suade mihi vana

(Begone Satan! Suggest not to me thy vain things).

Around the left margin of the circle are these letters:

S.M.Q.L.I.V.B., meaning Sunt mala quae libas; ipse venena bibas

the sign of the Cross which makes satan flee, when prayed sincerely. The Benedictines, followers of St. Benedict have in their tradition the Benedict Medal with pray inscribed on the medal which both fight the enemies of our soul.

The medal is the jubilee medal, which was struck first In 1880, to commemorate the fourteenth centenary of St. Benedict's birth. It is doubtful when the Medal of St. Benedict originated. During a trial for witchcraft at Natternberg near the Abbey of Metten in Bavaria in the year 1647, the accused women testified that they had no power over Metten, which was under the protection of the cross. Upon investigation, a number of painted crosses, surrounded by the letters, which are now found on Benedictine medals, were found on the walls of the abbey, but their meaning had been forgotten. Finally, In an old manuscript, written In 1415, was found a picture representing St. Benedict holding In one hand a staff which ends In a cross, And a scroll In the other. On the staff And scroll were written in full the words of which the mysterious letters were the initials. Medals bearing the image of St. Benedict, a cross, and these letters began now to be struck in Germany, And soon spread over Europe. Benedict XIV first approved them in 1741.



Front



Reverse

The front of the medal shows St. Benedict holding a cross in one hand and the book of his Rule in the other. Flanking him on each side are the words:

Cruce S. Patris Benedicti (The Cross of the Holy Father Benedict).

What is Abstinence? Abstinence is “the moral virtue that inclines a person to the moderate use of food or drink as dictated by right reason or by faith for his own moral and spiritual welfare.”[2] We live in a time of extreme wealth. We all for the most part have access to food twenty-four hours a day seven days a week. In richer nations, like America, food may not be a sacrifice but the practice of self-denial and not becoming worldly is especially difficult. “In the richer nations stress is placed on the witness of self-denial so that Christians will not become worldly; another emphasis is the witness of charity toward others, even those in foreign lands, who are suffering poverty and hunger.”[3] We sometimes eat out of boredom, stress, or just have a craving and want to satisfy it. With this great wealth of food, we forget sometimes what true physical hunger feels like. By abstaining from that food and fasting in offering it up for the Church, we grow in virtue. The Church grants a partial indulgence (removal of temporal punishment) to those who abstain and fast. “A partial indulgence is granted to the Christian faithful who, in a spirit of penitence, voluntarily abstain from something which is licit (good) for and pleasing to them.”[4]

What is fasting? Penance is closely linked to Abstinence. It is “a form of penance that imposes limits on the kind or quantity of food or drink.”[5] As we enter into the first Sunday of Lent, we see Christ fasting for forty days on nothing! God wouldn’t ask us to go to that extreme, but he does ask us to do penance especially during Lent.

Why should we fast during Lent? From the first century Christians have observed fasting during the days leading up to the mark of Jesus death and resurrection. It is a time to remember our sinful nature, and ask for God’s grace and mercy. By restricting ourselves from eating meat or giving up something that is enjoyable (but not sinful) we remember that the only reason we have anything is because God created it, and allows us to have it.

When and where did this practice come from? As mentioned above, the practice of fasting and abstinence has been practiced for thousands of years. It was practiced in Judaism and by the disciples of John the Baptist, and was taught by Christ in word and example, especially can be seen in his example in today’s Gospel reading. The apostles practiced it (Acts 13:2, 14:23; 2 Corn. 11:27), and the early Church practiced fasting and abstinence with weekly fast days most notably during Wednesday

and Friday in the first century.[6] In hundreds of years since, it has changed and adapted to the Church's needs and circumstances.

Why should we fast? What good comes from Fasting? Fasting is a form of penance. The Church teaches us there are three forms of penance; Fasting, Prayer, and almsgiving.[7] Many times, fasting, prayer and almsgiving become very abstract and loosely defined. The Church helps us to understand clearly what is meant by prayer, fasting and almsgiving. Prayer is done by the Christian faithful who, while performing their duties and enduring the difficulties of life, raise their minds in humble trust to God and make, at least mentally, some pious invocation.[8] This is the norm for the Christian. During Lent we want to not do the least but more than what is the norm. Almsgiving is done by the Christian faithful who, prompted by a spirit of faith, devote themselves or their goods in compassionate service to their brothers and sisters in need.[9] Fasting and Abstinence is done by the Christian faithful whom, in a spirit of penitence, voluntarily abstain from something which is licit for and pleasing to them.[10] By doing penance it gives us a chance for reconciliation with God and neighbor and thus a conversion in relation to oneself, to God, and to others. Fasting is something that is individual (we decide what do abstain from and how much) but also it is universal, practiced in obedience to the general law of the Church. Both the individual and universal fasting is done as penance, as expiation for sin both individual (personal sin) and universal (sins of the world). "Though the divine mysteries whereby our Savior wrought our redemption have been consummated, yet are we still sinners; and where there is sin, there must be expiation.[11] We are part of the mystical body of Christ, and so we join in penance that Our Lord voluntarily offered on our behalf. "Let us admire the exceeding goodness of the Son of God, who, not satisfied with atoning for all our sins by dying on the cross, deigns to suffer a fast of forty days and forty nights, in order to encourage us to do penance."[12]

ACTIVITY – Where is Fasting, Prayer and Almsgiving in Scripture? Which one is my strength? Which one is my weakness? http://www.remnantapostles.com/documents/oblation_survey.pdf

Penance is powerful. Blessed John Paul II in his encyclical *Evangelium Vitae* says that prayer and fasting will break down the walls of lies and deceit and in a culture of death, will create a

Satan from tempting us.

What else can we do from falling into temptation?

We must be in constant prayer. Pray without ceasing![63] We must "Watch and pray, that you may not enter into temptation. [64] Prayer is an essential means to keep temptation at bay. We should always keep the petition in the Our Father on our lips in times of temptation, "lead us not into temptation"[65] We must also not be so prideful in knowing when to flee from the occasions of sin.[66]

For some of us, we fall into temptation when we are not engaged into something, or in other words being lazy. We can also fill our time with good and holy things; spend time with the family, hang out with good friends that won't lead us into temptations, work hard at our jobs, study more on our faith, our profession, or school, and to indulge in wholesome social outings.

What if we fall into temptation? Today's Responsorial reminds us to ask for forgiveness and mercy from God, "Be merciful, O Lord, for we have sinned."[67] The devil loves to keep us down once we are in sin. He wants us to think we are no good to God anymore, and there is no point to repenting. These are all lies. God wants nothing more than for us to repent, confess our sins, and be reconciled with Him.

The temptations of Jesus all touch upon his Messianic mission...The temptation comes not to him but to the Church, which carries on his mission. The elaboration of the temptation story by Matthew has an ecclesial purpose. The spiritual dangers that threaten the integrity of the mission of the Church have already been met by Jesus himself; he has shown how the Church must overcome them."[68]

Profession of Faith or Popular Devotion Saint Benedict Medal

The Saints are a perpetual witness of the fight against our enemies (the devil, flesh and the world). Of all the Saints it seems the hermits and monks have had to especially focus on this fight. Hermits and Monks have withdrawn themselves from society into the monastery or desert but in the withdraw still battle perhaps even more the devil, the flesh and the world. St. Anthony of the Desert said that our greatest weapon against satan is

ised to those who love him”[56] God allows temptation to happen to us because he gives us the gift of free will. If he were to not allow temptations to come then he would constrict our free will. It also allows us to realize that we are nothing without God’s grace, and by choosing God and not the falling into temptation we will be blessed with the “crown of life”. “Temptations are very profitable to man, troublesome and grievous though they may be, for in them a man is humbled, purified and instructed.”[57] Remember the Devil is never permitted to tempt us beyond our strength.[58] We will always have enough grace to overcome the devil which, at root, means that we have the grace to pray for light to recognize the evil spirit and strength to resist his advances.[59] “He allows temptation, and uses it providentially to purify you, to make you holy, to detach you more from the things of earth, to lead you where He is and by the route he wants you to take, so as to give you maturity, understanding and effectiveness in your apostolic work with souls, and ... above all, to make you humble, very humble.[60] “To tempt is nothing other than to test or to prove. To tempt a man is to test or try his virtue.”[61] The virtue of everyone is tested, no one is exempt.

MOVIE – Remember the Titans

POP CULTURE CONNECTION – 8:00 to 9:25

http://www.youtube.com/watch?v=A0Knh3o_6x

In the movie the head coach reprimands the assistant for being easy on the black players and tough on the white players. The head coach tells him that he is not doing the black players a favor by being easy on them; in fact he is only crippling them. God allows us to be tried and tested to make us better, to perfect us.

A priest once referred to temptations as a flea on a dog.[62] A flea does no harm to the dog, but it still drives the dog crazy with itching and scratching. For us temptation is like that flea or a little nat that keeps flying close to your ear. The temptation on it’s own can do no harm to your soul, but can seem unbearable to handle and be extremely annoying.

TV – Orkin Commercial/Jesus Spoof

POP CULTURE CONNECTION – 0:32/ 1:09

<http://www.youtube.com/watch?v=9pWypJuR3W>

<http://www.youtube.com/watch?v=eY-DopFgS8>

The main Orkin commercial slogan is “keeping pests out”. As mentioned above, temptation is like a pest that is hard to get out of our heads sometimes. Like the parody commercial we have to let Christ dig into our lives, shine light in our darkness to keep

civilization of life and love. “Jesus himself has shown us by his sown example that prayer and fasting are the first and most effective weapons against the forces of evil (Mt. 4:1-11). As he taught his disciples, some demons cannot be driven out except in this way (Mk 9:29). Let us therefore discover anew the humility and the courage to pray and fast so that the power from on high will break down the walls of lies and deceit: the walls which conceal from the sight of so many of our brothers and sisters the evil of practices and laws which are hostile to life. May this same power turn their hearts to resolutions and goals inspired by the civilization of life and love.”[13]

Who can fast? Anyone can fast or abstain for the glory of God. However, those that are between the ages of fourteen and sixty are bound to the law of fasting.[14] However, on Ash Wednesday and Good Friday all of the Church is required to fast on those days. **Why on Ash Wednesday and Friday’s during Lent?** The Church asks us to refrain from meat and to fast on these specific days because for Ash Wednesday, it marks the beginning of Lent. It marks the beginning for us to unite ourselves with Christ for forty days in our own desert as Christ was in the desert. It is also to remind us to remember, “you are dust and from dust you shall return.”[15] It also reminds us it is a time to repent and turn to the Gospel. We are to fast during Good Friday because it is a time to remember exactly what our Lord did for us on that day. To unite ourselves with Christ on the cross so like the thief to the right of Jesus we too can hear the words, “today you will be with me in paradise”[16] The Church teaches us we should fast not just during Fridays during Lent, but every Friday to recall the passion and death of our Lord Jesus Christ. [17]

History of “Mardi Gras”![18]

While our American culture has taken this tradition and skewed it in almost hedonistic ways, the day and events are wrapped in rich Catholic tradition and history. The word “Mardi Gras” is literally “Fat Tuesday” in French. Why do we call it “Fat Tuesday”? The obvious jokes are that we eat all of our favorite goodies before we enter into Lent and so we gain a whole bunch of weight. However, the name comes from the tradition of slaughtering and feasting upon a fattened calf on the last day of Carnival. The day is also known as Shrove Tuesday which is from “to shrive”, or hear confessions. It is also known as pancakes Tuesday in which customs make pancakes from the need to use up fat, eggs and dairy before the fasting and abstinence of Lent begins.

Mardi Gras are known for its carnival like atmosphere because the word carnival comes from the Latin words, which means “farewell to the flesh”. It make sense then that we say farewell to the ordinary seasons and the luxuries of the flesh as we enter into the Lenten Season. These festivals and carnivals were traditions all through Europe and South America for years and year before it came to America. **When did it come to America?** It came to America in 1699 when French explores landed in the Gulf area, and knew of the time and wanted to celebrate his customs. Eventually the French that settled there began celebrating masked balls and other parties. This was banned by the Spanish government in the mid 1700’s and wasn’t resumed until after 1827.

The official colors of Mardi Gras are Catholic colors. Purple: a symbol of justice; green, representing faith; and gold, to signify power. We also share these times of the Church. Green represents ordinary time, Purple for Lenten Season, and Gold for the kingship or Christ during all this time.

VIDEO – St. Mary’s Mardi Gras Parade

POP CULTURE CONNECTION 1:18

<http://www.youtube.com/watch?v=1X4qXc-Uey>

This video shows a Catholic grade school in celebration of Mardi Gras. This shows that the event is about having fun and a party, but not being an invitation to sin. We must realize that when we have any type of parties or celebrations that is possible to have a great time without sin creeping in.

By fasting doesn’t that hurt us and contradict to protecting our bodies?

When the church says to fast for the day they still want us to eat. “The Law of fasting allows only one full meal a day, but does not prohibit taking some food in the morning and evening, while observing approved local custom as far as quantity and quality of food are concerned.”[19] As we see, the Church still wants us to take care of ourselves and eat so that we can still function through the day, but to also sacrifice some in not having three full meals.

What if someone is ill and can’t fast or abstain? Just as if someone had to stay at home instead of going to Mass due to illness, so too does it apply to fasting or abstaining. If there is an illness or medical issue and someone is unable to fast or abstain then they are not in sin.

Jesus uses Deuteronomy to rebuke Satan, “The Lord, your God, shall you fear; him shall you serve, and by his name shall you swear.”[53] Jesus shows us that by placing our worship and adoration in worldly things rather than in God alone, we are in sin.

Why did Jesus say no? Jesus knows that while Satan controls all the temporal power, he came to bring eternal power. He did not come so that he can control the nations through political or secular power, but by Divine power. Through his refusal he demonstrates we too must keep temptation of Satan as far away as possible.

What can we do to keep temptation away? While Jesus was willed by the Spirit to be tempted by the devil, we are not. We are tempted without willing it upon ourselves. In fact there is nothing we can do to stop from ever being tempted again. We will always be tempted until the day we die. What should we do? We should always have complete confidence in God. Jesus did not let himself satisfy his hunger, or perform a miracle to impress everyone, or to submit to secular power, but followed the will of his Father. Those of us who trust fully in God and rely on his Providence will receive true blessings and real happiness.[54]

What should we do when we find our self tempted to sin?

When we find our self tempted to sin we should make the sign of the cross on our heart, and call on God as earnestly as we can, saying, “Lord, save me, or I perish.”[55]

Is it a sin to be tempted? No. We know that it is not a sin to be tempted because Jesus was tempted and Jesus was without sin.

Video – Oh, The Temptation

POP CULTURE CONNECTION 3:45

<http://www.youtube.com/watch?v=G7LN96jEXH>

The video shows the kids being placed in a room where the temptation is staring them right in the face. Some kids struggle immensely, but succeed while others just fall right into the temptation. Those that waited received double the amount. When we wait and persevere in times of temptation our reward is greater. **When have you waited on something and were glad you resisted the temptation?**

Why does God allow us to be tempted? As Saint James wrote, “Blessed is the man who perseveres in temptation, for when he has been proved he will receive the crown of life that he prom-

off to make war on the rest of her offspring.”[47] We must always be cautious of those who, like Satan, quote a portion of scripture, especially in the service of their own agenda.

Why did Jesus rebuttal with his verse? Again, Jesus uses Deuteronomy to rebuke Satan, “You shall not put the Lord, your God, to the test, as you did at Massah.”[48] Jesus reminds us it is a sin to try and test the will of God. To explicitly be tempting God outright in order to do something, for example an atheist demanding if there is a God to strike him or her dead in five minutes, is always a grave sin.[49]

Why did Jesus not jump? “Such a miracle would have aroused the admiration and enthusiasm of the people, but Jesus knew that His Father had chosen an entirely different way for Him - the way of humiliations rather than of triumphs, the way of the Cross where our Lord will hear a similar proposition, with an almost identical text, at the end of his life on earth: *He is the king of Israel; let him come down now from the cross, and we will believe in him.*[50][51] and of death. Because He had no desire to escape from this way, He resolutely rejected the suggestion to pride.”[52] The best way to conquer temptations of pride and vanity is to choose exactly the opposite, which is humility. We must trust in what God reveals to us in our everyday lives, which is sufficient.

Third Temptation of Jesus

Why does Satan tempt Jesus with the world? Why would this be enticing? This would be a “short cut” if you will for Jesus. This would be like taking the chance card on Monopoly and getting “go straight to go and collect \$200”. His mission is to save all mankind, and to have His kingdom reign over us. Satan is the ruler of the world has that power to make all this happen if Jesus submitted to him.

Why would Satan ask Jesus to worship him? By ordering Jesus to worship him, Satan shows his power and destroys God’s plan again as he did with Adam and Eve. However, Jesus is God made flesh, and cannot be deceived nor corrupted by Satan. Thus not only he rebukes him, Jesus had the power to send Satan away.

What verse does Jesus use? Once again, for the final time Je-

How should I fast/abstain? Everyone can fast and abstain in their own way. It should be something that will be a little uncomfortable to stretch ourselves, and appreciate what God has given us. We should also think of replacing what we are giving up with something that will allow us to grow in holiness. For example, a mother once gave up chocolate, and at any point she was craving chocolate she said a “Hail Mary”. She did not lament over craving the chocolate and how she wanted one, but instead united herself with Our Lady and thus with Christ. This is the proper way of fasting. Not crying, moaning, and being depressed with what we gave up, but by offering up that pain. As Christ said, “When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.”[20]

When can I or should I fast? One can abstain from food and drink at any time for any reason in order for that person to grow in holiness. Ecclesiastical law can also prescribe it for the universal Church. An example of this is fasting an hour before Mass. **Why an hour before Mass?** Fasting before Mass has been a long tradition. In the fourth century through the Middle Ages, Catholics practiced complete fast from food and drink from midnight to the Mass. Today, it is different. We are to fast from everything except water and medicine for only the hour before Mass. The reason for this fast is to remind us of what Jesus said in today’s Gospel reading, “Man cannot live on bread alone.”[21]

These changes on fasting before Mass and in fasting in general show the change ability to shift to the needs of the Church. The Catholic Church is often times referred to as slow, unchanging, unsympathetic to anyone’s needs, and unwilling to change. However, this is just one example of many of how the Church is willing to change when given the circumstances and the divine law was not involved. Some of the reasons given for the changes for the laws of fasting were historical (new conditions of time), psychological (grave difficulties for the people), humanitarian (travel, health, labors, missionaries, late hour), sociological (working people in factories, transportation, shipping, mothers, children), and especially sacramental (to promote the reawakened devotion toward the Eucharist).[22] As we see, the Church takes great care and time in considering changes for the whole

Church, and as a result, an unprecedented growth in the reception of the Eucharist.

Why does Jesus fast for forty days? The forty days is symbolic for the forty years of Israel in the desert. The desert was a time of temptation and failure for Israel, but Jesus, who is the new Israel, is likewise tempted in the desert. However, he does not fail in the desert and proves his true character of his Messianic mission.[23] **What many times are “forty” used in the Bible?** [24] The flood lasted for forty days and forty nights. As stated above, the Hebrew people wandered forty years in the desert before being permitted to enter the Promised Land. Ezekiel was commanded by God to lie forty days on his right side (Ezekiel 4:6). Both Moses and Elijah were allowed to approach God but only after an expiatory fast of forty days. What is common about all of these events is penance and expiation for sins. The flood was punishment for the sin and God wiped away all of the human race but one family. The wandering of the Hebrew people was punishment for their ingratitude toward God. God had just saved them from slavery and yet they still grumbled. Ezekiel laying on his right side for forty days represented the forty years of punishment that Jerusalem would face for its sins. Moses was made ready to give the people the Law, the Ten Commandments and Elijah endured forty days after his victory against the prophets of Baal, a victory that caused him to be an outcast. Our Lord enters into forty days of intense prayer and fasting and temptation as expiation for the sins of the world.

Temptation of Jesus - Part I - Lesson and Discussion

“tempted by the devil”

What is temptation? Temptation is “the solicitation to sin, whether by persuasion or offering some pleasure. It may arise from the world, the flesh, or the devil.”[25] The very basic temptations derive not from the Devil himself, but our own evil concupiscence and inclination to sin which adhere to us through original sin (Jas 1:14), on account of which it is said that the flesh lusts against the spirit (Gal. 5:17).[26] That being said however, the Devil does indeed tempt all of us at some point in our lives. This is why Satan is called the tempter in today’s Gospel.

How does the devil tempt us to sin? He does it in a two fold manner: First, he looks to incite our desires and pleasure to sin

privations, trusting in divine Providence for our sustenance.”[41]

Temptation of Jesus – Part II - Lesson and Discussion

“get away Satan!”

What is a parapet? It is a low, protective part of the wall along the edge of a roof, bridge, or balcony. Looking at the temple in Christ’s time, we do not have a certain position as to where he may have stood. The best guess would be on the SE corner of the temple.[42] **Why did he choose the temple?** Probably because the temple was in the heart of Jerusalem. Thousands of people could have witness the miracle of him jumping off, but not killing himself.

Why did Satan want Jesus to throw himself off the temple?

Satan is very cunning when he proposes this to Jesus. If Jesus refuses, then he shows he does not trust God completely; on the flip side if he accepts, then it proves that God is with Jesus.[43] It is good to note here that again of how although Satan is smart and cunning, he lacks all knowledge because if Jesus were to have thrown himself off the ledge, he would not have needed angels to catch him, he could control himself under his own power.

Where did Satan get his verse? The verse used by Satan is from the Psalms “No evil shall befall you, nor shall affliction come near your tent, for to his angels he has given command about you, that they guard you in all your ways.”[44] As mentioned before, Satan is extremely smart, and is able to recite scripture in order to try and confuse us. Although Satan quotes scripture, he is the father of lies and does not quote scripture in full, but only half, half-truths. Psalm 91, which is the scripture that Satan quotes to Jesus, is prayed each Sunday night in the Liturgy of the Hours during Night Prayer. Satan quotes the following, “Upon you no evil shall fall, no plague approach where you dwell. For you has he commanded his angels, to keep you in all your ways. They shall bear you upon their hands lest you strike your foot against a stone.” Satan stops here and rightly so, because the next line prophecies Christ’s ultimate victory. “On the lion and the viper you will tread and trample the young lion and the dragon.” Satan is described by Saint Peter as “a roaring lion looking for someone to devour.”[45] He is described as the viper in the garden, a viper which will have his head crushed by the seed of the woman.[46] He is described in Revelation as the dragon who “was angry with the woman, and went

he has divine power by fulfilling an ordinary means (his hunger) by performing a miraculous mean (changing the stone into bread).

Why doesn't Jesus change the stones into bread? The main reason why Jesus refrains from changing the stones to bread is to follow only the will of the Father. By him changing the stones to bread he would be following not only his own will of the flesh, but also obeying Satan and not his Father. He shows us that although it is fine to satisfy ordinary needs with ordinary means, but it does no good to fulfill them with miraculous means. "Jesus does not fulfill his mission by providing for basic physical necessities, but by proclaiming the word that is life." [36] As St. Jose Maria Escriva said, "How generous Our Lord is in humbling himself and fully accepting his human condition! He does not use his divine power to escape from difficulties or avoid effort." [37]

This first temptation in today's Gospel teaches us too be extra watchful over ourselves and over those whom we have a close relationship with, and those that we have an obligation to help in their moments of weakness and tiredness: to be alert when we ourselves are going through a bad patch. It is at those moments that the devil chooses to tempt us more fiercely, so that we may turn our lives away from God's will and follow a different path. [38]

When are we most tempted? When we are hungry, angry, lonely or tired. We can remember this by the anchorman H.A.L.T. When we are hungry, angry, lonely or tired we should halt, stop and pray. **Why and how are we tempted most when we are hungry, angry, lonely and tired?**

What does Jesus mean by "One does not live on bread alone"? This quote is from Deuteronomy which reads, "He therefore let you be afflicted with hunger, and the fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does man live, but by every word that come forth from the mouth of the Lord." [39] Jesus is teaching us while our bodies live off of bread; it is the Bread of Life from God that gives us eternal life. It should be no surprise this is a precursor to his Bread of Life discourse in which Jesus tells us that "I am the Bread of Life". [40] "Man's life is far more dependent on the will of God than on material food. If we are convinced of this truth, we shall have the courage to submit to

(our concupiscence), and then looks to confuse us and blind us from the truth. He also tempts bad people to persecute us, or to try us by their wicked vanities, as he did by the friends of Job. [27]

Can the devil force us to sin? No. As St. Augustine wrote, "for as a chained dog can bite none but those who go near him, so the devil cannot harm with his temptations those who do not consent to them. Like the dog he can bark at you, but cannot bite you against your will." For us, we should never consent into conversation with the Devil. We see how it played out for our first parents in the first reading for today. They were blinded and lied to of the fruit from the tree of knowledge. We may feel the heat of Satan's breath on the back of our necks sometimes, but he can not touch a hair on our head if we don't allow him. We see in the garden a pattern that Satan takes. He enters in unnoticed (more subtle than any other creature), begins a conversation (Did God say you shall not eat of any tree of the garden?), plants the seed of doubt through a lie (You will not die) and makes something bad look good (when you eat of it your eyes will be opened and you will be like God). We cannot let Satan get a stronghold but rather not let him enter into our lives and not let hold a conversation with him. "We must watch, especially in the beginning of temptation, for then the enemy is more easily overcome, if he be not suffered to enter the door of the mind, but is withstood upon the threshold the very moment he knocks... When ills have gathered strength, by long delay, first there comes from the mind a simple thought; then a strong imagination, afterwards delight, and the evil motion and consent and so, little by little the fiend does gain entrance, when he is not resisted in the beginning." [28]

Why would Satan try to tempt Jesus when Jesus is God? While Satan is very intelligent and powerful being an angelic being, he is not divine, and not all knowing. Satan was very well aware of the coming messiah and new it was drawing near, but he did not know exactly how God was going to do it. Satan tempts Jesus to test whether or not Jesus could be the coming messiah. [29]

Could Jesus have fallen? No, Jesus could not have fallen because he is fully God. Being fully divine it is in His nature that he was incapable of sinning.

Why did Jesus allow himself be tempted then? Jesus allowed

the temptations so as to give us an example of humility, and to teach us to overcome the temptations that we are going to have to undergo in the course of our lives.[30] Jesus amerces himself in all things human, including being tempted by the devil, to be the perfect example. “As Our Lord did everything for our instruction so he wished to be led out into the wilderness and they’re to enter into combat with the devil. He did this in order that the baptized should not be troubled if after Baptism they suffer still greater temptations, as though such were not to be expected.”[31] The temptation of Christ is placed on the first Sunday of Lent and is our invitation to go into battle with Our Lord against Satan. During Lent especially, the Church is an “immense army, fighting day and night against their spiritual enemies. We remember how, on Ash Wednesday, the Church calls Lent a Christian warfare. In order that we may have newness of life, which will make us worthy to sing once more our Alleluia, we must conquer our three enemies: the devil, the flesh, and the world. We are fellow combatants with our Jesus, for He, too, submits to the triple temptation, suggested to Him by Satan in person.”[32] In today’s Gospel we witness the victory of Christ over Satan, a victory we can share in. It is a victory over that which is in the world which Saint John writes about[33]. Sensual lust is conquered in the first temptation as Christ refuses to satisfying self, bring himself pleasure, in turning rock to bread. Enticement for the eyes is conquered in the third temptation as Christ is shown all that is “of the world” and is offered everything, but says no. A prideful life is conquered in the second temptation as Christ is tempted to make a spectacle of himself by throwing himself from the temple and being saved by the angels. **What do these temptation of pleasure, worldly goods and pride look like in our life?**

MOVIE – The Guardian – POP CULTURE CONNECTION 3:40 to 6:32 <http://www.youtube.com/watch?v=cS5jVI85Vu>

This drill or teaching was supposed to be done in the classroom, but the sergeant wanted to show the rescue swimmers what they would encounter in real life. He said that most of their time would be in freezing waters and that it would be a matter of life and death. The fight against temptation is real life, not a classroom and it is a matter of life and death. To teach the swimmers the sergeant himself jumps into the pool and endures the trial with the students. Jesus is tempted right along with us, He is in the icy pool teaching us and showing us that we can overcome. Just as the swimmers had their hot shower and warm blanket, we have the eternal presence of God, our heavenly reward.

The other reason Jesus allowed himself to be tempted was to fix what Adam and Eve had broken. As we read in today’s first reading, Adam and Eve were in paradise, but were tricked by the serpent. Thus, they were sent out into the desert. Jesus heads back out into that desert to be tempted, but not given in to the temptations. “Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation...Jesus’ victory over the tempter in the desert anticipates victory at the Passion, the supreme act of obedience of his filial love for the Father.”[34] “St. Basil, St. John Chrysostom, St. Jerome, and St. Gregory the Great, make the remark, that the commandment put upon our first parents in the earthly paradise was one of abstinence; and that it was by their not exercising this virtue, that they brought every kind of evil upon themselves and upon their children.”[35] Adam and Eve were able to eat of any fruit but were commanded to abstain from the tree in the middle of the garden. In their unwillingness to deprive themselves of the tree, they deprived themselves of God. Adam and Eve said no to abstinence. Jesus says yes to a voluntary abstinence for forty days and nights.

**MOVIE - Passion of the Christ
POP CULTURE CONNECTION 4:35**

<http://www.youtube.com/watch?v=Pr5X6ZZtYc>

This is the final temptation of Christ, but shows how Satan tries and tricks all of us. The Devil will try and say that we can’t rise above temptations, and that it’s not worth the fight. Yet Christ crushed the head of Satan once and for all at the cross. We must remember that we have all the strength of Heaven to keep from falling into our temptations when they come. **When is a time that you overcame temptation?**

When did the serpent come after Jesus? At his most vulnerable. After an intense forty days of fasting and Jesus was “hungry”. At Jesus weakest state physically, this is when Satan comes in contact with Jesus for the first time.

Why was Jesus hungry? Because he went forty days with eating or drinking anything! Try going without food even for forty hours. It could be nearly impossible. Christ, although God, is still fully human. He can still feel the pangs of hunger.

Why did Satan tempt him to change some stones to loaves of bread? Why would this prove Jesus was the Son of God? By performing this miracle, Jesus would have shown Satan that