

1. Read — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate — Be quiet before the Lord enjoying His presence.
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**How is God calling you to act in response to what he has shown you?**

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Link to Liturgy**



[1] CCC 409  
[2] *Catena Aurea*, Saint Gregory the Great  
[3] CCC 1127  
[4] Galatians 2:20  
[5] 1 Corinthians 11:29

# Quick Connect

**What is the Gospel saying? Luke 4:1-13** — Pg. 1  
**What is the Church saying Past and Present?** Pages 1-3  
**What is God saying to you through this passage?** Page 4

## Gospel Reading – Luke 4:1-13 – Roman Missal – Cycle C

Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. The devil said to him, “If you are the Son of God, command this stone to become bread.”

Jesus answered him, “It is written, *One does not live on bread alone.*” Then he took him up and showed him all the kingdoms of the world in a single instant. The devil said to him, “I shall give to you all this power and glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me.” Jesus said to him in reply, “It is written: *You shall worship the Lord, your God, and him alone shall you serve.*” Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down from here, for it is written: *He will command his angels concerning you, to guard you, and: With their hands they will support you, lest you dash your foot against a stone.*” Jesus said to him in reply, “It also says, *You shall not put the Lord, your God, to the test.*” When the devil had finished every temptation, he departed from him for a time.

## 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 victorious 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.

## The Holy Spirit and Divine Life - Lesson and Discussion

*“Filled with the Holy Spirit”*

Saint Luke’s Gospel is the only Gospel account of the temptation of Christ that uses the words, “filled with the Holy Spirit.” Jesus is divine, and of course, He is filled with the Holy Spirit. It is His divinity that en-

ables Him to go into the desert, to go into battle and come out victorious. We, however, are not divine. Thus, if we go into battle without the divine life, we are not “filled with the Holy Spirit” and we will be defeated. It is only in Christ that we win, and in this victory, we achieve our inner integrity. “The whole of man’s history has been the story of our combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day. Finding himself in the midst of the battlefield, man has to struggle to do what is right, and it is at great cost to himself, and aided by God’s grace, that he succeeds in achieving his own inner integrity.”[1]

“We must keep in mind that temptation is brought to fulfillment by three stages: suggestion, delight and consent. And we in temptation we generally fall through delight, and then through consent; for being begotten of the sin of the flesh we bear within us that through which we suffer conflict. But God, Incarnate in the womb of a Virgin, came into the world without sin, and so suffers no conflict within Himself. He could therefore be tempted by suggestion, but the delight of sin could never touch His mind. So all these temptations of the devil were from without not from within Him.”[2] Saint Bernard said, “Thoughts lead to Pleasure, Pleasure leads to Consent, Consent leads to Action, Action leads to Habit, Habit leads to Necessity.” We can begin to feel that we need sin, or that we can’t possibly live any other way, at this point we feel sin is a necessity and we are bound by sin. It is only Christ, who “proclaims liberty to captives” and lets the “oppressed go free”. Jesus spoke these words from the prophet Isaiah just prior to His ministry and it is in the temptation in the desert that He proves His power over, not just the consent to sin, but also the delight of sin.

Therefore to conquer both the delight and consent of sin, we must “put on” the One who is divine. We must “put on” Christ who not only conquers sin, but whom sin cannot touch. “As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.”[3] Through the Sacraments our life is transformed by the Holy Spirit into the divine life. The divine life within, enables us to not only conquer the consent to sin, but also the delight of sin. Through the sacraments our life becomes the life of Christ and therefore the victory of sin that Christ experienced in the desert becomes our victory as well. This is why Saint Paul can say, “... yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.”[4]

The sacramental life is the divine life and should be our first priority. For example, if for some reason, we are unable to receive Jesus in the Blessed Sacrament, we should ask ourselves, “What impediment, what obstacle is getting between me and Jesus?” For if we cannot receive Christ now, how can we receive Christ later? Our top priority should be to eliminate any impediment or obstacle between us and Christ. If we are baptized and in mortal sin, we must at once repent, confess, and

resolve to sin no more. Until the moment when we are able to receive Our Lord in the Eucharist, we can make a sincere Act of Contrition and spiritual Act of Communion. To receive any sacrament we must be properly disposed - in other words we must be detached from sin, and open to grace. We are reminded during Ash Wednesday at the distribution of ashes to, “Turn away from sin and be faithful to the gospel.”

Not only do we block grace when we are not properly disposed to receive the Sacraments, but we also bring judgment upon ourselves. In regards to receiving the Eucharist unworthily, Saint Paul says, “For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.”[5] Grace is always given in the sacraments, but grace is not always received. The reception of grace is dependent upon the one receiving the grace, not upon the one giving. Imagine a cup that is empty, but a piece of wood or plastic is covering the opening. The water that is poured will be blocked from entering the cup by the piece of wood or plastic. The wood or plastic must first be removed. The wood or plastic in this case is mortal sin.