

Christ Lives in His Body

Christ enables us to live in him all that he himself lived, and he lives it in us. “By his Incarnation, he, the Son of God, has in a certain way united himself with each man.” We are called only to become one with him, for *he enables us as the members of his Body to share in what he lived for us in the flesh as our model:* “We must continue to accomplish in ourselves the stages of Jesus’ life and his mysteries and often beg him to perfect and realize them in us and in his whole Church.... *For it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them and continue them in us and in his whole Church.* This is his plan for fulfilling his mysteries in us.” (CCC 521)

The Three Temptations of Jesus (First Sunday of Lent)

And Jesus, fully of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the desert, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, “If you are the Son of God, *command this stone to become bread.*” And Jesus answered him, “It is written, ‘Man shall not live by bread alone’.”

And *the devil took him up, and showed him all the kingdoms of the world in a moment of time,* and said to him, “*To you I will give all this power and their glory; for it has been delivered to me, and I give it to whom I will.* If you, then, will worship me, it shall all be yours.” And Jesus answered him, “It is written, ‘You shall worship the Lord your God, and him only shall you serve’.”

And *[the devil] took him to Jerusalem, and set him on the pinnacle 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 give his angels charge of you, to guard you,’ and, ‘On their hands they will bear you up, lest you strike your foot against a stone.’*” And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’” And when the devil had ended every temptation, he departed from him until an opportune time. (Luke 4:1-13)

The Threefold Lust

Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. For all that is in the world, *the lust of the flesh and the lust of the eyes and the pride of life,* is not of the Father but is of the world. And the world passes away, and the lust of it; but he who does the will of God abides for ever. (1 John 2:13-17)

Temptations of Jesus

1. Stone into Bread
2. Kingdoms of World
3. *If You’re God’s Son*

Threefold Lust

- | | | |
|----------------------|-------------|-------|
| 1. Lust of the Flesh | Pleasure | Sex |
| 2. Lust of the Eyes | Possessions | Money |
| 3. Pride of Life | Pride | Power |

1. Know Anyone with Disordered Desires/Addictions for These?

- | | |
|-----------------------|---|
| a. Lust of the Flesh: | Food, Drink, Alcohol, Sex, Pornography, Drugs |
| b. Lust of the Eyes: | Money, Clothes, Cars, Houses, Gambling, Work |
| c. Pride of Life: | Selfishness, Self-Absorption, Egotism, Anger |

The Three Reasons for the Fall

Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “*You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God (Hebrew, elohim), knowing good and evil.* So when the woman saw that the tree was *good for food, a delight to the eyes, and desirable to make one wise*, she took of its fruit and ate; and she also gave some to *her husband, who was with her*, and he ate. (Genesis 3:1-6)

Temptations of Jesus

1. Stone into Bread
2. Kingdoms of World
3. *If You’re God’s Son*

Threefold Lust

1. Lust of the Flesh
2. Lust of the Eyes
3. Pride of Life

Fall of Adam

1. Good for Food
2. Delight to Eyes
3. Desirable to make one Wise (like God)

The Catechism on Original Holiness

The first man was not only created good, but was also established in friendship with his Creator and in harmony with himself and with the creation around him, in a state that would be surpassed only by the glory of the new creation in Christ... *Adam and Eve were constituted in an original “state of holiness and justice.”*...As long as he remained in the divine intimacy, man would not have to suffer or die. The inner harmony of the human person, the harmony between man and woman, and finally the harmony between the first couple and all creation, comprised the state called original justice. The mastery over the world that God offered man from the beginning was realized above all within man himself: *mastery of self*. The first man was unimpaired and ordered in his whole being because *he was free from the triple concupiscence that subjugates him to the pleasures of the senses, covetousness for earthly goods, and self-assertion*, contrary to the dictates of reason (CCC 377)

The Catechism on the Results of the Fall

Scripture portrays the tragic consequences of this first disobedience. Adam and Eve immediately *lose the grace of original holiness*. They become afraid of the God of whom they have conceived a distorted image—that of a God jealous of his prerogatives. *The harmony in which they found themselves, thanks to original justice, is now destroyed: the control of the soul’s spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations now henceforth marked by lust and domination. Harmony with creation is broken: visible creation has become alien and hostile to man. Because of man, creation is now subject “to its bondage to decay.”* Finally, the consequence explicitly foretold for this disobedience will come true: man will “return to the ground,” for out of it he was taken. Death makes its entrance into human history. After that first sin, the world is virtually inundated by sin. (CCC 399-401)

The Sermon on the Mount (Ash Wednesday)

“*When you fast*, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Amen, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.” (Matthew 6:16-18)

“*When you give alms*, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Amen, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.” (Matthew 6:2-4)

“*And when you pray*, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Amen, I say to you, they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.” (Matthew 6:5-7)

“Do not lay up for yourselves treasures on earth, where moth and rust consume and thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.” (Matt 6:19-21)

Temptations of Jesus

1. Stone into Bread
2. Kingdoms of World
3. *If You're God's Son*

Threefold Lust

1. Lust of the Flesh
2. Lust of the Eyes
3. Pride of Life

Fall of Adam

1. Good for Food
2. Delight to Eyes
3. Desirable to make one Wise (like God)

Sermon on Mount

1. Fasting
2. Almsgiving
3. Prayer

The Catechism on the Temptations of Jesus and the Meaning of Lent

The Gospels speak of a time of solitude for Jesus in the desert immediately after his baptism by John. Driven by the Spirit into the desert, Jesus remains there for forty days without eating; he lives among wild beasts, and angels minister to him. At the end of this time Satan tempts him three times, seeking to compromise his filial attitude toward God. *Jesus rebuffs these attacks, which recapitulate the temptations of Adam in Paradise...* The evangelists indicate the salvific meaning of this mysterious event: *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. ... *By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert.* (CCC 538-540)

Christ Living in Us

Christ enables us to live in him all that he himself lived, and he lives it in us... We are called only to become one with him, for enables us as the members of his Body to share in what he lived for us in the flesh as our model: “*We must continue to accomplish in ourselves the stages of Jesus' life and his mysteries and often beg him to perfect and realize them in us and in his whole Church....* For it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them and continue them in us and in his whole Church. *This is his plan for fulfilling his mysteries in us.*” (CCC 521)