

QUOTES FOR CLASS 2

A. **Concerning the Magnificat and other prayers in Luke**

“Every educated and pious Jew of the time prayed either by reading the sacred books or by repeating from memory things he had read in them, so there is nothing surprising about our Lady, Zehariah, Simeon and Anna doing this. Besides, it was the same Holy Spirit as inspired the human authors of the Old Testament who now moved to speech those good people before whose very eyes the ancient prophecies were being fulfilled in the Child Jesus. This background explains why we should take these canticles as being recorded exactly as they were spoken. (Navarre Bible, Lk 1:5)

B. **Hidden Life of Christ**

22. The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.

C. He Who is "the image of the invisible God" (Col. 1:15), is Himself the perfect man. To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled, by that very fact it has been raised up to a divine dignity in our respect too. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin. *Guadium et Spes, 22.*

D. Those who engage in labor—and frequently it is of a heavy nature—should better themselves by their human labors. They should be of aid to their fellow citizens. They should raise all of society, and even creation itself, to a better mode of existence. Indeed, they should imitate by their lively charity, in their joyous hope and by their voluntary sharing of each others' burdens, the very Christ who plied His hands with carpenter's tools and Who in union with His Father, is continually working for the salvation of all men. In this, then, their daily work they should climb to the heights of holiness and apostolic activity. *Lumen Gentium, 41*

E. ***The Temptation in the Desert***

At the heart of all temptations, as we see here, is the act of pushing God aside because we see him as secondary, if not actually superfluous and annoying, in comparison with all the apparently far more urgent matters that fill our lives. Constructing a world by our own lights, without reference to God, building on our own foundation; refusing to acknowledge the reality of anything beyond the political and material, while setting God aside as an illusion—that is the temptation that threatens us in many varied forms. Ratzinger *Jesus of Nazareth, 28*)

F. St. Thomas Aquinas on the Temptations of Christ,
Summa Theologiae III, q.41, a.1.

Christ wished to be tempted; **first** that He might strengthen us against temptations. Hence Gregory says in a homily (xvi in Evang.): "It was not unworthy of our Redeemer to wish to be tempted, who came also to be slain; in order that by His temptations He might conquer our temptations, just as by His death He overcame our death."

Secondly, that we might be warned, so that none, however holy, may think himself safe or free from temptation. Wherefore also He wished to be tempted after His baptism, because, as Hilary says (Super Matth., cap. iii.): "The temptations of the devil assail those principally who are sanctified, for he desires, above all, to overcome the holy. Hence also it is written (Sirach 2): Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation."

Thirdly, in order to give us an example: to teach us, to wit, how to overcome the temptations of the devil. Hence Augustine says (De Trin. iv) that Christ "allowed Himself to be tempted" by the devil, "that He might be our Mediator in overcoming temptations, not only by helping us, but also by giving us an example."

Fourthly, in order to fill us with confidence in His mercy. Hence it is written (Hebrews 4:15): "We have not a high-priest, who cannot have compassion on our infirmities, but one tempted in all things like as we are, without sin."

Reply to Objection 1. As Augustine says (De Civ. Dei ix): "Christ was known to the demons only so far as He willed; not as the Author of eternal life, but as the cause of certain temporal effects," from which they formed a certain conjecture that Christ was the Son of God. But since they also observed in Him certain signs of human frailty, they did not know for certain that He was the Son of God: wherefore (the devil) wished to tempt Him. This is implied by the words of Matthew 4:2-3, saying that, after "He was hungry, the tempter" came "to Him," because, as Hilary says (Super Matth., cap. iii), "Had not Christ's weakness in hungering betrayed His human nature, the devil would not have dared to tempt Him." Moreover, this appears from the very manner of the temptation, when he said: "If Thou be the Son of God." Which words Ambrose explains as follows (In Luc. iv): "What means this way of addressing Him, save that, though he knew that the Son of God was to come, yet he did not think that He had come in the weakness of the flesh?"

Reply to Objection 2. Christ came to destroy the works of the devil, not by powerful deeds, but rather by suffering from him and his members, so as to conquer the devil by righteousness, not by power; thus Augustine says (De Trin. xiii) that "the devil was to be overcome, not by the power of God, but by righteousness." And therefore in regard to Christ's temptation we must consider what He did of His own will and what He suffered from the devil. For that He allowed Himself to be tempted was due to His own will. Wherefore it is written (Matthew 4:1): "Jesus was led by the Spirit into the desert, to be tempted by the devil"; and Gregory (Hom. xvi in Evang.) says this is to be understood of the Holy Ghost, to wit, that "thither did His Spirit lead Him, where the wicked spirit would find Him and tempt Him." But He suffered from the devil in being "taken up" on to "the pinnacle of the Temple" and again "into a very high mountain." Nor is it strange, as Gregory observes, "that He allowed Himself to be taken by him on to a mountain, who allowed Himself to be crucified by His members." And we understand Him to have been taken up by the devil, not, as it were, by force, but because, as Origen says (Hom. xxi super Luc.), "He followed Him in the course of His temptation like a wrestler advancing of his own accord."

G. *The calling of the Disciples*

What amazes you seems natural to me— that God has sought you out in the practice of your profession! That is how he sought the first, Peter and Andrew, James and John, beside their nets, and Matthew, sitting in the custom-house.

And — wonder of wonders! — Paul, in his eagerness to destroy the seed of the Christians.

-St. Josemaria Escriva, *The Way* 799

H. **Why didn't Jesus write his teachings down himself?**

It was fitting that Christ should not commit His doctrine to writing. First, on account of His dignity: for the more excellent the teacher, the more excellent should be his manner of teaching. Consequently it was fitting that Christ, as the most excellent of teachers, should adopt that manner of teaching whereby His doctrine is imprinted on the hearts of His hearers; wherefore it is written (Matthew 7:29) that "He was teaching them as one having power." And so it was that among the Gentiles, Pythagoras and Socrates, who were teachers of great excellence, were unwilling to write anything. For writings are ordained, as to an end, unto the imprinting of doctrine in the hearts of the hearers.

Secondly, on account of the excellence of Christ's doctrine, which cannot be expressed in writing; according to John 21:25: "There are also many other things which Jesus did: which, if they were written everyone, the world itself, I think, would not be able to contain the books that should be written." Which Augustine explains by saying: "We are not to believe that in respect of space the world could not contain them . . . but that by the capacity of the readers they could not be comprehended." And if Christ had committed His doctrine to writing, men would have had no deeper thought of His doctrine than that which appears on the surface of the writing.

Thirdly, that His doctrine might reach all in an orderly manner: Himself teaching His disciples immediately, and they subsequently teaching others, by preaching and writing: whereas if He Himself had written, His doctrine would have reached all immediately. -St. Thomas Aquinas, *ST III*, q.42, a.4.