



**Rev. Emma Chattin, Preaching**

### **First Reading** ~ *Luke 4:1-13*

Jesus returned from the Jordan filled the Holy Spirit, and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. Jesus ate nothing at all during those days, at the end of which he was famished. The devil said to Jesus, "If you are truly God's Own, command this stone to turn into bread." Jesus answered, "Scripture has it, 'We don't live on bread alone.'"

Then the devil took Jesus up higher and showed him all the nations of the world in an instant. The devil said, "I'll give you all the power and the glory of these nations; the power has been given to me and I give it to whomever I please. If you, then, will worship me, it will all be yours." Jesus answered, "Scripture has it, 'Worship the Most High God; God alone you will serve.'

Then the devil led Jesus to Jerusalem, set him upon the pinnacle of the Temple, saying, "If you are God's Own, throw yourself down from here, for scripture has it, 'God will tell the angels to take care of you; with their hands they will support you, so that you will not dash your foot against a stone.'" Jesus answered, "It also says, 'Do not put God to the test.'"

When the devil had finished all this testing, Jesus was left alone.  
The devil awaited another opportunity.

### **Second Reading** ~ *adapted from Father Richard Rhor in "Everything Belongs"*

Whenever we are led out of normalcy into sacred space, it's going to feel like suffering. It's letting go of what we're used to. That causes suffering. And a part of us has to die. If that readiness to let go isn't there, we won't enter into sacred space. The prophet leads us into sacred space by showing us the insufficiency of the old way; the role of the priest is to teach us how to live in the new space. In this new realm, everything belongs. This awareness is often called the second naïveté. It is a return to a simple consciousness. That's what we mean by "everything belongs". The first awareness is a dangerous naïveté. It doesn't know, but thinks it does. In the second naïveté the dark and light coexist, paradox is revealed, and we are finally at home in the only world that has ever existed. This is true knowing. Here death is a part of life, failure is a part of success, and defeat is a part of victory. Opposites collide and unite, and everything belongs.