**FRIDAY MARCH 11 – FIRST WEEK OF LENT [C]**

**I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven.**

**The justice of the Pharisees and of the scribes is not that founded on their tradition. This is not justice but extreme injustice. Justice is the obedience to the Old Law. This obedience does not let us enter the kingdom of heaven. Why? In the Old Testament the old man, the man according to Adam lives. The old Law was for the old man. In the New Testament, the new creature from water and from Spirit is born and this one needs a New Law that manifests and reveals the world the beauty of the new work of God. For the Apostle Paul this New Law is the perfect conformation to Christ Jesus:** “**If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross.” (Phil 2, 1-8) The New Law of the Christian is Christ Jesus. Being Christ and the Christian one only thing, the Christian must live a life similar in all to the life of his Teacher and Lord. Today Christ Jesus is seated at the right hand of the Father. He is no longer visible in history. The one who has to make Him visible is each of his disciple. This is why we are called to overcome the justice of the scribes and of the Pharisees. They served the invisible God. We must manifest the liveable God, the Crucified God, the God who made himself a gift on the cross for the redemption of every other man.**

**Here is again what the Apostle Paul reveals about Christ and about the new creature: “For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised. Consequently, from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.” (2Cor 5, 14-21)**

**If Christ Jesus has let Himself be made sacrifice of expiation for the sins of his brother by God, might there be one only Christian who could say no to God, refusing to let himself be made, as well, in Christ, with Christ, for Christ, sacrifice of expiation for the sins of his brothers? Here is in what our justice must overcome that of the scribes and of the Pharisees. But letting oneself be made holocaust of expiation for sins is not the final act of the Christian. One must let himself be made sacrifice of expiation since the own moment of the Baptism. This is why the life of the Christian is different from every other life. Every moment of it must be interwoven with most pure love of forgiveness, salvation, reconciliation, truth, light, peace.**

**Let us read the text of Mt 5, 20-26**

**I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven. "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny.**

**In the Sermon of the Mountain Jesus gives the rules so that every day the Christian lets himself be made, by the Father, in Christ, with Christ, for Christ, a sacrifice of expiation for the forgiveness of the sins of his brothers. The one who is called to give the life for the salvation of his brothers cannot condemn those he has to lead to salvation and neither can he live as enemy with those who must be his friends for eternity. This is why the Christian must always have Jesus the Lord before his eyes so that he may produce his life in the entire history according to the particular mission given to him by the Holy Spirit. The Gospel is the life of Christ handed over to the Christian for now he is the one who must turn Him into his life, making the life of Christ Jesus visible. May the Mother of God come to our rescue. We want to turn the life of Christ Jesus into our life.**