**THURSDAY JUNE 09 – X WEEK O.T. [C]**

**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.**

**The Christian is called to be perfect imitator of Christ Jesus and in imitating Christ Jesus he is called to imitate our heavenly Father. Let us listen what the Apostle Paul reveals about Jesus the Lord:** “**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)**

**And also in the Letter to the Colossians: “For in him dwells the whole fullness of the deity bodily, and you share in this fullness in him, who is the head of every principality and power. In him you were also circumcised with a circumcision not administered by hand, by stripping off the carnal body, with the circumcision of Christ. You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. And even when you were dead (in) transgressions and the uncircumcision of your flesh, he brought you to life along with him, having forgiven us all our transgressions; obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross; despoiling the principalities and the powers, he made a public spectacle of them, leading them away in triumph by it.” (Col 2, 9-15)**

**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.**

**Christ Jesus was made sin for us by the Father, namely He was made holocaust and victim of expiation for our sins. Christ Jesus has let himself be made victim of expiation taking all the sins of humanity on Him. Now, might the one who takes on all the sins of humanity in his body in order to expiate them ever do anything evil to his own brother or say any wicked word? It would be a true contradiction to take on the sins in his own body in order to expiate them and then treat the neighbour badly with words and also with deeds. Here is why the Christian has no debt toward the brother but a reciprocal love, as the Apostle Paul teaches and the reciprocal love begins with forgiveness and reconciliation, fruit in us of our vocation in Christ to let ourselves be made sin for every other man: “Welcome anyone who is weak in faith, but not for disputes over opinions. One person believes that one may eat anything, while the weak person eats only vegetables. The one who eats must not despise the one who abstains, and the one who abstains must not pass judgment on the one who eats; for God has welcomed him. Who are you to pass judgment on someone else's servant? Before his own master he stands or falls. And he will be upheld, for the Lord is able to make him stand. (For) one person considers one day more important than another, while another person considers all days alike. Let everyone be fully persuaded in his own mind. Whoever observes the day, observes it for the Lord. Also whoever eats, eats for the Lord, since he gives thanks to God; while whoever abstains, abstains for the Lord and gives thanks to God. None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God.” (Rm 14, 1-10) The Gospel is only most pure love and we are called to reproduce the love lived for us by Jesus the Lord among our brothers. We are, with Him, one only heart, one only body, one only life, we must also be one only sacrifice for the expiation of the sin of the world.**