

FIFTH SUNDAY AFTER PENTECOST

(Matthew 5: 20-24)

(Poem Vol. 2, pp.142-3, 146; Gospel Vol. 3, pp. 95-7, 100)

(Continuing his talk on the Beatitudes, Jesus is addressing a large crowd. He says:)

'What I told you yesterday must not cause you to think that I have come to abolish the Law. No. But since I am the Man, and I understand the weakness of man, I wanted to encourage you to comply with it, turning your spiritual eyes: not to the dark abyss, but to the bright Sublimity. Because, if the fear of punishment can hold you back three times out of ten, the certainty of a reward will urge you seven times out of ten. Trust is therefore more productive than fear. And I want you to be fully and firmly confident, so that you accomplish not seven parts of good out of ten, but ten out of ten, and thus gain the most holy prize of Heaven.

I will not change one iota of the Law. And Who gave it amongst the peals of thunder on Sinai? The Most High. Who is the Most High? God, One and Trine. Where did He take it from? From His Thought. How did He give it? By His Word. Why did He give it? Out of His Love. You can thus see that the Trinity was present. And the Word - obedient as ever to the Thought and Love - spoke on behalf of the Thought and Love. Could I give Myself the lie? No, I could not... I know that what I am about to say will taste bitter to many tongues. But I cannot tell lies, even if the truth I am about to speak will make many enemies for Me.

I solemnly tell you, that:

unless you create anew your justice, detaching it completely from the poor and unfairly defined justice which the Pharisees and Scribes have taught you; and

unless you are really more just than the Pharisees and Scribes, who think they are just because they increase the number of formulae without any substantial change of their spirits, you shall not enter the Kingdom of Heaven....'

(Jesus says:) 'So great is the precept of love for your neighbour, the perfecting of the precept of love for your neighbour, that I no longer say, as it was said: "Do not kill" because he who kills will be condemned by men. But I say to you: "Do not get angry" because a higher judgement is above you, and takes into account immaterial actions. Whoever insults his brother, will be condemned by the Sanhedrin. But whoever treats him as a madman, and consequently has harmed him, will be condemned by God.

It is useless to make offers at the altar, unless you, for the sake of God, first sacrifice the ill-feelings in your hearts, and fulfil the most holy rite of forgiveness. Therefore, when you are about to make an offering to God - and you remember that you have wronged your brother, and you bear him a grudge because of a fault of his - leave your offering before the altar, and make first the sacrifice of your self-esteem, by becoming reconciled to your brother. Then come to the altar, and only then your sacrifice will be holy.

Full agreement is always the best business. The judgement of man is precarious, and whoever stubbornly challenges it, may lose the cause, and have to pay the opponent down to the last coin, or languish in jail...'