**THURSDAY SEPTEMBER 09 – XXII WEEK O.T. [B]**

**"But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.”**

**The rules that Jesus gives so that we live the beatitudes are concrete, immediate, linear, impossible to be misinterpreted or to be misunderstood. They deal with our daily life, the one in which every man is lowered every day. We enumerate them, so as to forget none, we will remember all of them, as they must be put into heart.**

**First rule: love your enemies. Enemy is the one who is not friend, who does not want to be a friend, who decided to sever every relation with us. Enmity often turns into work of evil toward us, as well. Jesus says that we must love our enemies. He gave his life for their salvation and redemption. We, too, in Him, must give life.**

**Second rule: do good to those who hate you. Whoever hates wants the evil of the hated person, he wants his destruction, sometimes his death, too. The disciple of Jesus must want the life for those who want his death, the good for those who want his evil, the peace for those who wage war, all good for all evil.**

**Third rule: bless those who curse you. The disciple of Jesus must never curse those who curse him. Namely, he must never desire evil for those who desire evil for him. Instead, he must always bless those who curse him. Blessing means asking God that He elevates those who curse him in conversion, in holiness, in justice, in truth. He only wants the greatest good for them.**

**Forth rule: pray for those who mistreat you. There is the one who does the good to the disciple of Jesus and there is, instead, the one who does the evil to him, who mistreats him. What is his answer toward those who mistreat him? Prayer. The Christian must pray for those who mistreat him so that the Lord changes their heart, converts them, covers them with every good, helps them enter his Kingdom, makes them become people who only know the good.**

**Fifth rule: To the person who strikes you on one cheek, offer the other one as well. This fifth rule wants a disciple of Jesus submissive, meek, operator of peace, always not reactive. It wants him patient in all. Capable of standing everything. Ready to gloss over everything.**

**Sixth rule: from the person who takes your cloak, do not withhold even your tunic. We can define this sixth rule, too, of the non-reaction or of the absorption of the evil in ourselves. One takes our cloak. We do not even refuse him the tunic. We completely undress to stop the flow of evil. This is a law of true mortification of our instincts, though. The Christianity is mortification of instincts.**

**Seventh rule: Give to everyone who asks of you. This rule wants our heart always open to love. Love is a gift. If one needs and knocks at our heart, the disciple of Jesus cannot refuse to help him. He must do everything that is his possibilities. One asks and the disciple of Jesus gives. What is the specificity of this seventh rule? The abolishment of the loan. The Christian does not lend, he gives. He freely gives. The abolishment of the loan among the Christians would have a not-insignificant social impact. It would show the world all the love of the Lord.**

**Let us read the text of Lk 6,27-38**

**"But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit (is) that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as (also) your Father is merciful. "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."**

**Eighth rule: from the one who takes what is yours do not demand it back. The Christian must always be docile, meek, operator of peace, free. One takes his things. He lets one take them. He does not demand them back. The Christian does not challenge the wicked, the insolent, the violent, the bloody, the malefactor, the brigand, the evildoer.**

**Ninth rule: Do to others as you would have them do to you. Every man knows what the good for his person is and he wants it, he desires it, he asks it, he covets it, he seeks it. Jesus asks each of his disciple to make himself measure for the knowledge of the good to do to his brothers. The Christianity is not passivity, negativity. It is work, gift, fact, fulfilment, realization.**

**The rules of the true good are those already highlighted. We have already introduced nine. What follows serves to reveal the difference between the acting of the disciple of Jesus and that of every other person who does not follow Jesus. Everyone loves those who love him. Even the sinners observe this rule. Jesus wants one to love those who do not love us.**

**Tenth rule: Be merciful, just as also your Father is merciful. Mercy is free love, bestowed for piety, for compassion, for most pure goodness of heart. God sees our misery, our sorrow, our sin and He forgives us, He gives his grace, He fills us with each of his gift. Man can give nothing in return to God. If now we want to give a conclusive word summarising in one only sentence these ten rules manifesting the diversity of the Christian from the non-Christian, we can synthesise like this: the disciple of Jesus is always called to manifest the acting of God among his brothers. He must make his Master and Lord visible in the world.**

**Eleventh rule: Stop judging and you will not be judged. Jesus is a concrete, practical person. His teaching is never smoke producing, never ethereal, never left to free interpretation of his disciples. The disciple of Jesus must never judge. Judgement belongs to God, not to man. Refraining from every judgement is universal and perennial love. There are no derogation.**

**Twelfth rule: Stop condemning and you will not be condemned. Condemnation is a sentence uttered after a committed fault, an operated fact. Why can we not condemn? Because we do not know the heart and therefore the intention that has moved a person to act. We must refrain because of our great non-knowledge, that is really impossible, having God hidden the heart of every man in his inner and He made it not knowledgeable before the entire world.**

**Thirteenth rule: Forgive and you will be forgiven. This is the last rule – the thirteenth one – and it asks us to always forgive. Forgiveness is the essence of the disciple of Jesus, since Jesus is the one who died to obtain the forgiveness of our sins from the Father. The Father, the offended, gave us his Only Begotten Son as instrument of expiation for the forgiveness of the sin of the world. Even the disciple of Jesus, in Him, must become instrument of expiation for the forgiveness of the sins of his brothers. The Christian, as body of Christ, is called to manifest Christ in every moment of his life. The life of the Christian must be a reflection of Christ in the history. May our heavenly Mother help us. Showing Christ is our mission.**