

PRAYER BEFORE READING THE BIBLE

SHINE within my heart, Loving Master, the pure light of Your Divine knowledge, and open the eyes of my mind that I may understand Your teaching. Instill in me reverence for Your commandments, so that having conquered my sinful desires, I may pursue a spiritual way of life, thinking and doing all those things that are pleasing in Your sight. For You, Christ our God, are my light and my life, and to You we render glory together with Your Eternal Father ✠ and Your All-Holy Spirit, now and always, and forever and ever. Amen.

+ O Lord, open my lips, and my mouth will declare your praise.

To be Friends

Dominic V. Cassella



Review

John 15

- To be friends of Christ

John 16

- End of the Soliloquy

[John 15:12-13 RSV] 12 "This is my commandment, that you love one another as I have loved you. 13 Greater love has no man than this, that a man lay down his life for his friends.

14 You are my friends if you do what I command you. 15 No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

friend (n.)

Old English *freond* "one attached to another by feelings of personal regard and preference," from Proto-Germanic **frijōjands* "lover, friend" (source also of Old Norse *frændi*, Old Danish *frynt*, Old Frisian *freund*, Dutch *vriend*, Middle High German *friunt*, German *Freund*, Gothic *frijonds* "friend"), from PIE **priy-ont-*, "loving," present-participle form of root ***pri-** "to love."

Meaning "a Quaker" (a member of the *Society of Friends*) is from 1670s. *Feond* ("fiend," originally "enemy") and *freond* often were paired alliteratively in Old English; both are masculine agent nouns derived from present participle of verbs, they are not directly related to one another (see **fiend**). Related: *Friends*.

*pri-

PIE

to love

*priy-ont-

PIE

loving

*frijōjands

Proto-Germanic

lover, friend

freond

Old English

one attached to another by feelings
of personal regard and preference

friend (n.)

PATER
Father



MĀTER
Mother



FĪLIUS
Son



FĪLIA
Daughter



SERVĪ
Male Servants



PARĒNTĒS
Parents

LĪBERĪ
Children

ANCILLAE
Female Servants

16 You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

"The aim of our
charge is love"

(1 Tim 1:5)

17 This I command you, to love one another. 18 "If the world hates you, know that it has hated me before it hated you. 19 If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

The Hebrew word for "holy" is "Kadosh" which means something that is set apart or distinct from the common. It conveys a sense of sanctity and purity, often associated with God and sacred places.

The primary (pre-Christian) meaning is not possible to determine, but probably it was "that must be preserved whole or intact, that cannot be transgressed or violated," and connected with Old English hal (see health) and Old High German heil "health, happiness, good luck" (source of the German salutation Heil). Holy water was in Old English.

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pilgrim (n.)



c. 1200, *pilegrim*, "a person traveling to a holy place (as a penance or to discharge some vow or religious obligation, or seeking some miracle or spiritual benefit)," also "a traveler" generally, "a wayfarer," from Old French *pelerin*, *peregrin* "**pilgrim**, crusader; foreigner, stranger" (11c., Modern French *pèlerin*), from Late Latin *pelegrinus*, a dissimilation of Latin *peregrinus* "foreigner, stranger, foreign resident" (source of Italian *pellegrino*, Spanish *peregrino*, German *Pilger*), from *peregre* (adv.) "from abroad," from *per-* "beyond" + *agri*, locative case of *ager* "country, land" (from PIE root ***agro-** "field").

[John 1:10-11 RSV] 10 He was in the world, and the world was made through him, yet the world knew him not. 11 He came to his own home, and his own people received him not.

"You will be hated by all nations" (Mt 24:9);

"Blessed are you when men hate you" (Lk 6:22).

"Every creature
loves its like"

(Sir 13:15)

"An unjust man is an abomination to the righteous, but he whose way is straight is an abomination to the wicked" (Prv 29:27); and in the same chapter "Bloodthirsty men hate one who is blameless" (v 10)

20 Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.

If then any one is aiming at perfection, from that first stage of fear which we rightly termed servile (of which it is said: When you have done all things say: we are unprofitable servants, Luke 17:10) he should by advancing a step mount to the higher path of hope — which is compared not to a slave but to a hireling, because it looks for the payment of its recompense, and as if it were free from care concerning absolution of its sins and fear of punishment, and conscious of its own good works, though it seems to look for the promised reward, yet it cannot attain to that love of a son who, trusting in his father's kindness and liberality, has no doubt that all that the father has is his...

Wherefore we must do our best to mount with perfect ardour of mind from this fear to hope, from hope to the love of God, and the love of the virtues themselves, that as we steadily pass on to the love of goodness itself, we may, as far as it is possible for human nature, keep firm hold of what is good.

Whoever then has been established in this perfect love is sure to mount by a higher stage to that still more sublime fear belonging to love, which is the outcome of no dread of punishment or greed of reward, but of the greatest love; whereby a son fears with earnest affection a most indulgent father, or a brother fears his brother, a friend his friend, or a wife her husband, while there is no dread of his blows or reproaches, but only of a slight injury to his love, and while in every word as well as act there is ever care taken by anxious affection lest the warmth of his love should cool in the very slightest degree towards the object of it.

21 But all this they will do to you on my account, because they do not know him who sent me. 22 If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin.

[Matthew 21:38 RSV] 38 But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.'

[1 Corinthians 2:8 RSV] 8 None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.

23 He who hates me hates my Father also.

24 If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. 25 It is to fulfil the word that is written in their law, 'They hated me without a cause.'



"The king's heart is a
stream of water in the
hand of the Lord" (Prov
21:1).

26 But when the Counselor comes,
whom I shall send to you from the
Father, even the Spirit of truth, who
proceeds from the Father, he will bear
witness to me; 27 and you also are
witnesses, because you have been with
me from the beginning.

"Do you not know that you
are God's temple and that
God's Spirit dwells in you?"

(1 Cor 3:16)



[John 16:1-33 RSV] 1 "I have said all this to you to keep you from falling away. 2 They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. 3 And they will do this because they have not known the Father, nor me. 4 But I have said these things to you, that when their hour comes you may remember that I told you of them. "I did not say these things to you from the beginning, because I was with you.

[1 Corinthians 1:23 RSV] 23

but we preach Christ
crucified, a stumbling block
to Jews and folly to Gentiles,

[1 John 2:10 RSV] 10 He
who loves his brother abides
in the light, and in it there is
no cause for stumbling.



5 But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' 6 But because I have said these things to you, sorrow has filled your hearts. 7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you.

[2 Corinthians 5:16 RSV] 16 From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer.

8 And when he comes, **he will convince the world concerning sin and righteousness and judgment:** 9 concerning sin, because they do not believe in me; 10 concerning righteousness, because I go to the Father, and you will see me no more; 11 concerning judgment, because the ruler of this world is judged. 12 "I have yet many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, **he will guide you into all the truth;** for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

14 He will glorify me, for he will take what is mine and declare it to you. 15 All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

16 "A little while, and you
will see me no more;
again a little while, and
you will see me."

Glorious Saint Raymond of
Peñafort, wise and holy patron,
come to the aid of those entrusted
to your care, and all who flee to
your protection. Intercede for us
in our need, and help us through
your prayers, example, and
teaching, to proclaim the truth of
the Gospel to all we meet. And
when we have reached the
fullness of our years, we beseech
you to guide us home to heaven,
to live in peace with you, Our
Mother Mary, and Our Lord
Jesus Christ. Amen.

