

FRIENDSHIP

by Jose Ignacio Munilla¹, Jose Ignacio Munilla¹, Jose Ignacio Munilla¹.

My reflection on Christian friendship could very well begin with a eulogy, eulogy of Christian friendship would be the typical beginning to say; Socrates² assured "that he preferred a friend to all the treasures of the world "³ , Horace⁴ said that "a friend was half of his soul "⁵ and Saint Augustine⁶ did not hesitate to affirm that "the only thing that can console you in the suffering of this life is to have a true friend "⁷

But instead of starting with praise I'm going to start by putting my finger on the sore spot and I'm going to start by saying what is not friendship or in other words what are the corruptnesses, the 'corruptnesses of friendship' and I would define them and three, in three types of corruptnesses it seems to me:

One is, I think it is perhaps the most frequent, that of identifying friendship with mere affinity or with having *a feeling*. I believe that this is the most frequent, to have a feeling, to have an empathic feeling above the good, above the truth, that is to say; to have compatible tastes, to have an empathy in the relationship apart from other objective elements, like for example; this relationship helps me to grow or doesn't help me to grow, no well that... that doesn't enter, that doesn't even enter into consideration. It is obviously to value a friendship for the affective aspect not detaching it from the objective. To reduce friendship to affinity, to feeling or empathy is obviously to detach it from the truth. I suppose that you know a famous Latin proverb, although in reality it is not pronounced in Latin but in Greek because it is attributed to Aristotle⁹, a famous expression when he said to him

¹ Spanish Catholic priest, theologian and bishop.

² Classical Greek philosopher (470 B.C. - 399 B.C.) considered as one of the most important philosophers, both in Western and universal philosophy.

³ (seeking citation]

• Main lyric and satirical poet in Latin language. Rome 65 B.C. - 8 B.C.

• (seeking citation]

• Bishop of Hippo, Writer, theologian and Christian philosopher. 354 - 430

• From t. *corruptela* . 1 . I . corruption . 2 . I . Bad custom or abuse, especially those introduced against the law.

<https://dle.rae.es/corruptela>

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⁹ Philosopher, polymath and scientist of Ancient Greece. Considered, along with Plato, the father of Western philosophy. 384 B.C. - 322 B.C.

Christian Friendship Conference, *Fm "f, Jor Matioo Audo*, 1 May 20 22. <http://v111.yout.ubc.cffl/wateb?v--1l7Ssou11:kj:1>
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They ask about Plato, that Plato had been his teacher, his friend, but it is the certain amount that they were debating on a topic he said the famous phrase "*Amicus Plato, sed magis amica veritas*, that is to say; I will be Plato's friend, but I am more a friend of the truth" as if saying to *me* do not invoke my friend, as *if* my friend has done it, then I have to sell myself to what my friend has said? No! I would be a friend of Plato, but I am more a friend of the truth. It's a powerful expression that focuses the theme of friendship, it focuses it perfectly because when friendship is encrypted, it's circumscribed to empathy etc. There is even an expression of St. John Chrysostom¹² that says: "That there is a diabolical love of friendship which is to believe oneself obliged to hate someone for love of one's friend, "¹³'you for love of your friend have to hate another' and St. John Chrysostom calls this *diabolical love*. Well, as it turns out that this is my friend, of course! Well, in all his conflicts I have to put myself on the side where he is, since he is my friend... otherwise, he is not my friend...'. That's super typical and that's a sign of a decrepit friendship in which of course! 'he's my friend and I have to position myself on his side in all the hos he has, in all the controversies he has, because otherwise I'm not his friend' But well! i. But what concept of friendship is that? It's to understand that a friend is someone who has to

¹⁰ ¹⁶ Greek philosopher (427 B.C.. 347 BC.) follower of Socrates and teacher of Aristotle. Founder of the Academy of Athens.

¹¹ Latin phrase attributed to Aristotle and quoted by Ammonius in his work *The Life of Aristotle*.

¹² John of Antioch (347 - 407) was an eminent Christian cleric, patriarch of Constantinople, considered by the Catholic Church to be one of the four great Fathers of the Eastern Church. The Greek Orthodox Church values him as one of the greatest theologians and one of the pillars of that Church, together with Basil the Great and Gregory Nazianzen.

¹³ Find an appointment...

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to show an affinity, an empathy, giving the reason 'passing the hand for the Chepa'⁴ continuously to his friend. That is a very big corruption.

Another, not lesser, *corrutela* is to use it, that is to say, to resort to friendship to use supposed friends for one's own recognition. It is like a false manipulative friendship to feed the Ego. It is the narcissistic tendency that even uses friendship as a mirror in which to say 'how handsome I am, I'm glad to have met me', that I'm using friends to reaffirm myself. That sometimes it can even be a shared game 'I feed you, you help feed my vanity, I help you feed yours' we flatter ourselves to generate complacency and then expect me to have a counterpart that compensates me with each other. It is like a purchase of flattery, a very dangerous game that usually ends badly, because it is difficult to balance, because the narcissisms repel each other, the egoisms repel each other, and for that reason there are usually also some supposed friendships that are so stormy, they are so stormy because 'I have given you more than you have given me' and then we feel betrayed continuously because we want to use the other friendship for my ~~ego~~

Well, and I also believe that there is a third corruption, a third corrupt which is the search in friends for complicity for moral self-justification. It's that one resorts to certain environments so that well, Well, I... If someone smokes joints⁵, he smokes joints, if he smokes pot⁶ he will look for a group of friends who smoke pot because that's how he feels relieved, if someone has a problem with alcohol - I tell you - he will look for friends who drink like him because he feels... sometimes in reality, more relieved.

In colloquial language, a joint, joint, canuto, carrujo, churro, petardo, troncho, etc. is a cigarette totally or partially filled with cannabis.

-- In the same line it refers to a cigarette of marijuana although it is used as a non-standardized measure of half a gram or a gram.

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we are looking for a friend we are looking for an accomplice. looking for a friend you are looking for an accomplice. Don't be mistaken 'you're looking for a c6mplice who will **n1note** you

Of course, because 'if I have a moral problem and I'm hanging out with someone who doesn't' Well, of course, that situation denounces me, it puts me out of the game.

So I think that there is that kind of corruption, of what they are not. eh! - I therefore begin by saying: beware that there are very strong corruptions of friendship! and among them I would highlight the last one, if you want more of a moral self-justification, the penultimate one more of a psychological-narcissistic type; that one is looking for someone to tell the other that 'but how nice you are, you're a very nice guy'⁷ he is looking for someone to encourage his narcissism.... But I would especially underline the first thing; here we confuse friendship with affinity with *feeling*. Friendship, not only, is much more than feeling, it is even something more than compafierismo, because compafierismo is sharing circumstances, we share circumstances, but friendship goes a step further than compafierismo. It is also sharing ideals. It is sharing a heart. A heart and an ideal. That is much more than compafierismo.

Well, one more step. Some characteristics of natural friendship, also distinguish some natural friendship from Christian friendship.

Friendship among the different types of love. C. S. Lewis¹⁸ has a very interesting work on the different types of love, and he says in one of his works¹⁹ that "friendship is the most gratuitous of loves"²⁰ the least bound to blood, to flesh and blood, the least biological and the most gratuitous; it is friendship. More gratuitous is filial love than paternal love,

¹⁷1. adj. colloq. One who is liked for his sympathy, beauty or grace. 2. colloq. adj. Cute, beautiful, showy. 3. adj. colloq. Attired, composed, luxurious.

¹⁸ Clive Staples Lewis (1989 - 1963), Christian apologist, medievalist *and* well-known British writer.

¹⁹ What work?

²⁰(search citation]

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even more than in love, because in love there is also some algae that 'see how it accelerates my pulse' and that can also cause physical-biological commotion, but it is not like that in friendship. It is the most gratuitous of loves, the least jealous of loves; two friends are happy when a third joins them, if the friendship is healthy, or when a fourth joins them. As long as one has true friendship, the friendships that are added do not get in the way, however to the other type of relationships then obviously that can be otherwise. Friendship is a reflection of heaven, because in heaven the more the merrier, and so I believe that even a healthy friendship is not exclusive. When friendships are exclusive, they are signs of fragile, inconsistent friendships, that contain power games; 'that no one else enters this group of friends, because if someone else enters, they are already unbalancing the power structure that we have within, within our circle of friendship'. Friendship is built on *algae*. It does not consist in looking at each other, but in looking both in the same direction. Those who have nothing can't share anything or it is built on values, values that are shared. Those who are not going anywhere cannot have companions on the road. So friendship means having something to build on and going to a goal that is shared, where the path is shared. It is built on a common passion, on ideas, on a way of seeing life. That's why I said before that it's key to understand that friendship is not only friendship, it's something else, it's a step further. And we have to add that from the natural point of view, not only from the Christian friendship, we have to say that friendship is a school of virtues. It is a school of virtue. It is capable of making good people better, just as false friendship degenerates man's wickedness even more. But true friendship seeks the true good of the other, because it is a form of love. If I love, I seek the good, therefore I seek that the other grows, that the other becomes more mature, that is, I help him to grow in virtue, and he helps me to grow in virtue. A

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friendship pulls us up, that of course is the proof that friendship is true; that it pulls *me* up, that it helps me to grow, it helps me to be better, it helps me to be more generous. Friends give what they have, they give each other, they give what they do and above all they give what they are. They imply a renunciation of selfishness and they also imply a sum of generosity. I would say that true friendship is a delicate balance between letting the friend be what he is and wants to be, and gently helping him to be what he should be. Both, it's a delicate balance. I respect him in what he is and wants to be and at the same time, gently point and direct him to what he should be, to what I sense is Dias' will in his life for him to grow and be holy. In a similar way as Dias does with us; Dias loves us as we are, but he doesn't want us to be different! He makes us Holy! Well I believe that something like that also happens in the friendship that we have with each other.

Well, let's go one step further. From natural friendship I move on to Christian friendship. I would begin by saying that true friends, true friendship increases our joy in Dias. In fellowship it's always an increase of joy. For example; it's not the same if YOU watch a good movie by yourself as it is if I watch it with my friends and you still enjoy that movie more. The food thing we understand even more now; it's not the same for you to have your favorite food by yourself than to have it with the people you love most, for Dias is that having your favorite food by yourself for the love of Dias is, that's a waste of food! Your favorite food that you want to make it... it increases the taste when you eat it with the others. Well it's the same with Dias, who somehow helps us share our joy, and my joy in Dias is greatest when I'm sharing it with my friends. My love for Dias is even greater when

I share it with my friends. "We were made for Him." ²¹ But it's that

²¹ Perhaps reference is made to a famous quote from St. Augustine "You have made us for Yourself and our hearts are restless until they rest in YOU" which are contained in his book of Confessions.

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The joy of the other also helps you to realize how important God is for you because you see the joy of the other and you also perceive what is yours. For example, right now I have just come from a Marian act in which I saw how the mothers were carrying their little children in their prams, in the cradles and offer the children to the Virgin and put the Virgin's mantle on them, obviously that makes you grow. It makes you feel more **and** more Mariano . Friendships are for us to increase our joy in God, Christian friendships. Christian friendship makes us enjoy God more and grow more in the awareness that God Is, that God lives and calls us to happiness.

Secondly, Christian friendship also helps us to understand that a true friend helps us to fight against sin. Sin deceives us, it darkens our understanding and so we need friends to unmask the deceptions. The deceptions have to be unmasked. And that saying that four eyes see more than two, well, it's true. To discern, to say 'this is a temptation, this way we go wrong' Even not only to discern but to have resistance to the temptation to be drawn in; to turn to a friend to flee from the occasion of sin. A good Christian friend is someone who, when I turn to him, I know that by being with him I will be less vulnerable to temptation. Because when I am with him I feel supported, so some of them meet to go to Mass²² and help each other to live the Eucharist²³ , to pray 'let's go together to the spiritual exercises' because they know that if I just 'watch out' and I just get messed up, I say I'm going and in the end I don't go, I meet someone and they help me. Christian friendship helps you to fight against sin. A little while ago

²² The Holy Mass is a gathering of the People of God and is the most perfect means of sanctification, for in it we know God and unite ourselves to Jesus Christ and to the whole Church in his sanctifying work. <https://es.catholic.net/op/articles/41412/cat/894/meaning-of-the-holy-mass.html>

²³ (from the Greek *Εὐχαριστία*, *eu charistia*, act of thanksgiving), also known as Holy Sacrifice, Lord's Supper, Breaking of Bread, Communion, Blessed Sacrament, Holy Mysteries or Holy Communion, according to the tradition of the Catholic, Orthodox, Coptic, Anglican, Presbyterian and some Lutheran denominations, considered as a sacrament, is the body and blood of Jesus Christ under the species of bread and wine. <https://es.wikipedia.org/wiki/Eucharist>

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I met a group of young people who thrilled me eh! And look at that, it turns out that they have installed on their m6viles... well I do not know, one of these apps do not know if you Haman godfather or c6mo is the thing... that should review, that is controlled by being the m6vil d6nde this etc.. and such and between them have a commitment, fijate your well; not to get into pornography, to fight against pornography and between them have committed to that has installed the App so that they are controlled and thus has the commitment not to get into inappropriate pages and for this share the app that for their friendship will serve him not to get into those rolls. Dale! that when they told me about it is that I got excited6! To see how some teenage boys in their friendship have said 'let's help each other because we are here falling into a real trash and let's help each other and not this way' I put that example but everyone who puts his own. I believe that authentic Christian friendship should be that which helps me to live more easily in God's grace with the help of my friends. The opposite of a kind of friendship with which I run the risk of sinning more easily.

Thirdly, I believe that Christian friendship is also characterized by because it helps us to obey God's will in our life, to embrace the duties of the state; to give ourselves to our vocation. For example, a friend is not the one who gives you the air to get away from your wife or your husband who you are fed up with and then you leave, so I leave and then 'there I go and I have someone to criticize and to criticize my wife or my husband and then thank goodness I have that exhaust pipe because otherwise I would not be able to endure family life' No! A friend is the one who helps you to get away and then approach, because even the family life that is complicated to approach with more hope and with more enthusiasm. It's not like a showcase... showcase of your state duties, because you can't stand work, because you can't stand family life, because you can't stand whatever! No! It's not an exhaust pipe. But it's more like a place where I 'charge the

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²⁴ batteries and someone shares with me the hope that I will then give myself to work, to family life, to whatever, because with charged batteries, because I received courage to embrace my cross, to discover the state duties of my life, my stage where I have to sanctify. It is not something alienating! Alienating from my state duties, but quite the opposite; it generates hope. A good friend is not a place to criticize or a kind of exhaust pipe of criticism to let off steam. A good friend is the one who puts a solution to every problem and a bad friend is the one who puts a problem to every solution. Because he sees things in a positive way... if you are burned the other one helps you to overcome the bad moment you have and to tell you 'don't drown in a glass of water, Well, have hope that he has come out of this and beyond' He puts a solution to every problem, not a problem to every solution.

Fourthly, a Christian friendship can also be characterized by the fact that one can confide his weaknesses to his friends so that they can help him to overcome them. Friends get to know each other as they are and each one gets to know his weaknesses and one knows that he is lazy, another knows that he is... whatever; that he is spiteful. Then they also get to know each other in their weaknesses and they ask for help to overcome them. The letter of James 5,16²⁵ says "therefore confess your sins to one another and pray for one another" it is curious that in this expression is also reflected a style of relationship between us, a Christian friendship that comes to be able to share one's weaknesses so that they can be strengthened. The strong have to carry the burden of the weak. And weakness also has to be, can be, must be expressed where there is true friendship.

²⁴Expression used for
See verse at BibleGateway.com
[https://www.biblegateway.com/verse/es/Santiago %205%3 A16](https://www.biblegateway.com/verse/es/Santiago%205%3A16)

Confession.ia *Christian Friendship, From "for mati oo Avda"* May 1, 2022. Ye- bit p:// Vt111.yout.ubc.Cffl/wateb?v--117Ssou11:kj:l
See: <http://www-.. . cntieonfio.org/2022/06/02/10-41D> .i tod-criti4 no

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And lastly, I believe that even friends love each other, they love each other for the glory of God. Does our friendship give glory to God or does it not give glory to God? God enjoys seeing how we grow, how we help each other, how we encourage each other. That gives glory to God. It fills God with joy to see how we grow and how we are in one way or another making friendship a stage in which we grow in the desire for holiness.

Well, practical advice. Martin Descalzo²⁶ in one of his books talked about six Pillars²⁷ on which true friendship is sustained, six pillars, which are the following: the first one; Respect. Obviously a friendship has to have respect for a friend. Have respect because that is how he is, and when you are his friend you have to start from a true knowledge and acceptance of the person and respect obviously seems to be something minimal, but it is true that sometimes friendship has a risk and the risk that friendship can have is that we have so much, so much trust that sometimes we can take friendship for granted and we can have indelicacy, indelicacy. What the saying goes that 'where there is trust, there is disgust' this can happen in friendship, that is, the fact that we are very, very close friends, that should not deprive us of having to be delicate. Respect is delicacy, you know! because sometimes trust is disgusting. So you have to be careful with that, you have to be careful. Secondly, in frankness. Openness because of course it is another basic issue, that within every friendship there is transparency, you know that you can trust a person because he is transparent, because truly what is in his life, what is in his heart, there are no doubles! He is sharing with you what he really is. You know who you are with, you know what they are thinking, you are not thinking 'this one is telling me this but they are thinking that one' There is that frankness that is what you can trust.

²⁶ Spanish priest, journalist and writer (1930-1991) https://es.wikipedia.org/wiki/Jos%C3%A9_Luis_Mart%C3%ADn_Descalzo²⁷ i, in what book or novel or essay?

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generates trust. That too obviously frankness is not impudence but it is true sincerity. Thirdly; first I said respect, secondly; frankness, thirdly; Generosity. Generosity in the gift of oneself. That doesn't mean that we buy ourselves with gifts, because sometimes there are also friendships, that I don't know - I'm not going to get involved with that - that seem to be like... that are contradictory to austerity, I think we have to be austere. But the idea that friendships are measured by the weight of gifts seems to me to be stupid. I think generosity is in the gift of oneself, in the gift of oneself. Not especially the gifts. In the gift of self and the support of people's real needs. In the fourth place; Acceptance and Correction of faults, the two things, and of course this is a meeting that the Holy Spirit will enlighten us because the spiritual works of mercy themselves²⁸ say: give good advice to those who need it, correct those who err and patiently accept the faults of others. Well, how do you do it all at the same time? But yes, all that is part of a true friendship and it has to be the gift of the Holy Spirit; the gift of counsel, which enlightens us on how, in what proportion we correct the erring and patiently accept his faults. I believe that there is an intuition, an intuition that the Holy Spirit gives you because when you look for the good of the people and not when things are born of your own wounded self-love or when you have a swollen vein,²⁹ then things... it is very difficult to intuit. So the fourth is Acceptance of failures and Correction of failures at the same time. The fifth point, says Martin Descalzo; Imagination or Creativity, which is also important so that a friendship does not lose strength because of boredom, because it is not very fruitful, because it is anodyne,

²⁸ 1) Teach him who does not know 2) Give good advice to him who needs it 3) Correct him who is in error 4) Forgive injuries 5) Comfort the sorrowful 6) Bear with patience the faults of the demits 7) Pray for the living and the dead

²⁹It is an expression used to...

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because it falls into a routine. It is true that it is also important that friendship also be creative, be creative and discerning. How can we grow more? How can we help each other? What things can we do together? How can we grow? Don't settle! Don't settle! I think friendship has to have shared challenges. Shared challenges, if a friendship doesn't have shared challenges it will have the danger of a progressive... It will decline little by little. And finally the sixth place; I said: first; Respect, second; Openness, third; Generosity - gift of self, fourth; Acceptance and Correction of faults, fifth; Imaginative creativity and sixth; Openness. The openness of friendship, that is, not to be a closed friendship. Not to turn it into a private preserve³⁰ --- I remember that in the seminary they insisted on this a lot. That 'Beware³¹ of 'too particular friendships' we used to say Beware of particular friendships, it seems that we possess each other and then we are closed to enriching our circle of friendships. No, it is not a good sign.

So I repeat these six practical tips: 1) respect, 2) openness, 3) generosity, self-giving, 4) acceptance and correction of faults, 5) imagination and creativity, and finally 6) openness of friendship. I think these are six very practical tips.

And I will conclude with the Summit of friendship. *And* what is the Summit of friendship? The Summit of friendship is friendship with Christ. Obviously the Summit of friendship is friendship with the Lord, it is the Summit, here comes the question to see; can you have a friendship with God? because that question was already asked by Aristotle some centuries before the arrival of Jesus Christ and Aristotle said "name! with God you cannot have friendship because friendship supposes to have similarity, it is required to be equal or similar to be able to have friendship"³² Well the reflection of Aristotle the

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It wasn't nonsense, but he didn't know the Incarnation, he didn't know the Incarnation. And the Incarnation supposes that God, having created us in his image and likeness, created us in the image and likeness of Christ, why? Because he knew that the Incarnation was going to happen. So in the Incarnation God assumed our own human nature and became our interlocutor in our own language with our own human feelings, with our human faculties, with our understanding, with our will. And this, this is key. Dias has incarnated... and we could say that the objective of this Incarnation has been the salvation of man and to be able to have friendship with man, that man can have friendship with Dias.

For all of us who have been pilgrims to the Holy Land, an emblematic place which is Bethany³³ is especially fascinating, because it is the place where the Lord was pleased, where he had his friendship, where he went and had his friends, his friends of Bethany, that is marvellous! Sometimes we have had the image of Jesus in which it seems to us that to say 'that Jesus had friends' is incompatible with his divine condition because we do not end up being fully aware of his human condition. Jesus had friends. And that is not a sign of weakness, no no, it is a sign of humanity; of true humanity. Jesus had friends. That's wonderful! But the most wonderful thing of all is what comes next, that it was not the family of Bethany³⁴ those who were there, not those; not Martha Mary and Lazarus, no! It is that Jesus has, wants to have and has a friendship now with us, with each one of us. So true, so real, even more intense than the one he had with Mary, Martha and Lazarus. And when Jesus said, "It is expedient for you that I go away, that he may come to you.

"Village on the eastern slope of the Mount of Olives, about 2.5 km east of Jerusalem, on the road from Jerusalem to Jericho (seems to be the Ananias of Neh). Ahf vfvfa also Simon the leper, in whose house a woman anointed Jesus with the traditional use of perfume on his head.

"In Bethany lived Lazarus, Martha and Martha, whom Jesus visited several times. The place is now called al Azariyeh after Lazarus.

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The Holy Spirit "³⁵ also meant that in this sense, so that the friendship would be more interesting - until now we have been friends, but when the Holy Spirit comes we will be much more friends - because Jesus was, in a way, our friend, our inner friend and we will have an intimacy with Him that is much greater than the intimacy that Mary, Martha and Lazarus could have had with Him.

So the theme of friendship with Christ is the culmination of this reflection that we are talking about, it is the culmination because, *what* does a friendship with Christ entail? To dedicate time, obviously, because to a friendship you have to dedicate time, to a friend you tell everything, with a friend you have no secrets. I remember, by the way, that if not young man, I have it here on the shelf behind me, but I have a little book that said *Fifteen minutes in the company of Jesus in the Blessed Sacrament*³⁶ I don't know if you remember those of you who are a bit of a chariot? there was that little book; 15 minutes in the company of Jesus in the Blessed Sacrament and then he would say to you 'tell Jesus how today went' tell him 'I don't know what' it was like a kind of a thread of conversation in which you got used to telling Jesus your things; how one talks to a friend. It was an education, that little 15-minute booklet in the company of Jesus in the Blessed Sacrament, tell him 'what are you thinking, what do you want, what are your aspirations' It was like teaching you to be a friend of Jesus, to tell him your things. So this being a friend of Jesus; it also means being persevering, not taking it then leaving it, or being a friend of convenience, because what a friend of convenience does when I have any need I go to him and when I don't have any more I forget about him. But what friend are you? That is not a friendship. Sometimes the Lord complains about that in the Gospels "You are looking for me because I did not give you something to eat "³⁷ Jesus says in the Gospel of John; "You are looking for me not because you have seen a sign, but because you have seen a sign".

John 16:7 *"But I tell you the truth, it is expedient for you that I go away; for if I go not away, the Helper will not come to you; but if I depart, I will send Him to you. "*

³⁶ See here "<https://www.devotional.com/oddfquince.pctf>

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"John 6:22-29

Conferencia *Christian Friendship, From Formation to Ahonda* May 1, 2022. YouTube: <https://www.youtube.com/watch?v=1l7Ssou11kj>
See: <http://www.entieonfio.org/2022/06/02/1o-41D> .i tod-criti4 no

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because I have fed you "³⁸ ... Jesus is complaining about a friendship or a relationship with the person concerned. The Lord wants a true friendship, not to let him down in difficult moments, because for a friend, one risks everything in difficult moments and a true friendship supposes being ready to make a fool of oneself if necessary for the sake of one's friend and for Jesus, obviously. When the time comes, give witness and let our friendship arrive, as for example with Peter³⁹ who, when he saw that he was going to risk it if he showed his friendship in Christ, he said "I do not know him, I do not know him "⁴⁰. That is why he says "you are my friends if you do what I command you "⁴ He is referring to whether we live the will of God, whether we live in the will of God. This is the great ultimate conclusion of these reflections; friendship with Christ, that is, Jesus is my friend. And the great expression is "I do not call you servants, I call you friends because everything that my father has communicated to me I have shared with you, I have no secrets from you "⁴² ... this is the bomb! That Jesus should tell us that! That's the bomb⁴³ I call you friend, I have no secrets from you.

I believe that therefore, every time we read the Gospel and we see As Jesus speaks to us we are learning how to live a friendship, how to live a true friendship. You read the Gospel and you are learning, you are learning what true friendship is like.

In short, I was saying at the beginning that it is one that we could begin with the praise of friendship but the true praise of friendship is Jesus Christ who has done it. Because the supreme compliment and expression of love of Jesus to his Apostles is when he called them friends, friends... and the truth is that it is an impressive expression, there are three, there are three types of friendship, there are three types of friendship, there are three types of friendship, there are three types of friendship.

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• ⁰ <http://bibliapara.lela.com/manhe/w/26-74.htm>

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.² John 16, 9-17
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Christian Friendship Conference, *Fm "f, Jor Matioo Ahonda,* 31 May 2022. ~~See~~ <http://vui11.yout.ubc.cffl/wateb?v--ll7Ssou11:kj:1>
Ver: <http://www-. . cntieo nfiio.o rg/2022/06/02/1o-41D.i tod-criti4no>

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images in which God's love is revealed; one is paterfamilial⁴⁴, another is spousal⁴⁵ and the third is that of friendship. The three images are obviously complementary, but this third one perhaps especially, because it speaks of intimacy, of trust, of sharing life, of sharing illusions, of sharing our daily life with our friends. As Horacio used to say, as I quoted him before; "A friend is half of my soul, he is half of my soul"⁴⁶ And then we refer them to Jesus Christ and look what St. Augustine says, "That the Holy Spirit is the soul of my soul"⁴⁷ The soul of my soul says St. Augustine of the Holy Spirit, so obviously we understand to what extent this friendship is linked, friendship with Christ to interiority, to the interiority of our relationship with Him and it is the true school of how we have to live our relationships of friendship with our neighbor and with those around us.

Ask Christ that I may know how to live this gift of friendship also with the people around me. I leave it here and we will ask God to give us the gift of keeping friendship among us. Among those of us who are reading⁴⁸ this is not little, start there as a way to continue to grow.

The original audio of the videotape says "listening" but I'm leaving it as a proposal adapted for this other written form.

Conferencia *Christian Friendship, Formación Audio* 3 May 1, 2022. YouTube: <https://www.youtube.com/watch?v=1I7Ssou11:kj>
See: <http://www.en-ti-conf.org/2022/02/10-415-1-101-1111>
