

ARISTOTLE'S *PHILIA*

FRIENDSHIP OF PLEASURE

- ▶ arises from selfishness
- ▶ based on pleasure and beauty
- ▶ born of physical or intellectual attraction
- ▶ dies when the friend changes, ceases to be pleasant or nice to look at
- ▶ most closely tied to emotions
- ▶ driven by momentary feelings
- ▶ I enjoy myself more when I am with my friend

ARISTOTLE'S *PHILIA* FRIENDSHIP OF UTILITY

- ▶ based on usefulness
- ▶ makes friends with someone when he needs something from him
- ▶ aim is primarily profit
- ▶ lasts only while the other person provides one with what is needed

ARISTOTLE'S *PHILIA* VIRTUOUS FRIENDSHIP

- ▶ „those who wish well to their friends for their sake are most truly friends“
- ▶ only among good men; therefore, rare; proven in hardship
- ▶ only between two people
- ▶ not determined by blood relation or the area of living, rather a matter of choice
- ▶ similar qualities bring people together
- ▶ requires time to develop, is strengthened by the time they spent together, yet neither long separation can ruin it
- ▶ true friends are steadfast, hold tightly to each other in good and bad
- ▶ delight in each other and help each other when the need arises in view to the other's well-being
- ▶ cannot be only a one-sided feeling

ARISTOTLE'S *PHILIA* VIRTUOUS FRIENDSHIP

- ▶ most important requirements: equality, justice, reciprocity
- ▶ cannot exist among people from different social classes
- ▶ friends have all things in common, are not jealous, have to give each other equally
- ▶ friend is another self, a mirror
- ▶ a person can contemplate himself in the person of his friend, who provides with clear, objective judgment of the former one
- ▶ a person can see a part of himself in his friend, so he does him good as if he was doing it to himself
- ▶ try to comfort our friends when they are sad, but we should not trouble our friends with our problems in order not to cause them pain
- ▶ true friend is not afraid to sacrifice his own interests or throw away all his possessions for the benefit of a friend

CICERO'S *DE AMICITIA*

- ▶ is the strongest tie among humanity
- ▶ life without friends is joyless
- ▶ is the greatest gift of Heaven to humans
- ▶ stimulates hope and maintains spirits
- ▶ is a natural inclination
- ▶ affection comes after exercise of judgment
- ▶ stimulated by an admiration for virtues of a friend, and his service on our behalf
- ▶ is destroyed by change of tastes in the passing of time, rivalry, demands made contrary to virtue and morality
- ▶ a friend should be honest, outspoken, interested
- ▶ pleasure and advantage is a consequence, not a cause, of friendship

CICERO'S *DE AMICITIA*

- ▶ we do things for friends that we wouldn't do for ourselves
- ▶ the duty of a friend is to cheer and inspire
- ▶ we may support a friend, even in extreme situations, provided there is no disgrace
- ▶ examine and test friends most carefully, especially when they are in unfavorable circumstances
- ▶ loyalty is the most important quality: but they must be free from slander and hypocrisy
- ▶ old friends are preferred, but new ones not rejected; all are on an equal footing.
- ▶ friends should be made in maturity, not youth.
- ▶ good will should not lead one to harm a friend
- ▶ Advising: a part of friendship, but not to be done by way of abuse or harshly
- ▶ flattery harms friendship, we should be sincere

AQUINAS'S *CHARITY*

- ▶ Based on Aristotle, Augustine, Cicero
- ▶ friendship starts from choice, is based on likeliness, proven in hardships
- ▶ is a gift from God
- ▶ demands mutual and reciprocal love
- ▶ requires time to develop and is strengthened by shared interests and activities
- ▶ a friend cares about the welfare of his fellow
- ▶ wishes to fulfill his will if it is in concordance with God's law
- ▶ respects him, helps him readily, gives him counsels

AQUINAS'S *CHARITY*

- ▶ man wishes his friend the same good as to himself, so they are two in body but one in soul
- ▶ rejoices with him in his good fortune
- ▶ defends him zealously and consoles him in his pain for the friend's sake
- ▶ they bring each other to God, develop each other's goodness
- ▶ love makes us give ourselves to our friends as much as we can, there are no debtors
- ▶ "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

C. S. LEWIS'S *FRIENDSHIP*

- ▶ friendship is the least necessary of loves, we can live without it, but it adds a new value to our lives
- ▶ it is a matter of free choice, no one had a duty to become friends with anyone
- ▶ arises from companionship, when two people realize that they share the same insights on something, have the same visions or see the same truth
- ▶ in their interest they are drawn apart from the society and become intimate
- ▶ is uninquisitive and the least jealous of loves
- ▶ can be between multiple people, but cannot exist between a man and a woman

C. S. LEWIS'S *FRIENDSHIP*

- ▶ friends are not ignorant of each other's needs and feelings, and when necessary, they help each other
- ▶ if help is provided from one side or another, there remains no debtor; the friends are still equals
- ▶ friends in their exclusive relationship are in some sense separated from the mass, they see it from a different perspective and can even affect it by their behavior towards other people
- ▶ in friendship men become allies, support and stand for each other in every situation
- ▶ it gives strength, increases courage and makes the good people better and bad worse

Sources

Aristotle. *Nicomachean Ethics* (n.d.-b). <https://classics.mit.edu/Aristotle/nicomachaen.html>

Aquinas, T. *Summa Theologiae* (1920) Fathers of the English Dominican Province <https://www.newadvent.org/summa/>

Cicero. *De amicitia, Scipio's dream*. (2025, January 11). <https://www.gutenberg.org/cache/epub/7491/pg7491.html>

Friendship according to St. Thomas.
(n.d.). <http://www.catholicapologetics.info/morality/general/friends.htm>

Lewis, C. S. (2012). *The Four Loves*. C. S. Lewis Signature Classic.