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FRIENDSHIP IN ST. AUGUSTINE'S BIOGRAPHY

Classical Notion of Friendship

IN THE writings of St. Augustine the term *amicitia* is used to convey various meanings of friendship. Most often it signifies that bond which unites two or more persons in mutual sympathy. This is the classical notion of friendship and its characteristics are set forth by Cicero in his *De Amicitia*—characteristics which are clearly expressed by Augustine in his writings.

By way of introduction to and in recognition of the influence upon Augustine's considerations with regard to friendship I will summarize the classical characteristics of friendship as presented in Cicero's synthesis. He defines friendship as an accord of wills, tastes, and thought, all of which blend into the harmony of good will and affection.¹ True friendship presupposes a virtue which has its roots in a good man of strong character—a man who is just, generous, loyal, upright, and free from passion and insolence.² Friendship is born when such a man finds another whose habits and character are similar to his own.³ This notion of friendship certainly reflects that found in Aristotle's *Nicomachean Ethics* when the latter speaks of the highest, most noble type of friendship as founded in the equality, moral esteem and worth of the other.⁴ Nothing is more lovable and nothing calls forth a more sympathetic response than the goodness of a virtuous man. Friendship of this type is necessarily rare and limited.⁵

For Cicero as for Aristotle the harmony of friendship is the result of an essentially altruistic relationship based on mutual good will and affection. Love is the cause and love is altruistic.⁶ Because of the altruistic relationship between friends each will always be truthful with the other;⁷

¹ Cicero, *De Amicitia*. V, 18.

² *Ibid.*, IX, 30.

³ *Ibid.*

⁴ Aristotle, *Nicomachean Ethics*. 1156 b, 13.

⁵ *De Amicitia*. V, 20.

⁶ *Ibid.*, VIII, 26-27.

⁷ *Ibid.*, XXV, 91.

flattery and pretense destroy friendship.⁸ Fraternal correction, when necessary is a duty of friendship and no one will permit his friend to engage in wrong doing.⁹ Friendships are formed over a rather long period of time and testing; they should be given up only when the other's vices cannot be overcome by fraternal correction.¹⁰

Cicero quite clearly distinguishes ordinary friendship from that between good men of strong and virtuous character.¹¹ There are as in Aristotle's *Nicomachean Ethics* the two lower types of friendship based on pleasure and/or usefulness. The best of all friendships (*Vera et perfecta amicitia*) is that founded on the moral goodness of the other person.¹²

Life, moreover, without true friendship is like a world without the sun; all is darkness. Everything loses its charm if there is no affectionate well-wishing.¹³ Besides the friendship existing between two or more close friends, Cicero recognizes a universal or fraternal friendship of all individuals in the human race.

These are the main considerations of Cicero's analysis and synthesis of the characteristics of friendship—themes which will be accepted, developed, and "elevated" in the thoughts and writings of St. Augustine.

Augustine's Use of the Classical Notion of Friendship: "Amicitia" and "Philia"

The latter recognizes not only the close friendships among two or more persons—Augustine's philosophy of friendship is very personalistic¹⁴—but also a universal friendship. This notion of universal friendship finds ample and intense expression in the *De Civitate Dei* to which work I will give special attention—the contents of which with regard to friendship have been virtually overlooked by other authors.^{14a} Augustine experienced the 'full spectrum' of the classical characteristics of friendship and all the 'degrees' of friendship from the I-Thou, I-Few, I-Many, I-All-in-Christ relationships.

⁸ *Ibid.*, XXIII, 87.

⁹ *Ibid.*, XIII, 40.

¹⁰ *Ibid.*, XXI, 78.

¹¹ *Ibid.*, VII, 22: XIV, 49.

¹² *Ibid.*, IX, 30.

¹³ *Ibid.*, XXVII, 102.

¹⁴ Henri Irénée Marrou, *The Resurrection and Saint Augustine's Theology of Human Values*, trans. by Mother M. Consolata, Penn: Villanova Press, 1966, p. 29. (Hereafter cited as Marrou: *Resurrection*).

^{14a} See works of: McNamara O. P., Marie Aquinas, *Friendship in St. Augustine*, Fribourg, Switzerland: Univ. Press 1958. Nolte, V., *Augustins Freundschaftsideal in seinen Briefen*, Würzburg 1939.

Before I examine his philosophy of friendship, sometimes is used occasionally uses to create a relationship *mundi hujus fornicamicitiam cum peccata* the term when he *inimica amicitia*.¹⁷

In a wider sense Augustine sometimes *philia*. The ancient notion and extension of friendship, material, physical, the closest of intention and extension of the connotation of *finibus terminanda amicitia*.¹⁸

On a still higher friendship, the special friendship he speaks of friendship and with Christ He participated in His own life.

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¹⁶ *Sermo* 20 (PL 38,

¹⁷ *Conf.* II, 19 (PL 32) *ludo et joco nocendi a libidine: sed cum dicitur*

¹⁸ *Epistola* 130, 13 to

¹⁹ *Conf.* IV, 7 (PL 32)

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Before I exemplify from Augustine's writings the characteristics of his philosophy of friendship, I wish to indicate that the term *amicitia* sometimes is used 'loosely' by Augustine. By 'loosely' I mean that he occasionally uses the term friendship in a pejorative sense, i.e., to indicate a relationship to the world, worldly things, and sin: *amicitia enim mundi hujus fornicatio est abs te*,¹⁵ . . . *amicitia rerum mortalium . . . amicitiam cum peccato tamquam cum serpente faciamus*.¹⁶ Again he uses the term when he refers to relationships between the wicked as . . . *inimica amicitia*.¹⁷

In a wider sense of the term and in an ascending scale of worth, Augustine sometimes equates the word *amicitia* with the Greek sense of *philia*. The ancient Greek notion of friendship is wide in its comprehension and extension: its categorical content includes all relationships of material, physical, psychological and sociological expediency as well as the closest of interpersonal relationships within the family unit. This is the connotation of the term when Augustine says *amicitia non angustis finibus terminanda est: omnes enim quibus amor et delectio debetur, amplectitur*.¹⁸

On a still higher level Augustine uses the term to speak of Christian friendship, the special category of fraternal charity.¹⁹ On the highest level he speaks of friendship with the angels: *amicitia sanctorum angelorum*²⁰ and with Christ Himself, *amicitiam Christi*²¹ who raises man to participate in His own life.²²

The context alone indicates when Augustine is using the term friendship in a classical, pejorative, or elevated sense. In addition it should be noted in reading his writings that Augustine himself states that he interchanges the use of words which express the union of friendship and affection. He justifies such interchange in Scripture:

However it is for the philosophers to determine whether and how they differ, though their own writings sufficiently testify

¹⁵ *Conf.* I, 13 (PL 32, 670).

¹⁶ *Sermo* 20 (PL 38, 138).

¹⁷ *Conf.* II, 19 (PL 32, 682) "O nimis inimica amicitia, seductio mentis investigabilis, ex ludo et joco nocendi aviditas, et alieni damni appetitus; nulla lucri mei, nulla ulciscendi libidine: sed cum dicitur: Eamus, faciamus: et pudet non esse impudentem.

¹⁸ *Epistola* 130, 13 to Proba in 412 (CSEL 44, 54).

¹⁹ *Conf.* IV, 7 (PL 32, 681).

²⁰ *De Civitate Dei* XIX, 9 (PL 41, 635). Hereafter cited as D.C.D.

²¹ EN. in PS. 131, 6 (PL 37, 178).

²² Above footnote 14: a beautiful and easily read treatise on the place of the Resurrection in Augustine's theology (Philosophy).

that they make great account of love (*amor*) placed on good objects, and even on God Himself. But we wished to show that the *Scriptures* of our religion, whose authority we prefer to all writings whatsoever, make *no distinction between amor, delectio and caritas*.²³

Reciprocity and the Bond of Friendship

Friendship for Augustine is both a giving and a receiving: it involves reciprocity.²⁴ When he wishes to specify the act of repaying he uses the verbs *redamare* or *rependere*.²⁵ When he speaks of giving, he uses the verbs *amare* and *diligere*.²⁶

In the classical meaning of the term *amicitia* and on a natural level, both before and after his conversion, Augustine recognizes, fosters, and treasures sincere friendships.²⁷ In his later life it is only with a certain degree of tension and heartache that Augustine can look back on these friendships—he refuses to call them the *truest* of friendships—if his friend remains unconverted. Perhaps the most striking example in his early youth is a friendship with an unnamed companion:

During the period in which I first began to teach in the town of my birth, I had found a very dear friend, who was pursuing similar studies. He was about my own age, and was now coming, as I was, to the very flowering—time of young manhood. He had indeed grown up with me as a child and we had gone to school together and played together.²⁸

Sadly Augustine had to admit in later life that this companion was not “a friend in the *truest* meaning of friendship,” that only after a year of friendship which “had grown sweeter to me than all the sweetness of the life I knew” his friend was taken in death. Augustine recalls that because he was so depressed and disconsolate, he felt that his native place was a “prisonhouse,” which he “hated” and from which he had to leave with a “soul all broken and bleeding.”²⁹

²³ *D.C.D.* XIV, 7 (PL 41, 410).

²⁴ *Contra duas epistolas Pelagianorum* I, (CSEL, 60, 423) Augustine speaks of a “return of love offered.”

²⁵ *Conf.* IV, 12 (PL 32, 701).

²⁶ Pétré, H., *Caritas, étude sur le vocabulaire latin de la charité chrétienne*. Louvain, 1948, pp. 90-6.

²⁷ I am distinguishing natural friendship from Christian friendship on the basis that the latter type exists where *both* persons in the bond of friendship are *baptized*.

²⁸ *Conf.* IV, 4 (PL 32, 696) “In illis annis, quo primum tempore in municipio quo natus sum docere, coeperam, comparaveram amicam societate studiorum nimis charum, coevum mihi et conflorentem flore adolescentiae.”

²⁹ *Conf.* IV, 4-8 (PL 32, 696-699).

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Augustine cites another example of natural friendship with Honoratus whom he had persuaded into the Manichean ranks around the year 373.³⁰ Honoratus was a special friend of Augustine because of the former's cultural background, his independent spirit, and keen mind. In later life, not having kept a close contact with his friend, Augustine sought out Honoratus and tried to convert him to the Catholic church by writing for him a treatise called *The Utility of Believing*.³¹ Augustine's efforts seem to have been to no avail because there is no evidence that Honoratus was even converted.

In 384 Augustine came to Milan where he developed a friendship with Verecundus, a professor in grammar.³² Because of mutual academic interests, their search for truth, and the sharing of material goods and even a vacation home, the friendship was seeded, bonded, and ripened into a mutually useful and pleasant relationship. Not until the year 388 and in his final illness was Verecundus baptized. Although Augustine was baptized the year before, he nevertheless held on to and treasured Verecundus' friendship and was thankful to God, "the keeper of promises," for Verecundus' conversion. A tension existed until the conversion took place as Augustine indicates:

Thus you (God) had mercy not only upon him but upon us too: otherwise, thinking of the wonderful kindness our friend had shown us, we should have been tormented with unbearable sorrow if we had not been able to number him in your flock. Thanks be to our God.³³

Necessary Qualities of Christian Friendship

After his conversion Augustine becomes more and more convinced that no true and virtuous friendship can exist unless it is rooted in the common love of God. "He loves his friend truly who loves God in him either because God is in him or in order that He may be in him."³⁴ God is the author and the reference of Christian friendship.

For although some suppose that virtues have a reference only to themselves and are desired only on their own account, are yet

³⁰ *De moribus Manich*, XIX, 1 (PL 33, 1374).

³¹ *De utilitate credendi*, (PL 42, 65-92).

³² *Conf.* V, 8 (PL 32, 712).

³³ *Ibid.*, IX 3 (PL 32, 765) "Gratias tibi Deus noster, tui sumus; indicant hortationes et consolationes tuae: fidelis promissor, reddes Verecundo, pro rure illo ejus Cassiciaco ubi ab aestu saeculi requievimus in te, amoenitatem sempiternae virentis paradisi tui, quoniam dimisisti ei peccata super terram in monte incaseato, monte tuo, monte uberi (Psalm LXVII, 16).

³⁴ *Sermo* 361, 1 in dedicat. Eccl. II, 2 (PL 38, 1472).

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Christian friendship finds its perfection in heaven where self-love and selfish-willing will have no place but a ministering love that rejoices in the common joy of all, of many hearts made into one heart in perfect concord.⁴⁵ The bonds of friendship will include the holy angels "towards whose society and assembly we sigh while in this toilsome pilgrimage"⁴⁶ together with the "society of saints . . . and holy men that God may be all in all."⁴⁷ Friends will enjoy the felicity of eternal life⁴⁸ and peace⁴⁹ but unfortunately the number of friends in heaven will be limited.⁵⁰ Those friends who are joined in heaven in one accord will enjoy the celebration of the grace of Christ and this will be their greatest joy.⁵¹ This ultimate stage of liturgical celebration with one's friends will be "active" as Henri Marrou states it beautifully:

But once again this ultimate state is an active stage; repose, indeed, but no emptiness, repose in comparison with the terrestrial servitudes that were so overwhelming, but filled with that activity which is contemplation, love, praise. It is with a sorites composed on these themes that the last book of the *City of God* comes to its close.

This brings us to a somewhat liturgical concept of eternal life. We shall join the choirs of Angels, our fellow-citizens, in the City of God, filling and, perhaps, more than filling the empty places left by the defection of the wicked Angels. Here as elsewhere, in trying to express the fulness of his religious thought and all the lyricism of his Christian heart, St. Augustine effaces himself behind the inspired verses of Holy Scriptures: 'Happy they who dwell in your house! Continually they praise you . . .' 'The favors of the Lord I will sing forever.'⁵²

⁴⁴ D.C.D. XV, 3 (PL 41, 410) "Recte igitur significat Isaac per repositionem natus filios gratiae, civis civilitatis liberae, socios pacis aeternae, ubi sit non amor propriae ac privatae quodammodo voluntatis, sed communi eodemque immutabili bono gaudens, atque ex multis unum cor faciens, id est perfecte concors, obedientia charitatis."

⁴⁵ D.C.D. XI, 31 (PL 41, 345).

⁴⁶ D.C.D. XIV, 28 (PL 41, 436) "In hoc autem nulla est hominis sapientia nisi pietas, qua recte colitur verus Deus, id expectans praemium in societate sanctorum, non solum hominum, verum etiam angelorum ut sit Deus omnia in omnibus" (I Cor. XV, 28).

⁴⁷ D.C.D. VI, 12 (PL 41, 194).

⁴⁸ D.C.D. XIX, 11-12, 14 (PL 41, 637-40, 642-3).

⁴⁹ D.C.D. XIII, 23 (PL 41, 398) "Non quia omnes qui in Adam moriuntur, membra erunt Christi (ex illis enim *multo plures* secunda in aeternum morte plectentur) sed ideo dictum est omnes atque omnes, quia sicut nemo corpore animali nisi in Adam moritur, ita nemo corpore spirituali nisi in Christo vivificatur."

⁵⁰ D.C.D. XXII, 30 (PL 41, 802).

⁵¹ Marrou: *Resurrection*, pp. 34-5.

Obligations of Christian Friendship

Having seen that Augustine's concept of Christian friendship has God for its author and reference, is rooted in Jesus Christ, the Mediator, is elevated by grace and finds its perfection in heaven, I turn now to the obligations which a Christian assumes towards his friends here on earth. There are the obligations of 1) Love, including support, truth and duty, 2) Fraternal correction and 3) Prayer.

The first obligation is the proper⁵³ order of love for God first and then friends for His sake. Love is the very source⁵⁴ of friendship and is inculcated by God in two precepts.

But as this divine Master inculcates two precepts—the love of God and the love of our neighbor—and as in these precepts a man finds three things he has to love—God, himself, and his neighbor—and that he who loves God loves himself thereby, it follows that he must endeavor to get his neighbor to love God, since he is ordered to love his neighbor as himself.⁵⁵

The *pondus* of love must be upwards because “we are men created in the image of our creator”⁵⁶ and are members of a holy fellowship in agreement on things human and divine, combined with good will toward each other. Such a fellowship draws near to God to form one City of God,⁵⁷ each pilgrim along the way bearing the other's burdens in mutual support.⁵⁸ Through such love given by the Holy Spirit souls are welded and cleave together as one. No one can be a true friend of another unless he is first a “friend of truth”⁵⁹ and devoted to the claims of truth and duty which prompt him to forget his own ease in “the service due to his neighbor.”⁶⁰

The most important obligation of a friend is that of fraternal correction and forgiveness. Each person excels in some way, is deficient in another.⁶¹ A friend may be tempted but in itself temptation may not be

⁵³ D.C.D. XV, 22 (PL 41, 467-8) “Unde mihi videtur, quod definitio brevis et vera virtutis, ordo est amoris . . . Hujus, igitur, charitatis, hoc est, dilectionis et amoris ordine perturbato, Deum filii Dei neglexerunt, et filias hominum dilexerunt.”

⁵⁴ *Epistola* 192, 1. to Celestine in 418 (CSEL 57, 166).

⁵⁵ D.C.D. XIX, 14 (PL 41, 642-3).

⁵⁶ D.C.D. XI, 28 (PL 41, 342) “Nam velut amores corporum momenta sunt *ponderum* sive deorsum gravitate, sive sursum levitate nitantur . . . quoniam igitur homines sumus ad nostri creatoris imaginem creati . . .”

⁵⁷ D.C.D. XII, 9 (PL 41, 356-7).

⁵⁸ D.C.D. XV, 6 (PL 41, 442) “Cives Civitatis Dei in hoc terra peregrinantes . . .”

⁵⁹ *Epistola* 155, 1 (CSEL 44, 431).

⁶⁰ D.C.D. XIX, 91 (PL 41, 647).

⁶¹ D.C.D. XVI, 38 (PL 41, 514-5).

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⁶² D.C.D. XVI, 32 (PL 41, 514-5) *landanda est, qua fit probatio*

⁶³ D.C.D. I, 25 (PL 41, 11-12)

⁶⁴ D.C.D. II, 4 (PL 41, 15-16)

⁶⁵ D.C.D. X, 10 (PL 41, 41-42)

⁶⁶ D.C.D. IX, 5 (PL 41, 39-40)

⁶⁷ D.C.D. XI, 22 (PL 41, 342-3)

⁶⁸ D.C.D. III, 17 (PL 41, 15-16)

⁶⁹ D.C.D. III, 22 (PL 41, 15-16)

⁷⁰ D.C.D. XV, 5 (PL 41, 442) *proficientes autem nondum contra alterum, qua etiam*

⁷¹ D.C.D. IV, 21 (PL 41, 11-12)

⁷² D.C.D. IV, 25 (PL 41, 11-12)

⁷³ D.C.D. V, 14 (PL 41, 13-14)

⁷⁴ D.C.D. V, 17 (PL 41, 13-14)

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blameworthy but actually praiseworthy because it proves a man.⁶² One, therefore, must be careful in the correction of his friend because of the good name of the other but, nevertheless, neither shame nor fear nor danger of mutual or spiritual safety,⁶³ neither flattery, nor respect nor selfishness should prevent a friend from offering fraternal correction. An individual not by necessity⁶⁴ but rather through his own free will goes astray.⁶⁵ He is not forced by vice to sin⁶⁶ nor is his nature evil.⁶⁷ If historians have felt that they should not be silent about the blemishes which they find in society,⁶⁸ neither should anyone out of a sense of the "bland kindness of friendship"⁶⁹ remain silent and fail to correct another. A friend should resist in others what he resists in himself.⁷⁰ It is only through virtue that one should come to glory, honor, and power. All that each need do is to practice virtue;⁷¹ God will provide his gift of felicity.⁷² The love of righteousness⁷³ should surpass the desire of glory which is "smoke with no weight."⁷⁴

For often we wickedly blind ourselves to the occasions of teaching and admonishing them, sometimes of even reprimanding and chiding them, either because we shrink from the labour or are ashamed to offend them, or because we fear to lose good friendships, lest this should stand in the way of our advancement or injure us in some wordly matter, which either our covetous disposition desires to obtain or our weakness shrinks from losing.⁷⁵

And in all cases friends should obey the precept "which carefully inculcates mutual forgiveness."⁷⁶

⁶² D.C.D. XVI, 32 (PL 41, 510) "Neque enim omnis est culpanda tentatio: quia et gratulanda est, qua fit probatio."

⁶³ D.C.D. I, 25 (PL 41, 38).

⁶⁴ D.C.D. II, 4 (PL 41, 50).

⁶⁵ D.C.D. X, 10 (PL 41, 288).

⁶⁶ D.C.D. IX, 5 (PL 41, 260-1).

⁶⁷ D.C.D. XI, 22 (PL 41, 335).

⁶⁸ D.C.D. III, 17 (PL 41, 95).

⁶⁹ D.C.D. III, 22 (PL 41, 104).

⁷⁰ D.C.D. XV, 5 (PL 41, 442) "Boni vero et boni si perfecti sunt, inter se non possunt: proficientes autem nondumque perfecti ita possunt, ut bonus quisquis ex ea parte pugnet contra alterum, qua etiam contra semetipsum."

⁷¹ D.C.D. IV, 21 (PL 41, 128).

⁷² D.C.D. IV, 25 (PL 41, 132).

⁷³ D.C.D. V, 14 (PL 41, 159).

⁷⁴ D.C.D. V, 17 (PL 41, 161).

⁷⁵ D.C.D. I, 9 (PL 41, 21).

⁷⁶ D.C.D. XV, 6 (PL 41, 442).

The final obligation of Christian friendship is prayer to bring oneself and friends closer to God who best knows our needs.⁷⁷ We do this through the service which is called *latreia*, each of us severally and all of us together through the priest at the altar. We reattach and cleave to God in a spiritual embrace in order to be filled and impregnated with true virtues. This is the desire and prayer not only for oneself but also for all those whom one loves.⁷⁸

Final Considerations

I would like to present three final considerations in Augustine's philosophy of friendship: 1) Love of self and altruistic friendship, 2) The miseries of friendship outweighed by its value and 3) The extension of friendship.

"When it is said 'thou shalt love thy neighbor as thyself,' it at once becomes evident that our love for ourselves has not been overlooked."⁷⁹ Augustine is quite conscious of not overlooking one's personal salvation. Since God loves the individual person, the individual in turn should love himself⁸⁰ and refer this love to God while he works for the salvation of his neighbor. For, "he who is bad to himself, to whom can he be good?"⁸¹ One's neighbor should be loved neither more nor less than oneself⁸² since the salvation of one's neighbor is equally important. No consideration, however, should be made in favor of one's neighbor which will jeopardize one's own salvation. A man is not good because he knows the good⁸³ as Plato thought. He who loves, i.e., he who seeks and does the good, is good. "Is it not then obvious that we love ourselves with the very love wherewith we love whatever good we love?"⁸⁴ When one loves what one ought not to love, then such a love is hated by the one who loves what he ought to love. Self-love which seeks only the things of this world such as honor, glory and power—a love which neglects the love of God and neighbor—is not love in the true sense and is hated by him who loves the love which is good. Essentially friendship for Augustine remains altruistic if properly understood.

And certainly this is the great difference which distinguishes the two cities of which we speak, the one being the society of the

⁷⁷ *Epistola* 211, 2 (CSEL 57, 357).

⁷⁸ *D.C.D.* X, 3 (PL 41, 280).

⁷⁹ *De doctrina Christi* I, 26-27 (PL 34, 29).

⁸⁰ *D.C.D.* XIX, 14 (PL 41, 642).

⁸¹ *D.C.D.* XXI, 27.

⁸² *Sol.* I, 8 (PL 32, 873).

⁸³ *D.C.D.* XI, 28 (PL 41, 341-2).

⁸⁴ *Ibid.*

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⁸⁵ *D.C.D.* XIV, 13

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⁸⁸ *D.C.D.* XIX, 8

⁸⁹ *Ibid.*

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godly men, the other of the ungodly, each associated with the angels that adhere to this party, and the one guided and fashioned by love of self, the other by love of God.⁸⁵

Augustine, in giving approval to the social life of man through friendships, nevertheless, points to the miseries which sometimes accompany such relationships.

Hear how one of their comic writers makes one of his characters express the common feelings of all men in this matter: 'I am married; this is one misery. Children are born to me; they are additional cares' . . . Is not human life full of such things? Do they not occur even in honourable friendships?⁸⁶

Augustine lists the miseries of friendships: slights, suspicions, quarrels, war, the unknown heart of fickle friends, secret treachery even within families. Nor does he see how one can protect himself against such miseries. It is easy enough to baffle one's foe but the perfidy of a friend is so "hidden, intestine . . ." that it "overwhelms you before you can foresee and examine it."⁸⁷

The greater the number of friends whom one has, the greater are his fears⁸⁸ that disaster, disease, captivity or slavery may overtake them. There is a worse fear that this friendship may change to perfidy, malice, or injustice. One would rather accept the death of a friend than that he should fall from the faith and virtue. In fact, the death of a friend in a certain sense is a joy because one's friend is "beyond the ills by which in this life even the best of men are broken down or corrupted or are in danger of both results."⁸⁹ There is even the danger and misery of making friends with demons in disguise.⁹⁰

Yet, despite these possible miseries, Augustine says, *Quid nos consolatur in hac humana societate erroribus aerumnisque plenissima nisi fides non ficta et mutua dilectio verorum et bonorum amicorum?*⁹¹

The final consideration is the extension of friendship in Augustine's

⁸⁵ D.C.D. XIV, 13 (PL 41, 421).

⁸⁶ D.C.D. XIX, 5 (PL 41, 632).

⁸⁷ D.C.D. XIX, 5 (PL 41, 632).

⁸⁸ D.C.D. XIX, 8 (PL 41, 635).

⁸⁹ *Ibid.*

⁹⁰ D.C.D. XIX, 9 (PL 41, 635-6) "Sed quia nobis non ea qua homines familiaritate miscetur (quod etiam ipsum ad aerumnas hujus pertinet vitae) et aliquando satanas, sicut legimus transfigurat se velut angelum lucis (II, Cor. XI, 14) ad tentandos eos quos ita vel erudire opus est, vel decipi justum est; magna Dei misericordia necessaria est, ne quisquam cum bonos angelos amicos se habere putat, habeat malos daemones fictos, eosque tanto nocentiores, quanto astutiores ac fallacioses patiatur inimicos."

⁹¹ D.C.D. XIX, 8 (PL 41, 634).

philosophy. God created only one single man, Adam, not that he might be a solitary bereft of all society but rather that the unity of society and the bond of concord might be established "not only by similarity of nature but by family affection."⁹² By similarity of nature and family affection the human race was meant to associate with one another and "be bound together in harmony and peace by ties of relationship."⁹³ Such a bond was broken by the sin of Adam and disunity was increased by the diversity of tongues in Babylon.⁹⁴ The idea of and hope for the unity of all men in friendship were renewed through the story of Joseph's ability to see his great-grand children, seventy-five in number, as one family although they were not with him when he entered Egypt. Despite the fact that a small number of friends is more desirable in the sense that the possibility of miseries is reduced,⁹⁵ yet the ideal situation in which there is concord among honourable men favors "the greatest number in the same social interests."⁹⁶

A happy life is one that is social; a social life means friends which include first and foremost the family:⁹⁷ wife, children, and domestics. In a wider sense the happy life is that of the citizens of a town, of a nation, of the world: a brotherhood of all men and angels.⁹⁸ Friendship is to be extended even to enemies and sinners.⁹⁹

The ideal extension of friendship in the Christian sense is that of the Mystical Body which will be of a limited number¹⁰⁰ of men and angels united in a holy fellowship with God. All together form "the one Christ loving Himself."¹⁰¹

Augustine takes the Greek notion of *philia* and Cicero's reflections on *amicitia*, meditates on such thoughts in conjunction with Scripture, and elevates the notion of friendship to a level of eminent distinction: Christian, fraternal charity.

John F. Monagle
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⁹² D.C.D. XII, 22 (PL 41, 373).

⁹³ D.C.D. XIV, 1 (PL 41, 403).

⁹⁴ D.C.D. XVI, 4 (PL 41, 482).

⁹⁵ D.C.D. IV, 15 (PL 41, 124) XIX, 8 (PL 41, 635).

⁹⁶ D.C.D. XV, 16 (PL 41, 458) "Habita est enim ratio rectissima charitatis ut homines quibus esset utilis atque honesta concordia, diversarum necessitudinum vinculis necerentur: nec unus in uno multas haberet sed singulae spargerentur in singulos, ac sic ad socialem vitam diligentius colligandam plurimae plurimos obtinerent."

⁹⁷ D.C.D. XIX, 14 (PL 41, 642).

⁹⁸ D.C.D. XIX, 2 (PL 41, 627).

⁹⁹ D.C.D. V, 18 (PL 41, 163-4); XIV, 6 (PL 41, 410).

¹⁰⁰ D.C.D. XIII, 23 (PL 41, 398).

¹⁰¹ *Epistola* Jo. X, 3 (PL 35, 2055).

SYMBOLS OF

IN A previous article I discussed a rather bizarre exaggeration of his youth, as depicted in the Bible, and the castigation for this magnitude of the act.

The proposed pilgrimage from Jerusalem to what may be termed the "Tree of Life" seem to be polarized around the famous theft of the golden calf in the eighth book under the leadership of the tears of repentance. My proposed pilgrimage is upon a like polarized path between two Trees—the one of Good and the other of Evil (the edge of Good and the edge of Evil) (the Tree of Life).

To the modern mind, the tree is fetched than the tree of life. On the other hand, as I have pointed out, the tree, or the tree of life, is a most important symbol.

* The author wishes to express his appreciation (later date) to the Deutscher Literaturrat.

¹ Leo C. Ferrari, "The Tree of Life in the Bible," *St. Louis Studies* 16 (1970) 233.

² *Confessions* (hereafter cited as *Conf.*).

³ *Genesis* 2:9: "And the tree of the knowledge of good and evil was in the garden." (The tree of life with the cross.)

⁴ Leo C. Ferrari, "The Tree of Life in the Bible," *St. Louis Studies* (1971) 1-12.



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