ESSAYS ON FRIENDSHIP

Notations, quotations, and devotions.

Friendship requires truth of mind, goodness of heart, and beauty of spirit.

This three-part presentation explores the contribution made by revelation to the progression of evolutionary thought. Firstly, appreciation is given to the collected works on the topic over the centuries. This theme is then studied in terms of revelation as presented in *The Urantia Book*. And thirdly, all these concepts are used to develop and present further analysis of the topic in a universal framework. Such expanded realms can similarly be applied to other topics for renewed consideration.

Introduction

Essay 1 is a comprehensive set of notes written in 2013 by the late Professor Ralph B. Potter of the Harvard Divinity School of Harvard University. He was especially interested in the subject and wrote and lectured extensively on it. They are an expansion of his earlier work, *The Ethics of Relationships - Friendship Seminar 2009.* His writings on the subject are listed in the bibliography.

The notes flow as in an essay and incorporate the thoughts on friendship by writers over many centuries. They provide an excellent study over twelve sessions.

ESSAY 1 FRIENDSHIP - UNIVERSITY COURSE NOTATIONS

A social ethical framework for viewing relationships

Our central hypothesis is that friendship constitutes the most complete standard by which to measure the characteristics of other forms of relationships, such as, kinship, citizenship, relationships of proximity, task-orientation, authority and command, utilitarian and mercenary ties, professional bonds, romantic love, marriage, sexual involvements, and 'social networking,' support groups, etc.

We will survey the broad span of reflections on Friendship in the West from Pythagoras in the sixth century BCE to the present and utilize our findings as background for reflection on what is happening, here and now, to relationships in a world with enhanced technologies of communication. Each week, as we discuss assigned readings, we will weave in students' observations on their own practice and pertinent commentaries emerging today.

Traditional markers of friendship

Friendship as seen through the centuries has been marked by the following characteristics. Other relations may lack one or more of these qualities.

1. Voluntariness
2. Mutuality and reciprocity

3. Esteem and goodwill
4. Common activity
5. Sharing of inner life
6. Continuing commitment
7. Positive affection
8. Equality
9. Virtue

Interconnections of friendship

In considering the formation and maintenance of various forms of relationship, we will give special attention to the interconnections among the following points:

1. The social context and roles within which persons encounter one another.
2. The content of communication possible or suitable within the given context.
3. The types of relationships that can be established and sustained on the basis of communication possible within given roles and contexts.
4. The prospects for forming or modifying a sense of self in order to be the type of person who can sustain a given form of relationship with a specific other.
5. The foundation and form of a “way of life” necessary to accommodate various forms of relationship.

The structure of the course

The course consists of twelve sessions and each session is based on an extensive reading list highlighting notable authors and their relevant writings on friendship over the centuries. This result of extensive research provides a collection of the most significant works available on the subject.

The authors included in this study are shown after each session heading. Complete details of the publications supporting the twelve sessions are given in the bibliography.

Session One - A Glimpse of Online Dating Today

Author: Nick Paumgarten.

Session Two - Introduction. Friendship as an Ideal Relationship: Ideals and Constraints

The opening lecture is drawn largely from five unpublished mimeographed items by Ralph B. Potter.

Especially helpful collections of recent philosophical essays on friendship are contained in the following publications:

Friendship: A Philosophical Reader, The Oxford Book of Friendship, The Norton Book of Friendship, The Book of Friendship: An International Anthology, A Treasury of Friendship,

Friendship in The Bible. David and Jonathan, I Samuel, Proverbs, Ecclesiasticus, Gospel of John.

Impostors of Friendship. Francois Marie Arouet de Voltaire.

Session Three – Encumbered Roles as Obstacles to Friendship

Friendship is not Cost-Free. Claude Fischer.

Professionals and their Clients. Julian Bell.

Colleagues in the Workplace. Suzanne B. Kurth.

The Ambiguous Effects of Bureaucracy. Max Weber.

Also see: Robert Patrick Barton Paine, Benjamin Nelson, Sir Walter Raleigh, Gerald D. Suttles.

Session Four – Christian Criticism of the Preferential, Reciprocal and Exclusive Quality of Friendship

Authors: Gilbert Meilaender, Soren Kierkegaard, Michael Pakaluk.

Session Five – Friendship as the Vehicle for Self-Realization in the Classical Tradition

Authors: Iamblichus, Joseph Morris, Michael Pakaluk, Plato, Epicurus, Walter Charleton, Ludovic Dugas.

Session Six - Aristotle

Authors: Aristotle, Michael Pakaluk, John Madison Cooper.

Session Seven - Politics and Friendship in Ancient Rome: Cicero and Seneca

Authors: Cicero, Michael Pakaluk, Seneca, Horst Hutter, Plutarch.

Session Eight - Christian Adjustments of the Classical Heritage and Controversy over ‘Particular Friendships’

Authors: Augustine, John Cassian, Aelred of Rievaulx, Michael Pakaluk, Adele Fiske, Desiderius Erasmus, Charles Lamb.

Session Nine - Early Modern Discussions of Friendship, Secular and Pious

Authors: Michel de Montaigne, Michael Pakaluk, Francis Bacon, Francis de Sales.

Session Ten - Brief Essays from the Seventeenth and Eighteenth Centuries

Authors: George Berkeley, Samuel Johnson, Immanuel Kant, Michael Pakaluk.

Session Eleven - Nineteenth Century Miscellany

Authors: Ralph Waldo Emerson, Michael Pakaluk, Henry David Thoreau, Carroll Smith-Rosenberg.

Session Twelve - Contemporary Philosophical and Sociological Perspectives

Authors: Elizabeth Telfer, Michael Pakaluk.

Explanatory note

And that is the summary on the topic of Friendship by Professor Potter who lectured at one of the world's best-known universities.

He has assembled the planet's foremost compilation of writings on the subject and presented them to Harvard students as definitive in scope. These course notes and the bibliography are published with the kind permission of Harvard University. The bibliography is included after Essay 3.

This then is the stage reached by evolutionary progress. In this context, revelation may now be presented for the additional contribution it makes to contemporary thought.

ESSAY 2 URANTIA BOOK QUOTATIONS

These excerpts have been rearranged to some extent from their sequential page numbering in the Book. This has been done so that they might flow generally in the form of an essay. This process can be advantageous in the study of a specific topic.

ABOUT FRIENDSHIP

In the early ages each tribe was surrounded by concentric circles of increasing fear and suspicion; hence it was once the custom to kill all strangers, later on, to enslave them. The old idea of friendship meant adoption into the clan; and clan membership was believed to survive death — one of the earliest concepts of eternal life. (787.6; 70:3.6)

Human friendship and divine religion are mutually helpful and significantly illuminating if the growth in each is equalized and harmonized. Religion puts new meaning into all group associations — families, schools, and clubs. It imparts new values to play and exalts all true humor. (1089.9; 99:4.1)

And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation. (1092.2; 99:6.2)

Personal friendships

Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; a loving personality can hardly reveal himself to a loveless person. (30.4; 1:6.5)

Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock. Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. (1775.7; 160:2.6)

… marriage dissolution … indicates that Deity is not a conjoining party to such unions. If God has once joined any two things or persons together, they will remain thus joined until such a time as the divine will decrees their separation. (929.7; 83:8.4)

“Happy are the merciful, for they shall obtain mercy.” Mercy here denotes the height and depth and breadth of the truest friendship — loving-kindness. Mercy sometimes may be passive, but here it is active and dynamic — supreme fatherliness. A loving parent experiences little difficulty in forgiving his child, even many times. (1575.2; 140:5.17)

Value of friendship

You can best discover values in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love. (1098.1; 100:4.4)

In preaching the gospel of the kingdom, you are simply teaching friendship with God. (1766.5; 159:3.9)

Friendship enhances the joys and glorifies the triumphs of life. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness. The presence of a friend enhances all beauty and exalts every goodness. One of the crowning glories of human friendship is this power and possibility of the mutual stimulation of the imagination. (1776.2; 160:2.8)

Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life, which you can recall at will for your pleasure and edification. Thus build up for yourself and in yourself reserve galleries of beauty, goodness, and artistic grandeur. But the noblest of all memories are the treasured recollections of the great moments of a superb friendship. (1779.4; 160:4.12)

Examples at the mortal level

“Take lessons from those who make friends with the mammon of unrighteousness, and likewise so conduct your lives that you make eternal friendship with the forces of righteousness in order that, when all things earthly fail, you shall be joyfully received into the eternal habitations. (1854.1; 169:2.5)

The most effective of all social groups is the family, more particularly the two parents. Personal affection is the spiritual bond which holds together these material associations. Such an effective relationship is also possible between two persons of the same sex, as is so abundantly illustrated in the devotions of genuine friendships. (1775.5; 160:2.4)

The impulse of friendship transcends all convictions of duty, and the service of a friend for a friend can never be called a sacrifice. The Master has taught the apostles that they are the sons of God. He has called them brethren, and now, before he leaves, he calls them his friends. (1945.3; 180:1.6)

Examples at the supreme level

Through the dark hours of the Master’s death, in the hearts of these apostles all reason, judgment, and logic were set aside in deference to just one extraordinary human emotion — the supreme sentiment of friendship-loyalty. These five months of work with Jesus led these apostles, each one of them, to regard him as the best friend he had in all the world. (1546.3; 138:9.1)

The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement. (191.6; 16:6.3)

During your long sojourn on the billion worlds of Havona culture you will develop an eternal friendship for these superb beings. And how deep is that friendship which grows up between the lowest personal creature from the worlds of space and these high personal beings native to … the central universe! (221.4; 19:6.2)

ABOUT FRIENDS

Examples of Jesus as a friend

He (Jesus) is our understanding brother, sympathetic friend, experienced sovereign, and merciful father. (1405.5; 127:6.13)

It is forever true that all who may think they are misunderstood or not appreciated have in Jesus a sympathizing friend and an understanding counselor. (1722.5; 154:6.9)

His life association with us exemplifies the ideal of human friendship; only a divine being could possibly be such a human friend. … Through all these years of our failure to comprehend his mission, he has been a faithful friend. (1785.3; 161:2.3)

“When I invite you to love one another, even as I have loved you, I hold up before you the supreme measure of true affection, for greater love can no man have than this: that he will lay down his life for his friends. And you are my friends; you will continue to be my friends if you are but willing to do what I have taught you. (1944.6; 180:1.3)

Loyalty is the essence

Keep in mind: It is loyalty, not sacrifice, that Jesus demands. The consciousness of sacrifice implies the absence of that wholehearted affection which would have made such a loving service a supreme joy. The idea of duty signifies that you are servant-minded and hence are missing the mighty thrill of doing your service as a friend and for a friend. (1945.3; 180:1.6)

He is the most truly unselfish person we have ever known. He is the friend even of sinners; he dares to love his enemies. He is very loyal to us. While he does not hesitate to reprove us, it is plain to all that he truly loves us. (1785.3; 161:2.3)

I am a Mighty Messenger, and it may interest Urantians to know that the companion and associate of my mortal experience was also triumphant in the great test, and that, though we were many times and for long periods separated in the agelong inward ascent to Havona … we spent our time passing through Vicegerington in close and loving association. (245.6; 22:2.6)

Love and friendship

The theme of Jesus’ teaching on Mount Gerizim was: That he wants all men to see God as a Father-friend just as he (Jesus) is a brother-friend. And again and again he impressed upon them that love is the greatest relationship in the world — in the universe — just as truth is the greatest pronouncement of the observation of these divine relationships. (1615.5; 143:6.4)

“Division can only be the result where two members of a family believe in me and three members reject this gospel. Friends, relatives, and loved ones are destined to be set against each other by the gospel you preach. (1824.6; 165:6.3)

Making friends

When Ganid inquired what one could do to make friends … his teacher said: “Become interested in your fellows; learn how to love them and watch for the opportunity to do

something for them which you are sure they want done," and then he quoted the olden Jewish proverb — "A man who would have friends must show himself friendly." (1438.5; 130:7.2)

If you truly desire to overcome the habit of criticizing some friend, the quickest and surest way of achieving such a change of attitude is to establish the habit of praying for that person every day of your life. (998.6; 91:5.3)

It is forever true that all who may think they are misunderstood or not appreciated have in Jesus a sympathizing friend and an understanding counselor. He had warned his apostles that a man's foes may be they of his own household ... (1722.5; 154:6.9)

Simon Peter … asked: "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?" And Jesus answered Peter: "Not only seven times but even to seventy times and seven. (1763.1; 159:1.4)

Searching for that dearest of friends

"Creation is in the Creator and the Creator in his creation. We search for the Most High and then find him in our hearts. You go in quest of a dear friend, and then you discover him within your soul. (1443.1; 131:1.5)

"Man goes forth searching for a friend while that very friend lives within his own heart." (45.2; 3:1.4) God as a living friend, a loving Father, the divine presence. (68.1; 5:4.13)

The ultimate examples

Greater love no man can have than this: that he would be willing to lay down his life for his friends — and Jesus had such a love that he was willing to lay down his life for his enemies, a love greater than any which had hitherto been known on earth. (2018.6; 188:5.7)

Notwithstanding that God is an eternal power, a majestic presence, a transcendent ideal, and a glorious spirit, though he is all these and infinitely more, nonetheless, he is truly and everlastingly a perfect Creator personality, a person who can "know and be known," who can "love and be loved," and one who can befriend us; while you can be known, as other humans have been known, as the friend of God. (28.5; 1:5.8)

Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences. (1127.4; 102:7.10)

Explanatory Note

No topic should now be considered without the benefit of revelatory knowledge from *The Urantia Book*. It provides additional information to advance students beyond those levels achieved even by the leading scholars of centuries past. By applying these revealed concepts, a new generation of thinkers can present interesting insights in writings never previously considered. Such an essay is now presented.

ESSAY 3 FRIENDSHIP – FORMS OF DEVOTION N. R. Francey

True friends are sharing the eternal ascent; even now. Not a preview, but actually progressing toward divine goals with one another. This friendship overrides other connections that may exist between individuals. In other forms of their association there may have been intimacy, adventure, shared interests, or just companionship. But there are some things beyond these linkages that are intrinsic spiritually.

Such people connect in unique ways; there is an understanding of each other, a form of communication, an inexplicable bond, the ultimate in social cohesion for the world.

The depth of feeling.

It is a love. There has to be, for it is required for true and enduring forms of friendship. Other motivations may be financial, a specific event, education, creative pursuits, or work. We are also connected by our cultural, religious, and racial affiliations. Plus there is the friendship of neighbourhood. And there are barriers to earthly friendships caused by circumstances, location, age, religion, health issues, race, language, and time.

There may also merely be the appearance of genuine association; but it may be a lure, one sided. In contrast to the goodness of an association, there may be underlying negatives that bond. There may be co-conspiracy in evil, a partnership in crime, an ulterior motive. These may have hallmarks of a power structure for control, a material gain, or to exchange self-pity, but they are not life sustaining or enduring as such.

Love harbors a *fragility of trust*, so all bonds below some level of shared spiritual maturity can disintegrate. Friends pursue worthy goals together. They do not threaten one another's spiritual welfare. It is a love beyond the emotional or the affectionate.

There is a true desire to protect against any discomfort. No advantage is sought in a situation, rather is there a reliance and a nourishing ability to grow through seemingly adverse personal or group challenges. The harmony requires sharing of Jesus' values.

New family love transcends mortal kinship.

The sense of sharing especially exists in the mortal family with both the time factor of association and with the genetic aspects of hereditary. The family gives a unity but is not an eternal grouping. Yet it is the pattern; Jesus based his teachings upon it. The future will constitute 'family' groups that are motivated to associate for the purpose of task achievement, spirit belief, and soul growth.

They may primarily endure to achieve a necessary outcome in accordance with individually chosen paths of progress. In this regard, Jesus referred at one time to his group of apostles as being a family.

We are vitally interested in the welfare and careers of our friends. It is as though their greatness is in a way also ours. We identify perhaps because they are a part of us in spirit; we are aspiring towards Paradise together. Our mutual contact plays a part in facilitating superior outcomes, and in understanding friendship itself.

Real Friendship comes from Real Intelligence. RI not AI.

None of this is a duty, for that condition does not signify true friendship. We serve friends joyously as do they in reciprocal ways. We enjoy their achievements, their qualities, their thoughts. The absolute explanation is that we love their *personality*. We love the uniqueness that God has bestowed upon them. We recognise its relatedness in our hearts, its compatibility with our own characteristics and aspirations.

There will be an extraordinary selection of potential friends in the journey ahead. Perhaps there will only be so many who can be accommodated at the innersoul level. Even now in our concentric circles of friendships, few are inducted to the level of personal friendship where true selves are safely revealed. In time, these levels of friendship will be defined by the commonality of sharing the ultimate finaliter destiny.

This has to be the case, for we cannot get to heaven in isolation. There are millions upon millions of orders of beings on whom we shall have dependency, for they will provide co-operation, leadership, teaching, and counselling. This makes friendship an ultimacy for we select our limited number of true friends from among those billions of contacts; even on earth this is the case although to a minor and limited extent.

Friendship – love's foundation.

We live a life of friendships yet they are still difficult to define. It is like nothing else we can experience. It is a dimension that has been added to our lives; we did not as such request it. Friendship was presented to us to recognize, accept, and nurture.

But what really is this dimension of love? It is a rock, it is a knowing, it is a reliability, an acceptance even of our true self. Somewhat unconditional. And even beyond, it is realizing we are finding some dimension of ourselves in another, so keeping the association within our inmost hearts. We know they will be there for us; they always allow us into their world.

Perhaps they see us in a more glorified spiritual form even at this fledgling stage. And we never know the extent to which they will forgive us.

We want to share our outer life as gregarious and social creations. We want to share our inner lives as spiritual brothers and sisters, as children in the eyes of God.

Friendship also brings a responsibility in its position of strength. For even divine love has its severe disciplines. While courageous of speech, it is wise to have discretion in presenting information to others, even to our friends. It has to be directed to their depth of interest or capacity to receive. It has to strike a balance between the speaker's need to be responsible to inform, and the value of retaining a desired friendship.

Tact and tolerance avoid division. Perhaps honesty has to be wisely relative, not absolute. And from value-less behaviour we *must* walk away, knowing when, how, and what to say.

Spiritual kinship is based on goodness, truth. and beauty.

In the ascension career, spiritual kinship denotes family. Our biologic family is our beginning. It can demonstrate in mortal ways the unshakable bond, the heartfelt

closeness, the strength and power of belonging, a common ancestry, that can truly exist between persons in groups. This transfers into our spiritual inheritance of higher values and harmony in relationships. We elevate our mortal criteria of attraction.

This is because spiritual family ties eventuate out of a similar form of hereditary. One that recognizes our common Father, the one Father of us all. Our best path to him is with our truest of friends; it cannot be otherwise. Some remain close for a season, some will fall by the wayside, some will disappoint.

But beyond all the joys and the sorrows, there will be our everlasting friends, some of family, some of early days, and some we meet along the way. And certain earthly barriers will no longer exist.

This kinship flourishes with true humour. The ability to reminisce about this adventure is an example, and relative to the sharing of life over time. Trust excuses good-natured repartee that only friends can accept as intended. Friendships are enhanced through play and reversion which is fun and most endearing. And forever there is laughter.

Goodbye and hello.

We share friendships with a beautiful balance of faithfulness. There is a knowing, even about life itself - the entrusting of the quest for eternal life. This feeling between friends is spiritually enlightening - they share the highest vales of the golden rules of living.

Friends mortal and beyond endure the tests of times of separation, seasons of no contact, and reunite in a manner that demonstrates that the lapse of time was not relevant; proximity was not a dependent condition. Time together enhances friendship, and interruptions of extended separations are a spiritual hallmark. What distance might be involved in going to see a friend - a day or a lightyear away? It will hardly concern.

Again, spirit is the guiding star. In that quest, we will pause our spiritual ascent for our friends, even going back to be with them for an era while they accomplish some required task. For there is something so important in their company that we refuse to proceed in our ongoing journey without it. We lay down our life for it; we serve its conditions unreservedly. How long might a separation prevail. 4 years? 50? 500?

How do we cope with the process of saying goodbye to dear friends during those times of our spiritual ascent? The bond of love and friendship may accommodate the breaking of such strong emotional ties by magnificent forms of communication and virtual realism but they are no substitute for personality presence. Love endures relentless time and its heart-breaking timing to progress into timelessness – for a time.

We cope by knowing that our close associates are following the will of God for them; they are gaining experience based on the most fortuitous plan for their spiritual accomplishments. Much as we are saddened we are also happy for them, and in that circumstance we find the degree of acceptance. There is no thought of self.

Feelings remain to resume in the beneficence of saying the next hello in a celebration commensurate with the newfound level of personal growth by the individuals involved. The closeness of associations is enhanced by the new contributions; we benefit from

each other's experiences. Communication and gratitude in such cosmic reunions is beyond mortal knowing. It's certain we'll smile more than we usually do.

Timeless kindness nurtures friendship, the universal currencies.

And yet … we aspire to know and travel with one friend in particular. There is one who will be perfecting in synchronicity with each one of us. This person is our forever spiritual complement as intended, as by design, and as is evidenced in our spiritual superiors of Michael and his Consort. Most Highs exist and function magnificently in pairs. No less then are we able to enjoy such a pattern of God's intention. Few are the future missions for the lone traveller in our eternal adventure.

This love is another dimension. It is not like any family association or even religious experience; it is different to that felt with any other person; perhaps it is an aspect of love closest to that of directly relating to God the Father. It is a quiet and unique worship, no doubt differing to the intensity of the worship of God we will experience in the realms of Paradise.

Perhaps this unification of two personalities is a soul growth without which the total God experience is not possible; it is a necessary step to a purity of worship; we are learning to worship the Father. Love and friendship teach us those qualities we need to be, in order for us to domicile the shores of Paradise.

Such a love and dedication between two persons will have its challenges in regard to the inner heart for there will be times of the wrench of *mutually agreed* separations. There will be those who choose to stay together from the earliest ascension step; they have their course. Yet it would seem that more often that is not the case, and diversity may be the more established path for growth optimisation.

There will be assignments available based on abilities, interests, specific knowledge, past experience, location familiarity, deficiencies, aspirations, completing a team mosaic, and spiritual drawing power. No doubt the two indwelling spirits collaborate for nurturing the envisaged ideal outcome of the separate experiences for the eventual joining of souls - the ascension career in unison for both the persons and their personalised indwelling spirits.

Friendship gives ascension continuity. Integral to survival.

For a project or life stage each person of the pair may become part of different teams with relevant associations. It is another flight of faith. Ones loved will return in divine time to be by each other's side if that remains the free will choice by each. One day all such separation and relative agony will terminate.

Spiritual maturity will have overcome mindal anguish; the couple will travel only together for the journey that remains to Paradise. They will have completed the pathways of trust in God and trust in each other. They commit to an eternal embrace, a perfect choice with God who has thus decreed they never do part. Other vital friendships will continue but be project orientated, as has always been the case since the days of the mortal realm.

This is another example of laying down our life for another. We give loyal affirmation and affection for even greater rewards with the one loved. We learn to understand and accept the purpose of it all and communicate our love to the person of our commitment. Supreme clarity of intent with absolute honesty and unbroken communion with this dearest friend, as with God, provides an endowment of moral and spiritual harmony within the soul and within the treasured relationship; we refresh our souls in unison.

This new energy is a form of fusion, not with mind and spirit as in the soul, but between the two mind/spirits of soul mates who become love-fused. It is a new majestic power. It has remained in both the shared and separated eras; the pair never diverge but ever converge. This spiritual mating of souls is tested and proven over time and space.

The day may then come when they agree to journey together, a duality, but more a singularity in combination. This relationship will ever be unique in all eternity.

The new relationship status is perhaps automatically recorded by time and place on a soul registry. It is a God sanctioned marriage equivalent to optimize mutual spiritual development by two individuals who have each experienced their own soul fusion. Having each found this pearl of great price, they have a joint sovereignty. Now soul growth may become fourfold.

A new realm of sharing a spiritual connectedness begins. They are candidates for admission as a Finaliter Son and Daughter. The great mystery is the actual form of their intimacy of personalized love, adoration, and worshiping which occurs between two such personalities in ultimate devotion.

The ultimate technique of trinitization

During the ascension career there can be the experience of creature trinitization which is done by the union of two members of the same order attempting to bring into actual being a chosen concept of universal truth. This endeavour is not always successful.

However, it would appear to be an opportunity to practice one of the forms of trinitization. Some may be prerequisites for finaliters to eventuate what would be the ultimate trinity - *the reuniting with that aspect of the Universal Father that gave origin to the ascending pair who are the descendants of the Eternal Son and Paradise Mother Spirit*. The two finaliters are originally the aspirants from the mortal realm who chose to seek God in the company of each other.

They attain that oneness with divinity in eternity by the means of the ascension journey, through the ministry of the cosmic mind giving infinite reestablishment of the Thought Father, the Word Son, and the Act of the Infinite Spirit. These spiritual realities and material repercussions of Deity are ever correlated. *In the eternal beginning*, God instantaneously created the Eternal Son then the Paradise Mother Spirit.

The One contains both of these masculine and feminine designs and their expression does not diminish the original God, for such aspects are inherent. Hence the Trinity. The subsequently appearing and experiential Trinities embrace the contributions of creature personalities.

And so this returning masculine and feminine complement, evolving and ascending upwards, and having divine components in a perfected unison, may be able to form a new godhead. They may self-create a trinity in the pattern of the Original by the ultimate form of the technique of trinitization - a trinity *reunifying with the originating spirit of The One of no ending.* Such unity existed in eternity in the Universal I AM before he ever became the Universal Father of the Eternal Son and Infinite Spirit.

Finaliters are threefold and perfectly unified spirit expressions of the Eternal Son, the Infinite Spirit, and the once prepersonal fragment of God, now the personalized Thought Adjuster. An aspect of composite spirit has ultimately become threefold in expression and Trinity-unified in final realization. Spirit is always drawn back to its state of origin, and it now does so as a Trinity in relation to God the Father, the long ascension career resulting in the reverse of the once instantaneous.

Friendship is our path to perfection.

And by choice, by free will, we want to be with each other in these magnificent relationships of pure friendship. For friendship offers new realms to explore and know. Our mortal friends herald and foreshadow these even greater capacities. Whatever lies beyond our horizons, we remain personalities, and only personalities can and do love. And we will continue to love and need love as the basis of existence itself.

The eternal career is one of friendship with all manner of universal and spiritual beings. Some such friendships will blossom into spheres of love, with a language of word and thought symbols, describing it in a thousand different ways. And mind concepts might beautifully represent those new dimensions of love in many thousands of ways.

The ultimate of course is that loving association we ultimately achieve with our divine Father. On that parental basis first and foremost we can then add an infinitely unique friendship; faith becomes worship, and truth becomes love.

This truest and greatest friend we ultimately find in God is a fusion of spirit. And the *only way* to this eventuality is through Jesus. He is also our perfect friend, an example of God the Father.

He showed us how to trust in God, and in all matters to depend solely on the will of our Father. From them come the love and highest level of friendship we share with forever friends, especially with our divine complement.

When all is said and done: Life is friendship with God and friendship with one another.

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By Professor Ralph B. Potter.

SESSION ONE - A GLIMPSE OF ONLINE DATING TODAY

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SESSION TWO - INTRODUCTION. FRIENDSHIP AS AN IDEAL RELATIONSHIP: IDEALS AND CONSTRAINTS

The opening lecture is drawn largely from five unpublished mimeographed items by Ralph B. Potter.

*“Moralists, Maxims, and Formation for Ministry: Convocation Address of the Opening of the 181st Year,” Memorial Church, Harvard University, September 17, 1997, Harvard Divinity Bulletin, Volume 27, Number 1, December 1997, pp 5-7. Reprinted in The Sewanee Theological Review, Volume 41, Number 4 (Michaelmass 1998), pp. 346-356.

*“Vocation and Friendship,” The Will Judy Lecture, Juniata College, March 26, 1974, 35pp.

*“The Problems of Friendship,” Address to the Shop Club, Harvard University, November 15, 1984, 15pp.

*“Friends and Other Relations”: Remsen Bird Lecture, Occidental College, Los Angeles, April 3, 1996.

*“Friendship and Civility,” Nantucket, April 10, 2005.

An especially helpful collection of recent philosophical essays on friendship is contained in Friendship: A Philosophical Reader, edited by Neera Kapur Badhwar (Ithaca: Cornell University Press, 1993), 332pp.

Browsing in anthologies can provide a sense of the range of materials pertaining to friendship, see especially:

The Oxford Book of Friendship, edited by D. J. Enright and David Rawlinson (Oxford: Oxford University Press, 1991), 365pp.

The Norton Book of Friendship, edited by Eudora Welty and Ronald A. Sharp (New York: Norton, 1991), 622p.

The Book of Friendship: An International Anthology, edited by Elizabeth Selden (Boston: Houghton Mifflin, 1947), 496pp.

A Treasury of Friendship, edited by Ralph Louis Woods (1904-) (New York: David McKay, 1957), 496pp.

Friendship in The Bible

David and Jonathan, I Samuel 18:1-31:13.

Proverbs 6:1-5; 14:20; 16:28; 17:9-17; 18:24;19; 22:22; 27:1-10.

Ecclesiasticus, or the Wisdom of Sirach, 6:1-17 7; 14:13; 22:20-27; 29.

Gospel of John, Chapter 15.

Impostors of Friendship

“Friendship demands more than love and esteem. Love your neighbor signifies assist your neighbor, but not - enjoy his conversation with pleasure, if he be tiresome; confide to him your secrets, if he be a tattler; or lend him your money, if he be a spendthrift.

“Friendship is the marriage of the soul, and this marriage is liable to divorce. It is a tacit contract between two sensible and virtuous persons. I say sensible, for a monk or a hermit cannot be so, who lives without knowing friendship.

“I say virtuous, for the wicked have only accomplices - the voluptuous, companions - the interested, associates; politicians assemble factions - the generality of idle men have connections - princes, courtiers. Virtuous men alone possess friends.”

Francois Marie Arouet de Voltaire (1694-1778), “Friendship,” A Philosophical Dictionary, Ten Volumes in Two (Coventry House, 1932), Volume One, pp. 513f.

French text, slightly different, may be found in Voltaire Dictionnaire Philosophique, Preface par Rene Pomeau (Paris: Garnier-Flammarion, 1964), “Amitié,” pp.33f.

SESSION THREE - ENCUMBERED ROLES AS OBSTACLES TO FRIENDSHIP

Friendship is not Cost-Free

Claude Fischer (1948-), “The Friendship Cure-all,” Psychology Today, January, 1983, pp. 74, 78.

Professionals and their Clients

Julian Bell, “The Samaritan Concept of Befriending,” The British Journal of Social Work, V, 4 (Winter, 1975), 413-22.

Colleagues in the Workplace

Suzanne B. Kurth, “Friendship and Friendly Relations,” Chapter Five in Social Relationships, George J. McCall, et alia, eds. (Chicago: Aldine, 1970), pp. 136-170.

The Ambiguous Effects of Bureaucracy

“Its specific nature, which is welcomed by capitalism, develops the more perfectly the more the bureaucracy is ‘dehumanized,’ the more completely it succeeds in eliminating from official business love, hatred, and all purely personal, irrational, and emotional elements which escape calculation. This is the specific nature of bureaucracy and it is appraised as its special virtue.”

Max Weber (1864-1920), “Bureaucracy,” in From Max Weber: Essays in Sociology, translated and edited by H.H. Gerth and C. Wright Mills (New York: Oxford University Press, 1958), Chapter VIII, pp. 196-244.

“The important task will be the analysis of the cultural preconditions of our kind of friendship: how does our kind of friendship flourish without institutionalization? Foremost among these prerequisites is, I believe, the existence in the society of an efficient and dispassionate bureaucracy so that an individual can enjoy private and uncompetitive relations without prejudice to his other relations that belong to the competitive public sector.”

Robert Patrick Barton Paine (1926-), “An Exploratory Analysis in ‘Middle Class Culture,” in The Compact: Selected Dimensions of Friendship, edited by Elliott Leyton, Newfoundland Social and Economic Papers, No. 3, Institute of Social and Economic Research, Memorial University of Newfoundland (Toronto: University of Toronto Press, 1974), Chapter Nine, pp. 117-137.

“The derogation of friendship was not so much the work of poets and moralists who were frightened by the ‘spectre of communism,’ but of the sober and plain-dealing statesmen, shopkeepers, and courtiers of a nascent capitalism and the modern state. Elizabethan prudence and self-preservation are the prelude to the later ‘unmasking’ of friendship. … In short, the deflation of friendship is a stage in the development of a universalist morality. When friends are depreciated, all men become equally others.”

Benjamin Nelson (1911-1977), “Appendix: Some Remarks on the Parallel Fate of the Ideals of Friendship and Brotherhood in the Early Modern Era,” in The Idea of Usury: From Tribal Brotherhood to Universal Otherhood, second edition (Chicago: University of Chicago Press, 1969), pp.141-164.

Sir Walter Raleigh, Sir Walter Raleigh’s Instructions to His Son and to Posterity (1632), in ADVICE TO A SON: Precepts of Lord Burghley, Sir Walter Raleigh, and Francis Osborne, edited by Louis B. Wright, published for The Folger Shakespeare Library (Ithaca, New York: Cornell University Press, 1962), Chapter One, pp. 19-20.

“If individuals are going to engage themselves in friendship, the first assumption they must be able to make is that they have grounds for believing that each is presenting a ‘real self.’ Otherwise there can be no appreciation of the other qua person, but only as a ‘face,’ a ‘facade,’ ‘role,’ or ‘front’ … Because the rules of propriety are so obviously distinct or independent or individual preference, these rules also form a remarkably good benchmark against which individuality can be identified and assessed. Deviations - almost any deviation - from the rules of propriety when they are in force leave us with the impression that someone has behaved out of choice.”

Gerald D. Suttles (1932-), “Friendship as a Social Institution,” Chapter Four, in Social Relationships, edited by George J. McCall (Chicago: Aldine Publishing Company, 1970), pp. 95-135.

SESSION FOUR - CHRISTIAN CRITICISM OF THE PREFERENTIAL, RECIPROCAL AND EXCLUSIVE QUALITY OF FRIENDSHIP

Gilbert Meilaender (1946-), Friendship: A Study in Theological Ethics (Notre Dame: University of Notre Dame Press, 1981), pp. 1-106.

Soren Kierkegaard (1813-1855), “You Shall Love Your Neighbour,” Works of Love: Some Christian Reflections in the Form of Discourses, translated by Howard and Edna Hong (New York: Harper Torchbooks, 1962), Part One, II, B, pp. 58-98.

Also available in Michael Pakaluk, Other Selves: Philosophers on Friendship (Indianapolis: Hackett, 1991), pp. 233-247.

SESSION FIVE - FRIENDSHIP AS THE VEHICLE FOR SELF-REALIZATION IN THE CLASSICAL TRADITION

Iamblichus (250-325 CE), The Life of Pythagoras, or, On the Pythagorean Life, in The Pythagorean Sourcebook and Library: An Anthology of Ancient Writings Which Relate to Pythagoras and Pythagorean Philosophy, compiled and translated by Kenneth Sylvan Guthrie, edited by David R. Fideler (Grand Rapids: Phanes Press, 1988), Chapter 33, “Universal Friendship,” pp. 112-114. Pythagoras founded his school in the sixth century, BCE.

Joseph Morris (1889-1947) and St. Clair Adams (1883-), The Book of Friendship Verse (New York: George Sully, 1924), “Damon and Pythias,” pp. 173f; “Orestes and Pylades,” pp. 175f; “Amis and Amile,” pp. 177-185.

Michael Pakaluk (1957-), Other Selves: Philosophers on Friendship (Indianapolis: Hackett, 1991), “Introduction,” pp. vii-xiv.

Plato (429-347 BCE), “Lysis,” in Lysis, Symposium, Gorgias, W. R. M. Lamb, translator, Loeb Classical Library (Harvard University Press, 1967), pp. 6-71.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 1-27.

Epicurus (342-270 BCE), in The Stoic and Epicurean Philosophers: The Complete Extant Writings of Epicurus, Epictetus, Lucretius, Marcus Aurelius, edited by Whitney J. Oates, (NY: Modern Library, 1957). “Letter to Menoeceus,” pp. 30-33; “Principal Doctrines,” pp. 35-39; “Fragments,” pp. 40-52; Diogenes Laertius, “The Life of Epicurus,” ibid, pp. 53-64, available at http://www.epicurus.net/lives.html#A, posted by Vincent Cook.

Epictetus (fl 90 CE), in The Stoic and Epicurean Philosophers: The Complete Extant Writings of Epicurus, Epictetus, Lucretius, Marcus Aurelius, edited by Whitney J.

Oates, (NY: Modern Library, 1957). Arrian's Discourses of Epictetus, Book Two, Chapter 22, "On Friendship," pp. 330-334.

Walter Charleton (1619-1707), Epicurus's Morals: Collected and Faithfully Englished, introductory essay by Frederic Manning (London: Peter Davies, 1926 [first published 1655]), Chapter Thirty-one, "Of Friendship," pp. 114-17.

The best overall introduction to the question of friendship in antiquity is Ludovic Dugas (1857-), L'amitie antique, d'apres les moeurs populaires et les theories des philosophes, These pour le Doctorat es-Lettres presentee a la faculte des lettres a Paris (Paris: Felix Alcan, 1894). See especially, Chapter Two, "L'amitie etudiee dans les institutions et dans les moeurs," pp. 22-73. A second edition, extensively revised appeared from the same press in 1914. Chapter Two, along with the Table of Contents, is available on the CD created for the seminar.

SESSION SIX - ARISTOTLE

Aristotle (384-322 BCE), The Nicomachean Ethics, translated by Martin Ostwald, The Library of Liberal Arts (Indianapolis: Bobbs-Merrill, 1962), Book Eight, pp. 214-44 and Book Nine, pp. 245-340.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 28-69.

Aristotle, Rhetoric, II, 4, in Pakaluk, Other Selves: Philosophers on Friendship, pp. 72-76.

John Madison Cooper (1939-), "Aristotle on Friendship," Chapter XVII, in Essays on Aristotle's Ethics, edited by Amelie Oksenberg Rorty (Berkeley: University of California Press, 1980), pp. 301-340.

SESSION SEVEN - POLITICS AND FRIENDSHIP IN ANCIENT ROME: CICERO AND SENECA

Cicero (106-43 BC) "De Amicitia," in De Senectute,De Amicitia, De Divinatione, translated by William Armistead Falconer, Loeb Classical Library (Cambridge: Harvard University Press, 1953), pp. 103-211.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 77-116.

Seneca (4 BC-65 CE), Epistle IX, "On Philosophy and Friendship," in Ad Lucilium: Epistulae Morales, Richard M. Gummere, translator, Loeb Classical Library, (Cambridge: Harvard University Press, 1979) Volume One, pp. 42-56; Epistle LXIII, "On Grief for Lost Friends, ibid., pp. 429-437.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 117-128.

Horst Hutter (1938-), "Amicitia and Concordia: Friendship in the Life and Times of Cicero," Chapter V, in Horst Hutter, Politics as Friendship: The Origins of Classical

Notions of Politics in the Theory and Practice of Friendship (Waterloo, Ontario: Wilfrid Laurier University Press, 1978), pp. 133-74.

[A pertinent optional reading from Plutarch (46-120), an perennially popular Moralist who had great influence upon Montaigne, is “How to Distinguish a Flatterer from a Friend,” available in Plutarch: Essays, translated by Robin Waterfield, introduced and annotated by Ian Kidd (London: Penguin Books, 1992). Pp. 51-112.]

SESSION EIGHT - CHRISTIAN ADJUSTMENTS OF THE CLASSICAL HERITAGE AND CONTROVERSY OVER ‘PARTICULAR FRIENDSHIPS’

Augustine (354-430), The Confessions of St. Augustine, translated by E.T. Pusey (New York: E. P. Dutton, 1951), Book IV, Paragraphs 7-24, pp. 58-73. The City of God, translated by Marcus Dods (New York: Modern Library, 1950), Book Nineteen, Chapter 8, pp. 684f.

John Cassian (360-435), “On Friendship,” Conferences, XVI, in A Select Library of Nicene and Post Nicene Fathers of the Christian Church, second series, Philip Schaff and Henry Wace, editors (New York: Christian Literature Company, 1894), Volume XI, pp. 450-460.

Aelred of Rievaulx (1109-1166), Spiritual Friendship, translated by Mary Eugenia Laker, Cistercian Fathers Series Number Five (Kalamazoo: Cistercian Publications, 1977), 45-132.

Book One: in Pakaluk, Other Selves: Philosophers on Friendship, pp.129-145.

Extremely useful background material is provided in the “Introduction” by Douglass Roby, pp. 3-41.

Adele Fiske, “Paradisus homo amicus,” in Speculum; a Journal of Medieval Studies, Cambridge, Massachusetts, 40 (3): July 1965, pp. 426-459,

Desiderius Erasmus (1466-1536), De ratione studii, (Upon The Right Method Of Instruction, 1511), #10 The Best Methods Of Procedure In Reading An Author In Class: (526 F-528 C). (from http://classics.holycross.edu/wziobro/ClassicalAmerica/ErasmusdeRationeHP.html

Charles Lamb (1775-1834), The Letters Of Charles Lamb, Alfred Ainger, editor (London: Edinburgh Society, no date), Volume I, Pp. 130-132 Letter XXXVI, “To Robert Lloyd,” October (later)1798.

Also in The Complete Works and Letters of Charles Lamb (New York: Modern Library, 1935), Letter 36, to Robert Lloyd, October, 1798, pp. 634f. Reprinted, in part, in A Treasury of Friendship, edited by Ralph L. Woods (New York: David McKay Company, 1957), pp. 364f.

SESSION NINE - EARLY MODERN DISCUSSIONS OF FRIENDSHIP, SECULAR AND PIOUS

Michel de Montaigne (1533-1592), “Of Friendship,” Essay 28, Book One, in The Complete Essays of Montaigne, translated by Donald M. Frame (Stanford: Stanford University Press, 1968), pp. 135-144.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 185-199.

Francis Bacon (1561-1626), “Of Friendship,” Essay 27 from Essayes or Counsels, Civill and Morall, 1625, in Francis Bacon: a Selection of His Works, edited by Sidney Warhaft (New York: Odyssey Press, 1965), pp. 112-119.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp.200-207.

Francis de Sales (1567-1622) Introduction to the Devout Life,

Translated by John K. Ryan (New York: Harper Torchbooks, Cathedral Library, 1966) Part Three Chapters 17-22 pp. 138-150.

Jeremy Taylor (1613-1667) “Discourse of the Nature, Offices, and Measures, of Friendship” THE WHOLE WORKS OF THE RIGHT REV. JEREMY TAYLOR, D.D. Lord Bishop of Down, Connor, and Dromore With A Life Of The Author, And A Critical Examination Of His Writings, By The Right Rev. Reginald Heber, D.D. Late Lord Bishop Of Calcutta. In Fifteen Volumes. London: Printed For C. and J. Rivington; T. Cadell; Longman, Rees, Orme, Brown, Ana Green; J. Booker; J. Richardson; Hatchard And Son; R. H. Evans; J. Duncan; J. Cochran; J. Parker, Oxford; and J. and J. J. Deighton, Cambridge, 1828 Vol. XI. pp. 301-335.

SESSION TEN - BRIEF ESSAYS FROM THE SEVENTEENTH AND EIGHTEENTH CENTURIES

George Berkeley (1685-1753), “Friendship and Benevolence,” from The Guardian, Number 126, Wednesday, August 5, 1713, reprinted in Periodical Essays of the Eighteenth Century, George Carver, editor (Garden City, New York: Doubleday, Doran, n.d.), pp. 113-117.

Samuel Johnson (1709-1784), The Works of Samuel Johnson, L.L.D. in nine volumes (Oxford: Talboys and Wheeler, 1825). [Or, more plausibly, The Rambler, in three volumes, edited by Walter Jackson Bate and Albrecht B. Strauss, in The Works of Samuel Johnson (New Haven: Yale University Press, 1969)].

Volume Two, The Rambler, No. 28, Saturday, June 23, 1750, Friendship and Self-Knowledge, pp. 136-141. [YUP, Works, III, pp. 151-57, The Various Arts of Self-Delusion]. Volume Two, The Rambler, No. 40, Saturday, August 4, 1750, The Difficulty of Giving Advice without Offending, pp. 194-199. [YUP, Works, III, pp. 216-221], Volume Two, The Rambler, No. 64, Saturday, October 27, 1750, The Requisites of Good Friendship, pp. 304-309. [YUP, Works, III, pp. 339-344, The Requisites to True Friendship].

Volume Two, The Rambler, No. 99, Tuesday, February 26, 1751, The Pleasure of Private Friendship, pp. 468-472. [YUP, Works, IV, pp. 164-169, The Pleasures of Private Friendship. The Necessity of Similar Disposition].

Volume Three, The Rambler, No. 160, Saturday, September 28, 1751, Rules for the Choice of Associates, pp. 256-259. [YUP, Works, V, pp. 85-89].

Volume Four, The Idler, No. 23, Saturday, September 23, 1758, On Friendship, pp. 216-218. [YUP, Works, II, pp. 72-74, Uncertainty of Friendship].

*Volume Four, The Idler, No. 41, Saturday, January 27, 1759, On the Loss of Friends, pp. 270-273. [YUP, Works, II, pp. 128-131, On the Death of a Friend].

Other reliable editions; The Works of Samuel Johnson, L.L.D. in twelve volumes (New York: William Durell, 1811). The Rambler there appears in Volume Four.

Immanuel Kant (1724-1804), “Friendship,” Lectures On Ethics, translated by Louis Infield (New York :Harper Torchbooks, 1963), pp. 200-209.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 208-217.

Immanuel Kant, “Ethical Duties to Others with Regard to Their Circumstances,” The Metaphysics of Morals, Part Two, translated by Mary J. Gregor (New York: Harper Torchbooks, 1964), Part Two, Chapter 2, pp. 139-146.

SESSION ELEVEN - NINETEENTH CENTURY MISCELLANY

Ralph Waldo Emerson (1803-1882), “Friendship,” Essays by Ralph Waldo Emerson, First and Second Series (New York: Thomas Y. Crowell, 1926), First Series, Essay 6, pp. 137-156.

Available also in Pakaluk, Other Selves: Philosophers on Friendship, pp. 218-232.

Henry David Thoreau (1817-1862), A Week on the Concord and Merrimack Rivers (Wednesday, beginning just beyond “Rumors from an Aeolian Harp”) in Walden, and Other Writings of Henry David Thoreau, (New York: Random House Modern Library, 1950), pp. 369-394.

Carroll Smith-Rosenberg, “The Female World of Love and Ritual: Relations Between Women in Nineteenth-Century America,” Signs: A Journal of Women in Culture and Society, Volume 1 (Autumn, 1975), pp. 1-29. Reprinted in A Heritage of Her Own: Toward a New Social History of American Women, Nancy F. Cott and Elizabeth H. Pleck, editors (New York: Simon and Schuster, 1979), pp. 311-342.

SESSION TWELVE - CONTEMPORARY PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES

Elizabeth Telfer (1936-), “Friendship,” Proceedings of the Aristotelian Society, Ninety-second Session,1970/71 (London: Methuen, 1971), pp. 223-241.

Also available in Pakaluk, Other Selves: Philosophers on Friendship, pp.248-267.