Friendship and Charity

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https://www.mcgill.ca/religiousstudies/gaelle-fiasse

Contacting me

Email: write to me at gaelle.fiasse@mcgill.ca: please write “RELG 373” in the subject. I will not use « MyCourses » for emails (only for submission of the electronic version of assignments). I answer quickly but I do not answer my emails during week-ends.
Office hours: Monday at 1:30PM in Leacock 940 or by appointment at scheduled times of mutual convenience on zoom (see Zoom on Mycourses, office hours)

Topic

Love is the core concern of many people and is considered the central tenet of Christianity. However, its meaning receives different answers. This course will focus on the philosophical sources of love (eros in Plato's Symposium, friendship in Aristotle, philanthropy in the Stoics) and on their uses by Christian authors in agapé-love, charity (Augustine, Aquinas, Kierkegaard, Martin Luther King, and Thérèse of Lisieux). By comparing both their premises and methods, we will see how different authors in a particular tradition (Christianity) offer various answers to the theme of love (love of oneself, love of the friend, preferential love, erotic love, love of the neighbour, love of enemies and love of God).
General Aims

• historical:
  To study and discuss together major authors who have had an important influence on the themes of friendship and relationship with God.
  To receive a cultural philosophical background from Western Culture, with close attention to etymology of words and to concepts.
• analytical:
  To understand and compare the different authors’ premises and methods.
  To see how different authors in a particular tradition consider the same topic.
• practical:
  To be able to work from selected sources in ethics and religious ethics on the same topic by making use of different philosophers and religious authors.

Required textbooks:
Texts on MyCourses. It is the responsibility of the student to bring the appropriate readings in class (printed form, no electronics). See the schedule.

Outline: VIII Sessions
Introduction. Socrates
I. Plato
II. Aristotle
III. Stoicism
IV. Martin Luther King
V. Augustine
VI. Aquinas
VII. Kierkegaard
VIII. Thérèse of Lisieux

Electronic equipments are not permitted in lectures
I am available to help you attain the objectives of the course and to be attentive to your questions and possible difficulties with the course material. I highly value a collegial environment in the classroom and mutual attention being paid to each other's contributions. Therefore, all computers, mobile phones, web-accessible electronic devices (iPads, etc.) must be turned off during the class period and stored away. As you know, it is not really pleasant to express one's views orally when others are writing emails. Exceptions for the use of computers will only be made with an official note from the Office for Student with Disabilities, but even in this case, Internet access will be prohibited during class time.
Methodology and Evaluation

No prerequisite is required, neither in Philosophy nor Religious studies. One major advantage of the class will be the continuous evaluation during the semester, which gives room for improvements to be made in the assignments and to become more comfortable during class discussions. See the schedule below.

<table>
<thead>
<tr>
<th>Active In-class Participation</th>
<th>10%</th>
<th>Attendance, preparation of texts, discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short Assignments</td>
<td>25%</td>
<td>five short assignments - 2 pages - double-spaced (I will count the four best of the 5)</td>
</tr>
<tr>
<td>Mid-Term</td>
<td>25%</td>
<td>In-class test</td>
</tr>
<tr>
<td>Take-Home</td>
<td>40%</td>
<td>Open-book test</td>
</tr>
</tbody>
</table>

1. Mid-Term In-Class test:
The Mid-Term is based on the lectures, the handouts and on the readings. It is an in-class test. It will test your knowledge of the authors and understanding of the texts. The questions will reflect the questions raised and discussed during the lectures.

2. Active In-Class Participation:
Regular attendance and participation is crucial in order to keep up to date with the readings and the course material. Each student thus needs to print the readings and have them available during the lectures. It is expected that students read and prepare the texts before class. I will give students a question to discuss in small groups. Students will have 10 minutes to answer it by group. Each group will have to appoint a representative of the discussion. After 10 minutes, this representative will have to share with all members of the course the main points and answers of the discussion. Students must alternate the role of the representative.

3. Short Assignments:
Five times, you will have to write a short assignment, that is an answer to a philosophical question. It comprises a close analysis of the text and a comment on the text. The comment must reflect your understanding of the text. Avoid references to other texts or authors, stay focused on the question. The format is two pages, typed, double-spaced. It must be posted on MyCourses in the folder "Assignments". This method is to help you read the texts and discuss them in
class. The five assignments are mandatory and are due on time. At the end of the term, I will count the four best assignments over five – with the condition that the five assignments were written with proper care –. Even if you have the same grade for each assignment, that might help you to increase your average. As you know, an A varies between 85 and 100%, an A- between 80 and 84%... Note that if you don't write one of the five assignments, the F counts.

4. Take-Home:
I will give you several questions to answer in the take-home. It will test your understanding of the texts and your ability to think critically about them. A take-home is an open-book exam to write at home but as a written exam, no late submission is possible. You will receive the questions the last day of classes. You will have to submit an electronic version (on MyCourses) on the date of the exam.

Academic Integrity
McGill University values academic integrity. Therefore all students must understand the meaning and consequences of cheating, plagiarism and other academic offences under the Code of Student Conduct and Disciplinary Procedures. For more information, see http://www.mcgill.ca/students/srr/honest/students/ http://www.mcgill.ca/deanofstudents/plagiarism

Plagiarism
Not mentioning your sources, published or unpublished, constitutes an act of plagiarism. For instance, if you use a website without due reference in the text and in the bibliography; if you use a paper written by another (ideas or words of someone else), without making any reference to the author; if you quote a book or a paper as a reference of your own, without having read it; if you use your own work submitted for another class.

Health and Wellness Resources at McGill
Student well-being is a priority for the University. All of our health and wellness resources have been integrated into a single Student Wellness Hub, your one-stop shop for everything related to your physical and mental health. If you need to access services or get more information, visit the Virtual Hub at mcgill.ca/wellness-hub or drop by the Brown Student Services Building (downtown) or Centennial Centre (Macdonald Campus). Within your faculty, you can also connect with your Local Wellness Advisor (to make an appointment, visit mcgill.ca/lwa).
<table>
<thead>
<tr>
<th>N°</th>
<th>DATE</th>
<th>TOPIC</th>
<th>READINGS (to prepare in advance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sept. 1</td>
<td>Introduction</td>
<td>The course organization introduction to Socrates; Intro to the <em>Symposium</em></td>
</tr>
<tr>
<td></td>
<td>Sept. 6</td>
<td>Labour day: no class</td>
<td></td>
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</tbody>
</table>
| 2   | Sept. 8  | Plato      | Socrates; *Symposium*, 172a-188e (Prologue, Phaedrus, Pausanias, Eryximachus)  
*Symposium*, 189a-197e; *Genesis* (Excerpts on Mycourses) (Aristophanes, Agathon) 
Excerpts from Aristophanes's *The Clouds* (On Mycourses) |
|     |          | Aristophanes |                                                                                                  |
| 3   | Sept. 13 | Plato      | *Symposium*, 198a-223d (Socrates, Diotima, Alcibiades, Epilogue) Excerpt from Francis de Sales  |
| 4   | Sept. 15 | Aristotle  | *Nicomachean Ethics*, 1155a-1165b35                                                             |
| 5   | Sept. 20 | Aristotle  | Idem: *Nicomachean Ethics*                                                                      |
| 6   | Sept. 22*| Aristotle  | *Nicomachean Ethics*, 1166a5-1169b2 **Short Assignment**                                         |
| 7   | Sept. 27 | Aristotle  | *Nicomachean Ethics*, 1166a5-1172a15; *Eudemian Ethics*, VII, 1238a30-1238b15                   |
| 8   | Sept. 29 | The Stoics | Zeno; Cicero on the stoics; Marcus Aurelius                                                      |
| 9   | Oct. 4*  | The Stoics | Seneca, *Letters to Lucilius* (Epistles) 47, 3, 9, 35, 44, 53, 92, 95; **Short Assignment**    |
| 10  | Oct. 6   | The Stoics - excerpts | Seneca, *De tranquillitate animi*; Epictetus, *The Discourses* and the *Encheiridion* [The Manual] |

**Fall Break**  
No class on Monday and Wed. but class on Thursday (Oct. 14)

**II. Christianity: Martin Luther King, Augustine, Aquinas, Kierkegaard, and Thérèse of Lisieux**

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<tbody>
<tr>
<td>11</td>
<td>Thurs. Oct. 14!</td>
<td>Christianity</td>
<td><strong>Make-Up Day</strong> Some major texts - Introduction</td>
</tr>
<tr>
<td>12</td>
<td>Oct. 18</td>
<td>Martin Luther King</td>
<td>“Loving your Enemies”</td>
</tr>
<tr>
<td>13</td>
<td>Oct. 20</td>
<td>Augustine</td>
<td>Introduction. <em>Confessions; Letter 133; The City of God</em>, XIX, chapter 8; <em>Letter 258</em>;</td>
</tr>
<tr>
<td>14</td>
<td>Oct. 25**</td>
<td>Mid-Term</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Oct. 27</td>
<td>Augustine</td>
<td><em>The Trinity; The City of God</em> XIX, 14; <em>On Christian Doctrine; Tract. on the Gospel of John XVII</em>, 8</td>
</tr>
<tr>
<td>16</td>
<td>Nov. 1*</td>
<td>Augustine</td>
<td><em>On 1 John</em>, Tractate 7,7-8; 1, 11; 2, 11; 5, 7; 5, 10; 5, 12 <strong>Short Assignment</strong></td>
</tr>
<tr>
<td>17</td>
<td>Nov. 3</td>
<td>Augustine</td>
<td>Tractate 6, 10; 8, 4-5; 8, 9; 8, 11; 9, 1; 9, 10-11; 10, 3.</td>
</tr>
</tbody>
</table>
| 18  | Nov. 8   | Thomas Aquinas | Introduction (don't miss it)  
ST, Ila: Q. 23 a. 1, Q. 25 a. 5, Q. 23 a. 2,                                                |
<p>| 19* | Nov. 10  | Thomas Aquinas | <strong>Short Assignment</strong> Q. 23 a. 5, Q. 23 a. 7Q. 25 a. 2, Q. 25 a. 4,                              |</p>
<table>
<thead>
<tr>
<th>Date</th>
<th>Assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 Nov. 15</td>
<td>Thomas Aquinas Q. 26 a. 1, Q. 26 a. 2, Q. 26 a. 3, Q. 26 a. 4, Q. 26 a. 5</td>
</tr>
<tr>
<td>21 Nov. 17</td>
<td>Thomas Aquinas Q. 26 a. 6, Q. 26 a. 7, Q. 26 a. 8, Q. 27 a. 2,</td>
</tr>
<tr>
<td>22 Nov. 22</td>
<td>Thomas Aquinas Q. 27 a. 5, Q. 27 a. 7; Q. 31 a. 3, Q. 32 a. 5</td>
</tr>
<tr>
<td>23 Nov. 24</td>
<td>Kierkegaard Works of Love (II B)</td>
</tr>
<tr>
<td>24 Nov. 29*</td>
<td>Kierkegaard Works of Love (II B and II C) Short Assignment</td>
</tr>
</tbody>
</table>

**Course pack content:**

**Plato**


**Aristotle**


**Stoicism**

**Zeno**


**Seneca**


**Epictetus**


**Marcus Aurelius**


**Martin Luther King**


**Augustine**


**Thomas Aquinas**


**Kierkegaard, Søren**


**Thérèse of Lisieux**


**Appendix: Francis de Sales**
