

## JUSTICE AND JUSTIFICATION: THE NEW LIFE IN CHRIST

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Any discussion of man's call to justice would run the risk of seeming abstract if it did not take as its starting point the connection which the *Gaudium et spes* establishes between the idea of holiness and the idea of justice. Man «received a mandate to subject to himself the earth and all it contains, and to govern the world with justice and holiness»<sup>i</sup>. The righteous man is, therefore, the holy man. This identity is already found in Zechariah's Song<sup>ii</sup>, where the latter gives praise to the Lord for having enabled us men to serve and follow Him «in holiness and righteousness before Him all our days»<sup>iii</sup>.

In the Catholic tradition, holiness is not a vague, hazy concept as it is in other religions in which the saint is an extraordinary person *quo talis*, given that there is a radical distinction between the sacred (reality as most directly related to the divinity) and the profane (reality as not related to the divine)<sup>iv</sup>. Nothing is, from a Christian perspective, *pro-fanum* (that is: outside the temple), as all reality points to Christ the Saviour. «In the Catholic tradition, the whole is a saint, and, in the strictest sense of the word, the saint is the individual who realizes more completely his or her own personality, what he or she is supposed to be»<sup>v</sup>.

Until the dawn of the Renaissance, the Christian people have humbly and simply trodden the path of a holy life as a kind of «demonstration of the possibility of Christianity»<sup>vi</sup>; this was, in other words, something generally accepted and willingly embraced by most men<sup>vii</sup>. These last five centuries, however, have witnessed a slow but progressive fracture in the man's life between one's human experience and the ideal of holiness. Consequently, the image of man as a *divus*, his own idol, dominates. The image of the saint, the man who is truly one and unified because of his faith in God is substituted by the man whose power rests in some particular human activity. Partiality substitutes synthesis<sup>viii</sup>: man believes he can manage his life on his own, and his relationship with other men too, just by relying on his own strength. The fact that original sin and the need for redemption have been forgotten over time engenders the banishment of man's dependence from God. This condition, though, is inevitably marked by fear and desperation, a reaction to the passing of time and the ineluctability of death: «Quant'è bella giovinezza, che si fugge tuttavia! Chi vuol esser lieto, sia: di doman non c'è certezza»<sup>ix</sup>.

It is the logic inherent in this fragmentation of man's experience which has led and quickly leads to the worst kind of rationalism and its consequences<sup>x</sup>, which are still painfully visible in the mentality of our time today. Man's individual consciousness becomes the subject which guarantees and the entity which presides over truth; reason becomes the dominant element and measure of all things. Post-Cartesian *ratio*, with its typical sceptical attitude, deems itself capable of devising systems to explain all of reality and that it can be entirely self-sufficient: «The most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order divorced from God, Who is, in fact, the only foundation on which it can endure. In seeking to enhance man's greatness, men fondly imagine that they can do so by drying up the source from which that greatness springs

and from which it is nourished. They want, that is, to restrain and, if possible, to eliminate the soul's upward surge toward God. But today's experience of so much disillusionment and bloodshed only goes to confirm those words of Scripture: "Unless the Lord builds the house, they labour in vain that build it"»<sup>xi</sup>. This is summed up by a slogan attributed to Cornelio Fabro: "if God does exist, He doesn't matter". This reduces God to a kind of private affair, an affair which can be, at best, something tolerated: something which at present has nothing to do with the concrete instances of human beings, with man's daily problems and the decisions he takes concerning his existence (even those related to the fields of aesthetics and ethics). This is how secularism (or laicism) was born, that is man's presumptuous claim to be absolutely autonomous<sup>xii</sup>: stating that God is of no use paves the way for a potentially militant atheism.

The gravest consequences of this secularised mentality can be summed up as follows<sup>xiii</sup>. [1] A blatant reduction of the concept of reason: from its original openness in front of reality, reason becomes the ultimate measure of all things, a claustrophobic space, which might, perhaps, be enlarged, but which is inevitably destined to be the tomb of human intellect. What the rationalistic method cannot measure, cannot, quite simply, exist; any novelty in life is, consequently, to be excluded *a priori*. What is thus elided is the supreme category of possibility, which is the launching pad of any authentic search for meaning and of any fruitful creativity. [2] The notion of freedom is grossly misrepresented, being conceived as something totally autonomous, disconnected, deprived of any ties. According to this conception, a free man is a man who allows himself to fall prey to his own instinct, mood, opinion. [3] Conscience itself undergoes a radical mutation: it becomes the only source of ethical norm, the creation-point of the criteria which guide our actions. To "follow the voice of one's own conscience" – which for a Christian means to listen to the objective *ordo* which God has engraved in the heart of every man – becomes synonymous with an obstinate re-affirmation of subjective interpretation. [4] Culture is reduced to a way of dominating the surrounding world. Man's greed takes as its allies the opportunities made available to it by science and technology; these are in fact always subordinate to an ideological emphasis on a particular detail as opposed to the greater horizon of truth – and this for reasons of power. If coherently pursued, the outcome of this false culture will predictably be violence and barbarism.

This situation corresponds exactly to the diagnosis of *Gaudium et spes* – diagnosis which today has become dramatically visible: «growing numbers of people are abandoning religion in practice. Unlike former days, the denial of God or of religion, or the abandonment of them, are no longer unusual and individual occurrences. For today it is not rare for such things to be presented as requirements of scientific progress or of a certain new humanism. In numerous places these views are voiced not only in the teachings of philosophers, but on every side they influence literature, the arts, the interpretation of the humanities and of history and civil laws themselves. As a consequence, many people are shaken»<sup>xiv</sup>.

In this context, acting justly becomes extremely difficult, given that man's innate need for justice is altered by the presence of original sin. «This kind of abuse of the idea of justice and the practical distortion of it show how far human action can deviate from justice itself, even when it is being undertaken in the name of justice»<sup>xv</sup>. Where is this abuse most evidently manifest?

In his search for an answer capable of affirming freedom, goodness or justice, man comes up against a "wall"; he discovers that he is by nature limited, so that everything appears without any future hope, and it seems impossible for anybody to complete a single action in life

without committing an injustice or creating some kind of contradiction. In this, the figure of the patriarch Moses is emblematic. He led his people hundreds of miles until he reached the edge of what would later become the State of Israel. From the top of the mountain he saw the Holy Land from afar, but was unable to touch it<sup>xvi</sup>. In fact, God, told him that he would never enter the Holy Land as a punishment for having hesitated and for not having paid Him justice (it was Joshua who was designated by the Lord to lead the conquering army in)<sup>xvii</sup>. Man is constantly on the fringe of a land longed-for but which he cannot reach on his own; and this is why the question concerning the aim of one's life dominates the daily life of each living person: «The ultimate mystery of human life is its incompleteness and the problem of overcoming it»<sup>xviii</sup>. There is only one explanation which can account for everything that can happen: that is the cross of Christ. His death is God's answer to our limitations and to our injustices: «The Church firmly believes that Christ, Who died and was raised up for all, can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under the heaven been given to man by which it is fitting for him to be saved»<sup>xix</sup>. Everything would present a horizon void of reason, and any event would be without an adequate answer, without Christ: He marks God's ultimate victory over human reality<sup>xx</sup>. This is the only possible explanation which would prohibit pain and evil from having the last word on history. Man is often unable to understand it, or, sometimes, he just refuses to accept it. Then, what may seem impossible, what is so self-contradictory as to seem impossible, happens: man sets himself up as God's judge. This is the height of injustice.

What future awaits humanity if man deems God to be unfair because something occurs that he cannot understand? *Gaudium et spes* gives us a viable solution by stating that «far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design»<sup>xxi</sup>. The man of good will should not give in to the temptation of going against God's justice. God can allow and do whatever He wills (this is the mystery of God, which man cannot penetrate unless God opens the door for him<sup>xxii</sup>), and he who judges God – out of pure presumptuousness – wreaks real havoc: «And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper. They are filled with every form of wickedness, evil, greed, and malice; full of envy, murder, rivalry, treachery, and spite. They are gossips and scandalmongers and they hate God. They are insolent, haughty, boastful, ingenious in their wickedness, and rebellious toward their parents. They are senseless, faithless, heartless, ruthless»<sup>xxiii</sup>. On the contrary, Christ's destiny, His death, are the resurrection of life: the victory over evil<sup>xxiv</sup>. Those who accept this fact partake in the resurrection of life. Those who, not understanding it, do not accept it, are capable of destroying the world<sup>xxv</sup>.

The new human being in Christ, the human being who yearns for holiness and justice, willingly subjects himself to a new law. «And that no one is justified before God by the law is clear, for “the one who is righteous by faith will live”»<sup>xxvi</sup>. The discover of this new law consists first of all, in going back to the most elementary dimension of humanity – a dimension possessed by every human being as such – which theology calls (rightful) conscience and the Bible calls heart. It is an originary complex of needs and evidences, immanent to the self insofar as given to man by his Creator. This complex has been given to man so that he can face reality. Loyalty towards one's heart is the first requirement of any just man: «In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man

has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life»<sup>xxvii</sup>.

If the originary dimension of conscience is common to all men, then it is the Church, the continuation of the presence of Christ in history, the place where this awareness is educated and sustained. Within the Church this education authenticates and develops man's true humanity: *educere* in this sense means to pull out, to dilate, gives weight to man's original identity as created by God. The origin of all human justice lies here. The Church is literally, in fact, the place where man meets the person of Jesus Christ<sup>xxviii</sup>. He who belongs to Christ in baptism (and the life of the sacraments) does not possess any characteristics which make him different in an intellectual or moral sense. The one thing he possesses and others do not is the experience of an unforeseen encounter with Jesus: an event which introduces one's life to the *incipit* of an answer.

Placing oneself in the position of the Apostles, if the encounter with Christ took place «then it must have been easy to recognise this Man, to recognise Who that Man was, not completely or in all of His particulars, but in His unique and incomparable (“divine”) meaning. Why was it easy to recognise Him? Because of an exceptionality with which nothing or no-one could compare. They had met with an exceptionality beyond compare: they had met an exceptional Man, completely out of the norm, which no analysis could exhaust. What does “exceptional” mean? When can something be defined “exceptional”? When it adequately corresponds to the original expectations of the heart, no matter how confused or vague one's own understanding is»<sup>xxix</sup>. Christ's correspondence<sup>xxx</sup> with the heart of man – which cannot by its very nature be dialectic or intellectual, but can be only experienced *in actu exercitu*<sup>xxxi</sup> – is unique and incomparable. It is something impossible from the human point of view: this is the true divinity of Jesus of Nazareth. In front of this correspondence, man is asked to adhere with his freedom; Christian life, therefore, is not just a form (no matter how pious) of reminiscence, nor is it a theological interpretation or a hermeneutical exercise, neither of which are capable of reproducing the fullness of being which Christ gratuitously gives us, but it is the recognition of a presence<sup>xxxii</sup>. Jesus, on his part, has no fear of man's reason or of his freedom. He is the truth, and truth inevitably proves itself insofar as it lasts over time. The Jews did not use the word “truth” but rather the word *aman* (“faithfulness” or “loyalty”) because faithfulness is that which lasts in time and God's faithfulness to he who follows Him is an everlasting promise («Whoever clings to Me I will deliver; whoever knows My name I will set on high. All who call upon Me I will answer; I will be with them in distress; I will deliver them and give them honor. With length of days I will satisfy them and show them My saving power»<sup>xxxiii</sup>).

Christ's faithfulness and faith in Christ is also the source of justice. This is not a sociological reality – that is, one which derives from an analysis of rules governing civil society and from mundane applications of them – but rather an ontological reality: it is the fruit of a gift of grace from God and man's free adhesion to it. This adhesion does not come about in a solipsistic and isolated way, but through belonging to a people. The reality of the Church as the community of the Christian people coincides with an event, man's recognition of Christ: the union of these persons who partake of this event forms a new people; this is why this people bears witness to the victory of Christ's justice in history. The unity of the *ecclesia Dei*

(those called by God and in God) is absolutely unique, as indicated by *Gaudium et spes* when it speaks of «saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder»<sup>xxxiv</sup>. The new life of the human being in Christ in the community of the Church displays the victory of the risen Christ, precisely because this victory consists in the powerful attraction of His presence in history. A reminiscence of the past is not enough to explain the Christian people: one needs the living Christ, who responds today to the needs of the heart of every man and enables one in this way to recognise Him in every instant of each day. «How can one be saved without Christ, if he alone is “the Way, the Truth and the Life”»<sup>xxxv</sup>? Without the living presence of Christ, justice as virtue would be reduced to a moralism where the more one realises that he or she cannot be coherent the more one risks being deluded over and over again. There is no set of rules, no matter how correct they may be, which can sustain the authentic desire for justice that lies in man’s heart. An abstract ideal of justice as an obedience to a series of rules will sooner or later force man to recognise that he has been overcome by his own ineradicable sin. Given that in time God will no longer be at the heart of one’s personal life, the outcome will inevitably bear the mark of nihilism: «either there is Christ or there is nothing, because it is only Christ who affirms reality for what it is, something belonging to Being, the emergence of Being, the manifestation of Being»<sup>xxxvi</sup>.

Given its close ties with holiness the concept of justice becomes, in light of the experience of Christ’s presence in time and history, akin to the concept of justification. The Christian justification as described in *Gaudium et spes* is at the root of an authentic morality («Whoever in obedience to Christ seeks first the Kingdom of God, takes therefrom a stronger and purer love for helping all his brethren and for perfecting the work of justice under the inspiration of charity»<sup>xxxvii</sup>). This authentic morality is powerfully expressed at the end of the Gospel according to John, in the episode where the risen Lord reappears for the third time to the disciples. Peter is probably expecting to be rebuked by Jesus because of all his betrayals. But Christ<sup>xxxviii</sup> asks him three times: Peter, do you love me? And the third time Peter exclaims: Yes Lord, You know that I love You, You are the most important thing in my life, I do not know how, I do not know how to say this, despite what I have done and all of what I may still do in the future, I love You. Peter’s “yes” is possible only in front of a dominant, living presence which is accepted, followed, served and perceived. This “yes” ontologically and aesthetically comes prior to any correct or incorrect, coherent or incoherent position<sup>xxxix</sup>. Peter shows a supreme attachment to the person of Jesus; he understands that all of his being yearns for Him. So, all of his sins, past, present and future cannot pose any objection to the hope which he has derived from the encounter with God made Man<sup>xl</sup>. Authentic justice and justification are not based on a list of man’s past virtues and vices, they do not derive from an abstract categorisation of that which is good and evil: «Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ»<sup>xli</sup>. Peter, just like any other man, can only live a just and justified life by saying “yes” to Christ. He can utter his “yes” because Jesus has revealed the true face of the Lord, and his relationship with His creatures: mercy. Mercy is the embrace of God towards man’s weakness and error: in the face of man’s capacity to sin, God is ready to love. Saint Peter’s “yes” is the declaration by which man confirms that he loves God over every other thing («our faith is profoundly anthropological, radically rooted in co-existence, in the community of the people of God, in the communion with this eternal You»<sup>xlii</sup>).

Justice as virtue, therefore, is not the acceptance of a series of dogmas nor is it our effort to analyse human behaviour, nor is it the formulation of exhaustive rules. Justice is the new protagonism of this whole person made new in Christ: love towards Being and being («Per se

quidem et essentialiter consistit perfectio Christianae vitae in caritate: principaliter quidam secundum dilectionem Dei, secundario autem secundum dilectionem proximi»<sup>xliii</sup>. Good is not “good”, but is adherence to Being and to the way in which He reveals Himself, that is Christ and the Church. The latter is the place where one can still say “yes” to the living and merciful presence of Christ, the place where one can still experience that transformation of the human which the memory of Him engenders, where it is possible to live the joy of this authentic justice which He alone can give.

<sup>i</sup> *Gaudium et spes*, 34.

<sup>ii</sup> Cf. *Luke* 1:67-79.

<sup>iii</sup> *Luke* 1:75.

<sup>iv</sup> «If therefore in the Church everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God» (*Lumen gentium*, 32).

<sup>v</sup> L. Giussani, *Why the Church?*, McGill-Queen's University Press, 2001, pp. 219-220.

<sup>vi</sup> A. Von Speyr, *Mistica oggettiva*, Jaca Book, 1989, p. 252 [translated].

<sup>vii</sup> «The historian may well argue that the feudal baron is more typical of mediaeval culture than the monk or the friar; he may equally point out how the Church became a stronghold of feudal privilege. But he cannot deny that Christianity was one of the formative powers in mediaeval culture or that throughout the whole course of Western history there was a spiritual élite which was sincerely devoted to putting their ideals into practice and making the Christian way of life a reality, while at the same time the whole society was generally united in the acceptance of Christian beliefs and in at least a theoretic acceptance of Christian moral standards» (*Christianity and European Culture. Selections from the Work of Christopher Dawson*, The Catholic University of America Press, 1998, p. 244).

<sup>viii</sup> «Human life finds its unity in the adoration of the one God. the commandment to worship the Lord alone integrates man and saves him from an endless disintegration. Idolatry is a perversion of man's innate religious sense. An idolater is someone who “transfers his indestructible notion of God to anything other than God”» (*Catechismus Catholicae Ecclesiae*, 2114).

<sup>ix</sup> Lorenzo il Magnifico, *Canzona di Bacco*, vv. 1-4.

<sup>x</sup> «In modern philosophy and thought, doubt is in the same central position as the old *thaumazein* (the astonishment for everything which is because it is) of the Greeks. Cartesius was the first who conceived this modern doubt, that after him became the evident and taken-for-granted mover of the entire modern thought, the invisible central axis of every idea» (H. Arendt, *Vita activa. La condizione umana*, Bompiani, 1997, p. 203 [translated]).

<sup>xi</sup> *Mater et magistra*, 217.

<sup>xii</sup> «Secularized culture – which wants irrationally impose itself as the only possible in our times – seems to make it a point of honour by turning out every reflex of the invisible world and stifling every recall to another and higher life» (G. Biffi, *Piccolo dizionario del cristianesimo*, Piemme, 2003, p. 202 [translated]).

<sup>xiii</sup> Cf. L. Giussani, *Il senso di Dio e l'uomo moderno. La «questione umana» e la novità del Cristianesimo*, Biblioteca Universale Rizzoli, 1994.

<sup>xiv</sup> *Gaudium et spes*, 7.

<sup>xv</sup> *Dives in misericordia*, 12.

<sup>xvi</sup> Cf. *Deuteronomy* 34:1-5.

<sup>xvii</sup> Cf. *Joshua* 1:2-9.

<sup>xviii</sup> R. Niebuhr, *Il destino e la storia. Antologia degli scritti*, Biblioteca Universale Rizzoli, 1999, p. 87 [translated].

<sup>xix</sup> *Gaudium et spes*, 10.

<sup>xx</sup> «For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all corruption. Christ won this victory when He rose to life, for by His death He freed man from death. Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him. At the same time faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses the hope that they have found true life with God» (*Gaudium et spes*, 18).

<sup>xxi</sup> *Gaudium et spes*, 34.

<sup>xxii</sup> «The holiness of God is the inaccessible center of His eternal mystery. What is revealed of it in creation and history, Scripture calls “glory” the radiance of His majesty» (*Catechismus Catholicae Ecclesiae*, 2809).

<sup>xxiii</sup> *Romans* 1:28-31.

<sup>xxiv</sup> «He has poured on us His grace, He has been with us in our perplexities, He has led us on from one truth to another, He has forgiven us our sins, He has satisfied our reason, He has made faith easy, He has given us His Saints, He shows before us day by day His own Passion» (J.H.C. Newman, *The Kingdom within. Discourses addressed to mixed congregations*, Dimension Books Inc., 1984, p. 223).

<sup>xxv</sup> «In our own day, the magnified power of humanity threatens to destroy the race itself» (*Gaudium et spes*, 37).

<sup>xxvi</sup> *Galatians* 3:11.

<sup>xxvii</sup> *Gaudium et spes*, 16.

<sup>xxviii</sup> «After all, *natus ex Maria virgine* indicates a proposition which is strictly theo-logical: it testify the God Who does not want to get rid of creation. Upon this are founded Christian's hope, freedom, peace and responsibility» (J. Ratzinger, *La figlia di Sion. La devozione a Maria nella Chiesa*, Jaca Book, 1995, p. 58 [translated]).

<sup>xxix</sup> L. Giussani & S. Alberto & J. Prades, *Generare tracce nella storia del mondo. Nuove tracce d'esperienza cristiana*, Rizzoli, 1998, p. 10 [translated].

<sup>xxx</sup> «Et ecce cognovimus quod sciebant viam, quia sciebant Ipsum qui est via; sed via est qua itur; numquid via est et quo itur? Utrumque autem illos dixerat scire, et quo vadit, et viam. Opus ergo erat ut diceret: *Ego sum via*, ut ostenderet eos qui Eum scirent, viam scire quam putaverant se nescire; quid autem opus erat ut diceret: *Ego sum via, et veritas et vita*, cum via cognita qua iret, restaret nosse quo iret, nisi quia ibat ad veritatem, ibat ad vitam? Ibat ergo ad Seipsum, per Seipsum. Et nos quo imus, nisi ad Ipsum? et quia imus, nisi per Ipsum? Ipse igitur ad Seipsum per Seipsum; nos ad Ipsum per Ipsum; immo vero et ad Patrem et Ipse et nos» (Aurelius Augustinus, *In Iohannis Evangelium*, t. LXIX-2).

<sup>xxxi</sup> «The conversion of the ancient world to Christianity was not the result of a planned activity, but it was the fruit of faith's prove as it was clear in the life of Christians and ecclesial communities. The true invitation from experience to experience and nothing else was (in human dimension) the missionary power of ancient Church. The communion of life in the Church invited to participate in this life, in which the truth, on which this life was based, revealed itself. While on the contrary the apostasy of modern age is founded upon the fall of verification in Christians' life» (J. Ratzinger, *Guardare Cristo. Esercizi di fede, speranza e carità*, Jaca Book, 1989, p. 31 [translated]).

<sup>xxxii</sup> «Not everyone who cries, “Lord, Lord”, will enter into the kingdom of heaven, but those who do the Father's will by taking a strong grip on the work at hand. Now, the Father wills that in all men we recognize Christ our brother and love Him effectively» (*Gaudium et spes*, 93).

<sup>xxxiii</sup> *Psalms* 90:14-16.

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<sup>xxxiv</sup> *Gaudium et spes*, 3.

<sup>xxxv</sup> C. Schönborn, *Al centro della nostra fede. Il «Credo» nel Catechismo della Chiesa Cattolica*, Jaca Book, 1997, p. 66 [translated].

<sup>xxxvi</sup> L. Giussani, *Affezione e dimora. Volume quinto*, Biblioteca Universale Rizzoli, 2001, p. 287 [translated].

<sup>xxxvii</sup> *Gaudium et spes*, 72.

<sup>xxxviii</sup> Cf. *John* 21:15-17.

<sup>xxxix</sup> «The Law has not been abolished, but rather man is invited to rediscover it in the person of his Master Who is its perfect fulfillment» (*Catechismus Catholicae Ecclesiae*, 2053).

<sup>xl</sup> «Everyone who has this hope based on Him makes himself pure, as He is pure» (*1 John* 3:3).

<sup>xli</sup> *John* 17:3.

<sup>xlii</sup> Giovanni Paolo II, *Varcare la soglia della speranza*, Arnoldo Mondadori Editore, 1994, p. 38 [translated].

<sup>xliii</sup> Thomas Aquinas, *Summa theologiae*, l. II-II, q. 184, a. 3.