

These two analyses are influenced by Thomas Hobbes's theory that the *natural* condition of man is that of perpetual war of all against all. Society is an artificial creation defined by one man's freedom against the same freedom of others. Like Hobbes, the two authors presume that in the state of nature there are "no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish and short". Mutual fear is the only force urging men into political and economic society. At best, the foundation of society is the obligation to love others out of obedience.

There is another judgment concerning the violent events of September, the Christian one. It asserts that the Jubilee Year marked the true beginning of the century. Virtue, not violence, is 'natural' to man. Terrorism is absolutely condemned. Violence must be uprooted by what is 'natural' to man: love and friendship, prayer and contemplation, the highest expressions of Christian humanism. Its foundation is found in John Paul II's encyclical letter *Veritatis Splendor*, with its reaffirmation of the ancient Catholic principle, "what is essential is a sort of '*connaturality*' between man and the true good" (no. 64). Mutual fear is not what urges people into political society. Rather there is a *natural* human inclination toward life in society. The deepest foundation for this inclination lies in the human desire for friendship, affection, or love. This *natural* inclination towards friendship finds its first realization in the love of the members of a family, then extends to other communities, and finally gives birth to the love of the human race.

St. Thomas Aquinas comments on Aristotle's teaching on friendship: of all the goods that are useful to us, friendship is the highest and most desirable, for "without friends, who would want to live, even though all the other goods were present?" The origin of society is found in the *natural* bond of friendship with others. Aristotle says that the whole point of law and the political life, over and above justice, is to provide for friendship among citizens.

Above all, this friendship is marked by obedience out of love. Insistence on the vertical dimension of life over the horizontal must be uncompromising. Violence must be confronted by the absolute priority of the cross of Christ. St. Thomas defined charity as friendship with God. The work of the Holy Spirit is the work of friendship. Jesus said to his disciples, "No longer do I call you servants for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from