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BRUNELLO CUCINELLI
CASHMERE



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Only the righteous are content





Assisi, as innocent as a child and as righteous as the innocent, is where Saint Francis renewed the justice of God, which cannot exist without merey or, for us mere mortals, tolerance.

Our human nature prevents the concept of justice from being confused with Justicialism, because then it would lose the most profound sense of its authentic character. Justicialism is itself cursory; hence, it is often paradoxically unjust.

And severity and justice do not always coincide. Sometimes the first prevails, which is certainly less exacting but is welcomed by our self-esteem, which Erasmus refers to as *Filautia* in his *Eulogy*.

The jurists of ancient Rome defined justice as “the constant and perpetual desire to give to each his own”.

But Cicerone sustained: *summum ius, summa iniuria*; maximum injustice, maximum insult.

The concept of forgiveness is a part of the concept of justice, but does not coincide with it. Justice must always be free from a desire for punishment as an end in itself (behind which exists a longing for revenge).

And it must avoid wanting to pass judgment (which often comes from a thirst for power).

It will substantially and simply be a rendering of justice, and often in that sense clemency helps achieve better results. Judging is a painful act, and should fate ever give us that burden, we will only be able to bear it if we find within ourselves a serenity that completely frees us from passions, and a love for our fellow human beings that is a driving force.

This love, which nourishes the strength and courage to look inside of things, is sometimes difficult to feel because it must overcome the barriers raised by appearance, resentment, diffidence, interest, and the deviations induced by lies.

But if we successfully chase out these demons from the shadows, and if we are attentive and serene and - whenever possible - we do our job in due time, then we will be very close to being righteous, because we will know how to render justice to the victim and tormentor. Like Saint Francis, justice does not shout from the mountain tops, but whispers in the hearts of men and women, revealing the truth that people around the world and of all religions seek and still find today in the streets, churches, and homes of Assisi.

We, the men and women of the third millennium, only need to press a button to immediately see in real time the situations of people in faraway lands and cruel injustice. And we realize that almost always the most profound injustices are the direct consequence of The Sleep of Reason evoked by Goya. Reason and sentiment: over the centuries, many scholars and intellectuals have sought to determine the differences and respective identities of these concepts.

Yet Saint Francis of Assisi taught us that a sentiment of divine and human dignity is all that is needed to despise any form of injustice. Sentiment and reason.

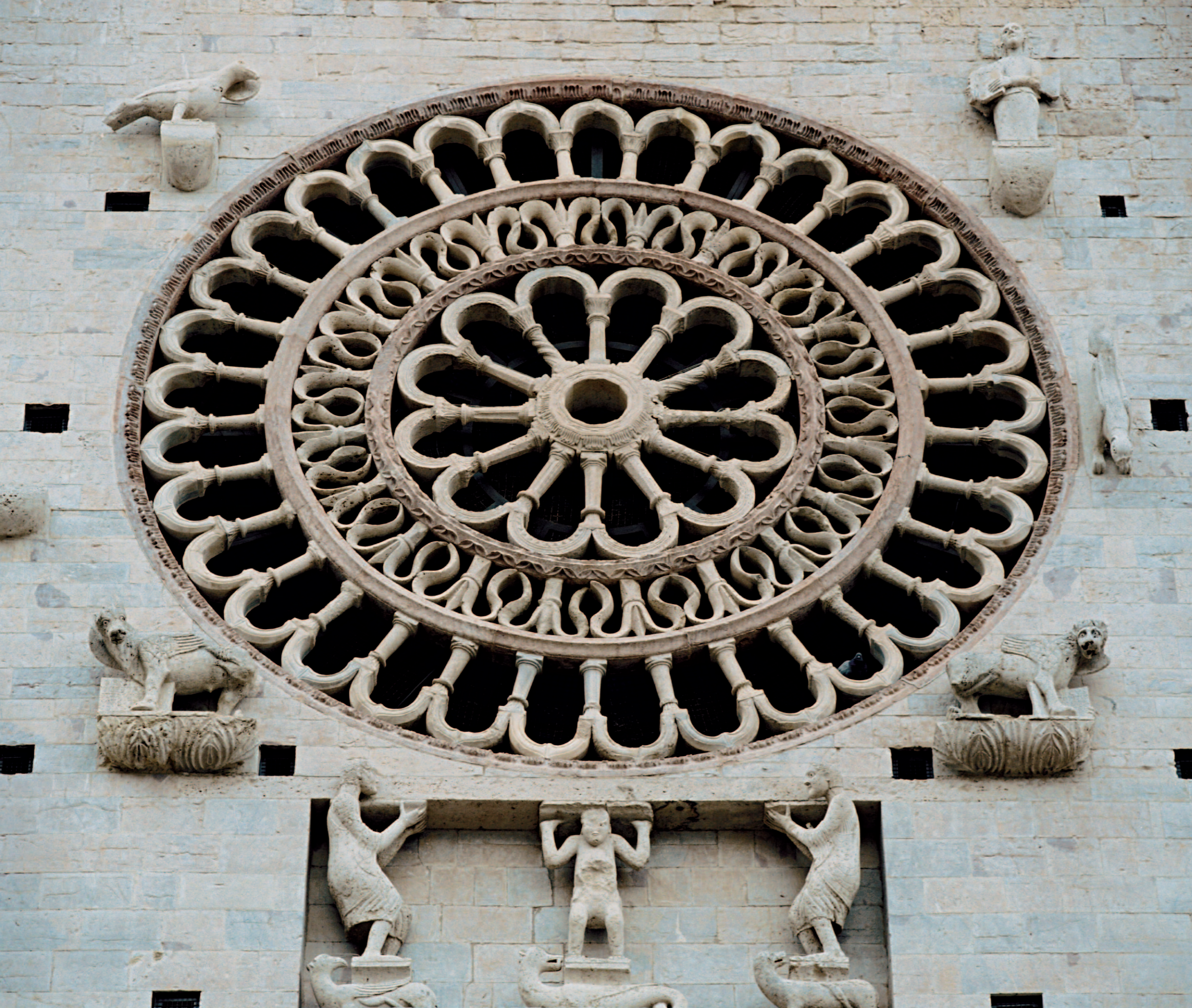
The ancient Greeks had one beautiful word for these two concepts symbolized by a goddess: *Psyche*.

*In a city of good men, if it came to being,
the citizens would fight in order not to rule*

SOCRATES













I must abide by my award - let them abide by theirs.

I suppose that these things may be regarded as fated, - and I think that they are well

PLATO



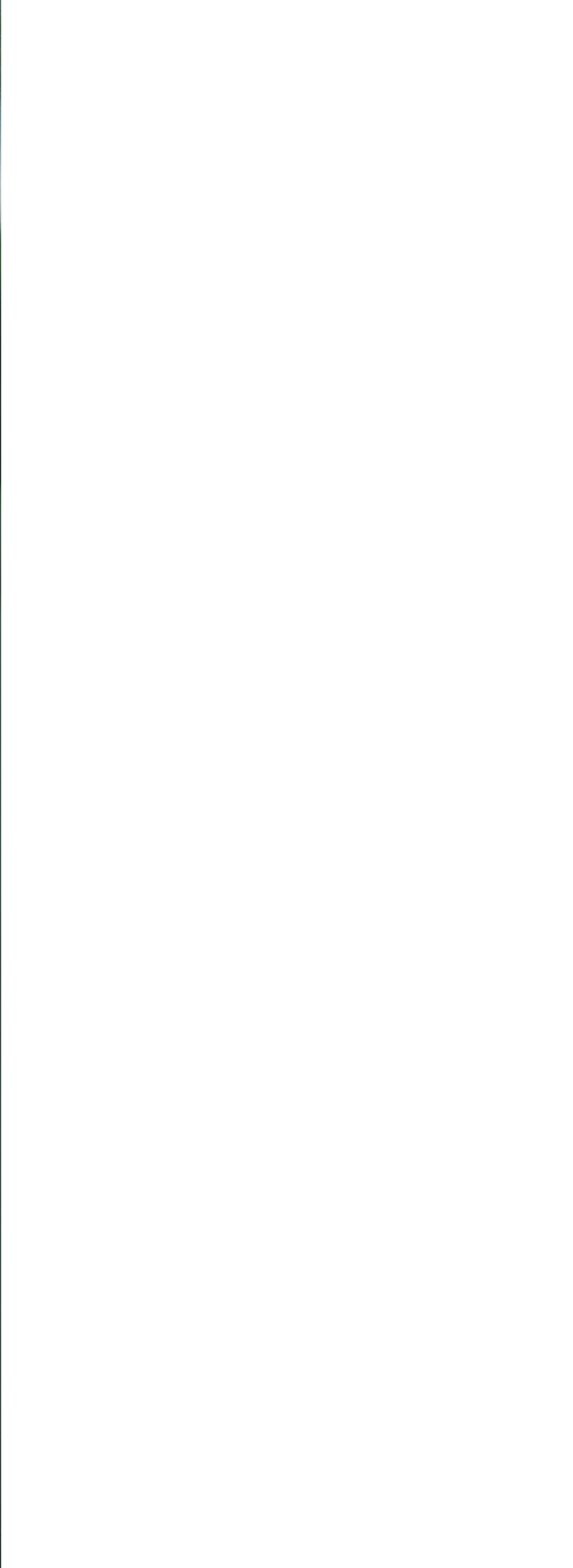












*O Lord my God, what Thou art unto me!
Say unto my soul, I am thy salvation*

SAINT AUGUSTINE











*Truth is sprung out of the earth:
and justice hath looked down from heaven*

PSALM













Mercy is more precious than justice

VAUVENARGUES













*Seek ye therefore first the kingdom of God, and his justice,
and all these things shall be added unto you*

SAINT MATTHEW















*But the path of the righteous is like the light of dawn,
which shines brighter and brighter until full day*

SALOMONE







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