

In him, everything ²⁰ acquires a new sense (3)
~~which enables~~ and may be offered in an
attitude of surrender and adoration to God.
The Incarnation of Christ gives us a new
perspective — all values are transformed and
^{sublimated} ~~divinized~~ through the Incarnated ~~Word~~ Word.

This Incarnation (Yes, therefore), all our human
life ~~is~~ directly to God. Everything has a
meaning for ~~the~~ Eternity. The Kingdom of
+ God, being a spiritual reality which ^{already} begins
^{during} ~~in~~ our ~~"terrestrial"~~ ^{on earth,} life, must be ^{lived} ~~prepared~~
at every level of our human life. The
building of the City begins ~~there~~ and has
~~there~~ its own ~~reason~~ "raison d'être".

We are ~~not~~ ^{not} interested in the City ^{of} ~~only~~ ^{Body Politic}
because we enjoy ~~of~~ political agitation or
something ^{similar} ~~else~~. The challenging world asks us
to be in the forefront of the ~~to~~ new life.
Ideas are needed which ^{can} ~~could~~ make a
synthesis between the old positive values and
the new ones. It is not enough to
speak against the technical civilization.

This civilization means a possibility for a better life to man. And it has in it also a strong possibility for a new understanding of values. But these values must be discovered.

~~In order to build~~

In order to build a new social order new ideas are ^{therefore} needed. Facing ~~so~~ problems which are becoming more and more complex, we need a strong mind full of right ideas. Every new situation ^{demanding} ~~calls for~~ a clear orientation. This is only possible ~~when~~ ⁱⁿ as far as ~~a~~ deep thinking is developed. An ideological background has a role ^{to} ~~to~~ ~~description~~ ^{here}. It will give ~~the~~ definite shape to the ideas we have.

~~In our days~~ It is too easy to think ~~that~~ in terms of facts only. As we only believe in ~~the~~ practi what we call the practical approach to the problems, we think that ~~the~~ ideas are more or less theoretical.

With these tools we can begin the building of the City.



City can be defined as ~~the~~ ^a people ~~it is politically organized with its~~ ^{governing} ~~political~~ structure.

^{But a} People is quite different from a crowd. The crowd acts according ^{to predetermine} ~~the~~ laws, ^{+ looks on} ~~accepts~~ the ~~power~~ consequences of power or money as the only forces of ~~the~~ social life.

At the opposite ^{extremes a} people is a "lived body" where ^{individually} ~~the~~ functions are differentiated ^{blend} and but ~~leading~~ together ⁱⁿ an autonomous activity," as ^{the} ~~the~~ ^{Italian} ~~the~~ ^{thinkers} ~~said~~ said.

A People ~~to~~ ^{is} gets life from the true happiness of every member, from its ^{firm} ~~convictions~~ and sense of responsibilities.

~~We can not have a social life if we have a true conscious people.~~

- One of the fundamental aspects of the civic responsibility is the transformation of the anonymous crowds into a people.

For ~~it~~^{this}, it is necessary that everything ~~will~~ be directed to the welfare of the human person. Man is the ~~very~~^{real} basis of ~~the~~ social life. All ~~the~~ things ~~that~~ which are not directed towards the happiness of Man ~~is~~^{are} outside the order which has been established by God.

This notion of the human person seems evident to us. But sometimes leaders and people don't understand that this respect towards Man ~~can not live~~^{is not compatible} with ~~the~~ bad ~~practices~~^{practices} - salaries ^{paid} to workers, or with ~~the~~ ~~standard~~^{which does not consider them as individuals} of teaching given to children, or with the strong repression of ~~the~~ man-in-the-Fundação Cidades e Favelas and ~~of~~ ~~unfair~~ practices.

The Holy Fathers ~~have~~^{called} ~~called~~ very often our attention to the ~~duties~~^{rights} of Man which come directly from God. ~~and~~ Pius XII said (Christmas 45) that, ~~that~~ "with his work in the family and society, Man is truly the Lord of the world".

~~To contribute~~ One important civic duty is to ~~consider~~^{realize that} every Man ~~is~~ is potentially the Lord of the world and to give his utmost ~~in order~~ to put this idea in practice.

This idea of the Man's dignity is at the ~~same time~~ ⁽⁵⁾ the first value that must be ~~safe~~ ^{guarded} in the pursuit of the common welfare.

It is ~~the fact~~ of the uniqueness of every person which enables us to realise the true sense of equality and liberty. — the spiritual values which give the foundation to common welfare.

By equality I mean fundamentally the fact that ~~in~~ all men have the same essential rights and the same basic ^{opportunities} ~~possibilities~~. I mean just the contrary of ~~whatever~~ ^{any} forms of racism ^{ism} or class supremacy. I mean that there is only one superiority which can distinguish men — the harmonious ~~a~~ hierarchy of functions — each man fulfilling his duty in the right place.

By liberty I mean that, even in a ~~socialized~~, "collectivized" society, every man is an ~~an~~ entity, strongly independent and ^{intact} ~~unattainable~~. By it, every man has the right to accomplish his own vocation, to be strongly and positively himself and not a mere by-product of a super-organized society.

Equality and liberty would remain only nice ~~and~~ words if they were not supported by the material values which integrate ~~the~~ common welfare.

Among these we can distinguish:
~~the technological~~ technical and scientific progress, ~~the~~ economic prosperity, and ~~the~~ balanced distribution of profits. All these values ~~are strongly related to~~ are attained ~~achieved~~ through Man's work.

Work is the source of richness and the expression of human activity. Its role is ~~so important~~ ^{an outstanding} that we can even say that we are living in a work^{ers} civilization.

This work^{ers} civilization must become a source of spiritual development to the common Man of today. ^{For the most people} ~~the work in these activities~~ is their most valued expressions of dedications to the common good.

It is very easy even when we are ~~present~~ ^{speaking} the common welfare to ~~try~~ ^{to} and attain an ideal standard for the future and meanwhile to forget the ~~the~~ men who are living, working and suffering now.

A latin-american writer, the Brazilian (6)
Gustavo Corção, stresses this danger in this way.
(I am quoting now) (A)

This ~~commentary~~ stresses the danger of
~~in making~~ ^{formulating} theoretical schemes divorced
from the true life and the human
reality. It shows how ~~plastic (material)~~ ^{malleable}
~~the~~ work for the common welfare (must be).
In ~~the~~ ^{seeking} ~~searching for~~ ^{the} common welfare
"the human person remains always
the source ^{Fundação} ~~the~~ ^{Cuidar o Futuro} ~~end~~ of the social
~~order~~ ^{life} . . . the ^{foundation} ~~fundament~~ of its equilibrium"
(Pius XII, Al. consistório, Rev. 1946). These ideas
were already present in the words of
Pius XI when he said that "the true
common welfare is defined and recognized
by the nature of Man" (Enciclica "Mit
brennender Sorge") and that "society doesn't
exist for itself but for the individuals".
(Carta da Secretaria de Estado, Julho 1937).

~~And so~~ It is obvious therefore and
quoting ~~again~~ the Holy Father ~~that~~
that "Man's rights are the most valuable
thing in the common welfare" and, ~~on~~
the other ~~side~~ ^{hand}, "common welfare,
accomplished ~~through~~ ^{pursued} through the body politic
~~tries~~ to assure ~~business~~ ^{facilities} ~~and~~ ~~to~~ for
the human person in order to attain
~~the~~ physical, intellectual and moral
perfections, and helps him by these
means, to attain ~~his~~ ^{his} "supernatural" end.

All these elements are not enough
to form the Body politic. ~~It~~ (is necessary)
A truly political organization ~~two~~

Two elements give reality to this
political organization.

~~The~~ Authority is the very root of
the government function. This authority
shares in the authority coming from God.

By vocation the politic leaders ~~make~~ ^{form} the
common ~~good~~ welfare. Forming this task
the heavy ~~task~~ ^{task} of the common good



is a very heavy ^{one} task. The politic leaders must, ⁽⁷⁾ therefore, be chosen so that they will be able to carry on ~~with~~ this task. They can not be chosen in an arbitrary way. ~~Intellectual qualities and~~ A strong mind, well trained in the specialized field, is needed. Qualities of a true leader are essential. ~~Then~~ Besides this, they need also a theoretical formation on ~~the subjects~~ principles which direct the common good. (B) ~~alhear-se~~

The authority is not only concerned with those who have the ^{opportunity} ~~possibility~~ to lead. Every man has the right and the duty to control the exercise of government. ~~to get~~ ^{to get} information, to think and to make an evaluation is the first step. To participate in the selection of ^{governors} ~~leaders~~ and, when it is necessary to develop a firm activity in order to establish a new social order, is the second step. In all these activities, human passions tend to be present and trouble the action. ~~A~~ ^{continuous} training must form at the same time the independence towards the political parties and the possibility of keeping a ^{calm} ~~at ease~~ attitude. ~~The objective~~ ~~is~~ criticism, ~~asks also~~ in order to be well

balanced, must be allied to a deep respect for ~~towards the~~ legitimate authority. (C)

(B) In fact, authority is limited by the exercise of the "principle of subsidiarity". It is ~~easy~~ ^{But} with the aim of helping the weaker, the less competent, the people who are not mature enough, it is ^{sometimes} a real temptation for the governors to surpass their limits of action. They take responsibilities which don't belong to them. They limit therefore the freedom ^{of people} and their ability to become mature. At the same time, they spread their ~~authority~~ ^{authority} in fields where ~~it is~~ ^{they} have ~~not~~ ^{no} specific ^{authority} and where they could be replaced by ^{less qualified} people. ~~from other fields~~ ^{waste} They ~~waste~~ their time, forgetting the field where their action is truly invaluable. Quoting the Holy Father, we can say that the specific task of the governors is "to lead, to control, to stimulate and to limit according the circumstances and the needs of the society."

⑧
In this way, Every citizen must be able to serve the common good. It requires a particular moral attitude. ~~The~~ ~~Civism~~ ~~is~~ ~~not~~ belongs to the field of justice. It is fundamentally an attitude of mind — asks for a deep knowledge of the social structures, an exact idea of the role of every ~~the~~ man in the social ~~life~~ ^{order}, a rational information. ~~It~~ is necessary also a firm love of truth. It leads to the reaching of the most efficient solutions without making any compromise. It gives ^{one} the intelligence to accept the inevitable limitations of ~~the~~ ~~not~~ time and circumstances without losing ~~the~~ perseverance in the fight for the most perfect solutions.

It is obvious that in whatever field we work we can serve the common good.

⑨



But there is a specific vocation for working directly ^{towards} the realisation of the common good. Those who feel interested and competent to accept the task must train themselves and be prepared for the job. ~~They~~ Competent governors ~~can not be improvised~~ are not born; they are trained. Our generation can only overcome the faults which we ~~are~~ criticise in the present political situations of the world in so far as ~~we~~ ^{we} it acquire ~~now~~ now an hard and intelligent training.

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Common good ~~is~~ not an abstract idea. Very often it has to be concretized in the policies of the parties. Every party is more or less ~~related~~ ^{linked} with a specific program of action, with a definite way of thinking and doing. Every party puts the accent on certain aspects of the civic life and ~~tries~~ ^{tries} to carry ~~on~~ ^{with} them out. There, it happens sometimes that the devotion to the party leads to a ~~true~~ fight against the common good. Obviously ~~it is~~ ^{this} ~~is~~ ^{has forgotten that it} nonsense. ~~It forgets that~~ ^{the party} ~~has not~~ ^{merely} ~~meaning~~ ^{forward} in itself - it is a step ~~the~~ ^{the} common good, always subordinated to it. Party is not a possibility ~~to~~ ^{to} ~~be~~ ^{rich} or ~~to~~ ^{to} ~~guarantee~~ ^{employment} for every member of the family.

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- To acquire a deep intellectual formation of his mind is the student's first civic duty

Having been called to a task of direction in society, the university student is only able to fulfill it in as much as he devotes himself to study and through this makes his greatest contribution for the welfare of others.

In many classes of society the civic virtue is no longer brightly considered because the verbal defence of the common welfare has identified itself in many cases with an incompetence in more specialized domains. Owing to their specialization, these domains require a more rigorous and deep insight into things and, in the individual plan, greater discipline and harder work. - Here there is a temptation to desert them and escape to the wider field of common welfare, which seems (though wroughy) intrinsically vague and imprecise.

The life of the city is not based on a few ^{super} upper structures independent from the organism which ~~the~~ various human activities integrate. Society cannot live, cannot develop, cannot offer the material welfare so necessary to progress, unless it is based on different, clearly defined and easily practised activities.

It is, therefore absolutely utopian to speak of common welfare if it is not based on the concrete activities which give the people their bread, house, books, clothes and all those material things which ought to be to them a sort of ^{confirmation} sacrament of their belonging to society. It is in this way that the individual can give his first contribution to build a just ^{and} happy "city".

Owing to his vocation, the university man is at the root of all activities. He is responsible for ~~the~~ directing ideas, for the planning of activities and for ^{their} practical development. Whenever he makes a great effort to do his tasks well, he is definitely contributing to the common welfare.

Therefore the Student's first civic duty is to prepare to be a competent and conscious professional. A good good professional is always in the vanguard of progress, he places his ideal of well done work higher than any wish of prestige or material gain. - A good professional is ^{one} who never stops trying to improve, who is never a genius in his own eyes, and who keeps his capacity for critical ^{and} reasoning, his creative power and his qualities of synthesis all alert - for they are the basis of every intellectual work.

and put on action
Of course as I am speaking of this chief duty of technical competence, I ^{presupposing a truly} ~~am referring to the really~~ ^{basis for} human plan of the profession; That is, I take for granted that through the profession we may discover the authentic human values with which it is concerned. In this way a profession is an opening into the "city of men and we can pass from the" one to the other sphere as if they were the same.

So we cannot waste our time at the University waiting for an uncertain tomorrow, when we are going to study seriously, to work, etc. That is wrong. It is today that we must do that work. Because Society doesn't only ^{demand that} ~~require~~ of the newly graduated that he should improve; ^{it} ~~it~~ will immediately ask him for a productive work. And then, there will be no more time to look back.

^{Decisions in} ~~The rule of life is~~ a constant projection ^{to} in the future, and today we are hardly allowed a ^{ie} ~~brief~~ glimpse of what ~~is~~ past.

Study-I mean a serious intellectual preparation-is in fact the touch-stone to an authentic civic conscience. Without it we can only utter vain words .

- The Student has also a civic duty towards the University as such -

Now the University has a life of its own and it is an expression of community life. There is also a common welfare to defend and to develop.

The essential common welfare is the compliance of the institution with the aims which define it. If that basic condition is missing every effort to the common welfare will be ~~practically~~ ^a nonsense. ^{in practice.}

The University ^{is} being a community of professors and Students. the latter should also contribute to defend the principal aims ^{and} which are at the very basks of the University as well as to defend the essential conditions of its organic life.

In this sense, The University Student has not only the right but also the duty to condemn the ^{hogging down} ~~crystallisation~~ of the University in customs ^{which are} ~~already~~ ^{out dated} ~~overstepped~~. ^a ~~this being the most~~ dangerous drawback to the ^{search for and spreading} ~~immolation~~ of Truth, which is the principal duty of the University.

He must see deeper into the obligations deriving from the necessity to ~~put~~ ~~into~~ practice the ideal of a true University. He should also define these obligations publicly and ~~prochain~~ them aloud.

Therefore, he must be able to create all these groups which contribute to a wider common welfare, never forgetting that a fair ^{still} hierarchy of the particular values of the Institution must always be respected. This duty is most important in a

He must ask for an University which ^{disseminates} ~~radiates~~ the Truth, transmits the culture, forms a mature intellectual mind,

and competent professionals. He must ask
for a true free ~~time~~ and autonomous
Church, independent of every kind of
powers.

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neutral

~~neutral~~ University where a so-called neutral attitude directs all others, leading inevitably to a cultural outlook which is superficial because it is incomplete.

The student has the right ~~the~~ duty to defend and to help to build the university Structures which ^{can} ~~may help to~~ put into practise the aims of the University. *
So we can consider as legitimate and necessary every activity on the student's side tending to improve for instance the school terms, time tables, system of examinations conditions of nourishment, sport, cultural activities, etc.,

I think this practise of the civic virtue at the social ~~cell~~ ^{microcosm} which is ^{the} University can be an excellent apprenticeship ^{for the} ~~of this~~ civism which will later be required of the graduate. To devote himself to the welfare of every body, ~~else~~, to defend the fundamental principles even if it will bring a loss of one's prestige, to be coherent ⁱⁿ ~~with~~ the compromises one has made with the institution, to learn how to work in "team" in more complex spheres "than those of the differential equations and the thermodynamics", to become capable of being kind to those who are indolent and mean, and at the same time remain terribly uncompromising towards indolence and meanness - all these are a few fundamental attitudes which only long practise can give.

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The civic duty of the university student has, of course, a much broader meaning than that I outlined here. We ought to speak about the civism in the spheres of life outside the University. But this is scope of the other articles in this Journal.

One point I need to stree. The civic duty has no barriers. It is build on justice and love. It is so large as the world itself. This is true for all the people.

But it is particularly true for the University people. We are deeply related each others all over the world. This means that our civic consciensness has something to do with the problems which our brothers in other countries are facing now. This consciensness will be on the right way when we will be so much concerned with thoughts, needs and problems as we are with our owns.

This is the wident meaning of the civic duty. But it is also the deep meaning of the Pax Romana community.

