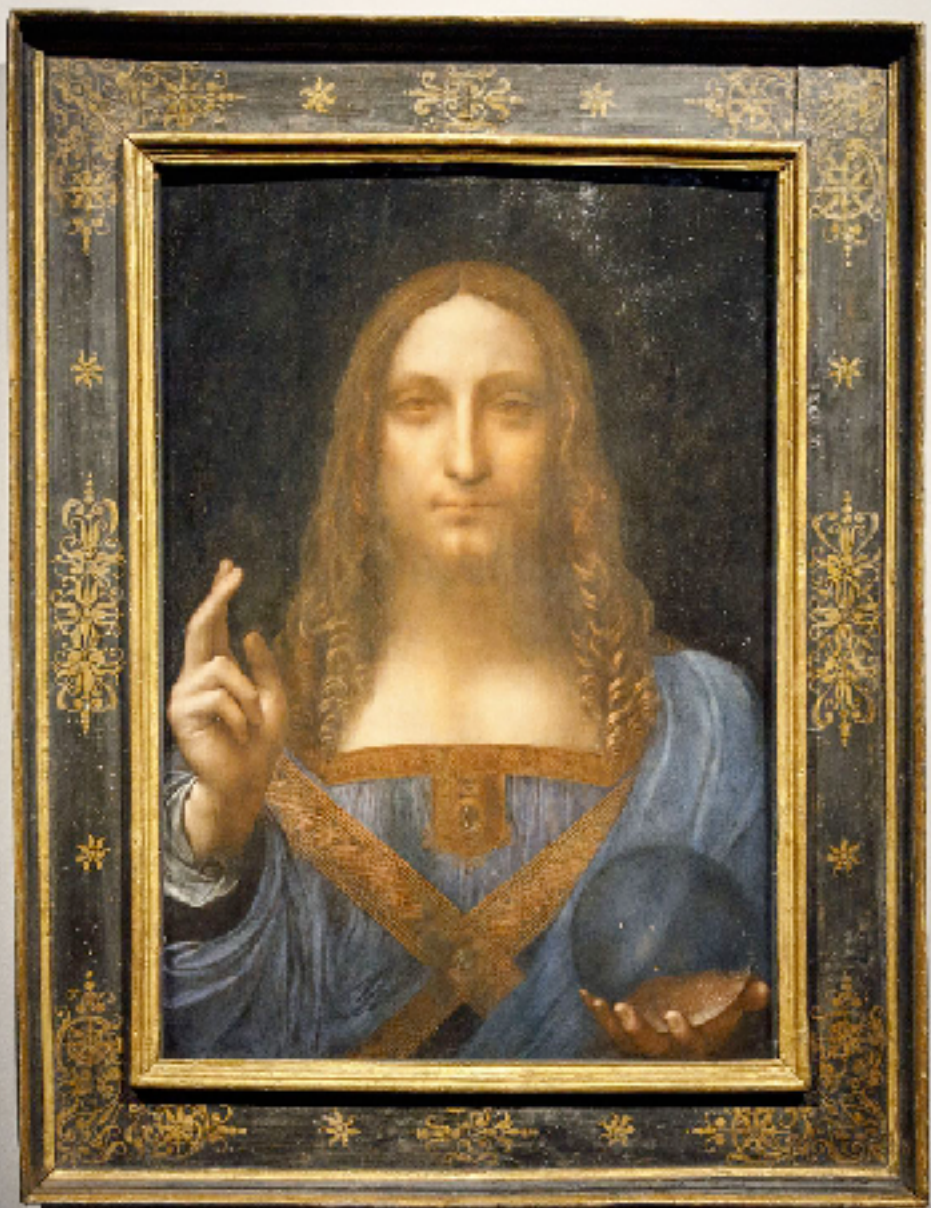


Il senso teologico del
principio di
sussidiarietà

Sussidiarietà positiva e sussidiarietà negativa

“To dichotomize subsidiarity itself, referring to positive subsidiarity (the state’s obligation to give assistance) and negative subsidiarity (the state’s obligation to refrain from interference)”.







San Tommaso

“E infatti l'unità della potenza e dell'abito si deve desumere in relazione all'oggetto, non preso nella sua materialità, ma sotto l'aspetto formale di oggetto: così, p. es., uomo, asino e pietra convengono nella medesima ragione formale di colorato, oggetto (formale unico) della vista” (S.Th. I, q. 1, a. 3 c).



Benedetto XVI

“Gesù ci esorta a fare agli altri ciò che vorremmo fosse fatto a noi (cfr Lc 6, 31), ad amare il nostro prossimo come noi stessi (cfr Mt 22, 35). Questi comandamenti sono iscritti dal Creatore nella natura stessa umana (cfr Deus caritas est, n. 31). Gesù insegna che questo amore ci esorta a dedicare la nostra vita al bene degli altri (cfr Gv 15, 12-13)” (BXVI, discorso pontificia accademia scienze sociali, 2008).



Benedetto XVI

“La sussidiarietà, che incoraggia uomini e donne a instaurare liberamente rapporti donatori di vita con quanti sono loro più vicini e dai quali sono più direttamente dipendenti, e che esige dalle più alte autorità il rispetto di tali rapporti, manifesta una dimensione "verticale" rivolta al Creatore dell'ordine sociale (cfr Rm 12, 16, 18). Una società che onora il principio di sussidiarietà libera le persone dal senso di sconforto e di disperazione, garantendo loro la libertà di impegnarsi reciprocamente nelle sfere del commercio, della politica e della cultura (cfr Quadragesimo anno, n. 80). Quando i responsabili del bene comune rispettano il naturale desiderio umano di autogoverno basato sulla sussidiarietà lasciano spazio alla responsabilità e all'iniziativa individuali, ma, soprattutto, lasciano spazio all'amore (cfr Rm 13, 8; Deus caritas est, n. 28), che resta sempre la "via migliore di tutte" (1Cor 12, 31)” (BXVI, discorso pontificia accademia scienze sociali, 2008).

Christopher Dawson

“Every living culture must possess some spiritual dynamic, which provides the energy necessary for that sustained social effort which is civilization. Normally this dynamic is supplied by a religion, but in exceptional circumstances the religious impulse may disguise itself under philosophical or political forms”.
Progress and Religion: An Historical Inquiry. pp. 3-4.



La trascendenza della missione umana

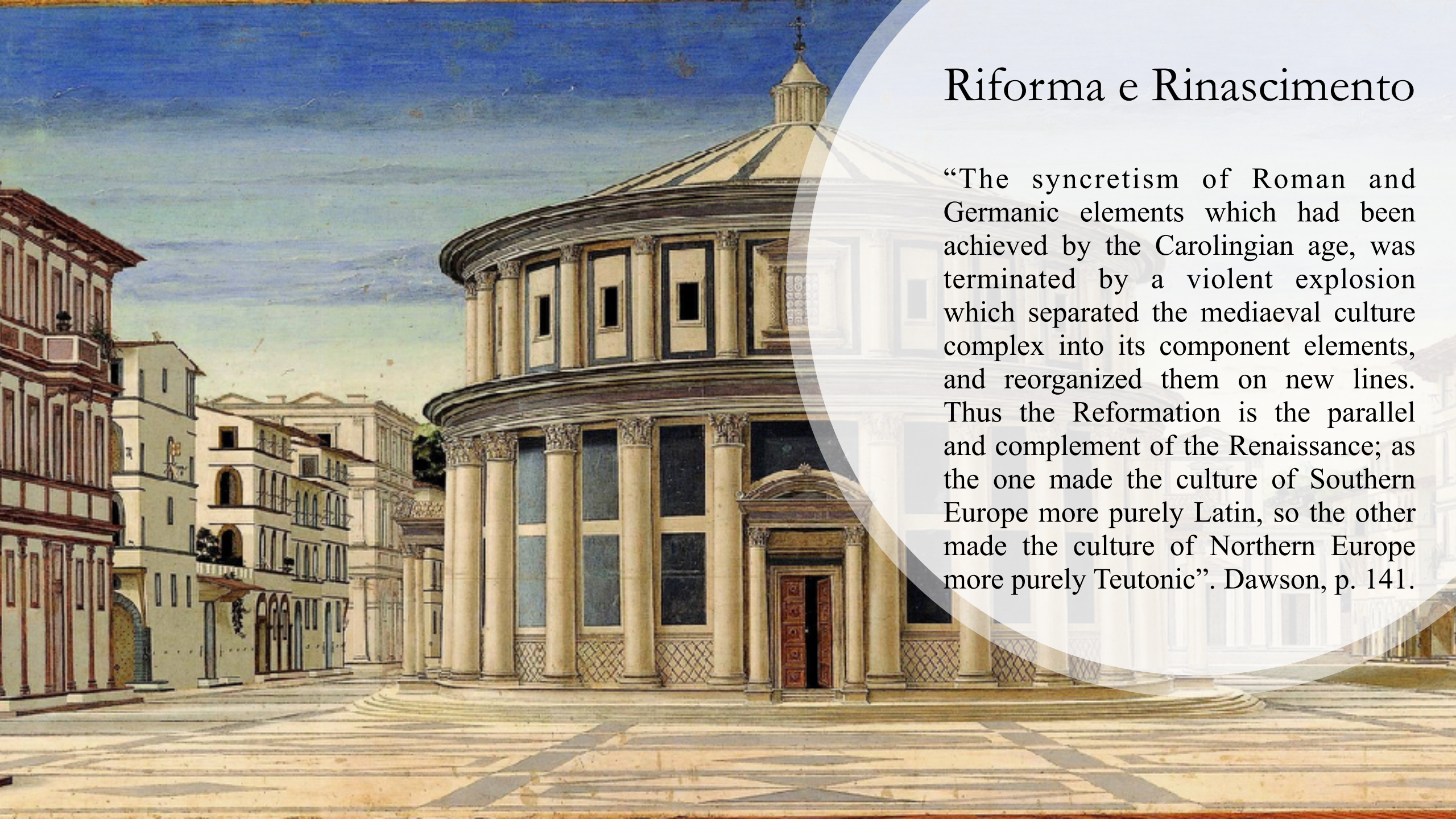
“Men did not learn to control the forces of nature to make the earth fruitful, and to raise flocks and herds, as a practical task of economic organization in which they relied on their own enterprise and hard work. They viewed it rather as a religious rite by which they co-operated as priests and hierophants in the great cosmic mystery of the fertilization and growth of nature”. Dawson, p. 94.





Quando finisce lo sviluppo sociale?

“Anyone looking at the Mediterranean world in the age of Pericles might have thought that the future of humanity was assured. Man seemed at last to have come of age and to have entered into his inheritance. Art, Science and Democracy were all coming to a magnificent flowering in a hundred free cities; and the promise of the future seemed even greater than the achievements of the present. Yet at the very moment when the whole Mediterranean world was ready to embrace the new knowledge and the new ideals of life and art, when the barbarians everywhere were turning to the Hellenic cities as the centre of power and light, all this promise was blighted. Hellenism withered from within. The free cities were torn asunder by mutual hatred and by class wars. They found no place for the greatest minds of the age—perhaps the greatest minds of any age—who were forced to take service with tyrants and kings. So that at last Hellenic science became domesticated at the court of the Macedonian Pharaohs at Alexandria, and the free cities became the spoil of every successful condottiere”. Dawson, p. 59.



Riforma e Rinascimento

“The syncretism of Roman and Germanic elements which had been achieved by the Carolingian age, was terminated by a violent explosion which separated the mediaeval culture complex into its component elements, and reorganized them on new lines. Thus the Reformation is the parallel and complement of the Renaissance; as the one made the culture of Southern Europe more purely Latin, so the other made the culture of Northern Europe more purely Teutonic”. Dawson, p. 141.



Sviluppo spirituale e materiale

This spiritual alienation of its own greatest minds is the price that every civilization has to pay when it loses its religious foundations, and is contented with a purely material success. We are only just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unifies a society and a culture. The great civilizations of the world do not produce the great religions as a kind of cultural by-product; in a very real sense the great religions are the foundations on which the great civilizations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture” Dawson, p. 180.