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Marriage in Catholic and Lutheran Approach as a Paradigm for Polish Legislator

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1. Respect for Christian Values in Europe: Diagnosis of a Situation

In this day and age, it is easy to notice that the Christian roots of Europe are not only denied, but also under a constant attack to the point of being systematically destroyed. This has been performed by, for instance, eradicating Christian values from the life of European societies. The Pope John Paul II, in his attempt to diagnose the situation of the Old Continent at the beginning of the 21st century, wrote: “Numerosi sono i segnali preoccupanti che, all’inizio del terzo millennio, agitano l’orizzonte del Continente europeo [...]. Tra i tanti aspetti [...] vorrei ricordare lo smarrimento della memoria e dell’eredità cristiane [...]. Non meravigliano più di tanto, perciò, i tentativi di dare un volto all’Europa escludendone la eredità religiosa e, in particolare, la profonda anima cristiana, fondando i diritti dei popoli che la compongono senza innestarli nel tronco irrorato dalla linfa vitale del cristianesimo.”¹

¹ JOHN PAUL II: “Post-Synodal Apostolic Exhortation *Ecclesia in Europa*” (28.6.2003). *Acta Apostolicae Sedis* [hereafter AAS] 9 (2003), pp. 649—719, here n. 7: “There are many troubling signs which at the beginning of the third millennium are clouding the horizon of the European continent [...]. Among the aspects of this situation [...], I would

Although the nations of Europe are aware of their spiritual, religious and moral heritage and they have all due respect for diversity of beliefs,² there are trends in legislation of the European states that make the mission of promoting their own values by the Christians difficult. It must be noticed here that law does not intrude on the proclamation of the Gospel, as a matter of fact the Christian churches enjoy freedom in this respect. The point is that the system of values which used to form an axiological ground for common legal regulations in Europe, has been deprecated.³

A telling example here is the fact that marriage and family are denied their due places in the legal systems of many European countries.⁴ It is increasingly acceptable for marriage to be allowed between persons of the same sex.⁵ Also new regulations are made for legal substitutes of marriage such as quasi-marriage forms of cohabitation of a man and a woman or of same-sex couples.⁶ These legal institutions are similar to marriage in the way they are contracted and terminated. The partners have the same rights and duties as the husband and wife do.⁷ Another alarming tendency can be noticed in family law, namely the substitution of the role of parents in upbringing children by the state-run institutions or local government institutions.⁸ All these examples lead to conclusion that the situation is worrying.

like to mention in a particular way the loss of Europe's Christian memory and heritage [...]. It is no real surprise, then, that there are efforts to create a vision of Europe which ignores its religious heritage, and in particular, its profound Christian soul, asserting the rights of the peoples who make up Europe without granting those rights on to the trunk which is enlivened by the sap of Christianity.”

² See, e.g.: Treaty Establishing a Constitution for Europe, *Official Journal of the European Union* (16.7. 2004), C 310 vol. 47 EN, art. II-82, and the Preamble to the document.

³ On the matter in Polish circumstances, see, e.g.,: P. KROCZEK: “Prawo świeckie jako bariera komunikacyjna dla niektórych treści nauczania Kościoła o małżeństwie i rodzinie.” W: *Rodzina podmiotem wychowania i kreatorem komunikacji społecznej*. Red. N. PIKUŁA. Kraków 2010, pp. 331—344.

⁴ See K. BAGAN-KURLUTA, M. STUS: “Stosowanie klauzuli porządku publicznego w Polsce w odniesieniu do europejskiego ustawodawstwa partnerskiego.” *Kwartalnik Prawa Publicznego* 1—2 (2005), pp. 227.

⁵ See, e.g., art. 30 section 1 of Dutch *Burgerlijk Wetboek*, (Civil Code): “Een huwelijk kan worden aangegaan door twee personen van verschillend of van gelijk geslacht” (“A marriage can be contracted by two persons of opposite or same sex”). Available online: <http://www.wetboek-online.nl/wet/BW1.html> (accessed 29.1.2010); for more examples, see: *Związki osób tej samej płci*. Red. B. BRÓZDA, K. ŚMIESZEK. Warszawa 2009.

⁶ In France such a norm is expressed in *Pacte civil de solidarité* (PACS) Loi n° 99—944 du 15 novembre 1999 relative au pacte civil de solidarité (NOR: JUSX9803236L).

⁷ See more: M. PILICH: “Związki quasi-mażeńskie w polskim prawie prywatnym międzynarodowym.” *Państwo i Prawo* 2 (2011), p. 84.

⁸ See, e.g., Rozporządzenie Ministra Edukacji Narodowej z dnia 10 sierpnia 2009 r. (Dziennik Ustaw Rzeczypospolitej Polskiej [hereafter Dz.U.] (Dz.U. is the Journal of Laws of the Republic of Poland) 2009, no. 131 item 1079), § 4 section 1.

2. Consequences of the Double Belonging of Christians

In the face of the status quo, Christians must not be indifferent. Christianity, of course, does not order a priori hostile attitude towards a state and its law or unfriendly stance to the political administrative structures on a higher than state level such as the European Union. The religion in question instructs the faithful to practice their faith and at the same time to be loyal to secular authorities (cf. Rom 13:1—7; 1 Tm 2:1—4; 1 P 2:13—17). Such a stance is possible because Christians have never identified themselves with a particular state, or a political system. Christianity is a universal religion in such a sense that it can be successfully practiced in any political-economical-social conditions or circumstances.⁹

This conciliatory policy of Christianity does not mean that the Christians would remain unresponsive or insensitive towards the hostile values promoted by some secular legal regulations. Quite the contrary, the defense of the rights of the faithful, who are simultaneously the state citizens, is the task of Christ's disciples. They must not lose their identity only because of the fact that they are citizens. Because of their task of giving testimony to God in the pagan world, they must not separate faith and a public activity in practice of their life. Such a division would be unnatural and it can do a lot of harm to the identity of Christians. The division in question can be also a threat to salvation: "Therefore, everyone who confesses Me before men, I will also confess him before My Father who is in Heaven. But whoever denies Me before men, I will also deny him before My Father who is in Heaven" (Mt 10: 32—33).

In Poland, both the state and the Catholic Church, as well as the state and the Protestant ecclesial communities, are mutually connected. The source of such connection is, first of all, the fact that the faithful are at the same time Polish citizens and all the faithful together constitute almost an entire population of Poland.¹⁰

It is certain that a faithful-citizen should be engaged in life of the two societies to which he/she belongs. What is more, every Catholic and every Lutheran must be engaged in the process of building human organizations.¹¹ Participation in life of both the secular and the religious

⁹ R. SOBAŃSKI: *Europa obojga praw*. Katowice 2006, p. 35.

¹⁰ Główny Urząd Statystyczny: *Mały rocznik statystyczny Polski 2010*. Warszawa 2009, p. 130.

¹¹ J.-R. ARMOGATHE, O. CHALINE: "Między dwiema społecznościami: Kościół Chrystusowy a współczesne państwo." *Communio* 3 (135) 2003, p. 14.

community is also connected with obedience and appliance of the regulations that come from the two systems of law: the civil and the church one.¹²

There is another duty that arises from the participation in question. Members are to take care to maintain coherence between the values that form the foundations of the two mentioned systems of law. Engaging the faithful in the process of making state law is a way of fulfilling the duty.

3. Concern about Marriage and Family as an Ecumenical Task

An important task for all the European Christians, who are expected to have as their ambition not only to bear witness to Christ before their co-believers, but also in the presence of all people of good will (cf. can. 748 § 1 CIC¹³), is to make an effort to be more and more effective in fulfilling the special obligation to permeate and perfect the temporal order of things with the spirit of the Gospel (cf. can. 225 § 2). The necessity of ecumenical cooperation seems to be very urgent and its area can be described as cooperation for protection, defense, and increase of significance of Christian values in the process of drafting state law.

The very special area of cooperation must be the care for marriage and family. The Catholic Church believes that these institutions constitute one of the most precious human values.¹⁴ An expression of this belief is a constant and expanding care for the institutions visible in numerous papal enunciations on the matter. Three of them must be mentioned: apostolic adhortation *Familiaris Consortio* of John Paul II from 1981, *Charter of the*

¹² The duties and the rights of the Church faithful are contained in church laws, both universal (especially in the Code of Canon Law from 1983), and particular laws. The Catholics are to observe them with great diligence (can. 209 § 2). The universal right and duties of a citizen are contained in the sources of binding law of the Republic of Poland (art. 87 Constitution 1997). The general order to observe the norms of Polish law is in art. 83 of the cited Constitution: "Everyone shall observe the law of the Republic of Poland."

¹³ Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus. AAS 75 (1983), part II, pp. 1—318; English translation, e.g.: Code of Canon Law Annotated: Prepared under the Responsibility of the Instituto Martín de Azpilcueta. Eds. E. CAPARROS, M. THÉRIAULT, J. THORN, H. AUBÉ, 2nd edn., rev. and updated of the 6th Spanish language edition, Montréal 2004. All cited canons are taken from the Code.

¹⁴ JOHN PAUL II: *Apostolic Exhortation "Familiaris Consortio"*. 22.11.1981. AAS 74 (1982), pp. 81—191, here n. 1.

Rights of the Family from 1983,¹⁵ the Letter to Families *Gratissimam Sane* by John Paul II written in the Year of the Family in 1994.¹⁶

Quite similar stand, valuing marriage and family, can be seen in the Evangelical Church of the Augsburg Confession in Poland. Lutheran theology praises marriage and expresses care for its condition.¹⁷ The Church teaches that all difficulties and hardships that marriages and families face in the modern world, realize that Christianity must strive very hard to fulfill God's plan for marriage.¹⁸ Translating this church teaching into legal regulations, the Lutheran legislator in the internal law of the Church says: "One of the basic duties and rights of the Church is providing education of its members to lead life in marriage and family" (§ 113 of *Pragmatyka Służbowa Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej* — hereafter abbreviated as PS¹⁹).

Considering that both Catholic and Lutheran side are really engaged in efforts for the good of marriage and family, it can be concluded that ecumenical cooperation in this area is possible and needed.

4. Paradigm for the State Law

4.1. The Meaning and Function of Paradigm

A paradigm in this article is understood as a specific pattern of values, rules and legal solutions needed for the processes of drafting law. The usage of the paradigm drives the legal order to coherency with Christian values. Factual base for a paradigm can be found in the Preamble to the Constitution of the Republic of Poland of April 2, 1997,²⁰

¹⁵ *Enchiridion Vaticanum*, no. 9, pp. 538—552.

¹⁶ JOHN PAUL II: *Letter to Families "Gratissimam Sane"* (2.2.1994), AAS 86 (1994), pp. 868—925.

¹⁷ See: *Stanowisko Kościoła Ewangelicko-Augsburskiego w RP wobec małżeństwa*. Available online: <http://www.luteranie.pl/pl/?D=358>. Accessed 16.3.2012.

¹⁸ J. MOTYKA: "O chrześcijańskie małżeństwo." In: *Kalendarz Ewangelicki 1997*. p. 147.

¹⁹ Synod Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej: *Pragmatyka Służbowa Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej. Tekst jednolity przyjęty na 10. sesji XII Synodu Kościoła Ewangelicko-Augsburskiego w RP w dniach 14-16 października 2011*. Available online: <http://www.luteranie.pl/pl/files/file/ps.pdf>. Accessed 10.3.2012.

²⁰ Dz. U. 1997 n. 78 item 483, as amended.

where the significance of the Christian heritage of the Polish nation is underlined.

The existence of the paradigm would be visible in the outcome of the work of the legislator. The paradigm will show him directions for new legislations by pointing out what values are to be protected, fostered and developed. The realization of the paradigm is quite similar to the functions of the rules of law, but their action is moved to the meta-level comparing to the rules of law.

Of course the point is not to impose the Christian worldview on the state legislator as the only possible he can represent and respect. The legislative body enjoys in Poland, as well as in other modern states, rightful autonomy. It stems from the fact that the body represents all citizens who are sometimes not members of any Christian religious community. According to the Polish Constitution from 1997, public authorities in the Republic of Poland are impartial in religious matters (art. 25 section 2; see also art. 53 section 7). But the point is that the legislator must recognize the Christian value system as the most represented in Poland, a fact that demands respect and wide presence in legislative thinking and legislative action.

4.2. Factors shaping legislative action

There are many factors that interfere with the legislative process. Three of them are especially worth mentioning in the context of the article.

4.2.1. Legislative Initiative

Legislative initiative is a right to propose to the legislating body a new legislation and make this body examine the proposal.²¹ In Poland, the right to propose a legislation belongs to Members of Parliament (Sejm), the Senate, the President of the Republic of Poland and to the Council of Ministers (art. 118 § 1 Constitution 1997). With the right to introduce legislation is also granted a group of at least 100,000 citizens with the

²¹ S. WRONKOWSKA: *Podstawowe pojęcia prawa i prawoznawstwa*. Poznań 2005, p. 32.

right to vote in general election (art. 118 § 2 of the 1997 Constitution). Special act of law regulates the course of legislative action in this respect.²²

4.2.2. Initiating Legislative Action

It must be noticed that there are some other forms of actions that serve and help in promoting specific directions of legislation. The Christians can, as individuals or in organized groups, by different forms of their political and social activity, promote specific legal solutions. It can be done by propagating in the society views and opinions that will be in accordance with the teaching of the Church or by lobbying among the Deputies for specific legal solutions.

4.2.3. Compulsory Nature of the Agreements between the State and the Church or Other Religious Organizations

Another possible way of forcing Polish legislator to respect the Christian paradigm is created by norms contained in the Constitution 1997 in art. 25 section 4 and section 5. Generally speaking, they order to respect bilateral rule in mutual relations between the state and the religious communities. The rule in question is observed by the compulsory nature of the agreements between the state and the Church or other religious organizations.

As the section 4 of the cited article orders, the relations between the Republic of Poland and the Catholic Church are determined by international treaty concluded with the Holy See. Other churches and religious organizations, the Evangelical Church of the Augsburg Confession in Poland included, do not have international recognition, as the Holy See does. As a consequence, the relations between them and the state are regulated by a special law (art. 25 section 5 of the 1997 Constitution).²³

²² Ustawa z dnia 24 czerwca 1999 r. o wykonywaniu inicjatywy ustawodawczej przez obywateli (Dz.U. 1999 n. 62 item 688).

²³ In the case of the mentioned Lutheran Church it is: Ustawa o stosunku Państwa do Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej (Dz.U. 1994 n. 73 item 323, as amended).

5. The Areas for Cooperation between Catholics and Lutherans

To achieve a mutual cooperation for the sake of marriage and family on a practical level between the Christian churches, after bringing to attention the complexity and importance of the problem, there must also be some kind of encouragement for the members of the communities in question. It can be based on a sense of community of Christ's believers and identity of values preserved by the two churches. The values are visible in a consensus of the inner regulations of the Catholic and the Lutheran Church concerning heterosexuality of marriage, indissolubility of marriage, and the role of parents in upbringing children.

5.1. Heterosexuality of Marriage

Heterosexuality of marriage derives clearly from natural law. The Holy Scripture confirms the character of marriage. God created man and woman and said to them: "Be fruitful, and multiply, and replenish the earth" (Gen 1:27—28; 2:18; 2:23—24).²⁴

Based on this, the Catholic Church defines marriage in its law as a covenant, by which a man and a woman establish between themselves a partnership of their whole life (can. 1055 § 1, cf. can. 1057 § 2). Exactly the same does the Evangelical Church of the Augsburg Confession in Poland. § 107 no. 1 of its PS states that "Małżeństwo jest darowaną przez Boga człowiekowi możliwością życia mężczyzny i kobiety. Jest ono przymierzem dwojga osób, mężczyzny i kobiety, zobowiązanych do wspólnego życia we wzajemnej miłości, odpowiedzialności, dzieleniu brzemiń, zaufaniu, modlitwie, doskonaleniu się"²⁵ (§ 108 PS).

The characteristics of the marriage is even more visible in the aims of the institution. One of them is the procreation and upbringing of children (can. 1055 § 1). A marriage and the marital love itself are directed to this aim by the virtue of the nature (LG 50, cf. § 111, and § 112 PS).

²⁴ W. GÓRALSKI: "Prawo Boże jako źródło kościelnego prawa małżeńskiego w Kodeksie Prawa Kanonicznego Jana Pawła II." In: *Studia nad małżeństwem i rodziną*. Warszawa 2007, p. 17.

²⁵ "A marriage is a possibility of cohabitation of a man and a woman given by God. It is a covenant of two persons, a man and a woman, who are obliged to live in love, responsibility, mutual support, trust, prayer and striving for perfection."

5.2. Indissolubility of Marriage

According to Christians, the essential property of marriage, apart from unity, is indissolubility. In Catholic teaching, indissolubility has its source in the nature of the bond (cf. Mt 19:4—8). In sacramental marriage, the property acquires a distinctive firmness (can. 1056).²⁶ There is a unique bond between indissolubility of marriage and its sacramentality. Indissolubility helps to better understand sacramentality of a Christian marriage; on the other hand, looking from the theological point of view, sacramentality is a definitive foundation (but not the only one) of indissolubility of marriage.²⁷ In practice, the indissolubility means that the sacramental marital bond is a lifelong one and cannot be dissolved neither by any side nor both the sides, nor by any human power (can. 1141).

Contemporary teaching of the Evangelical Church of the Augsburg Confession in Poland accurately presents the thought of Martin Luther. He considered marriage as an indissoluble bond by its own nature.²⁸ The feature in question derives, according to him, not from sacramentality of marriage, which, *nota bene*, was denied by Luther, but rather the source of indissolubility of marriage is the love of God. The love of God is faithful and the same should be the love of those who are blessed by God.²⁹

Lutheran law in Poland stands in the position of biblical indissolubility of marriage (§ 145 PS), and the legislator calls marriage “an irreversible covenant” (§ 108 PS). It is directly said in one of the articles of PS that the essential properties of marriage are unity and indissolubility and in Christian marriage they acquire a characteristic of firmness by virtue of divine institution and God’s authority (§ 107 no. 2 PS).³⁰

²⁶ Briefly about sacramentality of a marriage, see, e.g.: B. FERDEK: “Nauczanie Kościoła katolickiego o nierozzerwalności małżeństwa w aspekcie dogmatyczno-historycznym.” *Symposium* 14 (2010), pp. 28—33; and about the legal aspect of the issue, see, e.g., T. PAWLUK: *Prawo Kanoniczne według Kodeksu Jana Pawła II*, vol. III, *Prawo małżeńskie*. Olsztyn 1996, pp. 32—46.

²⁷ The International Theological Commission: *Propositions on the Doctrine of Christian Marriage*, n. 2.2. Available online: http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1977_sacramentomatrimonio_en.html. Accessed 29.1. 2010.

²⁸ See the marriage vows written by M. Luther in: *Martin Luthers Werke. Kritische Gesamtausgabe*. Weimar 1883—1948, Band 30, III, pp. 74—80. About the sacramentality of marriage in the contemporary Lutheran thought, see: T. KAŁUŻNY: “Nierozzerwalność małżeństwa w optyce luteranckiej.” *Symposium* 14 (2010), pp. 64—65.

²⁹ Cf. A. CONCI: “Matrimonio e divorzio nella tradizione protestante.” *La Scuola Cattolica* 3 (2009), pp. 450—452.

³⁰ It must be noticed that Lutheran Churches have sometimes quite opposite views on the marriage issues.

It is true that when marriage is broken and terminated by the verdict of Polish law court (*nota bene*, the Evangelical Church of the Augsburg Confession in Poland does not provide its own process of the termination of marriage), the Church accepts the situation as an outcome of human sin and hard-heartedness (§ 145 PS). The church in question recognizes the second marriage as a valid one.³¹

In summation, it can be said that in terms of content, the teachings of the two churches about indissolubility of marriage are quite coherent. There is even an opinion, though it seems slightly exaggerated, that the viewpoint of the two Christian churches on permanence and stability of marriage is simply the same.³² The facts that the two churches start from different premises and different are the legal consequences of the indissolubility of marriage, cannot do the harm to the mutual cooperation between the members of the communities for the sake of the indissolubility of marriage.

5.3. The Role of Parents in Upbringing Children

The right of parents regarding the upbringing of their children derives from natural law. Due to the fact that the right in question is primal and native, no one can appropriate it. It can be said that the right is a confirmation of human and parental dignity.³³

Building on this, the Catholic Church teaches that parents have primal and unalienable right to as well as an absolute priority in upbringing of their children. They must be recognized as the first and the main tutors. Such an argument is clearly set out in CIC 1983 in can. 793 § 1: “Parents [...] have both the obligation and the right to educate their children.” A similar idea is expressed in can. 1136: “Parents have the most grave obligation and the primary right to do all in their power to ensure their children’s physical, social, cultural, moral and religious upbringing.”

The teaching of the Lutherans is quite similar. According to them, parents have moral obligation that comes from divine law, to bring up

³¹ About the grounds of M. Luther’s stance on the issue, see: T. KAŁUŻNY: “Nierozzerwalność małżeństwa w optyce luterańskiej.” *Symposium* 14 (2010), pp 67–70.

³² J. MOTYKA: “Trwałość małżeństwa a rozwód.” In: *Kalendarz Ewangelicki 1974*. Warszawa 1975, p. 56.

³³ J. KRUKOWSKI: “Ochrona prawna rodziców do moralnego i religijnego wychowania dzieci. Wprowadzenie do problematyki.” *Biuletyn Stowarzyszenia Kanonistów Polskich* 19 (2006), p. 51.

and educate their children in faith and in Christian life (§ 73 PS; see also § 151 no. 4 PS). Norms of PS order the ministers of the Church to continually encourage parents to take a special care to religiously educate their children (§ 88 no. 2 PS).

6. Conclusions

Teachings of the Catholic Church and of the Evangelical Church of the Augsburg Confession in Poland about marriage and family are in terms of content very similar. There are areas of the teaching, such as heterosexuality of marriage, indissolubility of marriage or the role of the parent in the upbringing of children, which are almost identical.

In the face of the contemporary threats to marriage and family that are visible in Europe today, the Christian communities are called to initiate an ecumenical dialogue and practical action to promote their common Christian paradigm of marriage and family.

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Małżeństwo w nauczaniu katolickim i luterzańskim jako wzór dla polskiego prawodawcy

Streszczenie

Obecnie można zauważyć wiele różnorodnych czynników zagrażających małżeństwu i rodzinie. Jednym z nich są przepisy prawne tworzone bez odniesienia do chrześcijańskich korzeni cywilizacji europejskiej. W obliczu takiej sytuacji, wspólnoty chrześcijańskie są wezwane, aby rozpocząć ekumeniczny dialog zmierzający do aktywnego propagowania wspólnego chrześcijańskiego paradygmatu małżeństwa i rodziny, który mógłby stanowić wzór dla państwowego prawodawcy. W warunkach Polski jest to możliwe, ponieważ treści nauczania Kościoła katolickiego i Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej dotyczące tego tematu są bardzo zbliżone. Istnieje także wiele prawnych możliwości skutecznego przeprowadzenia takiego działania, np. inicjatywa ustawodawcza.

Słowa kluczowe: małżeństwo, rodzina, Kościół katolicki, Kościół Ewangelicko-Augsburski w Rzeczypospolitej Polskiej, inicjatywa ustawodawcza, prawodawca, paradygmat

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La mariage dans l'enseignement catholique et luthérien comme modèle pour le législateur polonais

Résumé

Actuellement on peut observer de nombreux facteurs différents qui menacent le mariage et la famille. Parmi eux, on note des règlements juridiques, créés sans rapport aux racines chrétiennes de la civilisation européenne. Face à une telle situation, les communautés chrétiennes sont appelées pour entamer un dialogue oecuménique visant à propager un paradigme chrétien commun du mariage et de la famille, qui pourrait constituer un modèle pour le législateur national. En Pologne cette démarche est possible parce que les enseignements de l'Église catholique et de l'Église luthérienne en République Polonaise sont très rapprochés. Il existe également de nombreuses possibilités juridiques d'exécuter efficacement cette action, p.ex. l'initiative législative.

Mots-clés: mariage, famille, Église catholique, Église luthérienne en République Polonaise, initiative législative, législateur, paradigme

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Il matrimonio nella Chiesa cattolica e luterana come esempio per il legislatore in Polonia

Sommario

Attualmente si possono osservare numerosi fattori differenti che minacciano il matrimonio e la famiglia, tra cui le leggi emanate senza alcun riferimento alle radici cristiane della civiltà europea. Di fronte a tale situazione le comunità cristiane sono chiamate a cominciare un dialogo ecumenico mirato a propagare in maniera attiva il loro comune paradigma del matrimonio e della famiglia, il quale potrebbe fungere da modello per il legislatore statale. Ciò in Polonia è possibile in quanto i contenuti dell'insegnamento della Chiesa cattolica e della Chiesa evangelica augustea polacche a questo riguardo sono molto simili. Ci sono inoltre diverse possibili vie legali per procedere efficacemente con tale attività, come per esempio l'iniziativa legislativa.

Parole chiave: matrimonio, famiglia, Chiesa cattolica, Chiesa evangelica augustea in Polonia, iniziativa legislativa, legislatore, paradigma