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The Good of the Child — the Good of the Family, the Church and Society

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The Good of the Child — the Good of the Family, the Church and Society

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Introduction

Due to the communitarian and social dimension of human life, there is no individual alone. The first moments of life are connected with medical staff and close relatives (mother, father, siblings). A child's intellectual development enables his or her interest in deeper topics relating to human coexistence — searching for the good and the truth. The term “the good” (in Greek *to agathón*, in Latin *bonum*) is preferably perceived by an individual as something good for oneself, and simultaneously, differentiating between the good of one's own and the good of others.

The good is closely related to the truth (in Greek *alétheia*, in Latin *veritas*). The Greek philosopher Plato (427—347 BC) stated that one should love the good for its own sake.¹ By this he meant that the synthesis of the good and the truth creates the beauty (in Greek *to kalon*, in Latin *pulchritudo*). The Good, the Truth and the Beauty constitute a transcendental triad that indicates the transcendental reality — a never completed dimension with a permanent potential for growth. Only in God, the eternal and uncreated Divine Being are the Good and the Truth and the Beauty pleromatic in their fullness.

¹ PLATO: *Ústava* [The Republic]. Praha 1996, book II 357b, p. 38.

If the merit of the good is to be discussed in the present article, first it is important to realize that the good is confronted with volition which is, in the words of a French neo-Thomist Jacques Maritain (1882—1973) described as something accompanied with affection and desire.²

In all created beings, higher (angels and humans) as well as lower (animals, plants and material objects) the ontological good is present — the goodness in themselves according to the quality of their ontological being. Human beings, who are physical as well as spiritual with an intellect and a free will, are also characterized by the moral good (*bonum moralis*) which each human being strives for, by his or her good deeds; and also by the honest good (*bonum honestum*) that honours a human individual. The concept of the good, as seen in life-experience, is of experimental nature. Owing to the human wisdom and encounters with virtuous human beings and beneficial things, it is possible to imagine the kindness of God, the goodness in our own beings mediated via consciousness, and the good in other people as well as natural and material world.

The gift of life, family, mother and father, is the very first good for each individual. The family environment is the place where love can be experienced for the very first time. However, a child might not be accepted with love, but he or she may experience rejection. In this sense, apart from parental love, the coming-of-age and cognitive processes also represent the good for a child. Cognition is interrelated with the intellect while volition with the coming of age. Each individual develops during these processes for his or her own sake and for the sake of other people

The family a child is born to is the good for him or her and vice versa: a child is the good for his or her family. The family represents a very first form of community which developed on the basis of natural human needs. Thomas Aquinas³ in his *Summa Theologica* claims that “a household is a mean between the individual and the city or kingdom.”⁴

The original meaning of God’s intention with a human family lies primary in mutual love, secondarily in educative-formative process which

² J. MARITAIN: *Nove lezioni sulle prime nozioni della filosofia morale*. Editrice Massimo, Milan, 1996, p. 77.

³ The family is referred to in two works of THOMAS AQUINAS: *Commentary on Aristotle’s Politics* (com. In: Pol. Lect. 1) and *Summa Theologica* (II.—II., q. 50.). He considered the father to be the head of the family. His is authority due to economic and financial care (analogy to authority of the king in Aristotle’s *Politics*, although it is not perfect power and absolute supremacy. Bringing up belongs to mothers. (com. Suppl., q. 62, a. 4).

⁴ THOMAS AQUINAS: *Summa Theologica*. q. II.—II., q. 50, a. 3. Edizioni Studio Domenicano (Traduzione e commento a cura dei Domenicani italiani. Testo latino dell’edizione Leoniana), Bologna 1984. Available at: <http://www.newadvent.org/summa/3050.htm#article3> (accessed 8.2.2014).

passes down values to younger generations. Considering God's intention, the role of the family seems to be indispensable in this process.

Apart from families, which constitute basic units of every society, the state is also composed of other organizational entities, such as cities, districts, and regions. The modern states have also created alternate institutions providing education to orphans or rejected/abandoned children. However, parental love cannot be fully substituted. Despite this fact, the essential terms of the family are at risk of manipulation nowadays.

The family assumes a relationship of two people, a man and a woman who desire to confirm their love by a marriage commitment. In its fundamental meaning the marriage serves life. Keeping in mind this paramount task, it is of particular nature which makes marriage different from friendship between a man and a woman. Love of heterosexual couple can beget a child and married persons become parents both *de facto* and also *de jure*.

The status of the family is a theme of many contemporary discussions; however, they are mainly apologetic in their character. A traditional family and its claims are in need of urgent protection; even from the state interference, which often yields under the pressure to follow regulations of globalist and multinational governments of the United Nations and the European Union. As a consequence of growing influence of gender ideology and gender equality what emerges is the violation of human rights and rights of the family. The role of a traditional family is being purposefully marginalized. The postmodern secular society with its inclination to liberate a homosexual partnership and make it equal to a heterosexual marriage has contributed to this happening.

These tendencies have shaken the foundations of human existence; they have shattered all the moral norms that have formed the rational and well-balanced order of the society. Three English authors (Sherif Girgis, Ryan T. Anderson and Robert P. George), in the book entitled: *What is Marriage: Man and Woman: A Defense* claim that "it is hard to think of a salient cultural conflict."⁵ Marriage, in its essence, "is ordered to procreation and broad sharing of family life [...], but it is also a moral reality: a human good with an objective structure which is inherently good for us to live out."⁶ As indicated, the institution of marriage is a crucial phenomenon that constitutes a social order, welfare and the common good in the state. The effort to redefine its status suggested by EU and UN legislation weakens the role of the family, and subsequently, the control is overtaken

⁵ S. GIRGIS, R. T. ANDERSON, R. P. GEORGE: *What is Marriage: Man and Woman: A Defense*. New York 2012, p. 16.

⁶ *Ibidem*, p. 17.

by the state. The disharmony that has appeared around competences of the family will definitely require strong opposition in the future.

1. The child as the good and the family as the good

In order to understand why the child is natural good for the family and the family is natural good for the child, it is necessary to perceive the life as a literal gift and value. Life is the gift because it was given to us. Where is the life also there is love. The giver of life, being just and perfect in His decisions, respects the good of life and does not destroy the natural laws.

The human life is a way, heuristic wandering, examination of ethical character through occurrences composing a mosaic of events that provide sense. Amongst them lies the answer to the question why life has the origin and finds the best conditions for its development in the context of matrimony, which is based on mutual love and mutual bond between a man and a woman.

Spouses are bringing different gifts into their marriage, which they further cultivate together and then deliver them to their children. In this sense the marriage is a human good, which influences the common good. A child born out of love is a good for its parents and vice versa. Primarily, the parents acknowledge the value of this good, and later also the children do so. The older the children are, the more they appreciate the love they receive and the good example of their parents, the values they were given or mediated through their dedicated work. At the same time, however, the children expect responsibility of the overall behaviour of their parents and this expectation alone strengthens the mutual trust and stability of the marriage. Also for this reason, throughout the centuries, the marriage preceded the birth of a child. "So, the internal relation between marriage and children reinforces the reasons for spouses to stay together and to remain faithful to each other throughout their entire life."⁷ This is no more a rule in the current secular atheistic society, neither is it the reason for qualms of conscience. Through deregulation of sexual rules accompanied with the moral alibis in the 21st century we have considerably weakened the system of values as well as the status of family, even though the family has always secured the survival of the humankind. We live in the time when we speak neither about evil nor sin. Also moral lapse is considered non-

⁷ Ibidem, p. 39.

punishable until the evildoers are not caught in the act. American publicist Dinesh D'Souza (born 1961) argues in his book *What's So Great about Christianity* "that the atheism is not, in spite of the common opinion, primarily the intellectual revolt, but a moral one. Atheists do not adjust their yearnings to the truth, but rather the truth to their yearnings.⁸ The freedom in everything is being stressed, but in reality it is not the true freedom but the deformed one. Also, these questions are providing evidence: Is the man really without a sin when he stops speaking about it? Does the evil cease to exist if we do not speak about it?

As a consequence of similarly misleading attitudes, the moral standards are removed from the consciousness of people as something disturbing. Then we wonder why the postmodern people are not able to distinguish what is the true and what is the lie, what is the good and what is the evil, what is the virtue and what is the lack thereof? How can we speak about ethics when we are not even able to distinguish between the opposite notions?

Parents of the child have always presented two different models of behaviour in the human family, which, in turn, influenced the behaviour of their offspring, and mostly in a positive way. However, it is hard to deny that sometimes the said impact was also negative, when children witnessed disputes, hatred, dependency on alcohol or illegal drugs, or when they experienced abuse on the part of their parents.

All of the above notwithstanding, the child needs the family, which has been proven by virtually all the social sciences. Family, which was called a "Domestic Church"⁹ by Saint John Paul II, constitutes value for the child. This value is derived from the mutual love in the family, from the unity in opinions and desires by considering the common goals when coordinating the family life, as well as in cooperation in conceiving and educating children. The most relevant sociological research in this respect (Girgis, Anderson and George) informs us that in general, the children are prospering best when they are brought up by their married biological parents. Therefore, not only the upbringing of the children confirms and extends the marriage, but also the marriage is good for the children.¹⁰

Privilege of matrimony is the voluntary commitment towards one's own offspring. Human society, as we can see it from the historical context, still has not invented anything more effective than the institutions of matrimony and family, hence the family needs the financial, emotional,

⁸ D. D'SOUZA: *Křesťanství a ateismus úplně jinak*. Praha 2009, p. 234.

⁹ JÁN PAVOL II: *Apostolic Exhortation "Familiaris consortio"*, 21, (58). Trnava 1993.

¹⁰ S. GIRGIS, R. T. ANDERSON, R. P. GEORGE: *Čo je manželstvo? Obhajoba zväzku muža a ženy*. Trans. M. SITÁR. Ivanka pri Dunaji 2013, p. 38.

and social support from the state and from society. Following this objective the Declaration of the Rights of the Child was approved by the United Nations on November 20, 1959. The document's main intention was that all children in the world were able to enjoy a happy childhood. This declaration contains ten moral principles which can be summarized as follows:

1. Each child has the right for equality, regardless of race, colour, sex, religion, origin or status.
2. Each child should be offered opportunity and resources for its physical, mental, moral, spiritual and social development.
3. Each child has the right to a name and a membership;
4. Each child has the right to social security, adequate nourishment, housing, recreation and medical care. Child and mother shall be provided with special care and protection before and after the birth.
5. The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care.
6. Each child has the right to love and understanding. As far as it is possible, the child should grow up under the responsibility of his parents. A child of tender years could be separated from his or her mother only under exceptional circumstances. Financial support from the state and other help to children from numerous families is desirable.
7. Each child has the right to education, which should be free and compulsory in the elementary stages. Each child also has the right to play and recreation.
8. The child should be among the first to receive and relief, in all circumstances.
9. The child should be protected against all forms of neglect, cruelty and exploitation. He or she must not be a subject of commerce in any form, neither by being engaged in employment before achieving adequate minimal age. Equally, the child should be protected against everything that could be to the detriment of his or her health, education, or hinder its physical, mental, or moral development.
10. Each child should be protected against deeds supporting racial, religious, or any other kind of discrimination. The child should be brought up in the spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood in the full awareness that his or her energy and talents should be to the service of his fellow human beings.¹¹

It follows from the declaration that the children have the right to care of both parents and the parents have the right to upbringing of their chil-

¹¹ Cf. www.osn.cz/...osn/.../umluva-o-pravech-ditete.pdf (accessed 31.12.2013); <http://www.unicef.org/malaysia/1959-Declaration-of-the-Rights-of-the-Child.pdf>

dren. It is in the interest of children to grow in the environment of stable marriages and in the presence of their biological parents.

On the 30th anniversary of the Declaration of the Rights of the Child, the UN General Assembly passed the Convention on the Rights of the Child (November 20, 1989, in New York), which was then gradually ratified by 193 countries.¹² Individual countries, in accordance with the convention, regularly report on the quality of children's lives in their countries to the Committee on the Rights of the Child in Geneva. The document contains, in addition to Preamble, 54 articles divided into three parts, as well as three optional protocols. It is also stressed therein that the child (until the age of 18 years) for the reason of physical and mental immaturity needs special guarantees: care and appropriate legal protection before and after the birth. Every child has the civil, cultural and social rights. These rights are based on four basic principles ensuring that no child is discriminated, that his or her concerns are taken into consideration, that the rights of the child for life and development are respected, as well as the right for respecting the opinions of child.

At the theoretical level it seems that all rights of the child are thoughtfully formulated, however, at the practical level, it is not as clear. Currently we are witnesses to the massive killing of unborn children, as if the killing of children was considered a human right. What is the matter with this materialistic society? Who do we want to persuade that the right to life and the right to kill are not opposite values anymore? It is similar in case of paedophilia, child trafficking for prostitution or for body organs, with labour exploitation of children, bullying at school, interventions of family and guardianship courts in cases concerning child adoption by homosexual couples, etc. The secular rights are full of holes from many points of view, and because of this they cannot be enforceable. It seems that they are leading to despair and chaos, in which there is neither stability nor dignity, and this reasonably calls for right of each person to have and express reservations.

However, there is still visible a tendency to speculate in order to exonerate the crimes of our time. At the same time, one fact cannot be denied: a complete family, consisting of a mother and a father, remains a proven good for the child. Janne Haaland Matlary says that the family is politically relevant, because it is a place where people are brought up. Parents are performing the most important work in society and nobody can replace them."¹³ Whatever pressures are levied against the rights of the

¹² Cf. Dohovor o právach dieťaťa. Available: <http://www.unicef.sk/sk.práva-deti/dohovor-text> (accessed 31.12.2013).

¹³ J.H. MATLARY: *Ludské práva ohrozené mocou a relativizmom*. Prešov 2007, p. 130.

child and against the rights of parents, the institution cannot, indeed, be supplanted.

2. The child — a blessing for the Church

A child, its conception and birth, have always been perceived as a blessing, which goes back to the times of the Old Testament. The Israelites considered children a sign of God's blessing: "Children's children are the crown of old men and the glory of children are their fathers" (Prov. 17, 6). Not having children meant a social humiliation (Gn 29, 29—35; Gn 30, 23).

Analogically, in the texts of the New Testaments there is emphasized the care and protection of children. Jesus himself came to the world as a little and fragile child (cf. Lk 2) 12; 2, 27; 2, 43—51) and later he blessed the children (cf. Mc 10, 16; Mt 19, 14). The secret of genuine greatness of Gospel, as underlined by Saint Matthew the Apostle, is expressed in the following words: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Mt 18, 3—4). In Gospel we also read a warning for those "who so shall cause one of these little ones that believe in me to stumble" (Mt 18, 6), and also "See that ye despise not one of these little ones" (Mt 18, 10). In the Letters of Saint Paul we also find an appeal for Christians to grow up in the faith "[...] We are not meant to remain as children" (Ephes 4, 14). Spiritual infancy, following the Saint Paul's words, is in the contrast with age maturity: "Brethren, be not children in understanding, howbeit in malice be ye children, but in understanding be men" (1 Cor 14, 20). But in other place Saint Paul emphasizes the apostle's smallness and compares it to the tenderness of mother: "tenderness, rather like that of a devoted nurse among her babies" (1 Thessal 2, 7).

The Church as a community of followers of Jesus Christ, who is the world and to all ages. For this reason, the Church Head of Universal Church, is referred to all cannot be national (English, Swedish, Danish, Norwegian, Chinese). The Church is the greathuman family, the home of believers who are bound together and unified by the love for Christ, in the same way as the love of parents unifies them with their children. Christians respect life as a gift. Every newly born and newly baptized child, by the act of baptism "has put on Christ" (Gal 3, 27). It becomes a God's beloved child, a living part of the Christ's mystical body and, at the same

time, a part of the Church community. Every child is considered by the entire Church community a unique God's gift. Thanks to this gift, God is incessantly in contact with the Church through new lives, through the holy liturgy and the sacraments. The essence of the Church is therefore "more rich than what can be statistically registered or documented by the declarations. It is a body whose circulation absorbs the nutrients from Christ itself."¹⁴

The Christian tradition, with the exception of Saint Luke, did not devote much attention to the childhood of Jesus. The Gospels were interested more in the divine origin of Jesus and his new message to the world. This is why Saint John the Evangelist speaks of the rebirth of the God's children: "See what love the Father has given us, that we should be called children of God: and so we are" (1 John 3, 1). Despite this, John did not avoid to express this kind of tenderness: "Little children, yet a little while I am with you" (John 13, 33).

The Church, as we see from the Scripture and the Tradition, acknowledges that the Divine Love is a fundamental condition of life. Every child coming to this world, apart from parental love, is embraced by a mysterious love and care of God. The Church as a community has in itself — under the influence of the Holy Spirit — a potential to love and to unite the community of devotees as one family, in which the children are accepted with respect and affection.

The Church has an obligation to protect children, their life from the moment of conception. Cardinal Joseph Ratzinger in his book *God and the World*, which is a conversation with the well-known publicist Peter Seewald, indicated that: "The man is not a creator, he is only an assistant and a guard in the God's garden. But where he would like to exalt himself as a creator, there the creation itself is endangered, too."¹⁵

In this day and age, it seems that people exceed the last limits of respect towards God and make themselves the sovereign decision-makers over the matters of life and death. An acute problem of our times concerns manipulating the human genetic code. For instance, there are already children who, from their earliest years, in fact have three mothers: the first one provides her ovum, another one carries an embryo through the pregnancy until the labour, and the third one raises the child. If in the European legal acts prevails the opinion that it is better to substitute the words mother and father for the phrases Parent no. 1 and Parent no. 2, the real nature of family atmosphere shall disappear.

¹⁴ J. RATZINGER: *Boh a svet. Viera a život dnes. Rozhovor s Petrom Seewaldom*. Trnava 2005, p. 279.

¹⁵ *Ibidem*, p. 109.

The Church, knowing that life is a mystery, also knows that the human being should not be a subject to genetic manipulation. It is not possible, therefore, to have a child at all cost, because a child is not a subject of legal claim, nor is it a property, but a gift. Removing the child from its natural context, that is the family, can translate into serious impoverishment and consequences for both the child and the society as well as the entire humanity.

3. The child — a blessing for the society

Each child needs both the family and more widely understood social life. No family, then, should be secluded from the outside world, but, on the contrary, every family should have a public and social aspects to it. Every man is firstly incorporated into the family circle, and only then, gradually, in a larger scope of the society. From this it follows that every man should be useful both for his or her community and for the society.

The Pope Benedict XVI in his *Encyclical "Spes salvi"* (35) wrote: "Every serious and correct action of man is an active hope."¹⁶ Cooperation between people is a part of human existence. The society needs children and the children need presence, not only of their own parents, but also of other people, the tutors and wise teachers, because no one is independent to such a degree that he or she no longer needs others.

The secularized, multicultural model of society, accompanied by the prosperity in the Western culture, have brought enormous changes in the contemporary culture. A child is not considered a blessing from God any more. Many parents perceive their own children as objects depriving them of their comfortable lives and reducing their living space. Their own egoism does not allow them to see in children the future, so they prefer to invest in material things. All of this creates the postmodern variants, in accordance with which people assure themselves in order to multiply the value of the proper "ego" through the value of the things.

Another phenomenon which poses an extreme risk is the fact of children now become the subjects of legal claims and are considered a property. It is reflected, for example, in the expectation of the parents that their own children realize the ideas they did not manage to actual-

¹⁶ BENEDIKT XVI: *Encyclical "Spes salvi,"* no. 35. Library Editrice Vaticana, Città del Vaticano November 30, 2007.

ize in the course of their own lives. Such circumstances can sometimes lead to rebellion on the part of a child. It does not mean, however, that it is not necessary to educate children. Education still needs to be provided to children for at least two reasons: the human intellect has a tendency to grow and liberty of man is fragile and needs to be directed in a right way.

In our contemporary society a graduate depreciation of affection towards children is observed since, owing to egoism, children are no longer awaited. It should be a cause for an in-depth reflection, because it is the whole society that loses a lot owing to this attitude. The consequences of the public campaigns regarding promoting contraception are generally known. They reflect the elements of demoralization of the society, because despising the gift of life, they have no respect for human beings and their future.

Conclusions

It seems necessary to express some optimistic thoughts in the concluding remarks of the present article, because there is always hope when a man lives in the horizon of faith. Particularly, when a man is inclined to reflect with humbleness on his own existence, to evaluate the things from a bird's-eye view and not to give up seeking new solutions. The greatest hope in this respect are the people who are open for the comprehension of three things:

- dignity of the human being is inviolable and sacred;
- the most tragic illusion of contemporary people is their effort to be liberated from God;
- every single man is a new blessing from God for the humanity as a whole.

These statements result from the abundance of knowledge and skills, as well as from the experience of God's grace, which help each man to see life and things in their proper aspect. For this reason it is justified to repeat the words of Saint Paul that without faith we are "strangers to the covenants of the promise, not having hope and without God in the world" (Ephes 2, 12).

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HELENA HREHOVÁ

The Good of the Child — the Good of the Family, the Church and Society

Summary

The article entitled "The Good of the Child — the Good of the Family, the Church and Society" deals with the fact that reminds people for many centuries that the child is a good in three aspects: for the family, the Church and society. The family is the first and irreplaceable form of human community. In the family, every person learns to love and to form him- or herself through moral-ethical education in harmonic relationship with other people.

These are rational reasons why we should protect the traditional family against marginalization and interventions from government and state administration. Parents have a right to educate their own children and children have a right to have both parents

— mother and father. In the Church every child is a gift from God and living limb of Christ's mystical body, therefore the Church has a duty to protect human life from conception to natural death. The child needs society and society needs children in order to function and have a future.

Thus, the article stresses three convictions: human dignity is inviolable and sacred; with every person comes God's blessing into the world; any attempt to separate man from God is the most tragic mistake of modern people.

HELENA HREHOVÁ

Le bien de l'enfant est le bien de la famille, de l'Église et de la société

Résumé

La réalité, qui depuis des siècles rappelle aux hommes que l'enfant est un bien en trois sens : bien pour la famille, pour l'Église et pour la société, constitue le sujet de l'article *Le bien de l'enfant est le bien de la famille, de l'Église et de la société*. La famille est la première et irremplaçable forme de la communauté humaine. C'est au sein de la famille que chaque homme apprend non seulement l'amour, mais aussi des règles morales et éthiques qui sont fort indispensables pour nouer des relations interpersonnelles harmonieuses. Il existe alors des raisons rationnelles qui incitent à protéger la famille traditionnelle contre toutes sortes de marginalisation et d'interventionnisme de l'appareil d'État. Les parents ont le droit d'élever leurs propres enfants, et les enfants ont le droit d'avoir les deux parents : une mère et un père. À l'Église, tout enfant est perçu comme un don divin et un membre vivant du corps mystique du Christ, et c'est pourquoi l'Église est obligée de protéger la vie humaine depuis la conception jusqu'à la mort naturelle. L'enfant a besoin de la société, mais c'est également la société qui a besoin des enfants pour pouvoir se développer et planifier son avenir. Cela étant, on accentue dans le présent article les trois axiomes suivants : la dignité humaine est inviolable et sacrée, la bénédiction divine vient au monde avec tout homme et une quelconque tentative de séparer l'homme de Dieu est la plus tragique erreur de l'homme contemporain.

Mots clés : Dieu, homme, bien, enfant, Église, société, droits humains

HELENA HREHOVÁ

Il bene del bambino come bene della famiglia, della Chiesa e della società

Sommario

L'oggetto dell'articolo *Il bene del bambino come bene della famiglia, della Chiesa e della società* è la realtà che da secoli ricorda alle persone che il bambino è un bene con tre significati: bene per la famiglia, per la Chiesa e per la società. La famiglia è la prima ed insostituibile forma di comunità umana. Ogni uomo impara in famiglia l'amore

e vi riceve l'istruzione morale-etica indispensabile a creare relazioni interpersonali armoniose. Pertanto vi sono motivi razionali per proteggere la famiglia tradizionale da ogni genere di emarginazione e dall'interventismo dell'apparato statale. I genitori hanno il diritto di educare i propri figli ed i figli hanno il diritto di avere entrambi i genitori: la madre e il padre. Nella Chiesa ogni bambino viene scorto come dono di Dio e membro vivo del corpo mistico di Cristo perciò la Chiesa ha il dovere di difendere la vita umana dal concepimento alla morte naturale. Il bambino ha bisogno della società ma anche la società ha bisogno dei bambini perché si possa sviluppare e programmare il futuro. Per tale motivo nel presente articolo sono evidenziati tre assiomi: la dignità umana è inviolabile e santa, con ciascun individuo viene al mondo la benedizione di Dio e qualsiasi prova di separazione dell'uomo da Dio è l'errore più tragico che l'uomo contemporaneo possa commettere.

Parole chiave: Dio, uomo, bene, bambino, Chiesa, società, diritti umani