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Rodzina i polityka
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The reviewed publication is the latest study on the theme of the family which shows the influence that politics exerts on its condition, durability, rights, and dangers. The book consists of nine chapters whose authors, who come from different countries such as Mexico, Slovakia, Ukraine, and Poland, are specialists in the field of law, ethics, theology, and canon law studies.

In 2014, there was the 20th anniversary of the proclamation of the International Year of the Family by the United Nations and the Holy See. Over the last two decades, there were, and still are, many problems to confront, not only in Europe but also in North and Central America, as well as on other continents. At that time many countries had to redefine the notion of the family. Nowadays we can talk about different family models, while the very term ‘family’ is more and more often used in the plural. The institution of the family based on marriage as a heterosexual relationship between a man and a woman has been undermined. The law of many countries has made same-sex marriages possible. Moreover, there has been a significant decrease in births (e.g. in Poland and Ukraine) and a significant increase in divorces. Since the authors represent different countries, the publication has an interdisciplinary character. At the same time, the authors discuss common problems related to the family life, their sources and depict the influence of the state policy on the phenomena connected with demography and durability of the family. The publication also includes the issue of political involvement as a path to holiness which is one of the most difficult ways of achieving excellence.

In the first chapter entitled *Prawo rodzinne z perspektywy prawa naturalnego* [Family Law from the Perspective of Natural Law] Luis Mauircio Figueroa

Gutiérrez from Mexico points out that family law derives from natural law. He supports his thesis by presenting marriage as a natural institution and bases it on the teaching of Aristotle, St. Thomas Aquinas, the teaching of the Catholic Church, as well as on the provisions from the Universal Declaration of Human Rights of 1948. As demonstrated by the author, such a view on marriage is also part of anthropological perspective. In his argumentation the author refers to the understanding of the institution of marriage in the doctrine of the law. Gutiérrez points to the need to understand marriage and the family according to the anthropological foundations which refer to these institutions. At the same time, he shows that they can be found in the teaching of Jesus and in the Biblical anthropology of human love, and in the theology of the body. A considerable advantage of this chapter is the presented juxtaposition of the author's theoretical considerations with the concept of marriage and its aims in Mexican civil law as summarized by the author. He notes the evolution of legal understanding of marriage, that is, from its meaning in natural law to its utilitarian interpretation. He states that the Mexican law in force opens up a real possibility of equating relationships based on partnership with marriage. The second chapter is devoted to some presentation of natural, religious, and canonical aims of marriage.

In chapter two, *Naturalne, religijne i kanoniczne cele małżeństwa* [Natural, Religious, and Canonical Goals of Marriage], Ryszard Sztychmiler from Warmińsko-Mazurski University in Olsztyn (Poland), reminds that marriage comes from God and it was God who defined its aims. Using the findings from his thirty years of research Sztychmiler enumerates the responsibilities of spouses which stem from marriage. Apart from that, the author divides goals of the marriage into natural, religious, and canonical ones. The first type comprise these goals which result from their very nature, given directly by God. The religious goals are defined in the teaching of the Catholic Church, whereas the canonical goals result from the norms of canon law. By indicating the goals of marriage, bride and groom are to be more aware of the fact that the possibility of their realization affects the capability of a particular person to enter into a valid marriage. Therefore, according to the author, there is a genuine need to disseminate their true understanding. In the third chapter entitled *Posługa Kościoła katolickiego na rzecz rodziny w aktualnej sytuacji społeczno-politycznej* [The Catholic Church in the Service of the Family in Contemporary Socio-Political Condition], Jan Krajczyński from Kardynał Stefan Wyszyński University in Warsaw provides a thorough analysis of the current socio-political situation in reference to the functions that the family performs in society. The author outlines the role that the Church can play for the family as regards the realization of the task of ruling and teaching. Moreover, the author points to particular requirements for the realization of the bishops' authority and their ruling which would, in his opinion, serve the family best in new social challenges. The re-

quirements under discussion refer to the process of preparing for marriage and shaping the already existing marriages. He believes that this task should be carried out especially by pastors, catechists, and family life counselors. Their teaching should provide clear guidelines how the family can confront dangers present in contemporary times.

In the subsequent chapter, *Prawosławna nauka o rodzinie wobec współczesnych wyzwań* [The Orthodox Teaching on the Family in the Light of Contemporary Challenges], Rev. Jarosław Czereniuk from Ukraine addresses the issue of the Orthodox teaching on the family in the contemporary, secularized world. The author analyzes the creation of marriage in the mind of God and the consequences of original sin, as well as negates the theories on the creation of marriage as the aftermath of original sin committed by first parents. The author of the discussed chapter indicates that in the Orthodox theology the family is a very important image that helps to understand the Holy Trinity. At the same time, the author juxtaposes the theological view on the family with some contemporary social trends. Czereniuk emphasizes the current attempts to see the family in homosexual relationships. He analyzes homosexuality by the use of Biblical texts. Further, Czereniuk points to the unambiguously negative attitude of the Ukrainian Orthodox Church to homosexuality and he supports his own argument with the provisions of the declaration of the Church of 2013 on the negative attitude to the sin of sodomy, its social approval, and the so-called same-sex marriages. The subsequent chapter entitled *Reguły islamskiego prawa rodzinnego a globalne transformacje* [The Rules of Islamic Family Law vs. Global Transformations], written by Wiesław Bar from the John Paul II Catholic University of Lublin, discusses how, in times of global transformations, the norms of Islamic family law influence European legislation. Bar notes that laws connected with migration and civil legal cooperation are the main ways in which family law is influenced as regards its international dimension. Emphasizing the differences in the models between the Islamic and European marriage, he points to the most colliding legal rules of both cultures. As an example he uses the phenomenon of arranged marriages or the marriages forced by Islamic tradition, which in the European civilization may be regarded as a form of human trafficking. Bar also discusses the issues connected with the practice of Islamic family law, as expressed in provisions of marriage contracts, different matrimonial property regimes, and the phenomenon of sending away the wife and polygamy.

In chapter six, *The Visions and Models of the Family in the Socio-Cultural Context in Slovakia*, Helena Hrehová from the Catholic University in Trnava (Slovakia) presents the family model in Slovakia in three historical periods: the first one before the activity of St. Cyril and Methodius, the second one during the second millennium, that is, during the influences of humanism, Enlightenment, and even socialism, and the third one from the beginnings of the third

millennium. Basing her study on historical sources, Hrehová demonstrates that there are different models of social life that are contrary to the teaching of the Church, which, as the author puts it, often causes “a moral decadence and human destruction.” These phenomena negatively affect the current situation of marriage and the family in Slovakia. The concept modifications in family politics in Slovakia are the topic of the seventh chapter of the reviewed publication.

In chapter seven, Ewa Orbanova emphasizes that in the area of philosophy and the system of values today’s culture represents postmodernism. This in turn significantly influences the understanding of marriage and the family. An important aspect of this issue is human sexuality and the formation of relationships based on cohabitation. As the author observes, for Slovaks it has become a source of threat for their full understanding of the traditional family model and its protection in state law.

Chapter eight, written by Elżbieta Szczot from the John Paul II Catholic University of Lublin, is devoted to *Wyzwania dla polityki rodzinnej w Polsce* [Challenges to the Family Policy in Poland]. The author shows the meaning of the term ‘family policy’ and its place in the system of social state policy. Szczot refers to the 1980 Synod of Bishops on the family during which the Synodal Fathers drew attention to the fact that state laws’ and state institutions’ role is not to infringe the rights and affect responsibilities of the family but, rather, to support and positively defend them. As the Synod warns, families should also become more and more aware of their own role in the creation of the so-called family policy, and they should take responsibility for the social changes. The basic challenges as regards family politics are, most of all, population growth, reduction of the divorce rate, lowering the number of extramarital births, reduction of unemployment, and labor migration that negatively affects the durability of marriages and families.

The last chapter discusses some models of the family life of people who are involved in politics. In her article *Wzory życia rodzinnego osób zaangażowanych w politykę* [Patterns of Family Life of People Engaged in Politics] Lidia Fiejdasz, referring to examples of stories from saints’ lives, presents their path to holiness. As it can be observed, the right family model is of great significance, because it encourages improvement of family life and tightens the bonds between family members. It also results in their engagement in a fruitful and dedicated service for the benefit of society, realized through the influence on the state policy.

The reviewed publication can be a very inspiring reading for anyone interested in family matters. The authors observe some fears connected with dangerous models of social life present in different countries, and they point to some solutions that may prevent such tendencies. References to the teaching of the Catholic Church on the family are of the greatest significance; however, the pub-

lication also presents the reader with some sources of law of different countries, which renders the bibliography varied and extensive. It is to be hoped that the postulates that emerge from the content of this publication will be realized in the foundation of societies in the near future.

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