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Kresťan - morálnosť - poslanie

Kresťan – morálnosť – poslanie. Poslanie kresťanov na Slovensku po roku 1989 vo svetle encykliky Centesimus annus.

MISSION. THE MISSION OF CHRISTIANS IN SLOVAKIA AFTER 1989 ACCORDING TO THE ENCYCLIC CENTESIMUS ANNUS

Na počiatku tretieho milénia sa prostredníctvom znamení čias pred kresťanmi otvára horizont slobodného objavenia transcendentnej dôstojnosti ľudskej osoby. Teologickomorálna reflexia zmien, ktoré sú súčasťou histórie spásy, prezentuje principiálny fundament poslania kresťanov vo vybraných dimenziách života v spoločnosti. Realizácia existencie kresťana spočíva v bytostnom sprítomnení dynamiky posolstva evanjelia skrze morálnu kresťanskú skúsenosť viery.

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SUMMARY

There is no doubt that changes which occurred after 1989 in the Slovak society are to be seen in the wider context of spiritual, moral, and material goodness of the whole human family, which is to be realised in the society. These events have had a crucial influence on spiritual, moral, cultural, religious and national life of millions of people in Slovakia, Europe, and in the world. Regarding moral theology it is necessary to subject this new reality to a theological and moral analysis, which will provide for a new interpretation of the new reality. The position in which man found himself after 1989 in Slovakia is very difficult regarding not only the present moment of the history of salvation but mainly regarding the future. Christians' mission in Slovakia after 1989 in terms of the encyclical *Centesimus annus* and moral theology has been and will be a great challenge for moral theology. To comprehend such a crucial theological-moral question of after-1989 changes in Slovakia in terms of the encyclical *Centesimus annus* is a very difficult problem. It is, however, a moral duty of moral theology, which can be fulfilled by raising certain aspects of Christians' mission in Slovakia in specific areas. It is a moral duty given by the transcendental principle of this theological discipline as well as by the natural rational exploration of this area. The theological-moral discourse has set its priority task to present the theological synthesis that would show moral principles as given in the teachings of the Church Magisterium, the part of which is expressed in the encyclical *Centesimus annus*. The objective of the encyclical is to once again "bring to light the creative value of the principles expressed by *Lev XIII*, which belong to the heritage of the Church teachings, ..." with respect to 1989 and the present situation. The formal and fact-based use of this main source of theological-moral reflexion is obvious. It is not only a new presentation of universally valid principles of the Magisterium teachings but also it is an interpretation of these principles in a specific period of spiritual thinking, man's moral behaviour and development and an application of these principles in specific areas of human and social life. Regarding this theological-moral presentation, the interpretation and application of the principles of the Magisterium teachings, expressed also in the *Centesimus annus*, it is important to say that all this is realised in the context of an important Christians' mission in Slovakia after 1989. In a matter of fact, the goal is to find the theological-moral answer to one of the basic questions regarding activity, involvement and engagement: "In what way, following what principles and in what areas can Christians be active respecting Christian moral principles in society?" Following the encyclical it was necessary to make a short survey of some important events in the past to be able to understand the present better and the starting-point position of Christians and the Church in which the mission of Christians should be realised. The First Chapter of the

theological-moral reflexion deals with the historical facts which influenced the position of the Church, Christians and the Slovak nation in the most relevant way. The aim is to point out the historical roots of Christianity in Slovakia as well as its important and positive influence on cultural, religious, spiritual and national development in Slovakia. The retrospective view of the past, clearing the present reality, aims at the brief presentation of the most important historical facts which influenced all levels of man's life in Slovakia. The First Chapter points out the historical fact that Christianity and the Church in Slovakia are connected with the mission of St Cyril and Method, with Christian faith and the cultural development of the Slovak nation. It highlights the necessity to look permanently at the present reality in the light of the most important events in the past so that we can understand the connections and attitudes of Christians, the Church and the Slovak nation in different moments in history which is a part of salvation economy. In the retrospective view there are presented the most important facts of Christian history in Slovakia. They influenced structures, relations, thinking and behaviour of Christians. The description of the situation of the Church in Slovakia before 1989 points out the roots of Christianity in the context of national history and Christians' attitude in the totalitarian system. The communistic regime used all means to exclude God from man's life by using different ways on political, spiritual, cultural and moral level. This was reflected in each individual act of the society against citizens. Followers and supporters of atheism, active executors and ideological devotees of atheism, who violated fundamental human rights and freedom, committing crime against humanity, took over God's position. Regarding the retrospective theological-moral view, the Church and Christianity in this period fulfilled its task and moral duty of the Creed, which was in many cases a martyrdom demonstration of faith in Christ. In this period the Catholic Church and Christians represented spiritual and moral power which actively or passively resented the totalitarian regime that not only violated human rights but also intentionally promoted and forced all citizens in the state to adapt to atheistic ideology. This atheistic ideology caused the death of more than a hundred million people around the world, which illustrates a human and moral profile of its executors and devotees who have not been justly held responsible for communistic crimes. The Second Chapter gives an interpretation of the changes in terms of moral theology³. The time point of 1989 is understood in the light of the history of salvation as the right moment of *kairos* to fulfil Christians' mission given by Christ's gospel. Ideological dangers that threaten man are pointed out as well as is the task of the Church in the period of changes. New signs of time should be God's impulses for active Christians' involvement in the formation of new structures and relations, which will really help the integral development of man. Together with Christ and the Church Christians can fulfil the mission which is a part of God's plane of salvation. The events of 1989 were a result of many factors of different kinds and importance. They can be divided into different groups according to their character with respect to their mutual difference and dependence. Meanwhile, we can not omit the fact that these events have changed the life of all people in the society, not only in middle and east Europe but also in the world. The reflexion of these changes and the interpretation itself can be seen from two points of view, each of them explaining a certain area and not always giving a full illustration of the question given. The concentration on the theological-moral character of the interpretation of these changes negates the importance of other views. Its goal, however, is to present the internal essence of the changes and complete the view as much as possible. In the light of faith, the theological-moral analysis and interpretation of these changes deals with the areas in which these changes are reflected. The starting-point of the changes was the existence of two different and, in some respect, mutually opposed systems, whose rivalry resulted in revolutionary political, economic, ideological and social changes. In the political area changes happened especially on the spiritual level, where the atheistic communistic system came to its end, and man's natural attitude of *homo religiosus* was manifested in his negative attitude

towards the conception against God and man's religious feeling. The connection of the political power system with atheistic ideology and the persecution of Christian believers formed a basic internal condition for 1989 changes which showed clearly the insupportability of the officially presented atheistic ideology. Atheistic ideology presented in all areas of social life was not accepted in practice. The changes in this area show the need for presenting the conception which would respect man in all aspects of his existence and mainly in his spiritual inner life. Man in today's society was not prepared for new facts in political development and is very threatened by new ideologies which are presented to him in every moment of his life. These often attractive ideologies promising better life are, however, often a danger for man's real and true complete development. There is a need for a responsible analysis of new ideological conceptions and the implementation of their consequences for practical social life on different levels. The changes have caused the occurrence of new facts, which, in theological-moral terms, might be called "new signs of time". They are a challenge for man to fulfil his specific mission and occupation in the theological-moral and Biblical context. A true look at new signs of time, as well as Christian reflexion on the present reality is a crucial condition for the integral development of man in the society. When looking at new signs of time it is necessary to consider the theological context especially with Christians, who should bring Christ's light of hope and love in the society. The theological-moral reflexion shows the ecclesiastical aspect of Christians' mission, since the involvement of Christians in the process of changes is possible only via active connection with the Church. In this respect it is necessary to define the role that the Church plays in this process taking into account historical experiences of the Church with social activities as well as basic rights of citizens -Christians in the society, in which they live and improve themselves. A clear position and competence of the Church and the society, in which the Church fulfils its mission, is necessary for the development of the Church itself and is also useful for the society, in which the Church brings gospel truth about man and love for God and neighbours. In this context the Church has a moral duty of self-reflexion, which is a condition for fulfilling the prophetic mission of the Church - to warn mankind of the threat and evil of the world. The involvement of the Church in society's life in the process of changes resides especially in the moral recovery of man who represents the church destination. This mission of the Church is realised by the institutional and structural reconstruction of the Church in a spirit of the Second Vatican Council as well as by recognising its identity and the special role it plays in social development. Political activity should be a historic human fight for the better future and democracy is one of the imperfect forms of this battle. Politics understood as active participation of individuals and communities involved in favour of bonum commune should always be first and foremost a service to man. It follows that the service character of politics is a substantial sign of involvement. The priority is after all goodness for man in society. It is not ideal in terms of creating Paradise on the Earth, however, it is a fight between goodness and evil in specific time and space, which takes place in man's heart and has a Christ-like quality. This fight for a better world is, in terms of a timeless dimension, a fight for man's salvation. Man should testify to faith in the time when the motivation of political activities is Christ, Lord of history. Personal sacrifice is needed from every man who actively participates in his mission after 1989 changes. The connection between personal suffering for true solution of the current problems in the political dimension of human life and Christ's suffering on the cross, is the only right way between goodness and evil in a spirit of truth. A typical phenomenon of these ideologies in many countries is the promotion of utilitarian values, which forbids the personal development of man, who is often not able to understand the hierarchy of true values. Consequently, man accepts false values and attitudes towards natural moral order without criticism or free will, which is against man's dignity. Man's general concentration on material things after 1989 and the abandonment of his transcendental dimension is a road to consumerism and consumption

lifestyle, which is believed to be harmful for both physical and mental health. These and some other consequences of the ideological application in practice are so widely spread that they are very difficult to be controlled since they are practised both by people following these ideologies as well as people who have good will to participate in the creation of common goodness. The danger of the ideological and totalitarian control of man can eliminate man's integral and free development. Uncritical copying of new ideologies after 1989 has reinforced a new need for people of the new millennium, the need for clear definition of new phenomena which were brought in by the end of the official totalitarian communist empire. An important condition for a successful and real understanding of new phenomena is a frank effort to testify to truth. One of the tasks to be fulfilled by the Church in the process of changes is to highlight the importance of sacred moral strength to testify to truth in the society. A reunion of Christians with Christ during sacraments is a reunion with the Church as well. The Church together with God's people can take part in Christ's mission. It is a moral duty for the Church to point out the importance of following the example of Jesus Christ in all dimensions of Christians' life. To follow his example means to take responsibility for the development in the process of changes. In this way the Church becomes a place of meeting with Christ as well as a spring of mercy for all Christians. Helping Christians, the Church takes part in the process of changes. Since Christians are God's people of the New Agreement, it is a task for the Church to herald that "... the spring of Christians morality is man's dignity and Holy Spirit, which enables Christians to take part in God's life and love ...". If the Church wants to fulfil the redemptive task given, it is its mission to point out the ecclesiastical quality of Christian morality as well as the need for moral strength in the life in society. The Church is meant to be a place of meeting with Christ and a spring of Christian morality for all Christians and people of good will. Thus the Church, being God's people, takes responsibility for society by protecting human and nations' rights and by giving hope to all. Only when Christians are real participants of the New Agreement in the Church and are able to realise the natural and supernatural quality of their existence in the process of changes can the Church fulfil its moral mission in the society. Regarding the theological-moral interpretation of after-1989 changes in different areas of social life, and regarding signs of time, and the mission of the Church, it is important in the Third Chapter to present norms relating to Christians' mission in the society. Christians' mission is to be based on Christ's principles. In a spirit of truth, common goodness, love and justice Christians can contribute to a moral recovery of the society, where man will become the goal and the centre of social life in a spirit of *communio personarum*. With respect to the theological-moral interpretation of the situation after 1989 and in the context of salvation economy and signs of time, this reality of changes can be considered to be *kairos*, which is to be understood as the right moment in which Christians can and should participate. It is very important to know when it is possible to make a certain decision which can be influenced by various circumstances. Christians are appealed to be prepared for the right moment of the history of salvation not only in a spirit of personal salvation but permanently. This moment is the present time in which the society is going through changes in many areas. In a spirit of gospel truth, freedom, love and justice, Christians are to be involved in the change that started after 1989. Christians who are present in the world and yet are not from the world are chosen to teach Christ's message of salvation in the period of specific changes which are interpreted as being the right moment (*kairos*) with importance for Christians and the society. Since Christians' mission is realised in the society, it is necessary to present certain norms and aspects which indicate how Christians should fulfil the love message in a spirit of Christ's moral imperative. Regarding the Bible conception of Christians' attitude towards the temporal world, which should be accepted and formed by Christians' gospel activities, it is necessary to present a brief conception of man, who is in the centre of church activity. In a spirit of Christian gospel testimony, it is man who

should become the centre of the life in society, which is here especially for man. Man as a person should be considered in a spirit of truth and freedom, which is one of Christians' tasks in the world and society after 1989. The starting-point is to understand the truth which always denotes God's reality. This is a basis for Christian morality, which means to act freely according to God. In the discourse it is underlined that a human being living in society in the context of interpersonal relations lives not only his own individual life of personal salvation but he goes this way of salvation together with other people in a spirit of gospel love for other people. The presentation of the fundamental norms of love and justice is also necessary in the dimension of common goodness and it is a Christians' mission for the whole world. Christians' coresponsibility for the development of common goodness ensues from Christ's mission in the New Testament. The realisation of common goodness is assigned by the Biblic conception of justice and love, the values which, according to Jesus Christ's gospel teachings, are to be joined together. Christians are called for to follow Christ in the context of the global character of the New Agreement and there is no other way for them after 1989 than to testify to this Biblic love and justice in today's society. The presentation and realisation of these specific aspects of Christian morality is the real way towards moral recovery of society, which is Christians' duty in a spirit of the responsibility for the salvation of all good-willed people. Christians' coresponsibility for the development of the society should be reflected in a complete recovery of the society in the name of truth, while the moral aspect of the recovery forms the basis for some other levels of this recovery. The Biblic ideal worth realisation, at which Christians should aim, is *communio personarum*, that is a community of people united by gospel fundamentals. Considering the teachings of the Pope John Paul II, these chosen aspects of Christian morality concerning Christians' mission in Slovakia after 1989 are fundamentals which Christians' involvement should be based on in favour of goodness for man and the society. It is a fundamental principle of the theological-moral reflexion in this area of life with regard to the Biblic-anthropological aspect of Christians' mission. First and foremost it is about interpersonal relations which have their sense in the realisation of common goodness primary in the spiritual area and secondary in the material area of personal and social life. This community in terms of the New Testament is the only way how to accomplish the spiritual aspect of moral recovery of the society after 1989. The Christians' mission in this complicated period of changes after 1989 is actually a fight of man of the new millennium and thus a fight for a new world, where the importance lies on the moral level of man's and society's life as well as on citizens' moral coresponsibility. In accordance with the theological-moral analysis, personal relations in the future will depend on the quality and efficiency of Christians' testimony in this historic period of the history of salvation. In this respect, the call for Christians to accomplish this mission must be understood in the Biblic context of the agreement which God made with man through Jesus Christ and which is a moral obligation for Christians. Christ himself and his work is thus the first and crucial condition of Christian's involvement which in itself is an undeserved gift from God. In a spirit of the positive consideration of this moral problem of Christian involvement, Christians are a chance for society to perform activities in different areas of life with regard to man and his real goodness. There is an emphasis on the social quality of the relations which involve man and the social structures which determine man himself. Sinful structures not allowing man to live full-value life are to be gradually changed towards true goodness in the timeless dimension as well by Christians' responsible involvement. Thus Christians' will form social structures which will completely understand the truth about man. In a spirit of the drama of the present world with a false view of man, man can participate and become the centre of the life in society. This drama of denying the truth about man calls for Christians to defend the authentic truth about man and his freedom. There is no other man's real freedom but the truth about man and therefore it is impossible to solve any problems in the society to man's benefit

by the application of ethical relativism. Only truth will help us to understand man's freedom and its normative meaning for Christians' involvement. We can say that in man himself there is hidden a normative aspect of Christians' mission after 1989 and man of the Bible world becomes a transcendental principle of Christians' activity in the society. The Bible fundamentals of understanding common goodness in connection with love and justice is the way how to arrange some interpersonal relations in the society being wiser from past mistakes. The relations which influence the realisation of common goodness in the context of justice can not be based on the democratic election system or financial potential but on justice and morality, which are not strictly formed by man in accordance with a social order. The attitude of the so-called "merciful justice" which gives out of surplus or hypocrisy was condemned by Christ. Christians are appealed to testify to merciful justice if they really want to help common goodness. Both moral theology and the Pope clearly point out the need for more pronounced and authentic testimony and Christians' courage to help common goodness. Pope's appeal "Do not be afraid!" is a universal appeal for all concrete situations in a period of changes and addresses every man, because there is God who loves man and He is Love which truthfully lightens the present moment of salvation. Only love is therefore able to consider the needs and situation in which man finds himself and thus is able to fulfil justice and realise common goodness. The participation of all members of society in accomplishing common goodness involves, like every moral duty, a constant change of members of society. This will lead to a moral recovery of thinking, resulting in the behaviour which will refuse to act against the principle of love and justice. Christians' mission is to support the development of the organisations and institutions which improve the conditions of human life, which will help the goodness of man. To a certain extent it helps to develop the social structures which provide for full-value life conditioned by the existence of common goodness. The accomplishment of this mission is possible with a justful attitude towards neighbours, which, in Christian terms, is the attitude of love while love gives sense to justice. In theological-moral terms it does not mean a commonly spread attitude "live and let live" but it means a supernatural attitude "live and provide for others to live" in full dignity. This is an attitude of a mature and responsible Christian. It is supernatural elevation and merciful fulfilment of everyday justice, which is motivated by God's Love in the person of Jesus Christ. The above mentioned category of Christians' participation in the moral recovery of the society after 1989 together with the principles of solidarity and resistance is harmonically related to everything which ensues from the Bible and theological vision of society. Following these two principles of Christians' involvement, Christians are morally obliged to seek the fundamental criterium of their involvement in the society via supporting moral recovery in a spirit of the presented ideal *communio personarum*. Christians should have moral power to "stop the deconstructive ethical-psychological process and the deterioration of social and interpersonal relations" in the society in all areas of life. The idea of Agreement helps Christians to understand an undeserved gift of community and moral duty in the religious, personal, national and social context as well as in the sphere of the whole human family. The goal of a community of people is common "we" in which each individual person will realise his dignity through the dialog of love taking into account multidimensional roots of each human being. It is the community in which man's nature will be respected to the utmost. It is practical application of a supernatural image of a divine community of people, which fulfils the idea of Trinity in Christians' mission. Further on, the aspect of Christ is mentioned in relation to the ecclesiastical aspect ensuing from the need for unity with Christ who is the main supernatural norm of Christians' mission. To lead fruitful personal and social life it is necessary for Christians to follow Jesus Christ. Only the Christians who grow, ripen, and give fruit in unity with Christ can take full responsibility for themselves and others and thus participate in the life of the society. There is a close connection between the ecclesiastical and christologic

aspect of Christians' mission. The realisation of one aspect is not possible without the realisation of the other one. It is impossible to have interpersonal relations organised in the way that leads to the conformism, unification or atomisation of the society. Christians' mission aims at the creation of common "we", where every man will contribute to the spiritual and material development of each member of the society with his own spiritual richness. In the Fourth Chapter it was necessary to point out the most important levels of the concrete application of these moral principles in the practical moral life of the Christians who participate in the life of the society. In a spirit of new evangelisation the idea of personal freedom is explained. In the area of family, politics and the legal system Christians can approach and inspire the other members of the society. It is explained how Christians can bring new axiological orientation in science, knowledge and culture to support the creation of a civilisation of love, which will allow for man's realisation in economic sphere too. However, many times man is not oriented well regarding his naturalness and dignity. The theological-moral reflexion wants to give answer to this need after 1989. Christians should be the light which will show man in specific areas of life principal fundamentals according to which the society is to be constituted to bring goodness for man. The new situation, on which the theological-moral discourse is concentrated, gives Christians new tasks in new areas¹⁹, where they should accomplish their mission given by the gospels. The theological-moral discourse deals with chosen areas of personal and social life. Christians have been given a mission to bring the live gospel message of Jesus Christ in all these areas and thus bring gospel moral principal fundamentals into everyday life. The study also deals with the new category of Christians' mission - new evangelisation. It explains the meaning of this word in view of moral theology, the meaning which is used by the Pope when he addresses the world reacting to urgent problems of nowadays. The moral aspects of new evangelisation are examined in view of moral theology. It is necessary to look for new forms of faith testimony so that the gospel message can be understood by today's postmodern society. It is also important to comprehend the notion of human freedom, which is for man one of the basic questions. Paradoxically, man started to fall into new forms of slavery after 1989, which is a result of wrong understanding of what freedom is. New evangelisation is closely connected with enhancing man's freedom. It is only free man who can behave morally in a spirit of responsibility. Christians are called for to testify to authentic and responsible freedom. New evangelisation is to become the presentation of the Biblical concept of human freedom which is not absolute but limited, not wilful but responsible, not man's creation but God's gift. Without any doubt, one of the specific areas of Christians' involvement after 1989 is the family. In view of moral theology it is not possible to think of the family without thinking of marriage, which is a basis of family community. Therefore Christians' mission must primary consider the institution of marriage in its Biblical concept. Further on it involves the presentation and heralding of truth in the Biblical sense of *communio personarum*. Christians are morally obliged by the message to herald partnership in marital and family life. Regarding the attitude of the encyclical to the question of marriage and family, the Pope sees this problem in the real context of economic and social questions. Only in Point 39 he generally ponders on the sense and purpose of family life pointing out some urgent problems of nowadays. Therefore Christians must consider not only the specific historical background of the period but also Pope's integral view of marriage and family, which is dealt with also in other documents. This thesis is based on a moral duty and obligation of Christians to help develop the family in the specific historical period of changes. Society does not respect the position of family in a sufficient way in any period of radical changes. It is pointed out that in a period of changes there often comes a situation in which the dignity of marriage and family is lowered in various ways. Some of the ways which lower the dignity of marriage and family are very subtle and hardly distinguishable from the moral point of view. Defiling the dignity of

marriage by divorces, intended promotion of free love, unnatural practice of man's sexuality and reproduction inhibit the understanding of marriage and family in a spirit of truth and sacrament. Regarding the difficult changes in the society an analysis needs to be made for Christians to realise that unsuitable conditions in the society have been caused by permissive and naturalistic anthropology, ideological policy of controlled birth, medicine, which serves to fulfil man's needs, as well as by disinformation campaign in the media. From Christians' point of view the development of family needs to be seen in the context of spiritual and material goodness related to private ownership as well as in the context of family's opposition in the state. A subsidiary role of the state and state competence is limited by the natural autonomy of family which must be respected by the state. Christians' involvement must respect the identity of marriage and family in relation to the society, while each of the two communities has its own moral rights and duties given by the nature of the community. Christian activity in support of family is to concern family members on different levels of marital and family life, that is the whole complexity of interpersonal relations oriented towards the family as well as towards the society. The social teachings of the encyclical underlines the importance of family in the context of evangelisation activities where the family occupies the first place. The study also deals with Christians' mission in the area of the political and legal system of the society, where Christians are obliged to follow moral principles. In the new social situation Christians must understand that this area is an absolutely new sphere of their engagement since in the past Christians' participation in this important area was restricted. It needs to be said that certain members of the society who cooperated with the totalitarian regime want to qualify themselves as Christian democrats and authorities who represent Christians' interests in Slovakia on the political level of social life. The Christians who want to be active on a political or legal level in the society in a spirit of responsibility must follow and testify to the natural moral basis of this activity. The theological-moral reflexion points out the need to respect the natural moral principles of Christians' involvement in the process of the constitution of the political and legal system. This appeal concerns, however, all members of the society who are active in the political and legal system, since this area has an impact on live in different areas. This part of theological-moral synthesis follows the theological-moral interpretation of changes in Slovakia in the political area. The impact can be negative or positive depending on whether the moral and natural principles of the involvement are respected. Within Christian activity, the political and legal system is to be oriented towards spiritual, moral and material goodness for man and the society. Christians can show how to use the political and legal system to ensure natural rights of man living in the society so that the system is just a tool for providing goodness and not a final goal of man's activity in this area. In a spirit of Christians' involvement, the political and legal system is to become a tool for creating the conditions for man's life in the society in which man can develop to personal perfection. On one hand Christians' activity concerns the protection of human rights while interpersonal relations in the society can not be controlled in a spirit of individualistic ethics. On the other hand Christians' activity concerns political and legal system which must be based on moral and anthropological principal fundamentals. This moral requirement is justified by goodness of each man subjected to any legal regulation. Man living in society is a goal of the whole legal system. If the legal system wants to be oriented towards man's goodness, it must be based on the true conception of man and must respect the naturalness of man both in his time and timeless dimensions. The main Christians' mission is to present and apply moral principles which would be the basis for the Slovak political and legal system. Christians are called for to define clearly the goals of the political and legal system which is being constituted in Slovakia. The theological-moral discourse dealing with Christians' mission in the area of science, research, education and culture highlights the heralding of Christian values, which are a condition for the creation of a civilisation of love.

The area of science and culture is to become the way to the civilisation of love provided that it will be based on Christian axiological orientation. This orientation respects the integral view of man who is meant to develop himself to integral perfection following the example of Jesus Christ. In this area of Christians' involvement, however, it is not enough for Christians to actively herald Christian values. It is a moral duty of Christians to analyse the content of Christian values through which they will reach the ideal represented by a civilisation of love. In view of moral theology this serious topic deals with the fundamental and principal orientation in the important areas of science and culture. The moral aspect of the possible future orientation of science, research, education and culture indicates the future possible consequences of immoral and false anthropological and legal principal orientation in this area of social life. A civilisation of love, which is a moral challenge for Christians after 1989 in Slovakia, is a Christian solution to the present situation. The situation clearly shows that it is necessary to build on a true moral and anthropological basis in the area of personal and social life. Christians are morally obliged to present, justify and defend this basis regarding goodness for nowadays and future generations. The last area chosen for Christians' mission in Slovakia after 1989 is Christians' involvement in the economic-social life of the society. The theological-moral discourse about the moral aspects of Christians' involvement in this area points out the need to respect natural and Christian moral norms. These norms are to be a basis of Christians' activity in this important area of personal and social life. Within their mission Christians are obliged by a moral duty, given by the nature of their faith, to point out that the area of economics, finance and economic activity is just one of the dimensions of the life of man and society. The main Christians' mission in this area of society is to follow true anthropological principles, respect man's primacy regarding work, highlight the need to respect the primacy of work over capital as well as the need to respect private ownership. The goal of economic-social life should be man, whose dignity must be absolutely respected. In this area of Christians' involvement Christians are to face new problems, which they are morally challenged and obliged to evaluate and solve in a spirit of Christian responsible attitude towards goodness of neighbours and society. Christians' mission does not only involve an indication of violating basic human rights in the economic area of life and a constructive criticism of the unsatisfactory state of the society but it must deal especially with the problem of the exceptional absolutisation of economy. It is a moral problem of the instrumentalisation of man, who is becoming a tool and means of economy. Thus man is becoming subject to the relations and structures which he originally created for his goodness. Now man starts to be threatened by what should have served for his better and easier personal development. In this respect Christians are appealed to not only criticise the converted natural order of things but also fix it via personal involvement. It regards the problem of social engineering which has started to liquidate whole nations in this area via scientific methods. In the economic area there are formed the relations and structures which do not work for man's goodness; man's life, dignity and rights start to be dependent on his economic status in society. Christians see this state and man's position in this area and are morally obliged to show a new direction in this dimension of personal and social life. The theological-moral reflexion evaluating chosen aspects of Christians' mission in the specific areas of Christian involvement wants to present the principles of the encyclical *Centesimus annus* in view of moral theology. It is the first theological-moral attempt to give the theological-moral fundamentals of moral behaviour of Christians in Slovakia after 1989, which formally explains the theme of the reflexion. This area of Christians' mission in the society has not been fully elaborated yet and in moral theology it represents the first chosen aspects of Christians' involvement in the society regarding their mission. The notion of "Christians' mission" is explained and so is the theological-moral urgency of this problem. The close connection of the encyclical *Centesimus annus* with the current event of 1989 as well as with

the whole moral and social teachings of the Church factually explains the use of this document of the Magisterium. In the context of the Big Anniversary of 2000 this document of theological-moral reflexion started a new era in 1989, the era of new and free Christians' involvement in a spirit of moral theological principles. The theological-moral reflexion on 1989 in the context of the third millennium is to help Christians to orientate in new tasks and new moral duties they must face in this period of changes. This theological-moral reflexion is a reaction to Church's needs in Slovakia since it looks at the future as does the encyclical *Centesimus annus*. Christians and the Church are a free option for man in the society. They have been given a mission to fulfil man's temporal and timeless needs because according to the encyclical man is the destination of the Church.