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**THE MORAL AND LEGAL REPRESENTATION OF THE  
PROTECTION OF LIFE IN THE LIGHT OF THE WRITTEN AND  
UNWRITTEN RULES OF LIFELESSNESS**

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## **Thesis summary**

The aim of this thesis is to present the topic and the possible ways of life-protection, involving the sciences of Ethics, Religion, Law, Philosophy and others.

This, of course, provides the need for a general outlook and insight with regard to the main and most controversial issue of humanity; i.e. existence.

Humanity was always fascinated by the questions of existence: human existence and its protection or loss, respectively its formation. The process between the two is life itself and its quality. Its opposite is passing and the fact of death.

The necessity of this is unquestionable; the only question is how, when and why passing occurs.

The topic of this thesis is the analysis of the events in the period between birth and passing, in an abstracted and generalized form, of course, as existence is a universal, yet a unique, unrepeatable process for those living it.

Avoiding clichés is therefore extremely difficult - I thus included scientific arguments and religious approaches.

After all, the biggest question is raised when the individual, society, politics interferes with the natural bodily process of passing.

The above clearly show that this paper is the paper of paradoxes.

The thesis is structured in the following way: the introduction is immediately followed by the various scientific disciplines, all of which discuss the protection of life and lifelessness. The scientific background of the research involving the History of Pedagogy, Religious Law and Political Law is presented in the first part of the thesis.

Regarding the History of Pedagogy, we can state that education is on the one hand a pedagogical and on the other hand a historical category. It is pedagogical to the extent that regardless of historical periods education contributes to the individual's personality development, life skills development and socialization. This, of course, changes with each historical period, as the ideals, institutions and instruments of education exhibit different characteristics in time and space.

According to this, learning is constructed knowledge. We can see that compared to ancient times today's concept of learning has come a long way. Pedagogy is the driving force; however, the solution is given by History. Thus the history of education seeks historical answers to the questions raised by Pedagogy; the history of education is sometimes identified with the concept of history of pedagogy or historical pedagogy.

I studied the question of Religious Law insofar as to know how religion and charitable organizations are present in Hungary, and what their role is. Accordingly, the religious communities operating in Hungary are highly significant, value-bearing and community-forming factors of society, which, in addition to their religious activities, play a major role in the life of country and nation because of their educational, higher education, health, charitable, social, family-, child- and youth protection and cultural, environmental, sports and other activities, as well as the cultivation of national consciousness. This holds true for the member states of the European Union and the evolved democracies. Hungary recognizes and supports the activities of religious communities that play a dominant role in the lives of Hungarian communities outside of Hungary's today borders.

Constitutional Law is made up of the totality of legal acts regulating the operation of the state as a supreme political figure, a public authority. Constitutional law has got two levels, the creation and the enforcement of laws. According to this, constitutional law may be separated into two main parts: Legislative Law, defining the organization, powers and procedures of legislation, as well as its relations to other state organs and Executive Law covering the organizational, jurisdictional and operational rights of all executive organisations in a wider sense, and the legislation defining the civil obligations of individuals towards it.

The second part of Constitutional Law is divided into Administrative and Judicial Law. The latter comprises civil procedures and criminal justice legislation. Generally, only Legislative Law and strictly internal Government and Administrative Law are regarded as types of Constitutional Law. External Constitutional Law is practiced as a separate form of law bearing the name "International Public Law".

Constitutional Law may be philosophical and statutory. Philosophical Law sets up its legal theorems as postulates starting from the concept, nature and function of the state. Statutory Law in a certain state analyses and explains the theorems of current constitutional law, analyses their properness in terms of the relations of the given state and sets up propositions for desirable changes.

After this we get to the actual disciplines that help shape my thesis and help to understand what the history behind my conclusions regarding the protection of life and lifelessness actually is.

Philosophy is the "science concerned with the cause and purpose of the universe, of nature, of life, with the organizing principle of history, the possibilities of knowledge and cognition, what constitutes beauty, art and language, the nature of legal and political norms, the properness or improperness of actions, the existence of God and transcendence." The

branches of philosophy are thus metaphysics, ontology (the study of being), philosophy of history, epistemology (the theory of knowledge), philosophy of science, logic, and from the end of the 19<sup>th</sup> century: philosophical logic, aesthetics, philosophy of language, philosophy of law, philosophy of politics, ethics, philosophy of religion.

Sociology is a theoretical and practical discipline studying the principles, regulations and processes of the life and operation of social components, i.e. individuals, groups, organizations, institutions (family, church, school, government, etc.).

Sociologists study social behaviours and attitudes within social, religious, political and economic institutions, organizations and groups formed by people. They study the behavioural patterns within or among groups created during social interactions; they monitor their emergence and spreading, analyze the impact of group activities on individual participants. Sociologists study the features of a social group, organization or institution, the impact of the individuals on each other and their group, and in this context, the role of the individuals' features like their biological sex, gender, age or race. The subject areas of Sociology tackle among other things social issues of the family, minorities, education, religion, politics, place of residence, crime, the spiritual and health environment.

**Political Sociology** tackles the functioning of society, seeking to influence its operation in the field of social life. It defines the goals and assigns the instruments to the goals.

The three levels of the social safety net:

Insurance level: health insurance, pension insurance, unemployment benefits, which are covered by employers' and employees' contributions, the insurance system run by the state. If the case of risk occurs, the person concerned receives certain services, regardless of his/her personal needs. Its features are the following: specific risk situations (old age, illness, unemployment), the service always depends on the income of the person concerned, compulsory insurance, one cannot quit.

Needs level: it is an essential part of the social safety net system, it is also called the relief-type system. Conceptual elements: if a citizen cannot acquire the assets for his/her subsistence by his/her own resources, he/she receives an appropriately levelled relief from the state budget for his/her sustainment. It has 3 features: - the system is individual, it always considers the individual's needs - the system is subsidiary, the self-help principle applies at first and the relief only as a last resort - financing is done out of tax-resources.

Compensation level: the level of benefits associated with citizens' rights: the person concerned is entitled to additional benefits due to belonging to a specific group, e.g. disability

aid. The level of mixed benefits: combines the elements of the previous three levels, this is also the case in Hungary.

**Ethics** or **Morality** is the systematization and scientific investigation of moral values and social norms governing human acts.

**Ethics** (otherwise called: **Moral Philosophy**) is the branch of Practical Philosophy, which deals with the philosophical grounding of the validity of moral imperatives.

The general meaning of ethics: the reasonable, optimal and right decision based on common sense (*the solution considered the best out of the given options*).

Psychology today is often associated with the work of the psychologists working in the healing profession. Psychology, however, is not exclusively the healing science tackling the spiritual welfare of people, but is also a discipline seeking to understand *all* processes typical for people. The therapeutic profession is only a part thereof, where trained psychologists can be employed. Psychology is actively researching less well-known areas as well, such as the study of humanoid perception (vision, hearing, touching, etc.), exploring the principles of learning and memory, describing the language acquisition process, understanding mathematical thinking, etc.

According to some people, Christianity relates to Ethics and its actions, as they believe that the centre of faith is the commandment of love in all cases. In this commandment we find the command to love our enemy, which means that Christianity is superior to all the secular ethics, and could even be superior to the ethics of other religions. The churches often see their duty in “lecturing” those who deserves it. Based on this the state also appreciates the educating duty of the church. This is true, because if everything is working fine, there is almost no need for the police. Therefore, today churches are eager to get involved in ethical matters, and they primarily prefer to issue such statements.

People, who consider themselves believers, often demand to receive assistance, whether in case of a psychological problem, or even that of an illness. In addition, various Christian scientists have sought to examine religious issues from the perspective of various sciences. Psychology of Religion is an applied science, the theoretical framework of which mainly binds Religion Psychology to Christianity.

Among the disciplines I lastly tackled History, i.e. Religious History and Universal History separately.

History deals with events that have occurred in the past. It provides the scientific understanding of humanity’s past. Hungarian textbooks and other educational works have the following structure:

- World History, i.e. Universal History
- Hungarian History

If we look at the wider picture, Universal History itself may be categorized beyond all human events from the point of view of the sciences it comprises:

- The History of the Universe (Astronomy)
- Earth History (Earth Sciences)
- The History of Wildlife (Biology)
- The History of Mankind (Historiography)
- Why do we need History? (Philosophy)

The Holy Scripture, the codes of professional ethics and the presentation of various human rights organizations can provide an in-depth insight into the scientific background of the research. We mainly deal with Scripture, in which the 6<sup>th</sup> commandment will help us understand the significance of the protection life.

The 6<sup>th</sup> commandment is understood by everyone; even non-believers understand it and agree with it. The commandment (You shall not murder.) primarily prohibits killing one's personal opponent, murders committed in revenge, respectively antisocial, unlawful killings.

We notice a great difference between murder and killing in the Old Testament, as one who killed someone accidentally could expect absolution to some degree. "The primary aim of the Codes of Professional Ethics is to establish for the psychologist a system of the most basic rights and duties inherent in the exercise of his profession. Beyond the legally regulated duties it emphasizes moral responsibility and gives it concrete substance. The main principle of the Codes of Professional Ethics is the respect for the individual's rights and dignity, a striving towards a high level of competence, keeping competence limits in mind and guarding the professional role as well as personal integrity. It aims at providing a reliable basis for professionals in deciding how to proceed, especially in cases when they are faced with a problematic, conflictual situation during the exercise of their profession. This is why in addition to the ethical principles Codes of Professional Ethics contain the most important standards of behaviour as well.

Human rights organizations are charities the primary purpose of which in all cases is protecting people's lives and confronting injustices.



Many organizations worldwide, are seeking to protect human rights and put an end to human rights abuses. The main human rights organizations have detailed web pages for documenting the violations of human rights and they call for their redressing both at government and public level. The support by the people and their opposition against abuses is important to the success of these organisations, as human rights organizations are most effective when their call for a reform is strongly backed up by the strong support of the public. Below there are examples of such groups.

Having looked into the scientific background of the research and all disciplines, which helped me understand the importance of protecting life, it is time to begin the part that actually presents the protection of life.

I shall present the legal and non-legal instruments of the protection of life that have legalized and allowed anti-life acts, in response to which legal and non-legal instruments for the protection of life have developed:

The protection of life and anti-life acts appeared almost simultaneously with humans. What is different in the different ages is the response to the anti-life acts. The first murderer, the fratricidal Cain was punished by God by exiling him from his family. Throughout history man tried to fabricate ideologies both with regard to taking lives - i.e. wars, the extermination of dynasties etc. - and the response to this. The conquerors killed the children of those invaded, just like some of the men to ensure the reproduction of their own kind. I believe it is important to mention the persecution against the Jews throughout history, which culminated in the extermination camps established by Nazi Germany. Man decided what constituted a heroic act or a necessary murder, and has thus granted a dispensation of the consequences. However, murder has consequences which cannot be erased by any ruler or social principle or law: the voice of conscience, due to which the actions targeting and enforcing the protection of life appeared.

“The protection of life is necessary due to its value. It is an ability which is independent of striving and results; it is not a task, but a gift, which we all equally receive thanks to the generous goodness of our Creator. This grants us the possibility of the realization of all other human values, and is the foundation of human dignity and God’s love towards man.

The protection of life is becoming an increasingly popular topic these days and the striving towards it is receiving an increasing amount of attention. Our era has **an enigmatic property**. In the course of human history we have never had more opportunities to control our future; we have never had greater power to fix our life-conditions as in the present age.

However, the destiny of mankind has never been threatened as much as it is today either. We belong to the generation which succeeded in splitting the atom and deciphering the secrets of the genetic code. However, the release of nuclear energy did not make our future more secure. We did not only find our future energy source, but also found the possibility of destroying our future. Beside the possibility of a nuclear war, we have to think about radioactive contamination or the looming possibility of accidents such as the ones in Three Mile Island and Chernobyl. Likewise, the deciphering of the genetic code allows not only for finding remedies for genetic disorders, but also for possibilities of fatal mistakes or malicious abuse. Experience shows that Murphy's laws cannot be avoided, if something can go wrong, then sooner or later it will. Our technologic civilization did not only create the possibility of a seemingly unlimited development, but also made possible such an unfolding of the Orwellian visions, which in comparison can dwarf Hitler's or Stalin's dictatorship.

“After this, we need to give a brief summary of **key findings of the Christian tradition concerning the protection of life**. The first chapters of Genesis describe how the consequences of the original sin spread out with regard to every aspect of human life. The first step in this process was the fratricide, the murder of the innocent Abel. As the text puts it, the innocent blood “cried out from the ground” to God, who punished Cain by exiling him. (Gen. 4,10. 10-11.). This punishment was, however, a sign of divine mercy, as the law stipulated that “Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind..” (Gen 9.7). In the Mosaic covenant the prohibition of murder was a basic law. Nevertheless, the Ten Commandments had rather a religious role in the life of the people of Israel than a moral one. The fifth commandment expressed the faith and trust of the chosen people in God, the Creator of Life. The moral teachings of the Old Testament did not rule out the possibility of murder, but limited it by certain pre-established, universally known and recognized conditions. In fact, the history of the Chosen People is full of very bloody pages. The Lord often punished the disloyalty of the people by death. In addition, the Law in Moses' five books enumerates many religious or social offenses, which were punishable by death.

After the protection of life we must speak about the protection of marriage, as life begins with marriage.

Jesus explains the seventh commandment, “You shall not commit adultery.” (Exodus 20.14). The original Bible text contains a word here, which can be translated - as it is

indeed translated in many foreign languages: Do not be an adulterer, do not commit adultery! Actually, no matter how we say it, ultimately it is the same thing. A lot of the sexual misery, which today's world is full of, is rooted in the misery of marriage. There are plenty of problems in the world that concern the relationship between men and women. 95% of the problems discussed within the office hours of ministers and psychiatrists are marriage problems. There is lots of turmoil in sexual life. The root of and the main reason for all this confusion are marriage problems. Thus by the previously read words Jesus is protecting marriage.

All foulness and fornication is ultimately nothing more than an attack on marriage, i.e. adultery. All sexual decay ultimately deteriorates marriage. Therefore, the grip end of the fight against fornication, adultery is always marriage. The essence and meaning of marriage need to be found again. Save marriage, i.e. the marriage given and wanted by God, and then you shall save the family, the nation, the state, the happiness of millions of men, women and children.

God has entered into a covenant with His children already in the Old Testament to indicate that they can always count on Him, and He is the one who can actually protect our lives.

We must look into the Old Testament roots of "being the son" to understand its main aspects.

What did Paul mean when he wrote to the Galatian Christians: "So in Christ Jesus you are all children of God through faith" (Galatians 3:26)?

Who was the son of God in the Old Testament, and what did that mean? Originally, Adam was the son of God:

Luke 3:38 ...the son of Adam [Adam's son], [Adam is] the son of God [God's son].

What did it mean that Adam was the "son of God"? It meant that God created him, Adam originated from God. In addition, it meant that together they formed a father-son relationship. It is also important to note that in this respect Adam represented God's rule, which meant that God created him in His image. Thus, "son of God" has two meanings: one is a meaning of relationship, the other is a meaning of representation, in the latter case it rather denotes a position, and the dominant meaning is always determined by the specific context in which it occurs.

Romans 8:18-21, "I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice,

but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.” God loves His children so much that he will not only make their lives right through restoring the relationship with them, but He will even renew their home.

This is followed by the part that is not linked so closely to the previous ones, namely respecting the property and assets of other people. By this we provide the other person protection, and thus we return to respecting life.

Property inherently needs protection. In addition to the classic private property exclusivity, its excluding nature, it is characterised by the strong protection of property. This protection is primarily and directly provided by the owner himself/herself. Today’s Civil Rights Acts recognise by no exceptions the right of the owners to fend off for any unlawful attacks against their property by their own legitimate power, or to exclude any arbitrary forces. However, if the owners could only rely on their own power, “everyone would struggle with everyone”. Hence arose the need for the mutual recognition and protection of property. The protection of property creates existence- and financial security, which, by implication guarantees the security and orderliness of the whole society and the economy. In the centuries when private property emerged, public and private law instruments have not yet been separated. The rate of the penalty was not aligned to the property damage suffered, but the degree of guilt, so its extent could exceed the rate of the actual damage. In addition to the pecuniary sanctions serious person-related sanctions were applied. Today, criminal law (offence law) provides effective protection against the most serious attacks related to property, crimes that are dangerous for society as a whole. In addition to this, the owner can also enforce his/her demands. If the damage caused does not threaten the community, the owner may seek civil redressing at the state public authorities.

This is closely linked to respecting the sovereignty and autonomy of other nations, because one can really respect another person if one respects the other person’s nation and autonomy and recognizes his/her sovereignty.

There is no single concept of sovereignty - as in the case of constitution. For international law has not yet worked out a concept of sovereignty in accordance with modern social and political conditions, the states can decide for themselves, which countries they consider as sovereign and which they do not.

Sovereignty, i.e., who exercised the main power was a major issue in the social sciences. In ancient times philosophers were also seeking the answer to where power comes from, what

the ideal form of government is, and what the relationship between the individual and the state is.

The principle of sovereignty first occurred in Europe, when the royal powers were created. During feudalism, in the struggle for terminating the fragmentation, a theory underpinning the unity of state power was necessary. This role was played by the concept of sovereignty, which supported the absolute monarchy, which held all state power.

Healing can help us understand that there is always hope and healing from our sins.

#### THE MEANING AND VALUE OF HEALTH AND HEALING

The peculiarly Christian theology of health and healing is only possible because Christ is our Saviour and our divine healing Doctor. Salvation and health are interconnected. The healing power of Christ and the healing mission of His disciples belong to the essential dimensions of “therapeutic theology”. Christ did not turn away from the suffering without helping. His healing activities are not only important for apologetics: but they are part of His redemptive work. The dimensions of Salvation reach beyond the scope of the soul and after-death-immortality. Jesus’ caring love towards man in all his dimensions is apparent in His message. Diagnosing the peoples’ disease is to be done by theology, but only in the context of repentance and healing. Not only salvation, but the healing process has also got to do with faith. Not only miraculous events strengthen faith, in the power of Christ’s love the revelation of the heavenly Father’s care can be experienced. The saving message of Christ cannot be separated from His active participation. His former arrival into this world continues for a healthier world, for the healing of inter-human relationships. The miraculous healing power of Christ should be propagated from close by. Christ’s disciples must contribute to healing today’s disease and alienation. The doctor’s model is by no means limited to the technically advanced health industry: the health of the population is mostly not determined by medical factors, but lifestyle, relationships, family, trust, peace, etc.

The biblical teaching about life obliges us to protect and honour life - right from the moment of its inception. We should honour mothers and motherhood, educate young people in such a way that they too value parenthood. It is our particular duty to protect fetal life, and to enlighten parents about all procedures involving the destruction of the fertilized egg and the fetus, but especially about artificial abortion. The life of the fetus is a relatively independent life and it is being protected by God’s prohibition of killing (the *You shall not*

*murder*. commandment) just like every person's life.

The Christian Reformed congregation needs to be aware of its own helping duty, when it surrounds the young people having children with care and love, and seeks to help them in resolving their conflicts.

After this we come to the second part of the thesis, the subject of which is lifelessness. Here we discuss in detail the concept of suicide, its types, and how it appears within the framework of the people and society.

When we talk about suicide, the mission, the aim of establishing the diagnosis is the following: getting to know the events of the past, and if there still is a chance: helping, intervening, defining the path of development: living with the sin and the atonement.

This applies to all the levels of population, as we shall later see that the way leading to suicide, due to its nature, is the pressure generated by our perceived or real sins, which require atonement - reconciliation.

There are, of course, exceptions as in every other case, developmental, functional and unprocessable moral crises and crises arising from life-situations, which constitute a "force majeure" and here the empathic, moral and religious attitudes of the individuals and society have a qualifying role.

Philosophers, social scientists and excellent professionals of the disciplines listed above have tackled the topic of suicide starting from antiquity to the present day.

The different approaches to suicide in different ages were formed depending on the state governing apparatus, moral, religious and professional mentalities, statistical data analysis and the interpretation of the results.

There are *two available sources* for defining the causes of suicides: *the suicide notes* and *the motives established by the judiciary authorities*, which may be family-related grief, physical or other types of pain, remorse or alcoholism. Observation as a method cannot be applied in the case of suicide (unless it is the result of mental illness).

Both of the methods have their shortcomings.

Another form of lifelessness occurs as the disease of addiction, this will be outlined in the next part of the thesis.

A healthily developing personality is characterised by the ability to adapt and a realistic self-image. It has the ability to choose the most suitable solution out of several possibilities even in an unusual situation. Social integration is a long-term, dynamic balance, developing within the interaction of the individual and its environment. The disruption of

this creates sustained life-management incompetence and/or an anti-social lifestyle, deviance.

Personality traits are the long-term/permanent features of the perception of ourselves and our environment, the relationship towards them and the thoughts about them, which are reflected in a wide range of essential personal and social situations/conditions.

Personality disorders occur when personality traits are inflexible and maladaptive to the extent which causes significant functional impairment or significant subjective distress/confusion. It usually begins in adolescence or early adulthood and lasts throughout one's life, although it may ameliorate at older age. Treatment options are limited. In case of decompensation medication is considered, otherwise psychotherapy, cognitive therapy or analytically oriented therapies are applied.

**The “merciful” death (euthanasia) also belongs to the forms of lifelessness, as a life is terminated in this form as well, even if this occurs out of mercy.**

The concept of euthanasia, made up of two Greek words (*eu* = good, *thanatos* = death) has become an ethical issue in recent times due to the fact that the legislation of some states authorized putting it into practice.

Euthanasia is not just an issue of bioethics and medical ethics, but also a legal issue. Taking into account the traditions of different cultures, it has anthropological and ethnological aspects as well.

As God calls man into life (Gen. 1.27; Ps 36.10), and God determines when one's life shall end, the Christian church has a moral obligation to enlighten people with regard to the “merciful” death.

In general terms, the termination of the use of life-sustaining medical equipment or interventions that are meant to shorten the suffering of people approaching the end of their lives - with the consent of those concerned - is called euthanasia.

While “merciful” killing is practiced in many ways, we must distinguish its three main forms: 1. active euthanasia; 2. passive euthanasia; 3. turning off life-sustaining medical devices.

Both in Law and the Jurisprudence there are axiomatic theorems, the grounds and veracity of which does not need justification. Why don't they need justification? Because centuries-old and sometimes even thousands-years-old social apprehension and legal convincement developed the content and the legitimacy of the legal axioms and has made them

indisputable as the historical and scientific progress chiselled off everything that was unnecessary or questionable. The huge material of Private Law abounds in such axiomatic theorems, fundamental values. It would not be an act of courage, but rather narrow-minded audacity to modify these essential items, basic values without a very good reason, say because of the current social changes or personal scientific perceptions or especially to “throw them in the dustbin of history” (as it happened in the times of Marxist jurisprudence not so long ago).

The wars were mainly those occurrences in which people aimed at forcibly acquiring property, as this was the only way they could force the opponents into surrendering.

War passes through the centuries as “the whip of humanity”. We cannot think of a century without wars. We had to mourn the highest number of victims in the past century. The message of the Bible contradicts the tradition which since Heraclitus praised war as “the father of all” or the words of Hobbes, who sees man as a howling wolf among other wolves. Marxists also considered the struggle of opposites as the basic law of the universe. Christian ethics clearly opts for peace. However, disputes may arise concerning the roads leading to peace.

## THE OLD TESTAMENT

### **The perception of war and hostilities**

The Old Testament does not make a peaceful impression. There are few books in the Old Testament, which do not speak of war. It is a social reality that accompanies the Israelites, and that they don't even question it in this sense. War songs like the Song of Deborah (Judges 5,19-27) and the Song of Lamech (Gen 4.23) probably belong to the oldest parts of the Old Testament. Numbers 21,14 mentions “the Book of the Wars of the Lord”, which has not survived. Detailing the topic of war and hostilities, the following can be stated:

The existence of war is as evident as the passing of the seasons. According to Ecclesiastes 3, there is a time for everything under the heavens: a time to be born and a time to die, etc. In this enumeration it is stated that there is: a time for war and a time for peace.

## THE NEW TESTAMENT

### **Statements on the topic of “war” and “violence”**

In the New Testament the recommendation of war cannot be found, and it is undoubtedly far less war-focused than the Old Testament. The problem is rather the renunciation of



violence.

Although the final times will not be war-free (Matthew 24,6), but the New Testament does not state that Christians should take part in them fighting for the cause of the Messiah (which is not the case in the Qumran documents, one of which - 1 QM - is called “the war scroll”).

While generating fear can be inherent in every possible form of violence (from bar fights to conventional warfare), in the case of terrorism this relationship is inverted. The relation of the direct victims and casualties of violence is mostly symbolic to the real purpose of the action. Their selection is of secondary importance, it often occurs randomly.

Mass media plays an important role in the development of the modern forms of terrorism as through it people take part at the fear-generating scenes of violence at an international scale and it has the ability of escalating their impact.

Known terrorist organizations are, for example, the Red Army Faction, the Red Brigades, the IRA, the ETA, the al-Qaeda, the Irgun and the new Islamic State.

Executions, i.e. the death penalty, are an issue that has always caused moral dilemmas in the history of mankind. The fact that someone is punishable by loss of life for an actual or alleged offense could be as old as human coexistence. Both in the Bible and in Christian times it was customary and a common reality. Theologians also nuanced its reasons. The turning point was the Enlightenment period and it was particularly noticeable in the last decades.

The death penalty was in all eras the most serious form of punishment, i.e. extinguishing the life of the person found guilty, the deprivation of life following a criminal trial. Nowadays, the legitimacy or illegitimacy of the death penalty is one of the most controversial legal, ethical, theological and social issues.

The death sentence is carried out through the execution, before which the victim is brought in a state of defencelessness, and by which often illegally implemented purposeful murder is carried out.

Starting from prehistoric times and up to the present day the legal systems of most societies included this form of punishment, which has always been considered one of the most serious types of punishment regardless of cultures. However, in advanced societies of the antiquity there have already been examples of abolishing the death penalty due to ethical or religious reasons, and this is considered to be a global phenomenon since the end of World War II.

## THE MORAL EVALUATION

First of all, the *intentions* behind the following attempt should be generally reflected on: finding a remedy for the nature-given childlessness of a couple or a woman. In the case of married couples this should generally be applauded. In an anti-children era, when even adoption is difficult, the longing of married couples for their own offspring should be assessed positively. However, wanting a child at all costs and by all means would in some cases be misguided and irresponsible.

Life is not producible and enforceable, but must always be expected and accepted. The child is a gift. The conceptual ambivalence of the desire should also be considered. It cannot always be guaranteed that a desired child will always remain a desired child. It would not be a responsible thing if one wanted a child on grounds of their personal interest or even regardless of their child's future. There is an increased fear of this in cases where people are willing to try out heterologous methods or if they desire a child outside of marriage.

During the assessment of each method the resolutions of the Church Magisterium were taken into consideration, additionally covering theological standing-points and presenting further theological considerations.

As I wrote in the Introduction and as it became clear to me throughout the thesis, an approach to the protection of life entails a multitude of paradoxes.

Taking each chapter at a time also shows that each chapter can be extended within and beyond its own scientific disciplines, for an even fuller elaboration of the study objective - the protection of Life.

Striving towards completeness should be a natural human need, but in the context of human existence completeness is impossible to reach.

This is why the thesis became the thesis of paradoxes; each chapter is a paradox in itself.

These include, but are not limited to the following:

- the good deeds – bad deeds in Ethics; the appropriateness and consequences of ethics laws, the moral feelings of the person delivering moral judgment
- anything may be subject to philosophical investigations – based on which philosophical trend?
- Psychology? – despair of the ambient

- Religion Ethics - solidarity
- Religion Psychology - Freud and Jung
- Religion History - Erasmus: “behavioural good manners”
- murder - killing
- Pope Pius XII. – the protection of life and higher spirituality
- wars: defensive - conquering...

and I could go on.

In the light of the above, is the protection of life really the recognized necessity - or merely a necessity?

The most complete dissolution of all these paradoxes is given by the thought of John Paul II. (The Catechism of the Catholic Church 7<sup>th</sup> December 1992):

“Protecting, rescuing human life, does not only mean not taking life away, not mutilating it, not tormenting it, not breaking it spiritually, but it also means satisfying its hunger and thirst for the truth that lies *within it*, an opportunity we cannot let get away.”