

MISSION OF CHRISTIAN MORALITY IN CONTEMPORANEITY - SPECIFICITY, FUNDAMENTS, PROMOTION AND MORAL RESPONSIBILITY IN POSTMODERNITY

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The reality of our world is profoundly dominated by materialism and secularism, religious indifference and militant atheism, all terribly enhanced by the process of globalization, which besides its positive aspects has also some major negative implications, because it globalizes without moral discernment.

Globalization in itself is not a bad process, because the appearance of fire, of wheel, or of steam machine was, at that time, a moment of positive globalization, even the appearance of Christianity as well and its spread was a stage in the process of spiritual and cultural globalization. But in our world, in the contemporaneity, there are many negative processes or sub-processes with evil moral weight that spread very fast.

For that matter, I would like to point out the dominant anticlericalism and anti-Christianity, especially on the level of the elites of some countries, until recently landmarks of Christianity. Thus, Europe's northern space has come to be distinguished by a huge rejection of Christianity and favouring the religions of immigrants, especially Muslims, under the most hilarious emotional arguments.

We remember the recent wish of a lady, a cleric, in a northern country Protestant church who had wanted, no less, the removal of the cross from the churches in order not to offend the poor immigrants! And such tragic-comic moments are to be found in big amount in our daily press, very often.

Then moral derailing from Christian principles under the brand and mask of human rights has become one of the great moral deceits of our century. You have the right to do a lot, but not everything, because if you violate the right of your neighbour, your potential right ceases immediately.

As we know, the rights are based particularly on the natural moral law; they come from the will of God and they never have to spring out from vice or sin.

The moral responsibility of the Christian Church is enormous for the contemporary world; therefore my endeavour as a priest and teacher of theology is aiming at building up moral characters, at promoting the vision of Orthodox morality, and supporting "ex cathedra" the pastoral-missionary ecclesial act.

We are living in a century of ideological terror, of the political correctness, that decimate principles and want to adjust moral lives and paradigms to the procustian and crooked ideological bed of the new morality, based on no religious idea.

The Christian morality has shaped the image of this world; or rather it has contributed to its conformation for almost two millennia, with the well-reaped fruits, so evident throughout the world, but especially in the Euro-Atlantic space profoundly marked by Christian civilization.

The only and true moral revolution has been achieved by Christianity by popularizing the commandment of love of neighbour as a concrete expression of love for God, by deepening it into the life of faith, and especially by transforming entire communities.

Over time, once with the emergence of the alienation of Christian society by its founding principles and with that of enlightenment and rationalism, the premises for the emergence of secularization and warding off from God and the sacred were created and a superficial society, dominated by materialism and atheism has appeared.

To this society, the Christian Church proclaims, or rather, revives the principle of love, of that love in action as the only moral force that can convert behaviours, can destroy dark addictions and renew the human being in his depths.

Secularism has a predominantly bad facet because it puts superficiality in front of man, brings God out of man's life and hope and gives the human being the limited horizon of material and immediateness that throws people into depression and communities into darkness.

Within my published books or articles I have highlighted the fact that secularism is a challenge to Moral Theology because it comes with solutions against the traditional morality or distorts the principles of that moral. Secularism created a culture of death dominated by the verb “to have” and by the inability to free itself from the despair of death. The fear of death leaves the heaviest sins to invade the soul of man and to keep the human being in a terrible, unjust and useless slavery.

Secular morality is the morality of immediacy that goes on the principle of must valuing everything human is pleased with, and so we have to do with *euthanasia*, *transplant abuse* for the rich, *genetic engineering* without moral limits, experiments on humans and other likewise social and moral calamities.

Gradually, Christian civilization is replaced, piecemeal, with a civilization dominated by hedonism, immediacy and superficial, which does not have in its centre the respect for human dignity and man’s good. Therefore, we see and hear of state systems that kidnap the children of families under the most bizarre pretexts in the name of a neo-Marxist vision of education and values. Most recently, we have the case of the Norwegian state that violated the fundamental norms of Christian morals and international law regarding family.

We have the case of many states that consider themselves morally advanced, only by virtue of the fact that they are economically powerful, who strongly support the so-called LGBT community, but in reality, homosexual lobby groups that have no trace of Christian morality.

To these it is to add the terrible and powerful assault against the traditional Christian family by these immoral people who intend to transform our society on the basis of their erroneous, negative and destructive ideology “grounded” on false values and principles. To this world, we must proclaim the purity of the evangelical values, the morality of the Kingdom of heaven or, more precisely, that which inspired the hope and the faith of our forefathers.

Either an amoral or immoral world would be a catastrophe for humanity that rapidly leads to the collapse of our civilization. For this, I advocate, through my writings, the return to evangelical fundamental values, the only ones that can give happiness, peace, and joy to the human being.

Christian morality is grounded on the moral pattern represented by the Incarnate Son of God, on the golden rules that are steps up to heaven, embodying the Decalogue and commandment of the love of one's neighbour as a verification of the love of God.

Apart from traditional Christian morality, the one who has always given the rules according to what those who believe in the Incarnation, Death and Resurrection of Jesus Christ have normed their lives, today there are many other moral systems not only belonging to other religions but also, in particular, to specific thinking systems that resume older or latest ideas and who wish to be alternatives to the moral system of the Christ Church.

Contemporaneity is dominated by ideologies of all sorts that trouble the mind of the human being, forcing it to go through moral trajectories and adopt unnatural life styles, away from historical human experience, under the guise of progress, science and civilization.

The thesis has the following content:

INTRODUCTION

I. THE CONTEMPORARY CONTEXT OF THE ORTHODOX MORAL THEOLOGY

1. Perspectives and challenges
2. The morals of the Church - the principles of eternal life in contemporaneity
3. Mission of Christian Morals in Postmodernity
4. Family - an educational foundation and promoter of Christian morality

5. Challenges and moral attempts to the Christian family
6. Family morality and ecclesial mission
7. The sacredness of life - the premises of Christian bioethics

II. PROFESSIONAL, SCIENTIFIC AND ACADEMIC CAREER DEVELOPMENT PLAN

III. BIBLIOGRAPHICAL REFERENCES (SELECTIVE)

IV. MEMOIR OF VISIBILITY AND RECEPTION OF OUR OWN CONTRIBUTIONS

CONCLUSIONS

BIBLIOGRAPHY