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The Idea of Solidarity in the Concept of Man Created in God's Image

Abstract: Moral theology concerns the morality of society and acts of an individual or a group of individuals that constitute that particular society. Morality teaches us to properly respond to God's calling, so that we can fulfil our ultimate goal. The *Catechism of the Catholic Church*, regarded as a compendium of the doctrines of the magisterium of the Church, can also serve as a valuable source for teaching moral theology. In the first section ("Man's Vocation Life in the Spirit") of the third part ("Life in Christ") of the *Catechism of the Catholic Church*, we can learn that man has been created "in the image and likeness of the Creator" (chap. 1, art. 1), where solidarity plays a significant role. The present paper analyses this issue.

Keywords: human, God's image, human dignity, anthropocentrism, solidarity

Introduction

Teaching of moral theology concerns not only the moral aspect of life of a society, but also acts of an individual or a group of individuals that constitute a particular society. Morality shows us the moral acts a person should do in order to fulfil his or her ultimate goal. *Optatam totius*, the Decree on Priestly Training, produced by the Second Vatican Council and promulgated by Pope Paul VI, urges:

> Special care must be given to the perfecting of moral theology. Its scientific exposition, nourished more on the teaching of the Bible, should shed light on the loftiness of the calling of the faithful in Christ and the obligation that is theirs of bearing fruit in charity for the life of the world. (*Optatam totius* V, 16)

The purpose of this article is to provide an analysis of solidarity understood as a constituent of the concept of a human being created in the image of God. I will draw upon Holy Scripture and the *Catechism of the Catholic Church*—a sure norm for the teachings of the Church's Magisterium. The *Catechism* helps our spiritual life grow, it provides us with the doctrines of our faith and teaches us how to live our life more profoundly, and communicate our way of life in a more convincing manner. From a juridical point of view, the *Catechism* is a document of pontifical law. It was promulgated for Christendom by John Paul II in 1992 through his authority of teachings proper to him.

The paper is primarily concerned with the third part of the *Catechism* entitled "Life in Christ." It opens with a statement: "Christian, recognize your dignity […]" (*CCC* 1691). It explores the life that is to correspond to the dignity of a human person and Christian. It also accentuates that the Christian life is the life of the triune God—the life in Christ. Then it proceeds to explain what standards should be applied in the catechesis aimed at the Christ's life.

"Man's Vocation Life in the Spirit" is the title of the first section of the third part of the *Catechism*, which asserts that human beings are created in the image of God and destined for the ultimate goal, which is eternal beatitude. By free will, one is capable of following this path to eternal beatitude. One's conscience judges the morality of one's deeds. Those deeds presuppose the emergence of one's disposition for good, which we know as virtues. Sin, on the other hand, is a wayward act that does not direct us to the ultimate goal. Since it is an offense against reason, truth, and true conscience, sin is also an offense against God. The prevalence of sin has also social implications. Therefore, a human being, called to beatitude but wounded by sin, needs God's salvation. Divine help is given to him/her in Christ through the law that guides him/her and through grace that strengthens him/her. The doctrine of grace points to man's calling to be holy.[1]

In many cultural settings, human dignity is recognized as a fundamental principle for evaluation of human acts. In itself, however, it does not present any specific norms of act. Indeed, the morality of any human act is determined by the nature of the set goal, the means employed to attain that goal, the intention, and implications of such act. An act is good if its individual elements are

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[1] Joseph Ratzinger and Christopher Schönborn, *Malý úvod ku Katechizmu katolíckej Cirkvi*, trans. Mária Škovierová (Bratislava: Nové Mesto, 1995), 78–81.

good.[2] Human dignity is also a fundamental value safeguarded by the European Union in the Charter of Fundamental Rights and constitutes the very foundation of the European Union's value system. "Human dignity is inviolable. It must be respected and protected."[3] Today, no one seems to challenge the primacy of human dignity. Everyone knows the horrors of Nazism and, more recently, of Communism. Yet, there are some areas where the issue of human dignity may raise many questions, for instance, in relation to violence, murders, racism, cloning, gene manipulation, etc. What is the bedrock on which one embraces human dignity as a fundamental principle of protecting and respecting the freedom of every human being, when in so many specific situations it is not? In the following sections of this paper, I attempt to answer this question from the perspective of moral theology.

Human Dignity Dwells in the Image and Likeness of God

Every human being is unique and inimitable. With their individuality they decide for themselves—they are free to act. In the fullest, a human being becomes a human person in the encounter with the Divine Person. One is to unite all of one's faculties within oneself and thus determine for oneself the direction of one's own existence, which is a union with Christ.

In ancient philosophy, the unusual character of human existence was rendered in the expression of microcosmos. One is great because he/she reflects in oneself the greatness and perfection of cosmos. The Church Fathers often referred to this claim, but they also gave it a new and enriched meaning derived from the biblical doctrine of the image and likeness of God. There is the image and likeness of cosmos in every person, however, at the same time, as St. Gregory of Nyssa claims, that person does not identify with flies or mice.

A value of a human being does not derive from his/her likeness to the world, but from the possibility of participating in God's perfection through the image and likeness that he/she bears within him/herself. A human being is a person and given his/her individuality, he/she does not have to describe his/her position in relation to cosmos. Just the contrary, the cosmos acquires its value as it devotes itself to the service of a human person who gives meaning to the world.

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[2] Josef Reiter, "Genový výzkum a bioetika," *Scripta Bioethica* 3 (2003): 7.

[3] Charter of Fundamental Rights of the European Union. Art. 1, accessed November 10, 2021, https://www.europarl.europa.eu/charter/pdf/text_en.pdf

A human person is therefore a hope for the world, but can also pose a threat to it if he/she chooses the wrong direction in his/her own individual growth. Speaking of this dynamism of self-realization, Eastern anthropology describes, on the one hand, an innate capacity of a person, and, on the other, a need to go beyond, to move in the direction towards something that is transcendent in relation to that person. This tendency would seem incomprehensible and, in a certain sense, even pathological if there were not something within a human person that enables him/her to nurture the hope for a more perfect than just ordinary fulfilment. That something is actually the image of God, which, in the words of St. Gregory of Nyssa, is "the face of God expressed in the features of man."[4] From this standpoint, one feels an inner tension between the person one has become after Adam's sin and the person one truly is in his/her very essence.

In the teachings of the Church Fathers, one can find various interpretations of concept of image and likeness. For example, St. Gregory of Nazianzus speaks of the eschatological aspect of the image: "As an earthly individuality, I am bound up with temporal life but since I am also part of the Divinity, I also carry in my womb the desire of the life to come."[5] The life to come is not to be understood only in terms of a fulfilled eschatology, but also in terms of a Kingdom eschatology that begins with God's grace—the concept of "already, but not yet." In this understanding, the image of God signifies an initial charismatic state that is characterized by the indestructible presence of grace, inseparable from human nature, resulting from the very act of creation. As a result, a human, just like every other creature, is not only a subject to the moral law resulting from God's will, but also belongs to the same offspring of God of which the Holy Scriptures say: "[…] we are therefore the God's offspring […]" (Acts 17:29).

St. Gregory of Nyssa sees in the image of God the proof that a human person is a friend of God, since he/she is capable of knowing and loving, just like God. Human, knowing and naming creatures (animals), has the capacity, if you will, of a cosmic word, similar to the word of God, in which all things came into being. God's Logos created the world. The human being gives names to the created reality, thus performing a kind of second creation (cf. Gen 2:19–20). This analogy is so evident that Evdokimov does not hesitate to assert that "the only difference between God and the divinized man of the Kingdom is that God is not created, while man exists by virtue of creation."[6]

Man, created in God's likeness, bears within oneself the image of God, but only the begotten God brings with Him the true image of that being. Christ revealed the plan according to which humankind was created. In the histori-

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[4] Gregory of Nyssa, Ps, c. 4; PG 44, 446 BC.

[5] Gregory of Nazianzus, *Poemata dogmatica*, 8; PG 37, 452.

[6] Paul Evdokimov, *Prawosławie*, trans. Jerzy Klinger (Warszawa: Instytut Wydawniczy PAX, 2003), 103.

cal dimension of salvation, a human being was created first. In the theological sense, however, the Incarnation had actually occurred before the creation of humans. The actual creation of humankind had therefore its pattern in Christ. It should be noted here that Eastern theology is confronted with a certain dilemma pertaining to human body. On the one hand, the body is a vessel of envy and thus a source of sin; on the other hand, it is a sanctuary of the Holy Spirit. The first view inspired the ascetics in their struggle with the body and its lust. The second view tends to reveal the autonomous value in the body as the source of the transubstantiation of matter.[7] In this context, the confession of the Blessed Sister Faustina sounds rather interesting: "If the angels could envy, they would envy us two things: the Holy Communion and suffering."[8] None of these experiences would not be possible without the body. It is a common knowledge that the verse from the Book of Genesis about the image of God also refers to likeness: "Then God said: "Let us make mankind in our image, in our likeness!" […] So God created mankind in his own image, in the image of God he created them" (Gen 1:26–27). This twofold expression "image–likeness" has provoked a debate about its meaning among theologians. Is it merely a literary device, often present in the Bible, or is there some new truth behind it?[9]

It is in the patristic period that one can notice this division into image (eikon–imago), describing the order of nature, and likeness (*homoiosis–similitudo*), referring to the supernatural dimension of humankind. Eastern theology is founded upon this teaching. In his/her nature, especially in his/her soul, a human being is the image of God, and is likened to God by virtue of his/her supernatural participation in His life. The ontology of beings created in the image of God makes them, as God's offspring, open to the task they are to perform—to become truly holy through their participation in God's life that is immortal, integral, and pure. The image, as an objective foundation of one's dynamic structure, demands a form that is subjective and thus personal. Creation in the image of God thus leads to flourishing—to "existence in the image of God."[10] This implies that a human being was created not merely as the image and likeness, but as the image in likeness.[11] Although, after the original sin, the image of God remained intact, it has shifted into somewhat of the

[7] Tomas Spidlik and Innocenzo Gargano, *Duchowość Ojców greckich i wschodnich*, trans. Janina Dembska (Kraków: Wydawnictwo M, 1997), 76.

[8] Faustyna Kowalska, *Dzienniczek Sługi Bożej S. M. Faustyny Kowalskiej Profeski wieczystej Zgromadzenia Matki Bożej Miłosierdzi*a (Kraków–Stockbridge–Rzym: n.p., 1981), 383.

[9] José Morales, *El misterio de la creación* (Pamplona: Universidad de Navarra, 1994), 213.

[10] Jewgienij Raszkowski, "Protojerej Aleksander Mień: sylwetka intelektualna," *Ethos* 30–1 (1995): 153–165.

[11] Irénée Hausherr, *Philautie. De la tendresse pour soi à la charité selon St. Maxime le Confesseur* (Roma: Pontificium Institutum Orientalium Studiorum, 1952), 137.

"ontological silence." It means that it was deprived of that inner dynamism that would enable it to be transformed into likeness. After the fall, we have rejected the likeness, but we did not lose the image.

Through His grace, Jesus Christ not only restores the image tainted by the original sin, but He also provides humankind with an actual instrument of realizing the likeness. In the Eastern tradition, the sacrament of Holy Baptism restores the image of God, while Chrismation (Confirmation) initiates the process of constructing the image that takes place in the Holy Spirit. This is why these sacraments are administered simultaneously. Only then, one "begins to be who he/she essentially is" and this happens through the action of the Holy Spirit. The Spirit comes from God but, at the same time, enters into the structure of the person him/herself. As a result, it belongs to that person's "essence" and becomes the primary moral principle.

In line with human nature (*kata phýsin*), all that constitutes one's good involves charity, faith, virtues, and contemplation. Conversely, anger, sin, and evil thoughts are against human nature (*para phýsin*). Human nature expressed in the image of God, is the source of all good for a person. God's grace plays an essential role in this process. One is not only a passive recipient here, but also an active collaborator, primarily as a subject of God's image that is in him/her and which he/she truly is. This collaboration is described by the term synergism.

To a certain extent, the theology of God's image in that twofold expression of "image–likeness" can be found in the icon cult. An icon is never written with all the details, it is rather a sketch, a half-finished work in its artistic essence. It reveals the mystery of God, but it also requires a special engagement and response.[12]

Similarly, anyone who contemplates an icon must discover that he/she him/herself is an image of God, which demands its realization on a journey directed towards the likeness according to individual vocations through which God reveals to every one of us our personal paths to holiness. In this way, a human being completes the writing of the icon by truly living his/her own life. We cannot remain indifferent to the icon for it reveals the need for direction to holiness, just as the God's image demands fulfilment in the likeness of God.

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[12] Marcel Mojzeš, "Ikona Božej Múdrosti v kontexte byzantskej tradície," *Logos* 3–4 (2005): 27.

Violation of Human Dignity

The doctrine about a human being created in the image and likeness of God also involves a social dimension. God is not a solitary being. He is a community of the Holy Trinity. Therefore, it is only natural for a human being, created in God's image and likeness, to create communities that are familial, religious, political, economic, etc.

God, who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood. For having been created in the image of God, who "from one man has created the whole human race and made them live all over the face of the earth" (Acts 17:26). All men are called to one and the same goal, namely, God Himself. For this reason, love for God and neighbor is the first and greatest commandment. Sacred Scripture, however, teaches us that love of God cannot be separated from love of neighbor. "If there is any other commandment, it is summed up in this saying: Thou shalt love thy neighbour as thyself… Love therefore is the fulfilment of the Law" (Rom 13:9–10; cf. 1 Jn 4:20). To man growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance. Indeed, the Lord Jesus, when he prayed to the Father,

> that all may be one … as we are one" (cf. Jn 17:21–22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself (*Gaudium et spes* 24).

Although we see that the teaching of the Second Vatican Council in the pastoral constitution *Gaudium et spes* presents a vision of "man to man, brother to brother," which is in fact the Gospel message, that is, the message of Christ, yet we often encounter the contrary approach, that is, "man is a wolf to another man." Why does all this happen?

In his book *Memory and Identity*, St. John Paul II affirms that evil is always the absence of some good, but it is never a total absence of good. Human history presents a scene of the coexistence of good and evil, which means that even if evil exists alongside good, good perseveres beside evil in the same human nature (the image of God), because it has not been completely destroyed despite original sin.[13]

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[13] John Paul II, *Memory and Identity*, trans. John Corrigan (New York Rizzoli, 2006), 11–12.

St. Augustine described the nature of original sin as "self-love to the point of contempt for God."[14] It was the love of self that drove our first parents towards that initial disobedience and this gave rise to the spread of this sin throughout the history of humankind. The original dimension of sin did not find the same compensation in another form: "love for God to the point of contempt for self."[15] If the Church, through the power of the Holy Spirit, can call evil by its name, it does so only to demonstrate that evil can be overcome. And it is precisely "love for God to the point of contempt for self" that has such power. For a human being cannot get back on his/her feet alone; he/she needs the help of the Holy Spirit. If he/she refuses this help, he/she commits the sin that Christ called "the blasphemy against the Spirit"[16] and thus affirmed that it will not be forgiven (Mt 12:31). Why will it not be forgiven? Because it means that there is no desire for forgiveness.

For a better understanding of the ideologies of evil, St. John Paul II returns to the philosophical thinking brought about by René Descartes. The "cogito, ergo sum" meant the radical change in the way of doing philosophy. There was a change in the direction of philosophical thought because the *esse*, which was considered prior and the *cogito*, or rather *cognosco*, was subordinate to it, seemed secondary to Descartes. The *cogito* came to be considered prior. God as fully Self-sufficient Being was believed to be an indispensable ground of all created beings, including humans. The "cogito, ergo sum" has overthrown this tradition of thought. After Descartes, philosophy has become a science of pure thought: all *esse* —both the created world and the Creator—remained within in the realm of the *cogito* as the content of human consciousness.

The question that remains contested is the very possibility of knowing God. According to the logic of the "cogito, ergo sum," God could only remain as an element within human consciousness and could no longer be the one who ultimately explains the human *sum*. Nor He could remain as a Self-sufficient Being. The God of Revelation ceased to exist as the God of the philosophers. All that remained was the idea of God as a topic for free exploration by human thought. But in this way, the foundations of the philosophy of evil also collapses. For evil, in a realist sense, can only exist in relation to good, and particularly, in relation to God, the supreme Good.

This evil was redeemed by Christ on the Cross. All this drama of salvation history disappeared in the Enlightenment intellect. The human remained alone: alone, as the one who decides what is good and what is evil, as the one who

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[14] St. Augustine, *Teaching Christianity De Doctrina Christiana* (New York: New City Press, 2014), 123.

[15] Marek Petro, *Povolanie človeka k blaženosti 2* (Prešov: Vydavateľstvo Prešovskej univerzity, 2019), 15.

[16] Štefan Paločko, *Ježiš z Nazareta záchrana ľudí* (Prešov: Prešovská univerzita v Prešove Gréckokatolícka teologická fakulta, 2010), 84.

would exist and act even if there were no God. If a human person remained alone, without God, he/she could determine what is good and what is evil. He/she could also determine what person (abortion, murder, euthanasia) or a group of persons is to be annihilated (Nazism, Communism). The elimination of a person does not have to be physical, but sometimes also psychological or moral. By psychological or moral elimination, the person would be more or less drastically deprived of his/her rights.Why does all this happen? According to St. John Paul II, the answer is clear and simple: "It happens because of the rejection of God *qua* Creator, and consequently *qua* source determining what is good and what is evil."[17] The human has become the center of everything.

Solidarity as a Constituent of the Concept of a Human Being Created in the Image of God

Anthropocentrism is a belief that regards human beings as the measure of all things, as it implies a denial of God's love, reverts human beings to themselves and thus encloses them in a pretended autonomy (atheism, subjective non-belief, any philosophy that is not open to one's quest for objective truth, etc.).[18]

This is actually an anthropocentric view of humans, which arises from their age-old desire to "be like God" (Gen 2:5–6). But this Godlessness brings unhappiness to humans. Take the example of the French Revolution. A purely secular state, which set aside the God's divine guarantee, was established. God was declared a private affair that had no place in public life or the formation of the popular will.[19] We know that the effort to establish the rule of law without God failed. The values of equality, fraternity, and liberty, supported solely by human reason without God, turned into tyranny and hegemony, symbolized by the guillotine.

We see that anthropocentrism, where human beings become the center of the whole universe, brings misfortune to people. By self-selecting, humans gave rise to elitism, selfishness, exploitation, unrest, wars, the theory of Übermensch, etc. Anthropocentrism could be seen as positive only if it were based on the moral principle of rules of preference in acts of love. These concern:

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[17] John Paul II, *Memory and Identity*, 12.

[18] Karl Rahner and Herbert Vorgrimler, *Teologický slovník*, trans. František Jirsa, Jan Sokol, and Jan Kranát (Praha: Zvon, 1996), 17.

[19] Joseph Ratzinger, *Europe Today and Tomorrow*, trans. Michael J. Miller (San Francisco: Ignatius Press, 2007), 20.

1. persons (by degree of kinship, acquaintances, etc.),
2. values (spiritual, temporal),
3. needs (necessary, serious, ordinary).

According to circumstances, love of neighbor involves mainly material or spiritual help. Material help is expressed by almsgiving and spiritual help by fraternal admonition. Generally, the commandment to love one's neighbor as oneself is not binding in the case of grave difficulties (self-love must be properly understood). This is an anthropocentric view of oneself and one's neighbor. If one's neighbor is in material need, he/she is to be helped out of the goods that are necessary for an adequate life. If one is in serious need, he/she is to be helped out of our surplus goods. In spiritual need, that is, if one's neighbor is in danger of grave sin or a sinful condition, he/she is to be helped in an appropriate way, for instance, by fraternal admonition.[20] This perception of anthropocentrism allows us to consider our neighbor as a subject (someone I care about) rather than an object (someone I want to use). Thus seen, anthropocentrism and theocentrism are not at all contradictory.

Self-centeredness involves two basic attitudes: the inability to empathize with another person's situation and the overestimation of the importance of one's own person. The challenging task for humankind to tackle is the shift from egoism to an altruistic view of the world and life.[21] Everyone has to look at the world through the eyes of the other person and empathize with his/her situation. This is the very essence of solidarity, in which the other person is seen as having the same gift of existence with all his/her wounds, pains, and sufferings. It is also a move out of indifference towards responsibility. This way, one emerges from his/her egoistic self-centered orientation towards the other person, so that one can share his/her fate and lend a helping hand. It is a shift from egoism to solidarity, where people help one another to carry their burdens. Freedom, truth, and responsibility are all interconnected.

Solidarity also manifests itself in fair distribution of goods and rewards for work. It also implies the pursuit of a fairer social order in which social conflicts can be resolved gradually through negotiation. Solidarity is imperative where "perverse mechanisms," which hinder the growth and progress of less developed countries, need to be abandoned.

According to the *Catechism* 1948, solidarity is a Christian virtue that ensures participation in both material and spiritual goods. God has entrusted the earth with its resources and has given humanity the task of caring for the earth, controlling it with its labor and enjoying its fruits. The earth is divided among

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[20] Marek Petro, *Prednášky z morálnej teológie. Dekalóg 1–3* (Prešov: Pro communio, 2006), 60.

[21] Pavol Dancák, "The Fundamental Issue in Education and the Problem of Responsibility," *Journal of Critical Realism*, vol. 20, no. 4 (2021): 382, accessed November 10, 2021, https://doi.org/10.1080/14767430.2021.1966715

human beings to ensure the security of their lives, which are subject to misery and threatened by violence. Created goods are meant for the whole of humanity. The acquisition of ownership of earthly goods is justified in order to secure the freedom and dignity of persons, to enable each to provide for his/her own basic needs and the needs of those in his/her charge. Ownership of goods is intended to enable natural solidarity among people.

Historical experience has shown that socio-economic problems can only be solved through solidarity among the poor, between the rich and the poor, among workers, between employers and employees, but also through solidarity between states and nations. International solidarity is a requirement of the moral order on which the peace of the world depends. The Catholic Church teaches that a human being, created in the image of God and as a member of human community, meets the demands of justice, charity, and solidarity in this domain, too. Every believer should help, through their means and capacities, in the formation and diffusion of sound public opinion. Solidarity is a consequence of genuine and right communication and free circulation of ideas that further knowledge and respect for others (*CCC* 2495).

Conclusion

God created humankind so that they would celebrate Him. This is done by fulfilling God's will in pursuit of happiness. It is not a momentary joy, even if it lasted many years. It is an eternal and forever-lasting beatitude. It is to be attained here on earth—it is what the Church Fathers call "already, but not yet"; and to continue in eternity—in what the Church Fathers call "transubstantiation."

As mentioned above, a human being has an eternal desire "to be like God." In reality, God has no other plans for us—we are to "be like God." This, however, does not mean that we should become the measures of all things or the creators of moral values that would be contrary to the will of the Creator. For it has become apparent that social agreements alone cannot guarantee sound and correct ethical principles (Nazism, Communism). Moreover, no political system can guarantee certitude of peace, economic well-being, etc.

"Being like God" means that a human being realizes his/her dependence on God. It is clearly impossible to "be like God" without God Himself. He cares for every human being. To God every man is important. It is not a human being who sees him/herself as the center of everything, but God sees him/her that way. He cares for His creation; He wants His creation to be happy, always and forever.

In his first encyclical, *Redemptor hominis*, St. John Paul II wrote:

> Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This is why Christ the Redeemer "fully reveals man to himself." If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension man finds again his greatness, dignity and value that belong to his humanity. (*Redemptor hominis* 10).

St. John Paul II presents here a long-standing Christian experience, a true humanism in which human beings remain faithful to their human dignity only if they acknowledge that they are created in the image and likeness of God. But if individual persons assert their own autonomy, they run the danger of losing their own identity. History has shown us what it means if an individual autonomously creates his/her own moral norms. We are all familiar with the not-so-distant evils of Nazism or Communism. Such ideologies strip certain groups of people of their human dignity.

Jesus, however, teaches us otherwise. When the rich young man asked him what good he should do to gain eternal life (Mt 19:16), Jesus replied: "[…] you shall love your neighbour as yourself!" (Mt 19:19). "In this commandment we find a precise expression of the singular dignity of the human person, 'the only creature on earth that God has wanted for its own sake'" (*Veritatis splendor* 13).

The purpose of the paper was an analysis of solidarity as a constituent of the concept of a human being created in the image of God. The dignity of the human person will be respected only if one respects the fundamental call to solidarity—"to love one's neighbour as oneself" (Mk 12:31). A human person is not called to create his/her own autonomous moral norms that would result in ruining humanity, but he/she is to respect and participate in the divinely revealed moral norms because he/she was created in the image and likeness of God.

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Marek Petro

Notion de solidarité dans la conception de l'être humain créé à l'image de Dieu

Résumé

La théologie morale traite de la moralité de la société en matière des actes de l'individu ou des groupes d'individus qui composent cette société particulière. La morale nous apprend à répondre correctement à l'appel de Dieu, afin que nous puissions atteindre notre but ultime. Le Catéchisme de l'Église Catholique, considéré comme un compendium des doctrines du Magistère de l'Église, peut également servir de source précieuse pour l'enseignement de la théologie morale. Dans la première section (« La vocation de l'homme La vie dans l'Esprit ») de la troisième partie (« La vie dans le Christ ») du Catéchisme de l'Église Catholique, nous apprenons que l'homme a été créé « à l'image et à la ressemblance du Créateur » (chap. 1, art. 1), où la solidarité joue un rôle important. Cette question est analysée dans le présent article.

Mots-clés : être humain, image de Dieu, dignité humaine, anthropocentrisme, solidarité

Marek Petro

L'idea di solidarietà nel concetto di uomo creato a immagine di Dio

Sommario

La teologia morale riguarda la moralità della società e gli atti dell'individuo o dei gruppi di individui che costituiscono quella particolare società. La moralità ci insegna a rispondere adeguatamente alla chiamata di Dio, in modo da poter realizzare il nostro obiettivo finale. *Il Catechismo della Chiesa Cattolica*, considerato come un compendio delle dottrine del Magistero della Chiesa, può servire anche come fonte preziosa per l'insegnamento della teologia morale. Nella prima sezione ("La vocazione dell'uomo: la vita nello Spirito") e nella terza parte ("La vita in Cristo") del *Catechismo della Chiesa Cattolica*, possiamo scoprire che l'uomo è stato creato "a immagine e somiglianza del Creatore" (cap. 1, art. 1), dove la solidarietà gioca un ruolo significativo. Il presente articolo analizza questo problema.

Parole chiave: umano, immagine di Dio, dignità umana, antropocentrismo, solidarietà