SECULARISM AND CIVIL RELIGION IN EUROPE

Raffaele Maione

University of Cassino and Southern Lazio, Departments of Economics and Law, Italy

Abstract

The place to be attributed to the phenomenon of religion in relation to secularism, has returned to the limelight in the debate on the preamble of the future European Constitution, involving the 'person', with his rights and his dignity. The reference to God is not present in any constitution of democratic countries because it can not and should not legitimize any State. This return of religion in the public sense, has been determined by three factors such as migration influx, globalization and terrorism.

Key words: *secularism, civil religion, Europe, politics, Christianity, dialogue, human dignity, person, identity, values, rights*

1. INTRODUCTION

In the last time we have an image of a Europe paralyzed and empty inside. A deep crisis that is born and nourished by a vacuum of identity and that determines an uncertain vision of the future. Today more than ever resonates prophetic speech made by Giovanni Paolo in Santiago de Compostela: Therefore, I, Giovanni Paolo, son of the Polish nation that has always considered European, by its origins, traditions, culture and vital relationships; Slav among Latinos and Latin among the Slavs; I, the Successor of Pietro in the Seat of Rome, a Seat that Christ wanted to place in Europe and love for their efforts in spreading Christianity throughout the world. I, Bishop of Rome and Pastor of the universal Church, from Santiago, you throw, old Europe, a cry full of love: *Find yourself again. Be yourself*. Discover your origins. Revive your roots. Revive those authentic values that made your history glorious and your presence so beneficent in the other continents. Rebuild your spiritual unity in a climate of full respect. other religions and genuine freedoms. Give to Caesar what is Caesar's and to God what is God's. Do not be proud for your conquests to forget their possible negative consequences. Do not be depressed by the quantitative loss of your greatness in the world or the social and cultural crises that affect you now. You can still be the beacon of civilization and an incentive to progress for the world. The other continents look at you and also expect from you the same response Santiago gave to Christ: "what I can."

The pro-European speech recovers the sense of the Christian religion that founding a Europe that needs cohesion even in the religious sphere: the Church must fill the company's values, should be driving toward the future, it has to be the main protagonist for the recovery and the renewal of society, reviving in it the message of Christ, building an European-Christian society.

The task of this evangelization is "the protection and the preservation of the dignity of man, that only in Christ he can find his salvation and his implementation. Church is called to go to the ends of the world but had to find in Europe its first creation and its force: because Europe was the continent where Christianity had thrown strongest roots and acquired its expansion force; but in Europe it was also raised a corrosive and strong anti-Christian culture, and the dispute of world view and history of which Christianity was the bearer had become more radical, initiating processes of secularization that seemed irreversible. So it was in Europe that the Church has to win its first battle, with a perspective that will become clearer with Pope Ratzinger," (Miccoli, 2007, p. 164).

2. EUROPEAN CONSTITUTION AND SECULARISM

Pope Giovanni Paolo II was a supporter for a free and supportive Europe: Europe in deeply rooted in Christianity, is the element that qualifies, and confine it into the private sphere would mean exclude God from the public sphere, forgetting that the Christian message is inherent in the values of human

dignity and of inviolability of person. With the preamble of Christian roots, the new Europe gives due recognition to the work done by Christian to the unification process.

This is the basis of the Polish Pope's pontificate: original pope of a nation that had "found in Catholicism a cement to become a nation and to stand in its identity, and remain a nation even during the hard conditions that have marked the history" (Ibid., p. 167). Perhaps his origins had brought him to the chair of San Pietro in order to "repeat at the Western Christianity a Christian identity that secularization had deeply illuminated" (Ibid., p. 184). Europe Eastern air, despite the communist dictatorship, has preserved its Christian identity, with a God creator and guardian of human rights. However, this should not be seen as an interference: "the Church wishes to participate in the life of society only as a witness of the Gospel and does not want to take over the areas of public life" (Accattoli, 2006, p. 107). According to the thinking of the Polish Pope, Church must not hold a power in op position to the State but to work together to build a community of believers in Europe, where there is a respectful coexistence of its members, conformity with the common good, rejecting any form of secularism. In a perspective of pluralism and in respect of secularism it asks a clear reference to Europe's Christian heritage, active participation of Christian in public life, collaboration and dialogue between Church and State.

In a secular State that needs the Church, of a strong ethic, strong values that come before any other system: "we can not forget that it was the denial of God and his commandments to create, in the last century, the tyranny of idols, expressed in the glorification of a race, class, state, nation, side, in a place of true and living God" (Pope Giovanni Paolo II, 2000). Secularism is not the subordination of the religious sphere in the State, but it is the principle of a neutral state which recognizes the role of the Chirches. Pope Giovanni Paolo II says further (2002a) that "my biggest concern for Europe is that it preserved and fructify its Christian heritage. We can not, in fact, deny that the mainland sinking its roots not only in the Greek-Roman heritage, but also in Judeo-Christian heritage, that for a centuries ita constituted his soul more deep. Much of what Europe has produced in the legal, artistic, literary and philosophical field has a Christian footprint and it can hardly be understood and evaluated without a Christian perspective. Also the ways of thinking and feeling, to express themselves of European peoples have suffered deeply the Christian influence". Europe must draw "inspiration from the Christian roots […] It demands the historical memory but also the Europe mission, still called to be a teacher of true progress, to promote a globalization of solidarity without marginalizations, to contribute to building a just and lasting peace within it and the whole world, to weave different cultural traditions to give life to a humanism in which the respect of rights, solidarity, creativity, allow every man to realize his most noble aspirations" (Pope Giovanni Paolo II, 2002b). Worth the teaching of Tocqueville (1835, p. 294) who argued that "freedom is just an empty container if not actually animated by the involvement and personal responsibility, and it is greatly compromised without the respect and enhancement of religious heritage belonging to the history and present in the community". The same article 19 of Italian Constitution in the result of doctrines like that of Santi Romano on the plurality of legal systems that look at the society as a producer of systems, consequently to the social reality: "there are many legal systems as many institutions" (Romano, 1946, p. 46). Ciaramelli writes accordingly (2013, p. 141) "Santi Romano approaches to teaching that is capable of producing right each organic community, but replaces the natural concept of community with the concept of institution […], which allows a better understanding of the historical and social character of the legal meanings". The thesis of Santi Romano is contrary to any condition which sees in the state the only source of law, rights and duties, but there are many contexts, in general any public sphere, in which you can explain reality: we speak, in fact, of "corporation" (Di Santo, 2002, p. 37). Punzi writes (2013, p. 45) that for the Sicilian constitutionalist Santi Romano "the legal system is not only a set of rules with the constitution on summit. The legal system is born of the living history of a community, from the spontaneous pose of behaviors in an institutional form. The institution is a social body with an organized immaterial existence, that trascends from that of individuals: each institution in which there are three elements – society, order, organization – can be said legal system. […] So not only the State can be defined legal system, but any supranational extrastatual and infrastatual institution".

Pope emeritus Benedetto XVI in different occasions has insisted on the recognition of the Christian roots of Europe: on the one hand he had appreciated the Illuminism who claimed a religion out the State, but the other side Christian roots have been lost right in the 700. I believe that Illuminism affirmed the primacy of scientific nationalism, relegating religion to a corner. Europe has experienced a terrible time but you can not deny its Christian ideological tradition, we can not direct the life of humans without a God: it is necessary dialogue and cohabitation, placing Christianity as a reason for the existence of Europe itself, otherwise it would be doomed to "decline and defeat" (Ratzinger, 2005, p. 58), doomed to relativism, without solid references. Doing so will form a harmful secularism: a secular state needs values that bind citizens to society, and in this case, one must know the importance that Christian culture has had on Europe's birth and statement. Recognizing the Christian roots does not mean to recognize the Church as a political agent, with an eventual supremacy over the state, but recognize means having witnessed the role of faith as an act of hope and social order. For a secular pluralism would be necessary to review the great values of Europe, with the great religious tradition, which have consolidated social cohesion. Affirm the Christian roots means looking at the Europe's memory, it means promoting a new humanism not relativist but that tends to healthy secularism. Marcello Pera (2006) argues that Europe, rejecting its Christian identity, poses a form of democracy in which there is a limit to the right production, meaning they lack the benchmarks. The reference to Christian roots would be desirable because through the Christian message have established the great values of dignity and freedom: the rights belong to the person as such, and not because granted by the legislator, otherwise they are subject to easy modification or revocation.

Christianity could be a civil religion because there are principles and natural rights and Christians who are a reference for the legislative production. It could propose a different model, with a healthy secularism and identity in which each person can identify itself with their differences and build a common platform of rights, values, principles and having

Schmitt writes (1922, p. 61) that "All of the most meaningful concepts of modern doctrine of the state are secularized ideological concepts" and this means that the legal concepts and not only, have a theological basis: for example in the Preamble of Carta di Nizza we talk about spiritual and moral heritage, in the European union treaty we speak of religious, humanist and cultural heritage of Europe, in the treaty on the functioning of European Union, the article 17 recognizes the identity and maintains a dialogue with churches and other organizations.

Opening such as dialogue, as transparency, as advertising, as a comparison. Dialogue is the building block of Europe of rights, the democratic element of Europe. Comparison means allowing coexistence with different identities: removes isolation emphasized by Locke (1869, p. 19) in which "Church is distinct and separate from the state and civil matters". Europe of the rights i san Europe that build a civil community with an active role of the Church (Dalla Torre, 2003).

Returning to the European Constitution, in my opinion, could propose the following formula: '*Europe arises from the civic, Christian and Jewish heritage, that facilitate dialogue other faiths and is able to produce a healthy secularism based on social cohesion*'. On the contrary, it won the exclusive model. You can find a middle way as the Polish constitution adopting a pluralist model, that will appeal to all citizens who believe in God and those who do not believe in God, but in the universal values of the common good: it was necessary to practice the "tolerant pluralism"" (Weiler, 2003, p. 67) which it included the religious and the secular option. Every situation is valid and worthy only if it does not put religion in a confined space and ruined the foundations for human coexistence. Christian faith is inherent in our history as is the Greek and Roman tradition: a Europe that does not look at all that does not defend its identity and its historical and religious values. Christian roots and Illuminism are the two components of European identity who assured units and now, in comparison with the modern culture, it can not ignore this because a community that takes faith as a symbol of welcome and fraternity has no future. But faith also means solidarity and voluntary and that means to fulfill social functions. Europe must be a secular democracy open to every form of tyranny which will recognize and tolerate any kind of faith, guaranteeing freedom of conscience and human rights. Then is necessary to be able to protect in the public sphere the value or values more widespread in the private sphere: here is the need for a civil religion that tends to sociability and education to society and its

citizens. Regarding the Italian political debate it should be noted that, despite different opinions, prevailed the idea of a Europe with the primacy of the rights, traditions, roots, thus discovering a cultural matrix, a Europe of people before of citizens, a Europe that finds its unifying soul. Religion must have its place in the political and social life of a Country and must recognize the Christian roots, this does not affect religious pluralism and secularism but strengthens as well as strengthens its history, social dialogue and tolerance. But next to Christian roots it would be necessary to understand again the tragedy of the Shoah, the extermination of the Jews, the work of partisan; Europe is born at that time and in places where the right and freedom were massacred. Faith and symbols, a true guardian of civil religion of memory and traditions, custodian identity (Pope Giovanni Paolo II, 2003).

Europe can not be secular and with dialogue if practice a form of secularism against any form of pluralism. Economic growth and policy must have the basic moral renewal with the denial of any form of relativism, that thought without values, defined by Cardinal Ratzinger (2003, p. 87) "the true religion of the modern man". We can not base a new democracy on relativism that is or nothing but on the contrary that must be based on the principles of freedom, solidarity and dignity: it lacks all this misses the essence of democracy. There is also another element, the dialogue, such as mutual respect, such as tolerance and understanding.

3. THE CIVIL RELIGION

Pera (2004, p. 87) in a letter to Eminance Cardinal Ratzinger precise that it is necessary to speak of a Christian Europe because Christianity is the heritage that founded Europe: "without a civil religion, a society does not live" and proposes a non-confessional Christian religion both private and public "is private because it is the faith of individuals to profess, it is public because it is the spirit of a community that feeds it" (Ibid.).

Benedetto XVI, when he was Cardinal, had estimated the American religion because in America "is perceived much more than in Europe, the recognition of the religious and moral basis derived from Christianity" (Ibid., p. 99). In America the churches are free in the sense that the participation of citizens/faithful is free and it is religion that separates church and State, and, despite the separation, it has created one community. A European Christian civil religion is possible where a European state recognizes the strong value of Christianity as a foundational element of Europe and that opens to dialogue with believers of other faiths and with unbelievers.

The best tradition of civil religion is found in America, where there was the perfect union between the religious spirit and the political spirit: religious life feeds the moral life of country, which flows back into the political discourse. Religious is not seen a particular confession but as the foundation of democracy and civil religion is seen as worship of the whole American nation. The American Constitution denies value to revealed religion but admits the legal equalization of all the cults and their developments in the public and social sphere, as opposed to the European continent where religion is placed only in the private sphere. Tocqueville himself (1835, p. 295) argued that religion "which remain aloof from the Government, should be regarded as the firs political institution because if it is not give the taste of freedom to Americans it greatly facilitates the use". Tocqueville always asserted the combination of customs and religion, religion as the promotion of freedom, religion as belonging to the nation, the religion separate from government affairs. What holds society together are the beliefs that arise undertentionally, something "stronger than the material strength, safer than a philosophical theory, the more respectable economic interest" (De Coulanges, 1864, p. 154). Religion turns out to be indispensable for the existence of democracy and to preserve the defects. Tocqueville admire Christianity because it is a faith which puts all men equal before God and which will soon take them equal before the law provided that eliminate those harmful hierarchies for the republic itself. American democracy was founded on an alliance between religion and political freedom, because religion is the structure for the battle for freedom and the divine source of the rights while freedom is the development of intelligence and human faculties. The consequence of this plot is that belief in God become a national creed, a national civil religion. Religion is the basic tool for democracy and liberal system. Think of the swearing of the President of United state made on the Bible; his speeches are

sermons true; the dollar bill where there are signs as the national coat, the eagle, the olive branch for peace, the arrows of war and the divine eye that sees everything. Over the years America has never been affected by any religious war but, on the contrary, religion is a source of aggregation by virtue of the principle of separation of Church and state, and this makes sure that you do not prefer any religious confession and it enables social cohesion, which it manifests itself in the celebrations of the most important events in American history: the fourth Thursday in November Thanksgiving Day is celebrated as a thanksgiving to God for the harvest and for what has been received in the previous year; the day November 11 is celebrated as the day of remembrance as solemn dedication to the fallen soldiers in wars and cemeteries; February 12, (the birthday of Lincoln) in the State party as a dedication to the memory of American Presidents. Are celebrations that demonstrate solidarity and civil liberties, which preserve and reproduce a collective memory for the new generations. The American people is constituted in the community who is political and morality at the same time.

Is very difficult to export to Europe the American model because not possessing such a strong and recognized confessional pluralism, there is a strong sense of religious freedom so much appreciated by pope emeritus Benedetto XVI, because in America they combine religious, ethical and political, a healthy secularism where the religious dimension is considered patriotic soul: "Benedetto XVI appreciates the religious freedom on which the American Constitution is founded. The Founding Father's Revolution was not violently anti-clerical like the French's revolution and the Americans have preserved a religious dimension in their national political like thanks to the principles of political philosophy on which is built the country. "The substratum of natural law", as defined by Michael Novak, the obvious truth inspired by Aristotele, Cicerone and by "Treaty on Civil Government" of John Locke (1690). The right to life that Benedetto XVI defends every Sunday from San Pietro. Laws are innervated in natural reason and not just in some particular faith, rights that belong to all humanity, not just some nations, some ethnic group or tribe. American civil religion is both patriotic, National, democratic, liberal and are part of God, the individual, the family, the State, the Country and specially human rights" (Santoro R., 2008). In Europe there are one or more officially recognized religions, with a concordat type logic. The scope is to create a State capable of giving space to pluralism to build up the common good, with an eye to tradition and recognition. There are too many questions that politics can not face alone and needs confrontation with field of religion: the aim is to create the public space where politics has a morality. Faith helps to avoid panic, makes up for the political distrust, responds constructively too social pessimism and social fear. Here is the need for a civil religion as a form of worship of the nation but also the subordination of religion to the ethical and moral principles. We have to bring out a new civil religion as an integral part of the whole society, which can exalt the nation, but it is also able to admonish where there are moral and ethical deviations, able to promote and protect the civil rights and which can be tolerant.

In Europe must be again introduced the religious factor to avoid what secularistic that created fragile systems, easy prey to dictatorships, but also of all the models that have put aside the moral aspect, despising human rights. A modern Constitution should provide for human dignity a san original value of any state jurisdiction and human rights principles such as non-manipulative: we must put in writing in the values of human dignity, freedom, human rights, solidarity and highlight the issue of religion as memory of identity and as a social element. Europe's Founding Fathers worked for a unified front of the nationalist ideologies which led to the Second World War: there was the need to create shared an identity that went beyond the nationalists, creating compatibility between Christian religious sphere and the structure of the Illuminism's principles in the 700s. Europe was created to ensure peace and justice, in the name of God common at all, and faith does not replace reason, but can help make evident the essential values. Through the concrete realities of life in the faith it gives them a credibility that also heals the reason" (Ratzinger, 2005, p. 59). And today, passed in time the new millennium, terrorism is a serious and great threat and only religion, source of tolerance, can be the element of cohesion and intercultural dialogue with reason: we can not afford to react with other force but we need to defend the legality by force of law, beginning with human rights.

Europe applies a combination of symbols, memory and identity, which represent the pre-conditions for freedom. Di Santo says (2012, pp. 159-160) that "become people in the truth it means present itself through a symbolic superstructure which rejects all utilitarian and functional drift. In this reconquest

reactivates the right path in the right direction to each of the standards no longer distinguishable from the technique". The person must exercise this freedom in a society where religion has its influence. Thinks at Islam, religion inherently unspoiled nature, where religious freedom, on the contrary, it is a condition of an ideal of justice, which is obtained by obedience to *Allah and the Messenger and those of You who have the authority.* In the Koran obedience is primarily a religious event that limits the sense of citizenship and freedom and, whose ideal of justice, to those who *enjoin the right and forbid what is reprehensible*. The same Cairo's Declaration of human rights of 1990 in the article 22/b states *everyone has the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'ah.*

The Europe Christian thought has its foundation in the thought of Don Luigi Sturzo, founder of the People's Party in Italy in 1919. Western society - Sturzo says (1992, p. 32) - "is Christian in the log and lay in the leaves". The idea of Sturzo is no op position between civil society and state but to a full integration. But the real Europe born from the thought of three great statesman, pro-European and convinced Christians: "DeGasperi, Schumanne Adenauer: an trentino, an alsaziano and an renano; no coincidence that all three Christians who search life not trivial political secularism and, it is not a coincidence, are three men who have personally experienced the tragedies of the twentieth century, losing homeland and living in a precarious world" (Quagliariello, 2008, p.p. 17-18). De Gasperi (1960, p. 30) says "Human rights are founded on the law of God, then we can make a vital contribution to unification of Europe. We can think as Europeans, but we want to put this thought in the universal concept of Christianity. If we can overcome the bonders of churches and even the bonders of Christianity, is because our vocation is universal as well as our hope in Provvidence, which govern the entire world". Then he claimed "If I say that the origin of this European civilization there is a Christianity, I not intend by that to introduce any exclusive confessional criterios, in appreciation of our history. I just want to talk about the common European heritage, of that moral unity that exalts the figure and responsibility of the human person with its ferment of evangelical fraternity, with its cult of law inherited from the ancients, with its cult of beauty enhanced through the centuries, with the desire for truth and justice" (Ibid., p. 132).

Europe must be pluralistic in order to recognize all the elements of her identity: "We can not understand the identity of Europe if we do not recognize the role that had the Christian thought in his training. Voltaire it used to say that Europe is Christian. So if Europe wants to know itself, to understand their identity, can not ignore its Christian roots. […] It i san important recognition of the role that religion has today" (Geremek, 2007, p. 48). Pomian says "Today in Europe, the churches, the religious motivation, ensure social functions that would be difficult to deal with them otherwise but the State. There is an element of volunteerism and solidarity, forms of help and personal assistance that are expressed by people with strong religious motivation. It is a community participation that result from the faith, and come less it means come less to Europe. […] Christianity is historically part of the European identity. You can not understand anything about the history of European culture if no account is taken of a millennium in which Christianity has educated future Europeans, which at that time were not but have become. There is a great period of European history in which Christianity ensures the unity of the continent. But Christianity is not the only component of European identity. The other grat culture of the Europe is the Illuminis. This should be recognized, otherwise it is a European concept of being incomplete, partial, and that is not true as when we deny Europe's Christian roots, as happened in the preamble of Constitution. The Church can not avoid confrontation with modern culture, with the Illuminism in Europe. If it does not is condamned to sterile closure in a confessional ghetto, which is not fruitful for Europe itself and for its culture, for the growth of European society" (Pomian, 2007, pp. 69-70). Yet according Kolakowski "Europe has no future if you plan to let the rules of human behavior are conceived and justified according to their usefulness. […] Europe can not ignore its spiritual origins, otherwise incur the banality, relativism and the destruction of values" (Kolakowski, 2007, p. 90). Europe must adopt forms of secularism open to grow and not meddling in other locations, "a living Christian communities, that living their faith authentically, friendly and fraternal" (Clément, 2007, p. 118).

The desiderable model to be adopted in Europe is expressed by the ex French President Nicolas Sarkozy. The French secularism prototype goes back many years ago. "*Already in 1975, the*

Constitution stipulated that the republic not subsidizing any religion". Then with the Concordato f Napoleone and the Holy See six years later he recognized the Catholic worship. The law of 9 December 1905 proclaims some elements of French secularity: freedom of conscience, no recognition and no subsidy of any other cult. Both the Constitution of 1946 that the 1958 qualify the State as secular: "secularism, therefore, is no longer a political program for achieving independence of the State from religion, but a legal system that ensures and guarantees the pluralism of society" (D'Arienzo, 2001, 211). With the presidency of Sarkozy, it is reviewed the principle of secularism for the acceptance of the Christian roots, enhancing the content of religion in political life, true reconciliation between the moralities, public, secular and religious, and private, that in France during the XIX century were divided along […] The President Sarkozy promotes a "calm" secularism (Ibid., p. 212). The proposed model is a model of inner religiosity, not as authentic. But as a civil commitment to society, considering the religious values of the individual. You can sustain a positive secularism model, not of rejection and indifference to religion, but of dialogue and encounter between all the components of civil society. Secularism is a founding structure of the society, and must also defend those who believe because secularism is at the service of freedom. This new model of secularism to the service of freedom, and therefore of reality could be useful in a multi-ethnic society like Europe: a program of civil coexistence between different ethnic groups, with the respect of the traditions and customs, without denying the roots and give a public space to religion also, as a useful element to the public balance.

It is hoped a new secular horizon that meets and talks, which does not exclude religion but views it as an irreplaceable means for the formation of consciences and the contribution to social ethic. In the same secularism the religious moment is essential, like a union between religion and citizenship.

He was awarded to Pope Francesco the prize "Carlo Magno 2016", named by the emperor considered the "father of Europe", already assigned in 2004 to Giovanni Paolo II, the prestigious award given in Germany to personalities who have distinguished themselves for their action in favor of peace and European integration, in particular, for the "service to European unification of the pope, showing the peoples of the continent, in his visit to Parliament and the Council of Europe, a clear and organic thought " (Falasca, 2015).

The teaching of Francesco is a message of hope and encouragement for Europe. In the award ceremony Pope Francesco (2006) says "if there is a word that we have to repeat until we got tired is this: dialogue. We are called to promote a culture of dialogue trying by every means to open instances to make this possible and allows us to reconstruct the social fabric. Culture of dialogue implies a genuine apprenticeship, which help us to recognize the other as a valid interlocutor; that allows us to look at the stranger, the migrant, one who belongs to another culture as a subject to be heard, considered and appreciated. It is urgent to involve all social actors in promoting «a culture that favors dialogue as a form of encounter», bringing forward «the research of agreements and consensus, without separating it from the concern for a just society, capable of memory and no exclusions» (Esort. ap. Evangeliigaudium, 239). Peace will be lasting to the extent that we dress our children with the weapons of dialogue, teach them the good battle of the meeting and negotiation. In this way we could leave our children a legacy of culture that outline strategies of life and not of death, integration and not exclusion. This culture of dialogue, which should be included in all school curricula as a discipline, help to teach the younger generation how to resolve conflicts other that those to which they are accustomed. Today we have to organize "coalitions" not only military or economic, but cultural, educational, philosophical and religious. Coalitions that highlight that behind many conflicts there is often the power of economic groups. Coalitions capable of defending the people from being used for improper purposes. We must arm our people with the culture of dialogue and meeting. Dialogue reminds us that no one can limit itself to being a spectator and even observer. Everyone, from the smallest to the largest, have an active part in the construction of an integrated and reconciled society. This culture is possible if all participate in its development and construction. The current situation does not allow a pure observers of other people's struggles. On the contrary, it is a strong appeal to personal and social responsibility. […] The rebirth of Europe fatigued, but still full of Energy and potential, the Church can and must contribute. Its task coincides with its mission: proclaming the

Gospel, which today means to meet the men's wounds, bringing the strong and simple presence of Jesus, his consoling and encouraging mercy. God wants to live among men but can do it so only through men and women who, like the great evangelizers of the continent, are touched by Him and live the Gospel without looking for another. Just a Church full of witnesses will give the pure water of the Gospel to the roots of Europe". Pope Francesco promotes a new European humanism, a new way of humanization, that starting from its origins comes to promoting and protecting the rights of each: the idea of Europe of pope Francesco is the construction of a society that revolves around the sacredness of the human person, of fundamental values, of a Europe star of faith and human values, of a Europe that look at the sky and pursues the ideals, Europe that looks and defends human rights; Europe walking on a sure and streadfast earth, precious point of reference for all humanity!" (Pope Francesco, 2014).

4. CONCLUSIONS

Europe needs to rediscover its soul, especially its historical and cultural identity (De Mattei, 2005, p. 88), with Christianity that needs to remove its values and principles in the social world: European's Christian roots are historical, but first of all constitutive, as they represent the soul. Here is the need for a new society that, in its various forms, promotes and protects everyone's rights, human rights and peace. In a world torn apart by the lack of solidarity, values is the driving force and impetus for a new human and social opportunities element: only dialogue and acceptance will generate a new society. Dialogue is the best testimony to the effectiveness of the method of holding together the opposites and the various. Christianity maintains the unifying force for all the diversity and crises: only awakening the Christian soul, placing religion at the center of the public sphere, it is possible to unite the whole of humanity. The new role given to religion help nations not to lose their traditions, renewing individual national civilization in the same of cultural pluralism. The guiding principle for the unity of peoples is represented by respect for the dignity and freedom of each. A new democracy is possible where promotes the person, declares in the service of it, social groups, associations, the third sector, of autonomy, f the relational rights holders. Consequence of all this is the request for participation in social, political and economic integration of citizens. This civic conception of the person is put in the context of the legal world relational rights that belong to the social subject and which can also be called "relational social rights': Here born and developed a new way of understanding citizenship in corporate, pluralist, solidarity and relational terms. There is necessity to call for a renewed idea of citizen, holding of civil, political, social and economic rights and, above all, the rights of the individuals and to his way of relating to others. This depends on the new lifestyles, new needs, new requirements that the society has to give an answer, first of all in structuring as a new social model of socialization and citizenship, less state and more social, with more space for families, volunteering and cooperation. The state can not be limited to quantitative aspects, but must raise the moral and ethical standards of citizens by creating that environment human need for moral and spiritual growth: civil society has the task of guiding to welfare, with the State, political institution, which provides the essential structures, it is at the service of civil society whose members are free and responsible. His Holiness Pope Benedetto XVI (2006, pp. 5-6) in a letter sent to the president of the senate Marcello Pera to the Foundation conference of Magna Carta and Foundation for the Subsidiarity on secularism, wrote that the human dignity and fundamental rights represented values previous to any highway jurisdiction. These fundamental rights are not created by the legislature, but rights are written in the nature of the human person, and are put off to the Creator. So, therefore is legitimate and profitable a healthy secularism of the State, by virtue of which temporal realities are governed on the rules, to which belong the instances that have their origin in the essence of man. Between these instances, the religious sense which expresses the human being opening to Trascendence has primary importance. Also in this fundamental human dimension, a healthy secular State will have to recognize space in its legislation. It is a positive secularism, which guarantees to every citizen the right to live their religious faith with genuine freedom in the public sphere. For a cultural and spiritual renewal of Italy and of European Continent it needs to work so that secularism is not construed as hostile to religion, but, conversely, as a commitment to guarantee all single groups, respecting the needs of the common good, the possibility of living and express their religious conviction". His Holiness refers to rights that are

prior to the State's law and which must be the basis of a secular State does not in conflict with religion. What role should be attributed to the Church before this? Giovanni Paolo II (1991) said: "The Church respects the legitimate autonomy of the democratic order and is not entitled to express preferences for this or that institutional or constitutional solution. The contribution that is provides to the political order is precisely the vision of the dignity of the person, which manifest itself in all its fullness in the mystery of the Incarnate Word". Against any form of civil religion irrelevant to public life, Ratzinger talk about "healthy secularism' denouncing the attempt to build the human community absolutely without God'.

A State that borders the importance of religion, denying to the temporal realities that find origin in the ethical references that are rooted in the natural law, endangers the bonds between the temporal sphere and the ecclesial" (Giansoldati, 2007). The State must have the task of removing the barriers that hurt the religious sentiment, facilitating the free spirit. If the State dominate the religious sentiment would attribute to religion the role of dominatrix in the political field. We have to give to Christian the freedom to believe in God and in his teachings, recognizing the religious freedom that is not a recognition of a confessional State because it does not force anyone to faith, but it demands the respect of faith. Religion should not be protected by the Constitution of the States: religion must not only look to power but above all to his duties and rights. At the base of a secular State there are freedoms, so '*freedom from"* and '*freedom of"* of all individuals that must be protected by laws that may not be of arbitrary nature. Today we see a huge spiritual crisis because "the democratic free society does not produce visible phenomena of weakening confidence in themselves" (Pera, 2006, p. 18). There are many appeals to Christianity, beginning with the Church itself but forgets that in a continental context, there is not only the religious sense.

Without forgetting that democracies are born because they put behind the persons, with all their rights and duties, today is necessary to find a formula to be born "a non-confessional Christian civil religion": "it comes to turning the principles and the values of our Christian tradition in clothes, costumes, conscious behavior and lived by society, and let the free play of the politics ,warned of those principles and values, the determination of their evolution in laws and institutions" (Ibid., p. 27). Excessive secularization, poor cohesion, weakening of traditional identities, loss of values and freedom are the causes of a modern world very weak. Christian religion, in general every religions, it is a driving religion to the entire West and that relativism has no weakened the Church to no longer be able to stop the relativist drift of Europe. It necessary a policy based on the universal values to be preserved and promoted through a Christianity that rethinks its traditions: religion can not remain in the individual sphere, but it is necessary to recover the spiritual identity of the continents. It necessary also a constructive dialogue between secularists and believers especially in front of the phenomenon of Islam as a religion even terrorist: religion needs to recover its values but also needs to retrieve the value of civil cohabitation. Cardinal Ruini (2005, p. 51) says that "the Christian Faith, since its origins, addresses primarily to the heart and con science of man, but also has a public dimension. Attitude more in keeping with the mission of Christianity and with the current needs of Italy, like of Europe and entire West, it seems to respond positively to requests that the Christian faith can feed, in a non-confessional perspective, so respectful of religious freedom and of the distinction between Church and state, a vision of life and some fundamental ethical values that provide the basis of identity of our actions: so there is, basically, overcoming the historical phase between secularism and laicism". Today we see a culture and a politics with a relativist nature that devalues the Judeo-Christian tradition: only the freedom would recognize the full public space at the Church. Secularity must become a space that offers to everyone the assurance of being able to express themselves and to enter in the arena of discussion, of concrete and shared building of common good because "the secular State is synonymous of indifferent State'. […] The democratic state is secular because it is not identified with any world view', but it is not neutral in relation to its founding values" (Scola, 2007, p. 20). Dialogue is the fundamental element between laity and believers: our society is secular but it does mean indifference, because the Christian religion has contributed to giving a good contribute to socialization in the fields of science, politics and law. Modern society, without forgetting what was, without forgetting the traditions though, it must open up to comparison with the modern challenges that society and pluralism require. It is necessary a creation of a civil religion': the lack of it, of common and

cultural values, poses immense difficulties for the legislator to put constraints on its legislative activities. We need to fan extreme connection between it and the natural law, as a limit to the legislation. Secularism is, or should be, the public space necessary that guarantees of dialogue between the different religious confessions. At the same time the role of religion is to intervene in the public space without mixing with the political interests: religion has to work to defend the members of civil society. In a society is important and vital the relationship between the public institution and the religious authorities. In Italy the religious phenomenon is increasing from the point of view of the relationship with the policy: where lack a strong legitimization of politics, the Church enters as having a set of values to which the people refers. The Catholic Church reaffirms its universalitiy a san antagonist to public selfishness, like wars or denied right to life, trying to blockevery law and scientific research that are in conflict with Christian values: a touching and heroic fitness of Pope Giovanni Paolo II, offered as a living example of human suffering and the power of faith, death and the tribute that was dedicate, in Italy, the repositioning of the Catholic Church, as a proud and lonely defender of human natural rights, mentioned in the sacred texts and interpreted infallibly by the Vatican.

Today lay people and believers talk on the figure of person'. The secular world is available to recognize the role played in the defense of human rights by the church. On the other side the Church, recognizing secularism, consider it as a consequence of Christianity. The man, his rights and freedoms, are at the center of modern Constitutions: the person and his life come before politics and State. Any democratic State adopts ethical values, and it is natural with respect to them: the State must act as a source of values and moral rules, the guarantor of freedom. But Christianity has claimed first the value of the human person, against all form of totalitarianism. The person is related to the social community, because it is there that lives and here memory and traditions had developed. On this term, etymologically it means *traedere*, that deliver: those who lived gives us a memory as an example of life. Modern society and its members have the duty not to destroy a history of two thousand years, Christianity is the main actor of democracy and civil society. Here is the need of a comparison secularism that ha san obligation, like said Ricouer (1997, p. 185), "to produce at a certain time in history, a convergence of belief, a will to live again", so that the differences produce dialogue and respect without creating social divisions (Rawls, 1971). Europe must take this secular model as a starting point for a society of pluralism and not on discrimination, tolerance and justice.

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