

FIRST CATHOLIC SOCIAL DAYS FOR EUROPE

Gdansk, 8-11 October 2009

SOLIDARITY – Freedom, Justice and Peace has the pleasure to participate with our delegation to the *FIRST CATHOLIC SOCIAL DAYS FOR EUROPE* and is honoured to present to all the participants the *Appeal to the coragious and good-willed Europeans* (Cracovia, 2007-03-17) and the *Program* prepared during the Paris' 2009 European Election set-up meeting of 18-19 January 2008.

SOLIDARITY – Freedom, Justice and Peace share this program with all the people that take part to this meeting as a contribution for the final Message of these *FIRST CATHOLIC SOCIAL DAYS FOR EUROPE*.

Piero Pirovano

SOLIDARITY – Freedom, Justice and Peace President

Appeal to the coragious and good-willed Europeans **Cracovia charter, 2007-03-17**

Today, March 17th 2007 we, European citizens, gathered in Krakow from Austria, Croatia, France, Great Britain, Ireland, Italy, Poland, Romania and Hungary, from the Christian roots of Europe and inspired by the Appeal to the Free and Strong produced by Don Luigi Sturzo in 1919, issue this Appeal to all people of good will, in order to promote the rights of every single person, and specially those of the weak and suffering, towards a Civilisation of Love and of Life.

Aware that human society and the very political community are based on the recognition that every human being has the right to life from the moment of conception to its natural conclusion, and that peace will never prevail until this right is fully recognised, we invite the European citizens to defend in their entirety, without prejudices nor preconceptions, the ideals of liberty, justice and peace, as an essential condition to reach these aims: the unambiguous reaffirmation, in international conventions as well as in national legislations, of the Right to life of every human being from conception, during the full arc of its growth until its natural death.

We furthermore ask the European representatives in the United Nations to promote, together with the Civilisation of Love, human life in every stage of its development and in every country, rich and poor, if they really yearn for peace. Only thus can they set the basis for a just and enduring peace. We particularly ask the United Nations to be vigilant so that the rich countries do not close the door toward development to the poor nations, by conditioning their aide to absurd policies of birth control through sterilization and procured abortion.

We reject the relations between States based on economic or military dominance. We thus request the United Nations to recognise all the rightful national aspirations; hasten universal disarmament; guarantee the freedom of the seas; advocate international relations based on the full recognition of all human rights begining with those of birth, equal right to work, and religious freedom against every oppression. We furthermore request that the United Nations have the power of sanction and the means of protecting the rights of the peoples against the overpowering tendencies of the strong.

We ask the political parties of each country to contribute to the strengthening of those initiatives and those principles that promote and protect, from conception, the life of every single human being, thus removing any danger of terrorism and of new wars, and affording a stable structure to all nations with an adequate distribution of resources and a sustainable development, effecting the ideals of social justice and improving general working conditions.

Particularly, we ask representatives of the member States of the European Union to prepare an European Constitution that fully recognises, as central and fondamental, the Right to life from conception of every human being and, thus, not to finance those organisations, including NGOs, involved in the formulation, encouragement or implementation of programmes of family planning, including sterilization and procured abortion, specially in the poor countries. We obviously ask that the European Constitution recognise the Christian roots of Europe and their vitality for its future.

For the best future of the European Union we dedicate all our activity with enthusiastic fervour and put forward these proposals.

On a constitutional plane, for the common good of Europe, we want States that are truly popular, States that admit the limits of their activities, respecting and promoting the natural organisms such as the family founded on marriage, individual persons and private initiative, according to the principle of subsidiarity. In order that the States be the true espression of the will of the people, we propose a reform of the parliamentary bodies with the introduction of proportional

representation; we want a simpler legislation; we invoke legal recognition of political parties and trade unions, as well as an effective autonomy of local government in every country.

However, these reforms would be vain and void if we didn't insist in stressing that the soul of society is the Love for Truth, the true sense of liberty corresponding to the civic maturity of the European people and to the highest development of its energies: religious freedom, freedom to teach, without any State monopoly; freedom of unions without preferences nor privileges, freedom of local government.

This ideal of freedom does not intend to undermine the State, but is essentially organic in renewing the energies and the activities that must be at the core of co-ordination, evaluation and progressive growth. Energies which must coalesce in vital nuclei, drawing from the soul of the people the elements of conservation and progress, giving value to authority as strength and exponent of popular sovereignty and social collaboration.

The necessary and urgent reforms in the field of social security, in labour legislation, in the formation and care of small business and of social communication must tend to meliorate the situation of the lesser classes. While the strengthening of the economic forces within the European Union, the increase in production, the tax reform in favour of the family founded on marriage, the solution of the chronic problem of the less developed regions, the scholastic reorganisation and the care of the environment will favour a balanced and sustained development in Europe.

Inspired by the principles expressed above, we hereby present ourselves to the political life of the European Union. On behalf of *SOLIDARITY – Freedom, Justice and Peace* we request the commitment to our programme of all people of good will, without distinctions. We appeal to those who know how to combine a good sense of rights and national and European interests. We appeal to those who value and respect the Right to life of every human being from conception, during the full arc of its growth until its natural death.

Krzysztof Zając POLONIA

BOSDAN I. STANCIU ROMANIA

Mag. Stefan Biele AUSTRIA

Paul Kennedy GREAT BRITAIN + IRELAND

Téófiy WTE HUNGARY

Jeanne-Marie Savoyssière FRANCE

~~Wolfgang~~ - Italia

Miroslav Finković Hrvatska (Croatia)



Programme of *SOLIDARITY – Freedom, Justice and Peace* for the European elections 2009

Paris, 18-19 January 2008

We, European citizens, gathered in Paris on 18-19th January, from Austria, Belgium, Croatia, France, Germany, Great Britain and Ireland, Italy, Romania, Spain, Hungary share, undersign and propose to all women and men of Europe the following Programme:

The key objective of Europe must be the common good of the people who belong to it. This goal is pursued through a policy for the Civilization of Love and Life, in line with basic Christian values and right reason.

The common good can be fully realized through the simultaneous implementation of important principles, such as solidarity coupled with subsidiarity, freedom coupled with responsibility, justice and peace. These principles touch upon inalienable rights concerning the dignity of the whole man and of all men. To realize the common good it is necessary that the various European institutions organize properly. In particular, with regards to the European Union, we observe that the organization is not an end in itself, but relies upon historical ground (the so-called *acquis communautaire*). Despite the rejection of the Constitutional Treaty, we must affirm the need for a European Constitution, which recognizes the right to life of every human being from conception, as well as the Judeo-Christian cultural tradition, which is among the most important roots of Europe, along with the classical Greek and Latin tradition. To be applied, the Constitution should first be subject a vote of all European citizens. Even democracy is not a good acquired once and for all, but is consolidated in various ways, for example with good electoral laws or anti trust measures regarding mass information. The relations and communications between the various European institutions must go beyond the precepts of the "politically correct" in order to indicate with more courage the constitutive values of European culture, which shall not be squandered because of a misconceived desire for dialogue. To ignore the Christian roots is as serious a mistake as to ignore the references to the classical or Jewish traditions. In order to achieve the stated objectives, we propose, for example, to entrust clearly chosen

European organizations the protection, promotion and development of the following seven areas:

- I. *Man as supreme end of Creation: the primary natural rights;*
- II. *The family: fundamental structure of society;*
- III. *The environment and the community: a humane ecology;*
- IV. *Freedom and responsibility: cultural roots and education;*
- V. *Concrete solidarity: Reflections on the economy and employment;*
- VI. *Concrete subsidiarity: reflections on social policies;*
- VII. *Legality and security.*

Of course, other issues may be added to these, in the completion of a European policy for the common good. This task is entrusted to those who want to join our efforts by signing the *Appeal to the coragious and good-willed Europeans* and Programme of *SOLIDARITY* for the European elections of 2009.

I. MAN AS SUPREME END OF CREATION: THE PRIMARY NATURAL RIGHTS

1. Respect for the right to life from conception

The first and fundamental human right from which to begin is the protection of human life from conception to its natural end. This is the foundation of all other rights and poses a new "social question": the budget and taxation should take this into account.

2. Juridical protection of human embryo

We must therefore recognize the legal capacity of the conceived, in harmony with the possibility already provided by the civil code, to enjoy the legal recognition and inheritance. Among human rights the manipulation of embryos or the killing of the unborn is certainly not included. This according to the same principle of civilization, which Europe rightly applies when it imposes on member States to cancel the death penalty. A

policy for the common good must then propose legislation that protects more parenthood, in particular through concrete solutions to overcome the difficulties of mothers and families that cause the recourse to abortion.

3. Rights of Minors

A special attention should be paid to protecting the rights of children, who represent the future of humanity. A policy for the common good should guarantee every child the right to a family, supporting the family of origin, entrusting and adoption. The supervision over minors should be strengthened, with the simultaneous implementation of appropriate programs of social assistance to families, especially if disadvantaged, in order to reduce the risks of child abuse. We need to counter various forms of abuse or exploitation of children, including those hidden or not normally recognized as such (think about the use of minors in the advertising business).

4. The rights of fragile persons

A policy for the common good can not fail to recognize and guarantee the right to assistance and care (even self-managed) of the sick person with a severe disability or otherwise in distress. In the case of psychological discomfort, it shall more seriously address the risk of falling into the slavery of drugs, which threatens the person. The routes of rehabilitation and desintoxication should not be weakened, loosening control of the phenomenon, but must be carried out seriously in community recovery centres, excluding the prison.

5. Man, woman, equal opportunities

A policy for the common good tends to remove any discrimination, economic, political and social against women, promoting the achievement of genuine equality of all people. Since the human body is not an object of market, prostitution must be fought as a serious social scourge that not only threatens morality and family but also finances every type of crime. Thus, slavery of people who prostitute themselves must be effectively fought, while the legalization of prostitution is a serious error cultural and social. The laws should punish customers, but also inflict a much tougher repression of those who profit from or favour prostitution.

6. Struggle against prostitution

The European Union should recommend Governments of member countries to help people who prostitute themselves and want to get out of their situation of slavery. Governments should, for example, finance programs for immediate accompaniment to work with appropriate training of such persons as well as projects to promote microcredit, to allow access to an independent house and to social insertion.

7. Right to life until natural death

The protection of life does not stem from any particular religious or ideological vision, but is an inalienable and indisposable human right, even for people who are no longer productive and in need of assistance. Therefore, a policy for the common good involves practices that discourage the premature termination of life leading to legalized euthanasia, both with the administration of lethal drugs or through the suspension of care to the terminally ill. All this without any concession to therapeutical extremeness, which in turn is detrimental to the dignity of the dying.

II. THE FAMILY: FUNDAMENTAL STRUCTURE OF SOCIETY

8. Centrality of the family institution

The family deserves maximum support as the fundamental social structure, and as a place where the person is primarily accepted from conception and where biological and social life first blossoms and consolidates. Appropriate European institutions should take care of family and local communities. There are obvious risks for the social cohesion due to threats to the family institution. The social policies for employment and equal opportunities must support the families (eg promoting employment, training and services) in the most deprived areas, so that the disintegration does not add to the socio-economic deprivation. Special care should be tendered to families who care for elderly and other vulnerable people, thus taking the load off the institutions and maintaining the fragile people in a friendly and familiar environment. Finally, there lacks an appropriate European housing authority. Is it just to think that the principle of subsidiarity requires only to the individual States to take action on all these issues? In particular, for the support of families we propose that the European Union establish offices that explicitly respond to a Commissioner. The demographic crisis and the weakening of common value threaten the future of Europe. More births and zero abortion would be, furthermore, a condition to avoid the "demographic winter" in Europe. The maximum effort must be insured because, through families, both the generational transmission of positive models of the social cohesion are guaranteed.

9. Acknowledging the characteristics of monogamic marriage between man and woman.

The family deserves special protection as a natural society founded on marriage. It is clear that we mean the stable and monogamous marriage between man and woman, although this needed not be specified in the past. The unstable marriages do not contribute to the common good, so one might ask why family law should not provide greater safeguards for those who decide, in

full freedom, to marry with the commitment of indissolubility. Even more dangerous is social and legal recognition of de facto unions, which should not be equated to marriage, less than ever when it involves persons of the same sex.

10. Support to birth

In social policies we must always implement the principle "No taxes for the second son," to counter the risks due to the falling birth rate and an aging population. Totally detaxing services rendered to the person (education, health and welfare) from nursery school to university for children from the second onwards, would support large families, thus acknowledging their contribution for the benefit of the whole society. The European Union should recognize the dignity and value of work done in the family, and promote the provision, by Member States, for contributions to large households. In the current demographic conditions of Europe, financial investment for this purpose would not be excessive, while the benefits would be enormous at all levels.

11. Fair taxation for large families

Families should be able to choose responsibly the number of children they want, receiving tax support for this choice of high moral value. If we consider income as a family resource rather than individual, then we must change the fiscal policies introducing the "family quotient". A policy for the common good suggests, in fact, that the available income be divided, for taxing purposes, according to the number of family members. Furthermore, we must provide greater tax relief for people with disabilities or severe disability.

12. Support for educational tasks of the family

On the cultural plane, the family must be helped to better fulfill its primary educational task. Because the primary right to educate the children belongs to the family, all other educational agencies should depend on it.

13. Access to the labor market and the house

On the economic front, the common good involves the full development of active employment policies, to ensure that all families possess means of livelihood. A housing policy for families is a commitment of particular importance. Indeed, a city "on a human scale" is built for the human person and his natural expressions, the first among all the family based on marriage, with particular attention to those with children. Therefore, more facilities should be provided for housing for large families. It is assumed, in fact, that among the factors of low birth rate there is also a lack of accommodations with a number of rooms suited to the development of the family. For families who have no access (or prospects of access) to the ownership of the house, we need to rethink a

modern rent policy. The interventionist policies of former times, such as the imposition of a social fee or subsidies, could be replaced, at least partially, with indirect mechanisms regulating the housing market. For example, partially detaxing rent would actually increase the profitability of property for the owners and encourage the emergence of unregistered contracts. Similar processes could lead to a partial deductibility for the occupant of the costs of renting.

14. Acknowledging the "social work" done in the family

Special protection must be provided to persons employed in family home care services, even for the enormous savings resulting in the overall cost of welfare. This implies recognition of the dignity of the people who, through free choice, decide to give up outside work in order to assist "fragile" people in the family as children and the elderly who are not self-sufficient, the sick, the disabled, the socially disadvantaged. To all this we can add economic and regulatory measures in support. It must provide adequate guarantees for their return to work at the end of the period of need or hardship.

15. Adequate social services for the family

Public services must strive to support the family rather than to replace it. Some services or health care should be provided at home, if possible integrating into networks of family, friendly or neighborhood mutual aid.

III. THE ENVIRONMENT AND THE COMMUNITY: A HUMANE ECOLOGY

16. Responsible use of environment

The physical (natural or artificial) environment is the social setting in which real people and families carry out their lives. Next to a natural ecology, therefore, there exists a social and human ecology. The common good thus requires a widespread civil consciousness, which puts the protection of creation as a priority, starting from life in our cities, and arriving at planetary problems (eg climate change). This does not mean that we consider the environment as an idol, nor is man regarded as a simple species living among many others. We do reiterate, however, the principle that the environment is at the service of human life and is not an absolute end, but a fundamental right for all to be administered responsibly in light also of future generations.

17. Sustainable development and its dimensions

A policy for the common good could give ethical meaning to the concept of "sustainable development," covering the economic and social environment. This concept implies that present well-being cannot compromise the future community life. Agriculture, industry and

transport do not threaten the right to live (today and tomorrow) when they respect and promote the human person and the environment. Several international programs, such as Local Agenda 21, can contribute to this end through proper processes of local democratic participation. The common good suggests strong policies against various forms of environmental pollution. We therefore need strict controls on civil and industrial consumption of energy, providing tax mechanisms that, on the one hand, reward those who adopt virtuous behavior (such as the adoption of anti-pollution devices and savings in heating) and, on the other hand, punish those who are out of order. We must then consider the agricultural waste, such as civil and industrial by-products to be reused. For this purpose we favour the practice of selective waste collection.

18. Universal rights, shared urban planning and precautionary principle

We must ensure that everyone has access to natural and energy resources as well as to essential goods, such as water, avoiding dangerous forms of privatization thereof.

Democratic participation is necessary for the planning of the human environment: the territorial policies are, in fact, a test case for transparency and participation in local government. The mechanisms may involve the generalization of "participatory planning" (especially when publicly owned areas are involved) and the development of "budgets of social responsibility", alongside financial budgets by both the government and major corporations. Moreover, the urban planning can develop signs for identifying areas (*landmarks*) that are not only McDonald's, but they have a cultural significance, and are therefore capable of transforming the physical "spaces" into living "places" of social significance. The presence of common spaces in multi-family buildings can encourage moments of sociability and mutual help among residents. Lastly (as is often said about nuclear power or genetically modified foods) we should apply *the precautionary principle* of considering the risks and benefits of new technologies or new products compared to those known until they are proven harmless.

19. Energy and resources: diversification of sources and involvement of families and civil society

A policy for the common good should aim: to meet the energy needs of the population, reduce dependence on energy from renewable sources, encouraging the use of new sources of supply in harmony with the environment, promote energy efficiency in families, businesses and government. We must also develop research and adequate energy and environmental education.

20. Industrial eco-efficiency and reduction of waste

As for the companies, the efficiency of production can be improved even in the field of energy, thanks to new technologies, new materials, better and more efficient use of facilities. We must thus develop low-energy manufacturing and distributing technologies, with minimum pollutant emissions and without dangerous consequences for the psycho-physical health of workers and consumers. We must foster the common good also by reducing energy consumption through more advanced equipment for heating, cooling, etc.. A more careful isolation of buildings, the design and composition of packaging and logistics, and the preparation of recyclable products. Appropriate measures of encouragement or economic penalties may contribute to this: contributions for plants with low environmental impact, transportation electrical, entrance fees in big cities for cars with only one passenger on board.

21. Mobility systems and urban safety

In greater urban areas, encouraging the use of public transport (more ecologically sustainable) must be based on improving the means and timetables of public transport as well as on deterrent measures for private vehicles (including those carrying goods) in the most congested areas. A European policy for the common good promotes a culture and a system of tariffs that encourage the transformation of significant portions of private traffic into public (for the mobility of persons) and from roads to railways or navigation (for the mobility of goods). The development and protection of walking trails and bike lanes, the removal of architectural barriers, easy and secure access to roads by effectively adjusting the traffic, the destination of social places for meeting and socializing, the fight against wild construction and the cementification of cities, the protection and enhancement of green areas and public parks are all objectives of a policy for the common good in order to make the city more livable for everyone, for the children, the elderly, the sick and the disabled.

IV. FREEDOM AND RESPONSIBILITY: EDUCATION AND CULTURAL ROOTS

22. Responsible use of technologies

The communication and information technologies dominate the contemporary European scene, changing its culture. It is necessary to ensure responsible use of the media to prevent forms of degeneration ranging from pedophilia to computer fraud. The training of the youth and scientific excellence ensure human development in Europe, provided values are not forgotten: European history, which should be better known, teaches us that Nazi Germany was at the cutting edge of scientific and technological research. It is arbitrary

to suppose that this call for European cultural roots involves a lesser respect regarding other cultures. Indeed, the dialogue is enhanced if we begin from a clear-cut identity. In this context we fully understand the wealth of multilingualism. In the specific field of health, the biotechnologies raise delicate ethical problems, which should always be addressed with full respect for human dignity. Freedom of science does not mean lack of absolute values, because not everything that is technically feasible is also ethically correct.

23. The freedom of education

The schooling system is also very important for education. A policy for the common good favors the most advanced policies for the freedom of choice of school to ensure education and training areas, both state-owned and private, capable of cultural synthesis and which allow for the search for knowledge and meaning of life. Freedom of education must be guaranteed even economically, in line with the most advanced European forms, for example with the financing of salaries to teachers equally entitled to teach in all schools, as it is already happening in many cases for nursery schools or universities.

24. The family and other educational agencies.

In the field of education, the common good requires to integrate school and family. The school, as well as other cultural realities must conform to a real respect for the family and the person, both minor and adult. We should, therefore, propose appropriate policies and regulatory reforms for a resumption of the vital educational role of families, providing them the necessary time for a rich community life. The institutions must respect the ethical and religious orientation, that families request for their children. A truly secular education offers the opportunity for all cultural and religious traditions to express themselves.

25. Education to love and sexuality

A sound education for young people includes an explanation of the beauty of stable love and of the generation of life through biological fertility and fecundity, both psychological and spiritual. We therefore need a fair knowledge of sexuality and a solid formation in bioethics. The relationship between man and woman is not only an expression of individual needs and pleasure. The weakness of families and the refusal to have children have their roots in an individualistic conception of sexuality. The European Union should promote in the member States appropriate educational policies.

26. Permanent education and strengthening of values

Culture and education are the most effective and lasting means for combating and preventing the many and varied forms of social exclusion. A policy

for the common good therefore envisions a culture of continuing learning of the person, even in the adult stage, without discrimination for situations of particular difficulty and hardship, by promoting special legislation. The cultural policy must strive to encourage correct behavior patterns, that is those useful for personal and community growth. Instead, incorrect models should be discouraged, not only the dangerous ones (such as drug use), but also those that feed excessive expectations of success without merit (as winnings to an excessively high game).

27. Ethical responsibilities of the media

The current oligopolistic media system necessitates broad reforms in order to protect democracy **itself**. The common good leads to acknowledgement that there is an ethical responsibility of the media. We must, for example, implement a stricter protection of personal integrity and moral development of all citizens, rethinking the use of the Internet and introducing real regulatory codes for the media. A policy for the common good cannot provide public funding for the production of printed or electronic materials, or movies of pornographic or violent content. We must strengthen the control on the production and public and private dissemination of the above-mentioned products.

V. CONCRETE SOLIDARITY, ITS EFFECTS ON THE ECONOMY AND EMPLOYMENT

28. Work for man

The dynamics of the free market should not be demonized, but not everything is measured according to the private advantage of the individual or the group. The common good can suggest corrections and solutions that make the economy become a means of achievement for man, and not to enslave him.

29. Employment: flexible but not precarious and irregular

We must promote a certain stability of work, particularly for young Europeans, through appropriate fiscal incentives, while also upholding the necessary guarantees for corporations. We must therefore implement measures for the "job" rather than for "a working place", reducing disparities between the public and private sectors. It is necessary to provide a proper flexibility of work, so it does not become permanently precarious, so as to hinder the formation of family and plans for life. To this end, a policy for the common good may apply the rule of precedence to all temporary work contracts that last for a long period of time. It should also guarantee the right to part-time contracts and to long vacations for family reasons. Finally, it must eliminate costs for companies in the case of staff in maternity, removing the existing widespread discrimination.

It must decisively contrast irregular work, which tends to spread in a number of ways, and not only among immigrants. A policy for the common good means that this phenomenon should be fought, as damaging both for the people concerned and for the economy and social justice as a whole. To this end we must provide stricter penalties for those who make money on the procurement of irregular workers. At the same time it must facilitate access to work. We must, furthermore, lower the cost of labour, specially in the small family enterprises and services.

30. Regulated access to work for immigrants

The right to life means also right to work for a reasonable and programmed quota of immigrant persons. The transparency of the procedures should be aimed at overcoming the paradox in Europe which refuses the possibility of regularizing an immigrant worker, for whom there is a need and, at the same time, refuses him a residence permit. This is a negative situation both for those looking for work and for those who offer work. It is also counterproductive for the public because of the lack of payment of taxes and contributions.

31. Security at work

The safety at the work-place is also linked to the dignity of the worker. We must avoid blackmail and exploitation, providing tax breaks as an incentive to invest in safety. But security must be real, not just statements of advertising. Severe checks on security should be generalized.

32. The company as a social system

We must consider the company not only as an economic or technological system, but also as a social system helping to restore the centrality of man and family. The social budget must emphasize the corporate social responsibility that companies have towards the public, workers and consumers. The non-profit sector offers interesting examples of organizations working beyond pure market utilitarianism. Still, a policy for the common good supports and strongly encourages cooperative forms of production and service in all economic sectors, recognizing the fundamental role of cooperation in the development of Europe. Finally it regards with great interest the experiences already implemented of an "*Economy of Communion*" promoted by civil and religious movements and organisations.

33. Volunteering

European public structures should encourage voluntary forms of civil society, especially those with educational or social functions. Think of the youth centers, the Parish oratories, the associations that promote human growth (through training, sport, recreation) and the voluntary sector in social structures (hospitals, retirement homes,

etc..). To support the voluntary sector, the European Union should establish political organizations that represent it. In particular, it proposes the creation of a European Forum of voluntary associations.

34. The value of the holidays

Among the recognized rights of the worker is that to a periodic rest. A policy for the common good must protect the millennial tradition of Sunday as a day of celebration, in all cases in which the intrinsic nature of the activity (like essential emergency services and continuous cycle plants) does not preclude it.

**VI. CONCRETE SUBSIDIARITY:
REFLECTIONS ON SOCIAL POLICIES**

35. The principle of subsidiarity

To avoid a boring and hard-to-apply bureaucracy, the European Union place among one's Principles the Subsidiaries, that is the renounce to lead the functions and the responsibilities that should be developed and should be in charge to the single States belonging to Europe, without a direct intervention of the Europe. The Subsidiary Principle, also if it is understood in different way in the different European Countries, is a good starting point to build upon a Community Social European Politic. The same Principle should be useful and then conveniently applied for each single European State, providing responsibility, enhancing the autonomy of the Local Institutions and the local social network

36. Integration between families, volunteering and social service.

A new *welfare* must strive to avoid straight assistenzialism by overcoming the policies of mere hand-outs by public bodies. A policy for the common good promotes a unified and comprehensive approach to social issues and the people, possibly within the family and valuing volunteering (integrated home care). Home support might restrict the use of public facilities for the elderly, disabled, adopted minors, etc.. For the assistance to the very young nurseries should be encouraged, giving the need of an educative projects, but also micro-nurseries administered by the corporations or the condominiums that meet appropriate standards, day centers and baby-sitting cooperatives.

37. Valuing of the "civil society" and the "social capital"

We must give clear guidelines for the various countries of the European Union on the importance of investment in social issues in support of non government organisations (cooperatives, religious institutions, foundations, associations, etc.), thus promoting services for parenthood and the unborn, as well as for people

in difficulty (minors, the disabled, the elderly, drug addicts, etc..). Fund must be given by the European forum of volunteer associations. Volunteering, without altering the characteristics of gratuity, could be indirectly supported through forms of insurance, reimbursements for expenses, etc., as already happens in many cases. The "social capital" is thus increased and may pervade our communities.

38. Social services for the families.

A policy for the common good proposes an advanced social security system, stipulating free health care and education up to high school for children of families with low income and particularly for single-income families. Aid should be provided for young people who get married as well as for every child of a low-income family, until he comes of age.

39. Policies for the social inclusion of the weaker

Certain jobs should be reserved for the disabled, in order to cultivate their professionalism, even through schools and social cooperatives. We must also ensure effective equality between genders, economic aid for students of modest income, and nurseries in the workplace, in order to help couples with children. We must extend the right to study and enjoyment of cultural events to the disabled. It is necessary to provide appropriate facilities for the disabled, the sick and people in difficulty or "fragile".

40. Rights of migrants

A policy for the common good welcomes the admission of legal immigrants and the comparison between cultures, encouraging their integration while respecting their identity. We must combat the traffick of women and men and crime associated with illegal immigration, thus safeguarding honest people, European or immigrants. The protection of the dignity of each person requires, on the one hand, investments for adequate social structures, and on the other hand full respect for European cultural traditions. In particular, the diffusion of schools for foreigners to learn the languages of the host countries lead to the requirement to take an exam of the local language in order to obtain a residence permit. Furthermore, cultural integration should be pursued within the rules of civil behavior according to democratic principles and in accordance with the laws. We urgently need a foreign policy that values and enhances what the European families already do, that is support (even remotely) the families in poor countries. This allows families to come out of poverty in their lands of origin, thus avoiding forced eradication.

41. A pact between generations: the elderly as resources

In particular, the principle of subsidiarity must be applied so the elderly can be accepted in the family, thus recognizing their active role. This is opposed to the elderly as a burden, at risk of abandonment, or even euthanasia. Quite the contrary, we must encourage a positive pact between generations: the elderly offer their wealth of experience and testimony, receiving in exchange close attention, in addition to economic support and services already implemented in various countries.

42. Fairness of pensions

A policy for the common good tends to support the need for a progressive pension linked to the effective contribution, with a corrective factor in order to meet the needs and problems related to health, including the recognition of the role of housewives by way of education and services in the family. Appropriate tax mechanisms should allow the possibility to choose the age of retirement and to complement it with another income. Some fiscal resources required for this purpose can be found through a solidarity taxation of excessively high pensions, which do not correspond the the taxes effectively paid during the work-life.

43. Personal care

In the health sector, a policy oriented towards the person and the common good is centered on the suffering, in order to ensure the right to health. The palliative care should be a tool to improve the quality of life of the patient. This objective is achieved by optimizing resources, avoiding waste and enhancing the team work, even if more expensive because the medicine goes beyond purely technical and specialized activities. The ethical foundations of care, ensuring respect for the dignity of the patient, should be always observed. In member countries of the European Union, where there are laws that deny the right to life of every human being through abortion or euthanasia, we must guarantee the right to conscientious objection for medical staff of health institutions (or for administrative assistants) and pharmacists. The European Union must adopt rules in this sense.

44. The right to be a Conscientious Objector

In that European Countries where laws - actually in charge - reject the Life Right for any Human Being using abortions and euthanasia, must be guarantee the right to be a Conscientious Objector to Doctors and Practitioner, and more generally to all the people that works in health services (both for auxiliary and administrative duties) and also for pharmacist. We will kind request that the European Union take an initiative with this idea in mind to allow and keep easy this choice's right.

VII. LEGALITY AND SECURITY

45. *Security*

The right to security is closely linked to that of life, because those who suffer because of crime are deeply injured in their dignity as persons. A policy for the common good proposes effectively preventive actions education law. As for the fight against crime, it must be conducted with the utmost rigor, though never forgetting the necessary reference to the principles of justice for the victims and the certainty of punishment. For the protection of society it is essential that the justice be swiftly rendered and, in particular, that repeated and serious crimes against the person be concluded before the end of the period of preventive detention. For the same crime release pending trial should be limited to a minimum.

46. *Humanization of punishment*

In applying criminal convictions, we must reiterate that the objective is not revenge, but the defence of society and the rehabilitation of convicted persons, who should be reintegrated into society and the work market. For this we propose that the European Union set up an Observatory on prisons. Finally, we favour a greater use of alternative sanctions.

47. *The international horizon*

In the world scene, Europe should move in order to avoid conflicts and invasions, trying as far as possible peaceful solutions and mediations, respectful of the legitimate interests of everyone. Europe must be an active, primarily in the process of disarmament and conversion of nuclear weapons and must participate in their elimination and replacement with peaceful nuclear technology, using the resources derived from disarmament for a more appropriate development of poor countries. Europe must be an active, primarily in the process of disarmament and conversion of nuclear weapons and participate in their elimination with peaceful nuclear technology and use of resources derived from disarmament to development more appropriate in poor countries. Therefore, Europe must take an active part in the process of renewal of the UN and other major international organizations. We must, in fact, go beyond the domination of the most powerful States and oligarchies that decide for everyone. In particular, we need a change of direction of international organizations with the elimination of monies for population control. Europe should propose, alternatively, social programs, prevention and education in sexuality that is not a consumerist, reviving the responsible fatherhood and motherhood, even with the promotion of knowledge of the natural methods for the regulation of fertility.

48. *Development aid*

Europe must continue to support international cooperation for sustainable development of poorer countries, provided that this does not violate human rights. You can act for example through the forgiveness of foreign debt. They are to be favored aid to humanitarian projects concrete and verifiable, for example, hospitals or schools. At the same time, must be encouraged in the countries of the Third World development of a genuine democracy and respect for workers' rights, with the consequent reduction of forms of unfair competition, based on the intensive exploitation of persons, including minors. The acceptance of different cultures and religions will be on a reciprocal basis, with full respect for the dignity of all persons. In particular, we require the protection of women, fair wages for workers, commitment against hunger, misery and unemployment, resolving internal conflicts, decided to fight against wasteful and damaging trade in drugs and arms.

49. *Fairness and reciprocity*

The European policies should encourage a change of relations with poor countries. The agreements with third countries (starting with the historically developed with African countries, Caribbean and Pacific), without forgetting depressed areas in Europe, can contribute to fair trade relations and solidarity, perhaps even to export democratic values not connected to armed intervention. This requires, for example, massive intervention to promote the creation of micro-enterprises, particularly in Africa and the Middle East. Development aid should also be made with micro projects and micro enterprises, so as to directly reach families and communities. This will encourage more forms of trade fair, based on the principle of reciprocity. In international relations should also be assured the principle of reciprocity and treatment of their citizens emigrated, including freedom of worship. International agreements, however, are conditioned on observance of human rights and security policy and existing alliances. In this sense, we must also step up action to the international institutions (UN, etc..) Are desirable stricter requirements to enter into trade agreements conditioned by respect for human rights: the commercial gain can not close our eyes to violations of human rights primary such as child exploitation, religious persecution, the dictatorships of various colors, and the use of the death penalty. One step forward, albeit partial, would be the priority outside of the agreements with those countries of the world that might meet the requirements for admission in itself.

50. *Peace as a fruit of justice*

The common good requires a policy for peace, which stems from the needs of Justice (*opus iustitiae pax*), and does not exclude humanitarian

interventions or international police operations aimed at defending human rights. But the international missions of peace cannot be transformed into an instrument of neo-colonial presence. Europe should act mainly through non-governmental organizations, which operate internationally for peace, overtly committed to defending human life from conception, through transparent and verifiable action and investment of resources.

These are only a few key points, in need of further development in various European meetings, that enhance what is already implemented in this regard in different countries. A policy for the common good retains itself free to support these instances without any external constraint, political or otherwise. Therefore, SOLIDARITY appeals without exception to all women and men of good will to build through the necessary dialogue possible alliances with other players, for concrete projects.