



# *European Union and Coronavirus*

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The overwhelming and proud *new world order* (whose reality is an unquestionable and national projection of the expression «return to the *new normality*», which we have heard from the Prime Minister of Spain and and we keep hearing on their politicians channels and media in Spain, and not simply "return to normal") works and tirelessly pays the discredit and, when its possible, the destruction of any firm religious belief and, in particular, if it comes from the Catholic faith. Only their own relativistic and hedonistic postulates are safe - freedom is not safe either-, which have acquired the category of dogmas, to which religious obedience is paradoxically due and, in case of resistance, it is responded with its totalitarian implantation. In such a way that in societies where this conception of existence prevails or extends, there is an intransigent generalization of being a poser, of banality, dissatisfaction, anxiety, selfishness, indiscriminate abortion, gender ideology, the so-called 'surrogacy', transhumanism, loneliness and euthanasia.

To this planetary field of political action, there has been added, on the one hand, a general consensus that the coronavirus pandemic is operating as the definitive driving factor in the direction of this paradigm shift in social and moral relations, cultural, individual and political, inside and outside the states and the societies that support them; and, on the other hand, a minority voice, but not irrelevant, that it is possible to be before a universal attention call —whether of divine origin, for believers; or natural, for disbelievers— in order that human beings, social beings, that is, political beings by essence (Aristotle), we rethink whether, that path that seems to be already considered inevitable, is indeed it, and if there is any root from where extract the sap of a solid restoration of the meaning of individual and social life in its political, moral, and cultural spheres.



Naturally, Europe, its nations and the European Union - already, very punished with the financial and economic crisis of 2007 and *Brexit* - , is not excluded of this powerful dominant world movement, but neither, in case it wasn't enough with what above, to the terrible effects of the coronavirus. . The question, then, at regional level , is to ask ourselves - without constituting any provocation - if what is happening to us Europeans in particular could also be an opportunity to recreate the pillars of the European Union, in order to return it to its roots, to its foundations, to its principles to avoid that our common house, which began being built prudently on rock, does not end up awakening a day with the macabre discovery that it has been replaced by dilapidated sand. Adenauer , De Gasperi, Schuman , Monnet , founders of a European Union in the contemporary era, acted without a doubt from their deep Christian and religious convictions . The first three, in addition, were notorious Catholics.

On this concern, Rémi Brague has written, in *For a Europe faithful to human dignity*, that, “in recent decades, Europe seems to have run out of morals. That is why so many symptoms of dejection appear. It is not that there is a conflict between various alternative visions of Europe, but a deep moral crisis that threatens their survival as a civilization. It remains to be determined whether this crisis will lead to a rebirth or whether it is the announcement of a twilight, the end of Europe”

Along these lines, must be understood the words spoken by Jaime Mayor Oreja in *Defense of the Christian roots of Europe*: «We have to be capable, dare to endow Europe with more soul. The Europe of the founding fathers of the Second World War was characterized by being full of soul and hardly having a body. Today, on the contrary, we have built a Union that undoubtedly has a body, but hardly has a soul, because we have forgotten its Christian roots, its pillars, its foundations, its reason for being, its political ambition, which can only be the fruit, the consequence, of a deep moral dimension. If there is no moral dimension, there will never be political ambition”.



It is not a matter, and even less as what's the world coming to /what's got into everyone, that all Europeans are Christians, and even less Catholics —this decision corresponds to the conscience of each one and to their free will before such a call—, but to assume naturally, it is to say, with truth, the undoubted fact that our civilization has its roots also in Christianity, and, consequently, to consider it also in the institutions and political and legal measures adopted in the European Union to face the general crisis that, accelerated or festered by the coronavirus, we suffer from Europeans and individuals from the so-called western civilization.

Cardinal Martini claimed that European identity was inextricably tied to Christianity. The popes Saint John Paul II, Benedict XVI and Francis have repeatedly reminded that Christianity's spiritual, intellectual and cultural contributions to European construction should be taken into account.

At least, since the emperors Constantine and Theodosius (4th century AD), the influence of Christianity on the lives of European peoples, both in their social approaches and in their political structures, is unquestionable. To this must be added the other two pillars of what we call the West, Europe. They are, namely: Greek philosophy and science, and Roman public and private institutions and law. Put poetically, Europe is the fruit of the inheritance of three eternal cities: Rome, Athens and Jerusalem.

Regarding Christianity in Europe, it is divided into two in 1054 (Catholicism-Orthodoxy) and, since the 16th century, Protestantism must be added. But faith in the Risen One from Nazareth remains the common and general substratum of all European countries. And it remains so even after the Enlightenment of the eighteenth century and the French Revolution (freedom, equality, fundamental rights and division of powers); when the triumph of the political forces that will try to implant the secular Europe of modernity takes place, whose values, with a Christian background, undergo an intense transformation through analytical, abstract and instrumental rationality.



In the face of the evolution of the policy against Christianity in the world and in bourgeois Europe, and the communist revolution in Russia, China and so many parts of the world, Catholicism, in particular, offers the answer of the Second Vatican Council, which is the great effort of the Church's to adapt (aggiornamento) its message to the conditions and sensitivity of the postmodern era (religious freedom, ecumenism, dialogue between religions, among other important extremes). Despite this, the western world and, therefore, the European world and the construction of its union, continues to move away from the Christian principles on which the project was founded.

However, the consideration by the powers of the European Union of the Christian roots that lie at its origin can precisely help to restore internal wounds, the path of its unity and its leadership in the light of humanity. This Christian spirit and humanism can operate within the European Union in favor of harmony in its social plurality (religious, cultural, ethnic) with secularism: and, abroad, in favor of building bridges between the West and the Asian world, between the West and the Muslim countries, between the West and forgotten Africa, between Jews and Palestinians; and, of course, through Spain and Portugal, in preserving and promoting the natural connection with Latin America.

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