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The Interreligious Dialogue as a Premise to the Culture of Peace

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11.1 Migration Flows and Cohabitation in Multicultural Contexts: The Value of Diversity

The current migration flows and their "modern" manifestations need a revision of the interpretative categories in order to better understand the dynamics of the phenomenon. It is known that the term immigration means "permanent or temporary movement of groups from one territory to another one, from one location to another one, determined by various reasons, but essentially by necessities of life. Migration can be "mass migration" or "infiltration migration", depending by the fact that they occur for a large amount of people (in this case they are mainly permanent) or for small contingents, so that in the new territory towards migration has taken place the ethnic group is not radically amended."[1]

Generally, it is a phenomenon, in our biological or social case, in which there is a movement of individuals, mainly in groups, from one geographical area to another, determined by environmental, demographic, physiological, political, social, and economic changes.

Among all the demographic phenomena, migration is the most unpredictable. It is an evolutionary process involving different adaptations over time, in which three main actors act: migrant individuals, the society of origin, and the host society.[2]

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[1]Immigraziones (eng: immigration) in www.treccani.it

[2]Look at the annual report of the United Nations Department of Economic and Social Affairs (UNDESA).The number of migrants in the world in 2019 is estimated at 272 million,

Actually, there is no uniform legal definition at international level of the term "migrant," commonly used in a generic form with reference to both migrants and refugees[3] — and not rarely migrants and refugees coincide, especially because current contexts show a map where armed conflicts are more and more widespread.

In this perspective, the current migration phenomena are a modern and current manifestation of significant impact and also because it contains multicultural, multinational, multiethnic, or multiconfessional experiences and signs.

The legal category of multiculturalism, therefore, requires a redefinition of ways, functions, and rights within the same political society. This is not a phenomenon connected with the pluralism of interests, of individual needs, but with the cohabitation of cultures which ascribe meaning to choices and life plans of individuals within a more or less defined space.

In this sense, the notion acquires a polysemic character, from time to time characterized by legal, cultural, religious, political, and sociological elements.[4]

The data, according to which the transformed function of law in society enhances its instrumental value, is not insignificant because it is precisely through law that the relationships created between the various actors and between the different cultures are regulated — also taking into account all the conflicting aspects.

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continuously increasing compared to past years. The increase of 51 million compared to 2010 data indicates that the number of migrants is growing at a higher rate than that reported to the entire world population.Migrants represent 3.5% of the global population, compared to 2.8% in 2000. The number of refugees or asylum seekers grew by around 13 million between 2010 and 2017. With 82 million, Europe turns out to be the continent hosting the largest number of migrants, followed by North America (59 million), North Africa, and western Asia (49 million). Nationally, approximately 20% of global migrants are hosted in the United States, with 51 million people. Germany and Saudi Arabia rank second and third, respectively."These data are critical for understanding the important role of migrants and migration in the development of both countries of origin and destination. Facilitating orderly, safe, regular and responsible migration and mobility of people will contribute much to achieving the Sustainable Development Goals" — said Liu Zhenmin, UNDESA Undersecretary.

[3]Migrants are a complex category from which we can be distinguish: refugees in the strict sense (Geneva Convention, 1951); people received under temporary protection; people received under humanitarian protection; people in protracted refugee situations; people displaced due to development projects, environmental crises, natural disasters, etc.

[4]The legal definition considers the proper angle of observation in a consistent manner with the discipline chosen as primary or as a simple starting point.

In this perspective, the phenomenon of multiculturalism applied to migratory flows generates "new" legal problems, such as the one concerning cultural rights, which justify their existence within the regulatory framework of a democratic structure both nationally and internationally for the very fact of deriving from a socially relevant phenomenon and closely connected with the global and legal development of society.

The character of modernity of multiculturalism lies in the fact that it tends not only to register diversity but also to govern it as a value in itself, looking at social dynamics, through intercultural processes.

In this dimension are highlighted important elements such as the recognition of otherness and the different traditional heritage, which belongs to the communities.

The multicultural society, which differs from the multiethnic one, especially in contexts showing migrant communities, must be able to prepare the necessary tools to ensure widespread development and the balance of cohabitative interests.

The true awareness of cultural identity and of the characteristics of diversity, constituting the unique specificity of the communities to which they belong, constitutes the necessary premise to experience the change within social systems and to understand the evolution of social, political, economic, and legal dynamics with logical connection and with compassionate moves.

It is worth noticing that, in a multicultural system characterized by the organized presence of migrant communities, the development of the social system is mainly a matter of ethical rules, legal norms, and fundamental values to be set and proposed as rules shared by the various communities.

In fact, the greatest difficulty encountered within our modern multicultural societies consists in the way of regulating and governing processes in an intercultural logic, through policies for regulating interests and through convergence toward shared objectives.

Therefore, multiculturalism and interculturalism are contiguous phenomena, necessarily integrated for a sustainable social development and for integration processes. It is not possible to imagine creating agreement toward objectives of composition of different interests if it is not allowed to all subjects — both physical and juridical — who live in a specific space to participate in the elaboration of consent and in the relative decision-making processes.

The multicultural society has to find its own expressive force, an adequate impulse, exactly from the existence of diversity, which, however, must be

governed in order to turn the multicultural phenomenon into intercultural processes with which to encourage integration.

Governance must consist of the development of sustainable integration, dialogue, and knowledge, and policies in defined territorial contexts. Good governance is necessary to support democracy, to fulfill the protection of human rights, and to support social cohesion through solidarity paths, but, above all, it poses to political actors the problem of greater attention to the centrality of the human person and his existence issues.

In broad terms, it can be said that the various concepts used to describe the relationships between foreigners and the host society can be summarily divided into "integrative" and "disintegrative processes," depending on whether you want to focus on the inclusion dimension of the immigrant or on his exclusion and on the possible conflict between different ethnic groups.

That is why we are witnessing a constantly evolving change in the demographic composition of the EU, putting issues of control over entrances at the center of the political agenda and, at the same time, trying to adopt increasingly concrete interventions in order to achieve a better socio-economic insertion of the "guest" foreigner and a protection of personal rights, including the right to religious freedom.

The main commitment then becomes to trace a path toward integration that takes into account a real interaction of the different groups.

11.2 Multiculturalism and Interculture as Tools for the Composition of Conflicts and for Building Paths of Peace and Tolerance

Multicultural society, which is becoming more and more multiethnic, demands to be ensured as possible the recognition and sharing of a minimum nucleus of principles and rules that can form the basis for a common coexistence; this refers to the legal principle of equality before the law and the rights contained, in the first place, in the "Universal Declaration of Human Rights" and in the other international charters.

It is, therefore, necessary to identify a shared common base that makes it possible to pursue the construction of new systems of coexistence.

Our society requires dialogue, comparison, and discussion. Only the implementation of an intercultural education, which is based on respect for all cultures and on the recognition of equal rights and dignity — according to

the principles of democratic coexistence — can give birth to this new type of community.

The end of 20th century was characterized not only by the collapse of the great ideologies and totalitarianisms but also by the rediscovery of the plural concept of democracy as a modern principle of community governance. Europe has gradually built up the principles and legal rules to regulate the peace and security process.

We need to only think of Articles 2 and 6 of the Treaty of Amsterdam on European Union, which define the common objectives to be pursued and the values on which to establish the common European coexistence. Evidently, this is still an ongoing legal–political process, in which the political will to contribute to peace, security, justice, and cooperation in Europe and in the Mediterranean, meeting some difficulties and obstacles.

The redaction of numerous legal acts — Helsinki Final Act (1975); Barcelona Declaration (1995); Treaty of Amsterdam (1997), in particular Articles 17 and 25; Treaty of Nice (2000), e.g., Article 17; the recent Treaty establishing a Constitution for Europe (2004) – undoubtedly highlights the importance of the final target, which is to make a coexistence in peace and security, promoting the development of peoples and their well-being.

The principle of everyone's participation in the governance of the society in which they live and with whom to establish particular bonds of belonging, definable as citizenship,[5] is connatural to the concept of democracy.

Certainly, not all relationships between people and communities within multiethnic and/or multicultural societies are suitable for achieving the legal value of citizenship, but only those formally identified by the legal system are suitable. However, the legal system registers and, somehow, juridically models social phenomena as an expression of social life and, consequently, regulates the intersubjective relationships internally, in proportion to the capacity with which it manages to look at problems by offering answers, beyond appearances and diversities.

It is, therefore, necessary to identify a new, legally relevant, broader, and more suitable concept of belonging for a new type of society.

In other words, it is necessary to re-elaborate a new citizens' charter, in which to regulate — with a different meaning — the framework of participatory democracy.

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[5]Cf., Costa, Pietro. 2005. *Cittadinanza* (Citizenship), Bari, Laterza, 142–149; also, cf., La Torre, Massimo, 2004. *Cittadinanza e ordine politico* (Citizenship and political order), Torino, Giappichelli.

Moreover, united Europe needs to rely on a constructive social life and lay the groundwork for it, being capable of safeguarding real intercultural communication, giving, at the same time, concrete answers to arisen problems concerning conciliation of shared membership and diversity of life (as it results abstractly in the European Treaties and especially in the Treaty of Amsterdam, which gave birth to the European Union).

The Council of Europe, in its official documents, recognizes diversity as a source of mutual respect and social enrichment, also with the aim of thinking about citizenship — among the fundamental human rights — as expression of democratic culture.

Generally, citizenship, especially the active citizenship (which is related), represents one of the objectives of pluralist democracy, as already highlighted in European documents.

In relation to this objective, the prospect of active citizenship lies between the continuity of a pluralist and representative democracy and the strengthening of its participatory dimension, with the consequent possibility of experimenting with different forms and levels of social cohesion, declaration of personal and community dignity, growth of democratic culture, and exercise of responsibilities.[6]

This is an issue that goes beyond the simple consideration of rights and responsibilities as they are established in a juridical–formal dimension.

Basically, it is also an issue of educational policy encouraging and supporting joint participation for a new culture of democracy, as emerging from a broad overview of relationships among individuals, groups, associations, organizations, and communities, in which every citizen is actively engaged in cultivating solidarity values, increasing knowledge and attitudes for himself and in interaction with the whole of society. Hence, there is a need to seek new balances, new ways to coexist in societies, new relations between States (starting with an enlarged Europe), which have to strengthen processes and intercultural instruments, since they can no longer ignore their multicultural context.

The set of multiculturalism and intercultural aspects generates a necessary method in order to give new essence to coexistence, by which it could be possible to strengthen the values on which the work of building the international community and the European Union is carried out.

The coexistence of very different global cultural systems (since they stand on a different and non-homologous *humus*) — from an ethnic, religious, and

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[6]Cf., Definitive text adopted by the Convention for young people, July 2002.

cultural point of view — must be organized in order to facilitate integration processes and an intercultural system, which is able to produce rules and values (a real right).

In particular, through the enlargement process after the end of bipolarism, Europe has seen the introduction of new multicultural models with the entry of new states — i.e., the introduction of visions of life inspired by a different humus, that is, multiculturalism, although to a lesser extent.

In this perspective, it is necessary to examine the contents of the common fundamental values of the Union, such as those indicated in Article 2 of the Constitution Treaty (human dignity, democracy, equality, freedom, rule of law, human rights, and rights of minorities), as the multicultural model is the best placed to guarantee value to national identities, as required by Article 2 of the consolidated version of the Treaty on European Union.

The process of transforming Europe into a large single community, as provided for by the Maastricht Treaty, 1992, and into a union of peoples (Treaty of Amsterdam, 1997) involves strengthening democracy also in regard to the advancement of new requests by new EU accession States and by States which have not yet entered into the Union but are willing to.

All the individuals making up people and communities, among which religions play an important role in building a shared area of peace, development, and security, contribute to strengthen democracy.

This is the meaning of the Euro-Mediterranean Partnership, set in motion by the Final Declaration of the Barcelona Conference (1995; involving not only each State of the European Union but also the States of the southern shore of the Mediterranean, as well as Cyprus and Malta), but which has unfortunately been abandoned following the events that shocked the Mediterranean.

It would be necessary to rethink the dimensions of the partnership set in the Conference, finding a way to rewrite the issues about security, fulfilling acceptable standards of peace, justice, and economic collaboration as well as building a humanitarian dimension, destined for cultural growth and human relations between peoples.

Compared to the new political and social scenarios and with a view to a different growth of social systems, the European Union finds itself in the condition of dictating the new rules in order to pursue a policy of peace and coexistence, which can support development.

> Developing mutual trust, a policy of peace and détente, using peaceful means for the conflicts resolution, connecting cooperation

to dialogue between peoples and, above all, creating conditions of economic justice.

These objectives can be achieved with the commitment of all social, political, and religious persons. When conflicts persist, religions create forms of collaboration, which begins with material help to the populations suffering due to wars. The collaboration regarding concrete affairs overcomes the theological difficulties and facilitates the rediscovery of the value of the authentic message of each religion.

At the same time, politics is required to recover its priority role also with respect to the economy itself in order to achieve the best protection of the human persons and their rights. In fact, the establishment of peace and the implementation of a security policy are the main way to realize the protection of the human person.

11.3 Building Peace with Dialogue and Integration Policies: The Role of Religions

Multicultural characterization, therefore, requires European culture to seek new ways to place its centrality.

The construction of a new humanism is affirmed in order to guarantee the cohabitation of differences in the same political, religious, and social space.

A bad management of the phenomenon of migration inevitably involves the non-acceptance of what is "different," denying openings to the "new" and hindering any form of encounter. All this leads to attitudes that concretize themselves — in the name of false foundations and prejudices — in a contrast to the social "pillars" and to those values set as essential conditions for the construction of a society truly based on the fundamental rights of the human being, i.e., on the concept of *humanitas*.

The very conflicting aspects — originating from the encounter and clash between different cultures — shape the conceptual structures and regulatory models of the various legal systems, characterize the interpretative categories of intersubjective relationships, and convey to common points and rules in order to regulate coexistence and cohabitation in the perspective of a peaceful conflict resolution.[7]

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[7]Cf., Garelli, Franco, *La nuova centralità della religione nella sfera privata* (the new centrality of religion in the private sphere) in Burgalassi, Silvano, and Guizzardi, Gustavo (edited by), *Il fattore religione nella società contemporanea* (the religion factor in contemporary society), Angeli, Franco, 1983, 202.The author gives support to the idea that only if ethnic,

In its new enlarged geographical composition, the European space, on the one hand, had to verify "the existence of a phenomenon of exaltation" of diversity, and, on the other hand, it had to face the problem of relations inherent in religion and politics, within the relationship between the religious dimension and the law.

The main feature of our contemporary societies concerns "complexity," which shows itself as a disarticulation of structures and operating mechanisms of both individual subsystems and their mutual relationships.

The affirmation of religions, as one of the main factors of aggregation and cultural and social identity on a personal and collective level,[8] cannot be ignored by the welfare state in the provision of its services and in the determination of public policies.

The institutional response, at European level, has not always proved to be prompt and adequate; it has often been conditioned by security needs — the result of the historical context in which to define the rules of peaceful coexistence and security, as an element of development of people and their well-being.

The process of building peace between religions is part of the construction of Europe based on legal principles and rules governing the peace and security process.[9]

This process, which is a fundamental element for the whole Euro-Mediterranean area, can be supported with specific actions, such as dialogue,

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religious, and cultural identities manage to be respected as such, it will be possible to build a multiethnic and multicultural society with the need to be able to rebuild a system of values which leads to peaceful coexistence, within which to be able to achieve the well-being of every man, as an integral part of society itself.

[8]Today, churches and religions are facing challenges never experienced before. Migration "is a phenomenon which impresses because of the number of people involved, because of the social, economic, political, cultural and religious problems it raises, because of the dramatic challenges it poses to communities, both national and international ... The phenomenon, as is known, is of complex management" – Benedict XVI, *Caritas in veritate. Lettera Enciclica sulla globalizzazione*. (Caritas in veritate. Encyclical letter on globalization.) Libreria Editrice Vaticana, 2009, 62.

[9]See, in this connection, Article 2 and 6 of the Treaty of Amsterdam, where the common objectives and the values on which to base the common European coexistence are defined. It is an ongoing long legal–political process, which encounters considerable difficulties. The production of the numerous legal acts highlights the importance of the ultimate goal, that is, to achieve a coexistence of peace and security, also promoting the development of people and their well-being. In addition to Articles 2 and 6 of the Treaty of Amsterdam are also to be mentioned the following: Treaty of Nice (2000); Helsinki Final Act (1975); Barcelona Declaration (1995); Treaty Establishing a Constitution for Europe (2004).

which specifically represents an instrument of both social and legal relevance. Legal culture has led to consider it as a value for social stability.

Dialogue is indicated in the Treaty of Amsterdam as a fundamental element of the European social model, acquiring full legal recognition in the Treaties (Articles 151–156 of the Treaty on the Functioning of the European Union), which aims to elaborate European social policy and which is considered as one of the main instruments to promote economic growth, social cohesion, and environmental sustainability of the various development processes.

Because of its legal value, social dialogue is governed by concertation procedures, which involve all social partners in the protection of the persons concerned through discussions, consultations, and joint actions. The dialogue initiated in 1985, by the European Commission, has been characterized by a political and legal path, which recognizes its importance in compliance with the autonomy of the social partners, by way of the legal framework of the Lisbon Treaty.

The dialogue takes place, concretizes itself, and makes itself up not only through declarations and the so-called good policy but, above all, through dedicated actions and regulations, which aim to stabilize security and development of the human person.

The Declaration of Barcelona, 1995 — that is the founding act of a global partnership between the EU and 12 southern Mediterranean countries — in Section 11.4 looks at the interreligious dialogue as a very instrument of social, cultural, human partnership in order to promote mutual tolerance and basic cooperation, immediately eliminating prejudices, ignorance, and fanaticism. The human and cultural partnership, of which dialogue was a structural element, initially received little attention from the European and African institutional actors, which were more interested in the increase of economic and business activities.

Even if the Declaration actually no longer generates rules and lawsuits, its content keeps its substantial importance and contains indications that can be taken into account, such as indications concerning the role of religions, which in the Final Declaration were identified as instruments to foster mutual trust and knowledge.

Only after 2011, following the change of strategy to face international terrorism, a more careful reflection developed in Europe about the importance of intercultural dialogue.

Gradually, dialogue becomes more and more an instrument used juridically as part of the legislative construction through the production of appropriate programs. In the face of the challenges and needs resulting from social and international coexistence, religions must become part of the democratic process, without forgetting and betraying the authenticity of their religious message and, at the same time, without conditioning or mortgaging the development of democracy.

For instance, in an increasingly plural and multicultural context, Christian religions have felt the need to review the relationship with civil society and its institutions, rediscovering the sense of the common good, the value of the political dimension, and the spirit of democracy, as they were places of coexistence and cohabitation of different subjects and different communities. All this has produced a direct effect on the religious freedom of individuals and religious confessions and also of "new religious confessions, highlighting previously unknown needs, which require new regulatory interventions" for a better protection of personal rights.

Peace, as a common and shared good, was put at the foundation of many international initiatives (UN, OSCE, Euro-Mediterranean Partnership, etc.) and the need to identify safe rules which are able to protect peace as a legal asset arose especially after 9/11.

The legal principles which inspire the right to peace and security must have an "ultra-state" dimension since the individual state cannot face the challenge of globalization on its own.

11.4 Religions in the European Context

The location of religious communities/affiliations and their activism, in a context which is both national and European, raises the issue of identifying common legal principles in the legal discipline about their relations with states. Furthermore, the need for religions to strengthen the process of collaboration and dialogue between them arises exactly from the search for this common discipline.

In order to establish compliance with what is enshrined by the law of the individual Member States' legal systems for what concerns the legal status of churches, associations, or religious communities (which are equated to the "philosophical and non-confessional organizations"), Article 17 of the Treaty on the Functioning of the European Union — which comes from the Treaty of Amsterdam — recognizes the specific contribution of these same organizations also through the activation of an open, transparent, and

regular dialogue with churches and organizations; a dialogue to which the Union itself undertakes. Once again, the path of collaboration and dialogue, which has already been experienced in many of the States of the European Union and has been accepted as an instrument in the Treaty of Amsterdam, is that undertaken by Europe recognizing the importance of the "specific contribution" that religious communities and affiliations can offer without renouncing its secular connotation.

This contribution is important in relation to the need to soften possible conflicting situations caused by the increase in religious inhomogeneity due to the substantial non-European and intra-European migration flows. Along these lines, the Recommendation of the European Parliament of 13 June 2013 to the Council for what concerns the draft of EU guidelines about promoting and protecting freedom of religion or belief, as referred to point (o) which states that "within the framework of the elaboration and the implementation of the guidelines, support and commitment to a wide range of civil society organizations, including human rights organizations and religious or belief groups, which is essential in order to promote and the protect freedom of religion or belief; therefore the human rights focal points of the EU delegations should keep regular contact with these organizations in order to promptly identify the problems that could arise in the context of freedom of religion or belief in the relevant countries."[10]

According to this — chronological order is important — there is the Report on EU Guidelines and the mandate of the EU Special Envoy for the promotion of freedom of religion or belief outside the European Union,[11] in which it is underlined in point 3, with regard to the EU guidelines of 24 June 2013 on the promotion and protection of freedom of religion or belief, which, in accordance with Article 21 TEU, the EU and the Member States are committed to promoting respect for human rights, such as principle that guides the EU's foreign policy; it strongly welcomes the fact that the 2013 EU's guidelines integrate the promotion and protection of freedom of religion or belief in the EU's foreign policy and external actions and calls, in this context, for further activities to be strengthened in order to raise awareness and to implement the guidelines.

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[10]Cf., European Parliament recommendation to the Council (13 June 2013) on EU drafting guidelines about promotion and protection of freedom of religion or belief (201372082 (INI)).

[11]Cf., Report on EU Guidelines and the mandate of the EU Special Envoy for the promotion of freedom of religion or belief outside the European Union (2018/2155(INI)).

As early as the 1970s, the Holy See gave birth to diplomatic relations first with the European Community, then with the European Union, guaranteeing an apostolic nuncio in order to follow the sessions of the European Parliament, to represent the opinion of the governing body of the Catholic Church for both the elaboration of the most important documents and the international events in which the European Union is involved.

It is worth mentioning that precisely at European level, the Church started in the 1970s a process of total organizational restructuring. In 1971, in fact, the Council of European Bishops Conferences (CCEE) was born, which is a body serving the Bishops' Conferences of all Europe, with the aim of promoting collaboration between bishops in Europe.[12]

In 1980, the Commission of the Bishops' Conference of the European Community (CECE or COMECE) was set up, which is made up of bishops delegated by the national Bishops' Conferences of the countries of the European Union: an agency with a light structure, with a permanent secretariat in Brussels with the aim of promoting "a closer union and collaboration between episcopates and episcopates with the Holy See in matters which the European Community is interested in" (Article 3 of the Statute).

The same process of organizational innovation has taken place in Europe within the inter-ecclesial relations of the other non-Catholic, Protestant, and Orthodox confessions.

In fact, the Bishops' Conferences of the countries of the European Union are represented in Brussels by COMECE, while the European network of Protestant, Anglican, and Orthodox Churches is represented at the Union by the CEC, Commission of the Church and Society. The two different Commissions collaborate with each other in the realization of a common project for a Christian Europe, so much that COMECE has a committee of experts which takes a stand on the measures of the Commission and the European Parliament in the proposal phase and during the redaction of a first draft of the provision to be adopted.

In case of issues deemed of significant interest for religious denominations and in order to contribute to the development of a common will, a consultation phase is initiated between the Community bodies concerned and the representatives of the CEC, which — as a side effect — allows the overcoming of fragility and inner rifts between the various confessions,

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[12]In 1995, its current Statute was approved in which the members of the CCEE are expected to be the European Bishops' Conferences, represented by their respective Presidents. The Statute also considers the possibility that Bishops who are not members of an Episcopal Conference are full members of the CCEE anyway.

overcoming the controversies related to the pre-eminence role of the Catholic Church, with the sole purpose of being able to achieve positive results in the community.

Religious organizations, at this moment, not only realize a qualifying moment of the European process but also act in a concrete way, asking the European institutions to protect religious interests because these is an expression of values at the basis of civil coexistence.

In this perspective, it can be seen how religious organizations have strengthened their institutional presence within the European territory, placing themselves as privileged interlocutors in the construction of the new Europe.

It should not be forgotten that relations between the Churches are placed within ecumenical relations, attempting to foster a path toward shared theological values and ecclesial practices.

In this regard, it is necessary to mention the 2001 *Charta Oecumenica*, which highlights that: "the Churches promote a unification of the European continent. Unity cannot be achieved in a lasting form without common values."

In this sense, together with the ordinary areas, the CCEE operates in other fields that broaden the horizon of the topics covered and discussed in the various meetings organized throughout Europe. Particularly important is the one concerning youth ministry throughout the world, the dialogue between Christians and Muslims in Europe, the defense of religious freedom with the sole objective of supporting a society where justice, freedom, peace, and protection of environment dwell.

Particular attention is also paid to social and legal issues concerning bioethics, the Church–media relationship, and new technologies. For example, through the portal eurocathinfo.eu, the Church in Europe establishes an information network between the different Episcopal Conferences across the continent; in the same way, a portal for young people in order to access all the initiatives that the Church carries out in this area has been created. Non-secondary attention is paid to human beings to the protection of human rights within Europe and to their personal, spiritual, and social situation. One thinks of the issues related to migration and the problems related to the demographic collapse: to family, education, and culture of respect for life in order to defend it in all its phases (from birth to death), as well as interreligious relationships to succeed in promoting healthy coexistence in a pluralistic Europe (cf., 2001 CCEE Report).

Precisely on the occasion of the meeting of the bishops of the 20 Churches of the Mediterranean, (Bari, 19–23 February 2020) on the theme "Mediterranean frontier of peace," a Synod was held on the central themes of the Mediterranean in which it was highlighted that "the Christian communities do not stop building alternative ways of peace and testament of our Christian style of being within reality by placing the person as focus."[13] In the Mediterranean Sea, the Churches and people are facing very great challenges. Among them are the ones concerning interreligious dialogue and the challenge of welcoming migrants.

The meeting strengthened the ties between the Churches, which have committed to setting up interreligious committees in order to achieve true hospitality and dialogue with the aim of building a common path where we can grow in our areas a culture of peace and communion, one new style of dialogue, welcome, and support between communities. A new way of being Church.

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[13]Cf., www.vaticannews.va: Final report of the Apostolic Administrator *sede vacante* of the Latin Patriarchate of Jerusalem.