

Amendments

WE BELIEVE IN “ONE HOLY CATHOLIC AND APOSTOLIC CHURCH”

“(Make) every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Ephesians 4:3-6)

1. Called Together to Unity in Faith

With the Gospel of Jesus Christ, according to the witness of Holy Scripture and as expressed in the ecumenical Nicene-Constantinopolitan Creed of 381, we believe in the Triune God: the Father, Son and Holy Spirit. We believe in Jesus Christ who in His cross and resurrection reveals to us God’s love and the mystery of reconciliation. As our Lord and Savior, He sends us the Holy Spirit to live in *koinonia* with Him as brothers and sisters. We confess that the work of Christ and the mission of the Holy Spirit reaches their fullness within “one, holy, catholic and apostolic” Church.

In obedience to Christ’s final commission (Mt 28:18-20; Mk 16:15-18) we are ready to proclaim this common kerygma to “the whole creation”, and especially to “all nations” of Europe; and to proclaim it together! We believe - and already experience - that the kerygma is a powerful sign - but also an overflowing source - of our unity, which is always a gift of God.

We acknowledge the differences which are still obstacles to visible unity, among them those concerning the understanding of the Church, of the sacraments and of ministries. This is a cause of painful regret because we know that what we share together is deeper and greater than all the differences. We need to repent and seek forgiveness and reconciliation.

We commit ourselves

- to do our utmost to overcome the problems and divisions that still separate the churches;
- to follow the apostolic exhortation of the Letter to the Ephesians and to persevere in seeking a common discipleship of Christ;
- to work towards the visible unity of the Church of Jesus Christ in the one faith, sharing one scripture, in obedience to God’s Word, following the guidance of the Holy Spirit. This shall become visible in the mutual recognition of Baptism and in Eucharistic fellowship, as well as in common witness and service.

II. ON THE WAY TOWARDS THE VISIBLE FELLOWSHIP OF THE CHURCHES IN EUROPE

“By this everyone will know that you are my disciples, if you have love for one another” (John 13:35)

2. Listening to the Word of God and Praying Together

The ecumenical movement is the work of the Holy Spirit who encourages individuals and churches into unity. It lives from our hearing God's Word and letting the Holy Spirit work in us and through us. In the power of this grace, many different initiatives seek, through services of prayer and worship,

to deepen the spiritual fellowship among the churches and to pray for the visible unity of Christ's Church. ~~Despite major efforts towards Eucharistic fellowship, Christian churches and inter-church families lament the remaining division.~~ A particularly painful sign of the divisions among many Christian churches is the lack of eucharistic fellowship.

Knowing that “in one spirit, we were all baptised into one body” (1 Cor 12:13), we celebrate signs of hope: We listen to the Word of God together, some using joint bible translations and lectionaries. ~~We sing some common hymns, sometimes with different texts.~~ We study the Bible together, we worship together, we gather for ecumenical youth prayers, and we mark collaboratively the Week of Prayer for Christian Unity.

We commit ourselves

- to walk together, listening to the Holy Spirit and exchanging spiritual gifts;
- to pray together, for one another and for Christian unity;
- to learn to know and appreciate the worship and other forms of spiritual life practised by other churches;
- to continue moving towards the goal of Eucharistic fellowship and hospitality.
- ~~to produce ecumenical hymnals, starting from the songs that are already shared among different Churches, without perhaps being aware of it, in order to highlight how liturgical songs can unite us.~~

3. Moving towards Common Witness

~~In the spirit of the Gospel, we want to witness to Christian unity and community. Yet, we acknowledge our historical and present divisions, which hinder our joint testimony to this world.~~

~~In the spirit of the Gospel, we must reappraise together the history of the Christian churches, which has been marked by many beneficial experiences but also by schisms, hostilities and even armed conflicts. Human guilt, lack of love and the frequent abuse of faith and the church for political interests have severely damaged the credibility of the Christian witness.~~

Ecumenism therefore begins for Christians with the renewal of our hearts and thereby creating a culture of love and fostering hospitality and trust.

We have overcome mutual condemnations and walk together towards deeper understanding of each other's liturgies and theologies, all being grounded in the Gospel of Jesus Christ. In our ecumenical journey, common witness is at the centre of evangelisation. In exchanging the spiritual gifts of the different Christian churches, we celebrate the many forms of worshipping God in the Spirit through Jesus Christ. A particular sign of hope consists in the prayers, experiences, and encounters of young people, for many of whom being Christian means being ecumenical.

We commit ourselves

- ~~to recognize the other Churches as Churches, and not ecclesial communities, in which the Grace of God works likewise. Therefore the Churches have to recognize each other as sisters;~~
- ~~to overcome the temptations of self-sufficiency, indifference, or relativism self-referentiality within each church, by recognizing the gifts of the Spirit to the individual Churches and maintaining that they need to be shared;~~

- to continue striving for Christian understanding across traditions and pursuing ecumenical dialogues;
- to actively contribute to the joint study of our history of faith, to the healing of memories, and to reconciliation;
- to seek mutual encounters and to be available to help one another;
- to promote ecumenical openness and cooperation in worship, witness, charity, Christian education, and theological training.

4. Proclaiming the Gospel Together

The most important task of the churches in Europe is the common proclamation of the Gospel, in both word and deed, for the salvation of all. Considering the modern European history of secularisation and the manifold relations between states and religions in European countries, it is important to give witness in ways that respond to every need. This witness requires to spread the Good News of God's saving and healing for this world together and not against each other. It is important to jointly proclaim and live the Gospel in families, among friends, at workplaces, in congregations, in education, in pastoral care, in our societies, both in personal encounter and in digital spaces. ~~Faith needs to be shared in ways that it can be experienced and provide orientation in life, including the public domain, social and political issues.~~ It is equally important for the whole people of God together to communicate the Gospel in the public domain, which also means responsible commitments to social and political issues.

We commit ourselves

- to adopt a posture of receptivity towards the diversity of traditions, charisms, and ministries;
- to actively and openly approach churches in our contexts with whom we have no relations yet, to seek ways of joint witness and cooperation;
- to share in faith and evangelisation with other churches, entering into agreements with them and thus avoiding harmful competition and the risk of fresh divisions;
- to recognise religious freedom not only as fundamental to respond to the call of the Gospel, but also as a civil right of every person, which means not inducing anyone to convert through moral pressure or material incentive, but also not hindering anyone from entering into conversion of their own free will.

5. Continuing in Dialogue and Working Together

~~We belong together in Christ, and this is of fundamental significance in the face of our differing theological and ethical positions. Rather than seeing our diversity as a gift which enriches us, however, we have allowed differences of opinion on doctrine, ethics and church law to lead to separations between churches, with special historical circumstances and different cultural backgrounds often playing a crucial role.~~

In recent decades, we have come a long way in dialogue and encounter between our churches. We are grateful to the Lord for what has been achieved.

Many Christians from different churches live side by side and interact in friendships, in their neighbourhoods, at work and in their families. Inter-church marriages have become a source and inspiration in their modelling of ecumenical life, pointing to issues that need to be addressed and opening paths of finding new ways together in love. **In particular, interdenominational couples highlight the scandal of separate Eucharistic meals.**

Bilateral and multilateral ecumenical bodies have been set up and maintained for cooperation at local, regional, national, and international levels. At the European level, it is necessary to further strengthen collaboration between the Conference of European Churches (CEC), the Council of European Bishops' Conferences (CCEE), and other interdenominational church organisations such as national forums pertaining to the Global Christian Forum. **Further European Ecumenical Assemblies need to be organised, as a chance for believers of the different Churches to get to know each other and experience ecumenism.**

In the event of conflicts between churches, efforts towards mediation and peace should be initiated and/or supported as needed. It is important to react in a spirit of honesty, repentance, and unequivocal commitment to the liberating Gospel of Christ towards any tendencies of fundamentalism or polarisation in the churches, or the misuse of religion.

~~In acknowledging that there are still some issues that cause difficulties in our dialogue, we are strengthened by the way we have walked together.~~

In order to deepen ecumenical fellowship, we want to seek unity starting from the recognition of the legitimate diversity of our Churches, putting the conviviality of differences into action.

We commit ourselves

- to act together at all levels of church life wherever conditions permit and there are no reasons of faith or overriding expediency mitigating against this;
- to continue in conscientious, intensive dialogue at different levels between our churches, and to examine the question of how official church bodies can receive and implement the findings gained in dialogue;
- to help reduce misunderstandings and prejudices between majority and minority churches in our countries; **to defend the rights of minorities;**
- in the event of controversies, particularly when divisions threaten in questions of faith and ethics, to seek dialogue and discuss the issues together ~~in the light of the Gospel~~. **When differences remain that cannot be reconciled, mutual respect between sister Churches should be exercised.**

III. SPHERES OF ENCOUNTER IN EUROPE

“Blessed are the peacemakers, for they will be called children of God” (Matthew 5:9)

6. Participating in the Building of Europe

Through the centuries Christianity has developed in Europe. However, Christians have failed to prevent suffering and destruction from being inflicted by Europeans, both within Europe and beyond. We confess our share of responsibility for this guilt and ask God and our fellow human beings for forgiveness.

The Church understands its commitment in the building of Europe as part of its mission in the midst of European peoples. Europe results from the sharing of the many riches of the diversity of its peoples. The Christian faith has ~~shaped~~ **contributed to shaping** the culture of the continent and is ~~inextricably bound up with part of~~ its history.

The churches support the integration of the European continent. Without common values, unity cannot endure. We are convinced that the spiritual heritage of Christianity constitutes **alongside all the other traditions** an empowering source of inspiration and enrichment for Europe. Based on our Christian faith, we work towards a humane, socially conscious **and secular** Europe, in which human rights and the basic values of the dignity of the human person, peace, justice, freedom, tolerance, participation and solidarity prevail. We condemn any form of violence against the human person, including gender-based violence, particularly against women, **LGBTQ+ people** and children, **too often victims of abuse, which goes unpunished, by ordained ministers or staff working for church institutions**. We likewise insist on the reverence for life, the value of **marriages and unions** and the **families**, the preferential option for the poor, ~~the readiness to forgive, and in all things compassion~~. We counteract tendencies of West-East and North-South divides within Europe.

~~At the same time we must avoid Eurocentricity, also in ecclesial field, and heighten Europe's sense of responsibility for the whole of humanity, particularly for the poor all over the world.~~

~~The~~ Our hope of building a more just world, a more just Europe, worthier of the human person ~~must be coupled with an awareness~~ lies in the certainty that human efforts are ~~of no avail if not accompanied~~ **moved** by Divine Grace.

We commit ourselves

- to contribute to the ~~integrity~~ **unity** of Europe ~~on~~ **in the variety of its** religious, social, and political levels;
- to seek agreement with one another on the substance and goals of our social responsibility, ~~and to represent in concert, as far as possible, the concerns and visions of the churches vis-à-vis as contribution to~~ the secular European institutions;
- ~~to defend basic values against infringements of every kind;~~
- to strengthen the position and equal rights of women in all areas of life, and to foster partnership in church and society between women, ~~and~~ **men and non-binary people**;
- ~~to establish independent commissions to shed light on clergy abuse, to ensure fair trials to convict perpetrators, to compensate survivors, to prevent abuse;~~
- ~~to condemn religious fundamentalism and everything that weakens the bonds that hold us together.~~ **to resist any attempt to misuse religion and the church for ethnic or nationalist purposes.**

7. Strengthening Community with Judaism

We are bound up in a unique community with the people of Israel. Jewish-Christian relations remain an important part of every Christian's **identity self-understanding**. Our Jewish sisters and brothers are the people of the Covenant which God has never terminated. Our faith teaches us that they are still "beloved" and chosen; "for the gifts and the calling of God are irrevocable" (Rom 11:28-29). "And from them, according to the flesh, comes the Christ" (Rom 9:5). The Jewish people have never been

replaced by the Church, the Hebrew Bible has never been replaced by the New Testament, and the first Covenant has not been replaced by the new one. ~~They have never been replaced but fulfilled.~~

We acknowledge as a gift of the Holy Spirit the growing awareness of the deep familial bond existing between the Christian faith and Judaism. In this Spirit, the Jews are our ~~parents sisters and brothers~~ in faith ~~and, because they come from our own~~ living and sustaining root (Rom 11:18). We can worship God and pray together, ~~partially~~ share ~~not only~~ the same Scriptures ~~but also and engage with~~ their understanding. We hope that genuine dialogue will bring us to know each other, and this knowledge will be followed by true love and common activity. It will also help us in our ecumenical dialogue.

In the same Spirit, we deplore and condemn all past and present manifestations of anti-Semitism, all outbreaks of hatred and persecution. We ask God for forgiveness for anti-Jewish attitudes among Christians, and we ask our Jewish sisters and brothers for reconciliation. Together with Jews, Christians must become guardians of the memory of Jewish presence and heritage in Europe, broken and nearly finished in most places by the Shoah. To forget it means to agree with its perpetrators and to allow for its reoccurrence.

We commit ourselves

- to oppose all forms of anti-Semitism and anti-Judaism in the Church and in society;
- to seek and intensify dialogue with our Jewish sisters and brothers at all levels;
- to strengthen awareness ~~about Jewish~~ the common heritage of Jews and Christians in our theology and liturgy;
- to look for opportunities of common (Jewish-Christian) work and activity in Europe and the world;
- to resign from the institutional mission to the Jews - ~~being still always ready to give personal testimony to Jesus.~~

8. Cultivating Relations with Islam

For Jews, Christians, and Muslims, Abraham is a founding figure. Reflections on the relations between Islam and Christianity enable Christians to deeper understand their position within the Abrahamic family. We share with Muslims the belief in one merciful God. However, the Christian belief in the divinity of Christ and in the Triune God also set us apart. Both our commonalities and differences can help us to better understand ourselves and each other.

Muslims and Christians share both a history and a present in Europe, which has been marked by plenty of good contacts and neighbourly relations, but also by wars and painful experiences, strong reservations, and prejudices on both sides. To increase our understanding of each other and to improve our living together, we encourage an intensification of encounters between Christians and Muslims and the enhancing of Muslim-Christian dialogue at all levels.

We commit ourselves

- to conduct ourselves towards Muslims with respect;
- to learn more about Islam and Muslims by creating or multiplying opportunities to participate in their rituals (e.g. during Ramadan);
- to support Muslims in their request to obtain places of worship;

- to promote celebrations and/or inter-religious meetings with Muslims (e.g. for the Season of Creation).
- to discern and pursue matters of common concern with Muslims;
- to oppose Islamophobia in the Church and in society;
- to work together with Muslims in the cause of peace against any forms of extremism or misuse of religion.

9. Engaging Other Religions and World Views

The spiritual landscape in Europe is constantly changing, with a plurality of religious beliefs and non-confessional ways of life, along with Eastern religions and new religious communities.

In respecting each other, we take seriously the critical questions of one another, aiming for fair discussions. The churches have the opportunity to engage with individuals and communities so that mutual understanding may be fostered, and relationships may be strengthened and deepened.

We commit ourselves

- to recognise the freedom of religion and the freedom of conscience and to defend the right to practise faith or belief, whether individually or in groups, privately or publicly, within the framework of rights common to all;
- to be open to dialogue with all people of good will, to pursue with them matters of common concern and to share with them the witness of our Christian faith, **while they share with us the witness of their faith/way of life.**

IV. FIELDS OF COMMON ENGAGEMENT IN EUROPE

“How very good and pleasant it is
when kindred live together in unity!” (Psalm 133:1)

10. Striving for Peace in Europe

The history of Europe proves that war is ultimately futile. As Christians, we need to implore peace from God as His gift, acknowledging that peace also needs to be built day by day, through works of justice and love. That is why we affirm that war is a defeat for humanity and that only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed. There is no true peace without fairness, truth, justice, and solidarity.

Reconciliation involves promoting social justice within and among all peoples; above all, this means closing the gap between rich and poor and overcoming unemployment.

~~Furthermore, our Christian faith does not allow us to despair of our opponents. Inspired by faith, we do not equate our opponents with their error and do not lose hope for them.~~

Peace causes minds to come together, to be ready for sincere and continual dialogue, preparing the ground for fresh advances in justice within the peaceful coexistence of all human beings.

We commit ourselves

- to work for peace in Europe and in the whole world, ~~as people made in the image of God, the Lord of Peace;~~ aiming to the non-violent resolution of conflicts - the question of how to manage the 'responsibility to protect' aggressed peoples remains open;
- to deny misuse of religion to justify political purposes;
- to encourage acts of forgiveness and reconciliation in the domain of our social, political and religious responsibilities;
- to assume responsibility for each other and for the future.

11. Safeguarding Creation

~~Believing in God's original vision for humanity, we can see that we are called to be faithful stewards, careful cultivators, and generous lovers of all life on our planet. While religion has great potential to change our way of relating to the earth and all its creatures, in the past some believed that~~

Believing in the love of the Creator God, we give thanks for the gift of creation and the great value and beauty of nature. However, we are appalled to see natural resources being exploited without regard for their intrinsic value or consideration of their limits, and without regard for the well-being and very existence of future generations.

The biblical passage "be fruitful and multiply and fill the earth and subdue it" (Gen 1:28) ~~cannot be interpreted as~~ permission gave to humans to plunder the earth.

We recognise that the anthropocentric, and even more, androcentric Christian vision has not sufficiently counteracted technocracy, finance, consumerism and the exploitation of creation, including the human body: we need theologies of liberation, of creation, of the human person, of God.

Drawing from the contents of the three European Ecumenical Assemblies, we recall that ecological justice cannot be separated from social justice, according to the conciliar justice-peace-integrity-of-creation process, recently formulated in the expression 'integral ecology'. In recent years it has become abundantly clear how human life is connected with the life of the entire planet: there is a profound interconnection between the human species and all the other species and elements that constitute creation.

~~Together, we call on one another to get to know the natural world more thoroughly, understand what is threatening planetary boundaries and our shared future more fully, and do all we can to create a friendly world for every creature.~~

Faced with global warming, which is constantly and dangerously increasing, and whose destructive consequences we are also experiencing in Europe, the need for an ecological conversion has become evident. The Churches have a duty to discern the time in which we live and to decisively commit so that this conversion can take place, in the two directions of mitigation and adaptation, in order not to exceed the 1.5°C threshold. This commitment must become part of the ordinary pastoral work of our Churches.

We urge all Christians to care for and safeguard our common home.

We encourage the faithful to treasure creation together all year round but especially during the month-long Season of Creation.

We commit ourselves

- to make an ecological conversion at personal, ecclesial, social and community levels, so as to protect the whole of creation;
- to specifically instigate and support initiatives which encourage the flourishing of all God's creatures;
- to work together to support communities negatively affected by climate change, who should benefit from the 'loss and damage' funds allocated by the COPs. The experience of indigenous churches, such as the Sami, who are the most damaged by climate change and the least responsible for it, should be valorised;
- to raise awareness among believers in our Churches and lobby the European institutions to switch from fossil fuels to renewable sources of energy, to reduce land consumption through cementing and to plant trees;
- to become 'green churches', implementing good ecological practices when it comes to energy, transport, water, waste recycling, food...
- to support church environmental organisations and ecumenical networks in their efforts for the safeguarding of creation;
- to take inspiration from the Constitutions of Ecuador and Bolivia to demand that Europe recognise the rights of nature.

12. Migration and People on the Move

Migration is not an emergency, but rather a structural phenomenon, in the society of yesterday, today and tomorrow, and is connected on the one hand with climate change, socio-political instability and wars, which force people to leave their country of origin, and on the other hand with the ageing of the European population, that requires new labour force.

The influx of migrants to Europe is changing the spiritual landscape of the churches, with many local Christian communities owing their existence to the presence of migrants. This phenomenon has reshaped the composition of congregations and is enriching the cultural and religious diversity. The biblical motif of being a stranger, including Jesus' own experiences of displacement, and the imperative of hospitality underscore the transient nature of human existence and the Christian call to welcome, protect, promote, and integrate migrants.

We commit ourselves

- to express unity with migrants, recognising shared humanity and promoting a prophetic witness against unjust systems;
- to engage in transformative actions that reflect the values of justice, love, and inclusivity inherent in the Christian faith;
- to join in diaconia, establishing welcoming committees, offering orientation and language support, organising cultural exchange programmes, and fostering community building at a local level;
- to advocate with a united voice that interfaces with political institutions to champion the rights and well-being of migrants, shaping policies, safeguarding human rights, heightening public awareness,

forging alliances, addressing systemic challenges, offering pastoral care, and fostering international collaboration.

- to fight the crime/sin of human trafficking, which mainly affects women: we call for laws that protect migrant women, prosecute the criminal networks that exploit them and allow prostituted migrants to free themselves;
- to support secular and religious voluntary associations that rescue migrants at sea and on the Balkan route; to make ourselves promoters of humanitarian corridors in our respective states; to demand to European institutions a fairer redistribution of migrants entering European territory;
- to demand that our States grant citizenship (*ius soli*) to the children of immigrants born in Europe;
- to call for the adoption of policies that valorise migrants as human resources, since immigrant labour can currently be defined as heavy, dangerous, precarious, poorly paid and socially penalised;
- to shed light on cases of labour exploitation and abuse of women, especially consecrated women migrants inside the churches, and demand that abusers be justly prosecuted.

13. New Technologies and Digitalisation

~~Sacred Scripture testifies that God gave His Spirit to human beings so that they might have “ability, intelligence, and knowledge, and every kind of skill” (Ex 35:31).~~ Human intelligence is an expression of the dignity with which we are endowed by the Creator, who made us in His own image and likeness (Gen 1:26). Science and technology are fascinating products of human creative potential that shape our ways of relating to the world, to each other, and to ourselves.

Artificial intelligence and other digital tools change the face of human activity and responsibility, communication, public administration, education, consumption, personal interactions, and countless other aspects of our daily lives. The hopes and anxieties related to new technologies must be balanced with Jesus’ vision for a flourishing humanity (John 10:10), respecting the integrity and the innate dignity of the person and the value of personal relationships and human knowledge. Otherwise, inequalities could grow out of proportion, knowledge and wealth could accumulate in the hands of a few, and there would be grave risks for democratic societies and peaceful coexistence. **Already today we see the risks of the application of AI to war weapons, with unimaginable destructive potential, and to the alteration of reality through the production of fake news that prevent citizens from discerning true from false.**

We commit ourselves

- to defend the inalienable dignity of every person;
- to promote integral development and the common good;
- to promote ethical frameworks and guidelines in the consideration of digitalisation and the use of new technologies.
- to create a church-supported observatory with highly competent experts to monitor the concrete risks of AI;
- to encourage dialogue with all actors in the public sphere on ethical, political, economic, and social justice issues, **taking into account the EU artificial intelligence Act.**

14. Europe and the World

Christianity has ~~played an essential role in the forming of~~ contributed alongside all the other traditions to ~~shaping~~ European identity and culture. At the same time, we acknowledge that Europe is neither the root nor the centre of Christianity. Contrary to our colonising history, we have been recipients of the Christian faith both in the past and today. Christians in Europe are part of a global community. As churches and as international communities we must avoid Eurocentricity. We consider the diversity of our regional, national, cultural, and religious traditions to be enriching. At the same time, different cultural backgrounds can lead to controversies in questions of ethics and faith. As Christians, we engage with each other in a listening, discerning, and loving spirit. We care about building relationships and friendships with partners from other parts of the world.

~~The lasting division of the Churches weakens their testimony on a public level: presenting themselves as united, in their legitimate diversity, mutually recognised, they would set an example of possible coexistence to Europe and to the world.~~

We commit ourselves

- to work for the promotion of an integral vision of every person and of the world;
- to resist any tendency towards dehumanisation and disrespect for human life;
- to resist any attempt to misuse religion and the church for ethnic, nationalist, or populist purposes;
- to counteract any form of nationalism which leads to the oppression of other peoples and national minorities and to engage ourselves for non-violent resolutions;
- to defend human rights and the rights of minorities.
- ~~to give substance to ecumenism, to bear witness to the one diverse Church of Christ in the world.~~

15. Women

~~Churches are all the more credible in Europe if they internally bear witness to the same values of justice and mutual love that they preach to the world. ‘If one member suffers, all the members suffer with it’ (1 Cor 12:26): one cannot remain indifferent to the injustices suffered by women.~~

~~Women’s unemployment rate and the gender pay gap show that gender equality is still to be achieved.~~

~~Migrant status is a factor in the marginalisation and in the legal and economic vulnerability of foreign women, exposing them to the risk of trafficking and prostitution.~~

~~Even inside the Churches there are situations of employment discrimination and unequal remuneration of women, especially consecrated women. Migrant women are subject to blackmail because their residence permit is tied to the fact that they preserve their religious status.~~

~~In wars, women are victims twice over: mass rape and sexual violence in armed conflicts are a ‘crime against humanity’.~~

~~Ecofeminism reveals that patriarchy and male chauvinism apply the same logic of domination and abuse to women, to men who do not conform to the predatory model, and to the Earth.~~

Despite the fact that the Charter of Fundamental Rights of the European Union protects and promotes people's fundamental rights and freedoms, in many states there is a process of erosion of women's rights, especially in terms of reproductive health.

The dominant patriarchal culture is at the root of a certain way of being Church, organised in a hierarchical, pyramidal and clerical manner that makes it impossible to educate to the egalitarian practice of democracy, fully recognise human rights and exercise prophecy in the Church.

We commit ourselves

- to call for forward-looking policies to protect the employment of women and working mothers;
- to demand that full light be shed on the dynamics of labour exploitation in the Churches, and that the dignity and rights of women workers be respected;
- to demand laws that protect migrant women, prosecute the criminal networks that exploit them, and allow prostituted migrants to break free;
- to call for light to be shed on cases of exploitation and abuse of migrant women within the churches themselves, and for abusers to be justly prosecuted;
- to be familiar with and to promote feminist ecotheologies, which help us deconstruct a strongly androcentric theological model, and remind us that we need theologies of liberation, of women, of the body, of nature;
- to push for the barbarity of war rapes to be vigorously prosecuted by civil and military courts in every country as 'crimes against humanity' and 'war crimes';
- to recognise women's reproductive health rights, no longer censoring contraception and not criminalising the choice of voluntary termination of pregnancy;
- to rethink the ministerial system, desacralising and declericalising it; to recognise the ordained ministry of women, as witnessed in the early Church. Ministeriality must be fundamentally reimagined, starting from the needs and resources of church communities, as it was the case in early Christian communities.

Elza Ferrario and Roberto Fiorini
responsible for the Ecumenism sector
National Coordination
Noi siamo Chiesa (We are Church – Italy)

15 September 2024