



CHARTA OECUMENICA

Guidelines for the Growing Cooperation
among the Churches in Europe
2025



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PREFACE AND COMMENDATION

*“Glory be
to the Father,
and to the Son,
and to the Holy Spirit”*

As the Conference of European Churches (CEC) and the Council of European Bishops’ Conferences (CCEE), we give thanks to God for the growing fellowship among the churches in Europe since the signing of the Charta Oecumenica in 2001. For more than two decades, the Charta has played an important role in resourcing and shaping ecumenical developments in many parts of Europe.

The Charta Oecumenica has been received differently by churches across Europe. In some regions it has been little used; in others it has provided the foundation for ecumenical discussion and cooperation. The Charta has been used to establish ecumenical partnerships or agreements, to inspire projects and events, and to contribute to the mutual recognition of baptism among churches at a regional level.

Since the Charta Oecumenica was first signed in 2001, Europe, the churches, and ecumenism have changed. In the face of these developments, we have recognised the need to update the text of the Charta Oecumenica. This update reflects our continuing hope for, and work towards, deepening the unity in the diversity of our churches, listening to Christ’s prayer that we “may all be one” (John 17:21).

We give thanks for trust and friendship, for opportunities to listen to God’s word together, and to witness and act together. At the same time, we acknowledge and regret continuing the divisions between churches, and our human shortcomings in faith, love, and hope. We adopt this updated Charta in a spirit of trust that God will guide us on our journey with one another, towards deeper fellowship and understanding, and will support us in our shared responsibility, not only for one another but for the future of Europe and the world.

*"Jesus Christ, the Lord of the one Church,
is our greatest hope of reconciliation and peace.
In his name we commit to continuing on our
shared path in Europe. We pray for God's
guidance through the power of the Holy Spirit.
May God make us perfect in every good work and
accept our concord as people made one in the
unity of the Father, Son and Holy Spirit. Amen."*

As Presidents of the Conference of European Churches and the Council of European Bishops' Conferences, we commend this updated version of Charta Oecumenica to all the churches and Bishops' Conferences in Europe, to be adopted and adapted in each of their local contexts.

With this commendation we hereby sign the updated version of the Charta Oecumenica, on Wednesday, 5 November in the year 2025, the 1700th anniversary of the first ecumenical council, the Council of Nicaea.

Rome, 5 November 2025

+ Nikitas

Archbishop of Thyateira
and Great Britain

President of the Conference of
European Churches

+ Gintaras Grušas

Archbishop
of Vilnius

President of the Council of
European Bishops' Conferences

INTRODUCTION AND GENERAL REMARKS

The wish to provide an updated version of Charta Oecumenica is linked to the many changes that Europe, the churches, and ecumenism have undergone in the last two decades. As Christians, we look with hope towards the future, since we live in expectation of the kingdom of God, yet to come and already present in this world. We – the signatories of the Charta, CEC and CCEE – acknowledge the fruits of Christ's Gospel in the life of our societies. Nevertheless, we also recognise that the climate crisis has become more urgent; war, displacement, poverty, populism, the misuse of religion, and many interrelated difficulties have caused great suffering and high anxiety. Rapid technological development has changed our realities in ways we are still seeking to comprehend. Europe is also becoming increasingly secular, and in most parts of Europe, the role of the churches can no longer be taken for granted. This loss of influence has many causes, among them a lack of credibility due to personal and structural sins in the churches.

In this situation, the need for ecumenical sharing has become ever more evident. Our mission today is to witness to our faith, by engaging in dialogue, even beyond inter-Christian relations, and by serving the people of Europe, from the Atlantic to the Urals, from the North Cape to the Mediterranean. Similar to this broad understanding of Europe, the Charta witnesses to Christ's one universal Church, which manifests in various local churches. We invite all churches, church councils, ecumenical bodies and initiatives to associate themselves with the updated Charta.

The updated Charta has a new order, starting with our belief, our listening to God's word, and our shared witness, then identifying spheres of encounter and finally addressing fields of shared responsibility and engagement in Europe. Some of these fields required the addition of new chapters, namely on peace and reconciliation, on migration, and on new technologies. Acknowledging the central role that youth has always played in the churches and for ecumenism, we dedicated a separate chapter to young people and their involvement. Furthermore, the updated Charta contains more commitments which are also more detailed. They reflect a growth of ecumenical relationships, but also their diversification. At the same time, the commitments contain specific recommendations, encouraging churches and ecumenical actors to take concrete steps and to use the Charta both as a whole and in parts, depending on their contexts, situations, and needs.

I. WE BELIEVE IN “ONE HOLY CATHOLIC AND APOSTOLIC CHURCH”

While the revision was led by a joint CEC-CCEE working group, the churches and ecumenical bodies throughout Europe have shown great interest and engagement with the consultation process which informed this revised text. Their extensive and deep engagement with the text, their insightful comments, their nuanced and constructive responses have been decisive for the revision process. What is more, their contributions witness to the fruits that can be borne from engagement with the text and its commitments. We hope that such engagement will be on-going.

As before, the updated Charta Oecumenica outlines fundamental ecumenical responsibilities of all churches in Europe, from which guidelines and commitments follow. The Charta is intended to promote an ecumenical culture of dialogue and cooperation at all levels of church life and to provide agreed criteria for that culture. We recognise, however, that it has no magisterial or dogmatic character; nor is it legally binding under church law. Its authority and purpose derive from the voluntary commitment of the European churches and ecumenical organisations to use, adapt, and implement the Charta in ways that are appropriate and fruitful at different levels and in different contexts. This updated version seeks to follow in the spirit and legacy of the original Charta Oecumenica and to contribute to its continuing relevance and usefulness.

“(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 325/381, we believe in one God, “the Father, the Almighty, maker of heaven and earth”; one Lord Jesus Christ, who in His incarnation, crucifixion, and resurrection reveals to us God’s love and the mystery of reconciliation; and in the Holy Spirit, “the giver of life”, who draws us to live in koinonia (communion and participative sharing) with Him and with all God’s people. Because we confess “one, holy, catholic and apostolic Church”, our paramount ecumenical task is to show forth this unity.

In obedience to Christ’s final commission and under the impulse of the Holy Spirit (Acts 2:46-47), we are ready to “proclaim the Good News to the whole creation” (Mk 16:15), and especially to all peoples of Europe; and to proclaim it together. We believe and already experience this proclamation of the Good News (kerygma) as a powerful sign and source of our unity, which is always a gift of God.

However, some differences are obstacles to visible unity, among them those concerning our understandings of the Church, of the sacraments, and of ministry. We regret these deeply, because we know that what we share together is deeper and greater than all that separates us.

We commit ourselves

- to follow the apostolic exhortation to unity, and to intensify our search for a common discipleship in Christ;
- to repent and seek forgiveness and reconciliation, making every effort to overcome the divisions that separate the churches;
- to discern and embrace that diversity which manifests God's rich purpose;
- to continue to seek the visible unity of the Church of Jesus Christ in the one faith, in obedience to God's Word in Scripture, following the guidance of the Holy Spirit, moving towards mutual recognition of Baptism, Eucharistic fellowship, and common witness and service.

II. ON THE WAY TOWARDS THE VISIBLE UNITY OF THE CHURCHES

*"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 believers and churches to grow in love for one another and to respond to the call to unity. It lives from our hearing God's Word and letting the Holy Spirit work in us and through us. In the power of God's grace, many different initiatives seek, through prayer and worship, to deepen the spiritual fellowship among the churches, praying for the visible unity of Christ's Church.

Knowing that "in the 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 pray with the words our Lord taught us, we study the Bible together, we worship together, we gather for ecumenical prayers, and we mark collaboratively the Week of Prayer for Christian Unity. Despite significant efforts towards Eucharistic hospitality and fellowship, however, divisions remain. Christian churches and inter-church families live with that pain.

We commit ourselves

- to listen to the Holy Spirit and share spiritual gifts;
- to read and study Scripture, and to discern together the Word of God;
- to learn to know and appreciate the worship and other forms of spiritual life practised by other churches;

- to gather together to pray with and for one another and for Christian unity;
- to continue moving towards mutual Eucharistic hospitality and fellowship;
- to encourage the use of joint Bible translations and hymnals.

3. Moving Towards One Another

In the spirit of the Gospel, we want to witness to Christian unity and community. Yet, we acknowledge our historic and present divisions, which hinder our joint testimony to this world. We recognise that human guilt, lack of love, and the abuse of faith and the church for political and selfish interests have seriously damaged the credibility of the Christian witness. Ecumenism therefore begins with the renewal of our hearts, creating a culture of love, and fostering hospitality and trust.

Grounded in the Gospel of Jesus Christ, we seek to reconcile with one another and our history. We continue to deepen the understanding of each other's theologies and traditions.

We commit ourselves

- to contribute to the joint study of our history of faith, the healing of memories, and to reconciliation;
- to work towards revoking mutual condemnations;
- to overcome the temptations of self-sufficiency, isolation, indifference, or prejudice within each church;
- to continue striving for deeper understanding between Christian traditions and pursuing ecumenical dialogues;
- to promote ecumenical openness and cooperation in charitable work, social justice initiatives, and Christian and theological education, training, and research.

4. Witnessing Together

The proclamation of the Gospel starts with witness in both word and deed. We acknowledge the recent European history of secularisation, pluralism, and individualism. We note also the varied and complex relations between states and religions in European countries. It is therefore vital to witness in ways that are engaging and take into account different contexts and needs.

We believe that human dignity and freedom flow from our creation in the image of God. Our witness therefore respects religious freedom as fundamental to the response to the call of the Gospel. That is, we refrain from coercing people to convert through moral pressure or material incentive, while not hindering anyone from entering into faith by their own free will.

A credible witness requires us to spread the Good News together and not in competition with each other. It is important to live and proclaim the Gospel together in families, amongst friends, in our workplaces, in our congregations, in education, in pastoral care, both through personal encounters and in digital spaces. The proclamation of faith, also in the public domain, should provide orientation in life, supporting people grappling with ethical, social, and political questions.

Witness also requires us to engage honestly with our own failings. Consequently, we confess that our churches have engaged in sinful and scandalous actions instead of witness, causing and allowing for great harm. An essential part of our witness is to work towards healing the wounds inflicted on vulnerable members of our churches.

We commit ourselves

- to approach churches in our contexts with whom we as yet have no relations, actively and openly seeking opportunities of joint witness and cooperation;
- to share in witness and evangelisation with other churches, entering into agreements with them to foster mutual trust and avoid harmful competition and the risk of fresh division;
- to uphold the right to freedom of thought, conscience, and religion;
- to contribute actively to the recognition and support of those who suffered, listening to their stories and honouring their memories;
- to expose abusive behaviour, holding to account perpetrators and those who protect them;
- to establish together cultures of welcome, protection, kindness, truth, and peace.

5. Continuing in Dialogue and Acting Together

In recent decades, guided by the Holy Spirit, we have come a long way in dialogue and encounter between our churches. Many Christians from different churches live side by side in their neighbourhoods, at work, and in their families, interacting in friendship. Inter-church families have become a source and inspiration

in their modelling of ecumenical life, pointing to challenges that arise from confessional differences and opening paths of finding new ways together in love.

Bilateral and multilateral ecumenical bodies have been set up and maintained for cooperation at local, regional, national, and international levels. They have generated documents and agreements of great importance that have helped our churches to develop their theological reflection and have resourced their acting together. We are grateful to the Lord for what has been achieved.

At the European level, it is necessary to strengthen collaboration between the Conference of European Churches (CEC), the Council of European Bishops' Conferences (CCEE), and other interdenominational church organisations. It is also important to draw global church perspectives into these conversations. In the event of conflict between and within churches and church families, efforts towards mediation and peace should be initiated and supported as needed. It is important to react in a spirit of honesty, humility, repentance, and unequivocal commitment to the liberating Gospel of Christ towards any tendencies of extremism or polarisation in the churches, or the misuse of religion. In acknowledging that there remain issues that cause difficulties in our dialogue, we are strengthened by the way we have walked together.

We commit ourselves

- to live and 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 encourage the reception and implementation of ecumenical documents;
- to foster and support ecumenical networks, religious communities, and grassroots movements;
- to protect the rights of religious minorities, to address misunderstandings, and to overcome prejudices between majority and minority churches in our countries;
- to promote dialogue and discuss together controversial issues of faith and ethics in the light of the Gospel.

6. Youth in Churches and in Ecumenism

Young people are not just the future but also the present of the churches and ecumenism. They are vital members of the Church (1Tim 4:12) and bring perspectives and energy that help churches to live up to the needs and challenges of contemporary society. At the same time, the growth of secularisation in Europe

and lower levels of trust in religious institutions make it difficult for young people to have a sense of belonging and of being purposefully integrated in a church or ecumenical activities, and to express that belonging and integration. We affirm however the decisive roles that youth and student organisations as well as youth gatherings have always played in churches and ecumenism.

Ecumenical processes and celebrations often lack an integral involvement of youth, in part because their culture and language have little meaning for younger generations. Nonetheless, for many young believers today, being Christian means being ecumenical. On the way towards the visible unity of the churches, therefore, we need to ensure that young people find and shape spaces for community, spiritual growth, social responsibility, and meaningful dialogue with others.

We commit ourselves

- to integrate young people, their experiences and expectations into all aspects of church life, actively encouraging their full participation in decision-making processes, and supporting youth-led initiatives;
- to facilitate, in conjunction with young people themselves, opportunities for spiritual growth and leadership development through youth programmes, mentorship, and training;
- to foster intergenerational relationships between and within the churches, promoting mutual learning and understanding between young and older members;
- to advocate for the rights and well-being of young people within the broader society, addressing issues such as education, employment, intergenerational justice, and mental health.

III. SPHERES OF ENCOUNTER IN EUROPE

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

7. Participating in the Building of Europe in a Changing World

The churches understand their commitment to the building of Europe as part of their mission. The unity of Europe is a fruit of sharing the many riches arising from the diversity of its people. The Christian faith has contributed to European cultures and values and is inextricably bound up with European history. At the same time, we confess that Christians have failed to prevent suffering and destruction from being inflicted by Europeans, both within Europe and beyond.

We are convinced that the spiritual heritage of Christianity constitutes an empowering source of inspiration and enrichment for Europe. Based on our Christian faith, we work towards a humane, socially conscious Europe, in which human rights and the fundamental values of peace, justice, freedom, tolerance, participation and solidarity (Isa 1:17) prevail. We likewise insist on the reverence for life; the importance of human relationships, including marriage and the family; the preferential option for the poor; the readiness to forgive; and in all things compassion.

We condemn any form of violence against human persons, especially violence against the most vulnerable and minorities. Churches have a particular responsibility to ensure that their teaching does not condemn women and children to continue in situations of domestic violence and abuse. We recognise our responsibility to care for, protect, and create safe spaces for the vulnerable, people with disabilities, and marginalised people, and to foster justice and equality for all.

Christians in Europe are part of the global human family. We consider the diversity of our regional, national, cultural, and religious traditions to be enriching. Nonetheless, different backgrounds can lead to controversies in questions of ethics and faith. As Christians, we are called to engage with each other in a listening, discerning, and loving spirit. We should care about building relationships and friendships with partners from other parts of the world. The hope of building a more just world, a more just Europe, worthier of the human person, must be coupled with an awareness that human efforts are of no avail if not sustained by Divine Grace.

We commit ourselves

- to contribute to the unity of Europe, naming and seeking to counteract geopolitical and socioeconomic divisions;
- to encourage participation in democratic processes working towards the common good;
- to articulate together the concerns and visions of the churches to the European institutions;
- to resist any tendency towards dehumanisation and disrespect for human life by promoting the flourishing of the whole person and every person, especially the vulnerable;
- to strengthen the position of women in church and society, and advocate for their equal rights;
- to denounce religious extremism and everything that threatens the bonds between us;
- to resist all attempts to misuse religion and the church for ethnic, nationalist, political or populist purposes;
- to counteract forms of nationalism which lead to the oppression of peoples and minorities, pledging ourselves to facilitating non-violent strategies and solutions, and defending human and minority rights;
- to renounce Eurocentric attitudes whilst recognising and living up to our proper part in enhancing the well-being of the whole of humanity.

8. Strengthening Relations with Jews and Judaism

We are bound up in a unique community with the Jewish people. Jewish-Christian relations remain an important part of every Christian's identity. The Jews are the people of the Covenant which God has never set aside. They are still "beloved" and chosen; "for the gifts and the calling of God are irrevocable". They are our living and sustaining root (Rom 11:18, 28–29). "From them, according to the flesh, comes the Messiah" (Rom 9:5). The Jewish people have never been replaced by the Christian Church, the Hebrew Bible has never been replaced by the New Testament, and the first Covenant has never been replaced by the new one.

We acknowledge as a gift of the Holy Spirit the growing awareness of the deep bond existing between Christians and Jews. We can read Holy Scripture together and be enriched by each other’s interpretations. We deplore and condemn all forms of anti-Semitism, all outbreaks of hatred and persecution. We ask God for forgiveness for anti-Jewish attitudes among Christians, and we ask Jews for reconciliation. Together with them, Christians must become guardians of the memory of Jewish presence and heritage in Europe, broken and almost erased by the Shoah.

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 Jews at all levels, aiming for joint Jewish-Christian work and activities in Europe and the world;
- to strengthen awareness of Jewish heritage in our theology and liturgy;
- to revisit liturgical, catechetical, and homiletic texts to uproot a theology of replacement;
- to renounce institutional proselytising mission to the Jews, being still always ready to give personal testimony to Jesus.

9. Strengthening Relations with Muslims and Islam

For Jews, Christians, and Muslims, Abraham is a founding figure. Christians share with Muslims the belief in one merciful God. Both our commonalities and differences can help us to better understand ourselves and each other. We are thankful for the many forms of interfaith dialogue of life, action, theological exchange, and religious experience. Reflections on the relations between Islam and Christianity enable Christians to cultivate their relationships within the Abrahamic religions.

Muslims and Christians share both a past and a present in Europe. These have been marked by peaceful coexistence and neighbourly relations, but also by wars and painful experiences, strong reservations, and prejudice on both sides. To increase our understanding of each other and to help us live better 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 seek and promote dialogue with Muslims at all levels, discerning and pursuing matters of common concern with a view to developing joint Muslim-Christian work and activities in Europe and the world;
- to oppose hostility and prejudice against Islam in the Church and in society, and discrimination against Muslims at both an institutional and an individual level;
- to work together with Muslims in the cause of peace against extremism and the misuse of religion.

10. Engaging with Other Religions and World Views

The spiritual landscape in Europe is constantly changing, with a plurality of religious beliefs and non-confessional world views and ways of life, along with Eastern religions and new religious communities. In addition, growing numbers of people embrace secular and atheistic world views, are indifferent to faith, or have other philosophies of life. Nonetheless, we can all live and act together on the basis of our shared concerns and responsibilities for other people and society.

We recognise that Christian churches will need to discern with which groups they can and wish to engage seriously. Where engagement with individuals and communities is possible, mutual understanding should be fostered, and relationships should be strengthened and deepened. In respecting each other, we take seriously one another’s critical questions, always advocating for fair discussions.

We commit ourselves

- to promote intercultural and interfaith learning in support of mutual respect and peaceful living together;
- to advocate for freedom of thought, conscience, and religion with the aim of shaping Europe together, within the framework of rights and common good of all;
- to be open to dialogue with all people of good will, and to pursue with them matters of common concern, which for us will be also a witness to our Christian faith.

IV. FIELDS OF SHARED RESPONSIBILITY AND ENGAGEMENT IN EUROPE

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

11. Striving for Peace and Reconciliation

History demonstrates that war is ineffective at resolving controversies between nations. While non-violent solutions are always preferable, we recognise that we are sometimes confronted with the tragic reality of choosing between allowing violence to continue or using force to end it. As churches, we need to implore peace from God as His gift, acknowledging that peace also needs to be actively built day by day, through works of justice and love.

Peace is not just the absence of war. There is no true peace without fairness, truth, justice, and solidarity. That is why we affirm that war and violence are a defeat for humanity and that only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed. We are converted to peace when we "beat swords into ploughshares" (Isa 2:4).

Christ teaches us to love our enemies (Mt 5:44). Our faith does not allow us to despair of adversaries. We do not equate those who err with their errors, and we do not lose hope for them. Reconciliation includes asking for forgiveness and offering it, as well as agreeing upon appropriate redress. Striving for peace and reconciliation means creating spaces where people of good-will come together, to be ready for sincere and on-going dialogue, preparing the ground for fresh advances in justice towards 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;
- to remain unafraid in the face of war, seeking to create spaces for people to encounter and work together;
- to draw on religious resources for healing and peace, where possible in cooperation with other groups;
- to encourage, promote, and support processes of reconciliation and forgiveness, always prioritising non-violent approaches to the resolution of conflict.

12. Safeguarding Creation

Believing in God who loves all creatures, we gratefully acknowledge the gift of creation, the value and beauty of nature, and our utter dependence on creation for our entire existence. We deplore the overexploitation of the goods of the earth, leading to the ecological crisis, without recognition of their limited nature and the needs of future generations.

The ecological crisis manifests a spiritual and ethical failure to fulfil our Christian vocation in relation to the natural world, including our fellow human beings. It demands a response rooted in our liturgy, our worship, and our discipleship. Believing in the life-giving and redemptive presence of the Holy Spirit in creation, we recognise the need of ecological conversion in order to repair our relationship with the whole of creation, remembering also that Christ is "the firstborn of all creation" (Col 1:15).

We call on one another to work to create sustainable living conditions for all. Accountable before God, we must develop and apply common criteria to discern what is ethically desirable for present and future generations, without over-reliance on technological solutions. We urge all Christians to care for the communities and environment in which they live, and in that way protecting our common home. To mark our reverence and gratitude for the action of the Creator, we encourage the Churches to treasure creation liturgically together throughout the year round, especially on the Feast of Creation (1 September) and during the associated Season of Creation.

We commit ourselves

- to change our understanding of creation, passing from possessiveness to contemplation and recognising our utter dependence on the created world;
- to act for a conversion of behaviours at the personal, ecclesial, social, community, and political levels in order to safeguard and cultivate creation;
- to act together towards a more fair and sustainable way of living, changing our style of life, favouring abstemiousness and restraint when using resources that are God’s gift to us and to future generations;
- to support church organisations and ecumenical networks working to deepen our knowledge and understanding of Creation and how to protect it;
- to support communities affected by the impact of climate change, biodiversity loss, and by other effects of environmental transition.

13. Journeying with Migrants, Refugees and Displaced People

Migration is changing the landscape of Europe and of the European churches. Migration may be driven by many factors, including economic conditions, political motives, the search for work, persecution, forced displacement, or climate change. People on the move include refugees, those seeking protection and asylum, economic migrants, and many other groups. We acknowledge that forced or involuntary migration often creates deep suffering, due to being uprooted from, or experiencing a rupture from the migrant’s place of origin. Affirming the dignity and rights of every human being, we denounce any form of forced migration, modern slavery, and particularly, human trafficking: all of these we consider to be crimes against humanity. We pledge to continue working to meet the victims of such forced migration with respect and human compassion, offering them the possibility of building a new life.

While also recognising the complexity of the situation, we emphasise and uphold the biblical motif of being a stranger (Dtn 10:18), including Jesus’ own experiences of displacement (Mt 2:13–23, 25:35). We abide by the Christian imperative to extend hospitality to strangers and therefore call on all people to welcome, protect, promote, and integrate migrants.

Both migration to Europe and migration within Europe have led to a multicultural and multi-religious society, significantly changing the ethnic, social, cultural, and confessional landscape in destination countries and reshaping the composition of congregations. At the same time, migration often leaves large gaps in the countries of origin and their churches.

Nevertheless, migration also enriches the cultural and religious diversity of the host society. Many local Christian communities owe their existence to the presence of migrants, themselves very diverse. In contexts where there is anxiety on the sides both of locals and of migrants, we encourage churches to create spaces of encounter and to promote a culture of solidarity, seeking to inspire trust and mutual respect among people. Religious resources, art, and culture all have great potential to unite people across diverse cultural backgrounds, languages, and beliefs.

We commit ourselves

- to join together in diaconia, promoting and practising a culture of hospitality and solidarity;
- to engage in transformative action that reflects the values of justice, love, and inclusivity inherent in the Christian faith;
- to offer pastoral care, including access to social and legal support, fostering community building and enabling people to live together peacefully and with mutual respect;
- to work together with political institutions – or where necessary to confront those institutions – in order to champion the rights and well-being of migrants: shaping internal and international policies, safeguarding human rights, heightening public awareness, addressing systemic challenges, and promoting collaboration with organisations dedicated to the cause of migrants;
- to withstand xenophobia and all negative depictions of migrants, also opposing any type of forced migration, and offering refuge and protection to those who need it.

14. Engaging with New Technologies

We affirm that human intelligence is God’s gift to humanity; we are called to use it to the glory of God (Psalm 8:5–9). We recognise that science and technology are fascinating – and sometimes terrifying – products of human creative potential that shape the ways in which we relate to the world, to each other, and to ourselves.

Artificial intelligence and other autonomous digital systems, cloning and human enhancement, and new forms of communication are all radically shaping social interactions, society as a whole, and the management of both human and natural resources. They are increasingly influencing our daily lives, with far-reaching and not yet fully comprehended impact on personal relationships, education, public administration, and political systems, as well as on our relationship to the environment.

In the face of the rapid development of new technologies, we emphasise the need to manage all technology for the common good, rather than allowing it to contribute to the increase of hatred, polarisation, and the spread of lies and fear. Both hopes and anxieties related to new technologies need to be balanced with Jesus' vision for a flourishing humanity, respecting the integrity and the innate dignity of the person, and the value of personal relationships and human knowledge. Human estrangement, human distancing, and inequalities will otherwise continue to grow unchecked, allowing knowledge and wealth to accumulate in the hands of a few, and posing grave risks for democratic societies and peaceful coexistence. We encourage churches and Christians not to demonise new technologies but to see them as an opportunity, inviting critical thought and a deepening awareness of human responsibility.

We commit ourselves

- to foster digital literacy and critical engagement with technology, empowering individuals to understand digital tools and technologies, to use them well, and to make informed decisions regarding their application;
- to encourage dialogue with actors across the public sphere and in industry about the ethical, political, economic, and social justice issues raised by new technologies;
- to promote the development of ethical frameworks and guidelines channelling the application of new and emerging technologies;
- to support on-going evaluation of the ethical implications of such technologies, seeking to ensure that they align with the common good, enhance the search for truth, and are rooted in respect for the worth and dignity of all human beings.



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