

ARGUMENTARIUM



NARRATIVES  
THAT SET US FREE,

 **ARGUMENTS THAT
RELIEVE US OF GUILT**

Red
Católicas

POR EL DERECHO A DECIDIR DE AMÉRICA LATINA Y EL CARIBE



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ABOUT THE CATHOLIC WOMEN FOR THE RIGHT TO DECIDE NETWORK IN LATIN AMERICA AND THE CARIBBEAN

The Catholic Women for the Right to Decide (CDD is its acronym in Spanish) Network is a collective that brings together faith, rights and feminism to defend the right to choose as a fundamental principle linked to freedom, justice, equality and a dignified life. We are an autonomous movement made up of Catholic and feminist women committed to the pursuit of social justice in Latin America and the Caribbean.

We promote and defend women's rights, especially those related to sexuality and human reproduction, from an ethical, Catholic and feminist perspective, grounded in the arguments of Catholic theological thought, by creating spaces for reflection and action that influence governments, society and churches, particularly the Catholic Church, in partnership with the various expressions of the Latin American and global social movement.

We ground ourselves in an ethical resistance that originates in our lived experience of the right to choose, love, solidarity and dignity. This resistance is not opposed to spirituality, beliefs or the practice of a religion, but rather to fundamentalist interpretations that use religion to perpetuate guilt, fear, control and symbolic violence against women.

Our commitment, inspired by feminist theology, calls on us to walk alongside women and girls in all their diversity, to recognize their full moral agency and to defend their right to choose as a deeply Christian principle.

This ethical resistance also inspires us to redefine and construct new narratives that restore women's voice and moral authority, dismantling guilt as a control mechanism and asserting freedom of conscience as a deeply human right. Then, new paths open up to state that one does not cease to be Catholic by making decisions about one's own body, fighting for inclusion, social justice and the defense of those who have historically been marginalized.

AS A CATHOLIC WOMEN FOR THE RIGHT TO DECIDE NETWORK, WE PROMOTE AND DEFEND¹:

- *The human rights of women and young people, particularly sexual and reproductive rights.*
- *Arguments supporting **the right to choose** from an ethical, Catholic and feminist perspective.*
- *Gender equality, women's and young people's citizenship and the defense of **human rights** both in society and in the churches.*
- ***Secularism in states** as an essential guarantee for the exercise of civil liberties and human rights in democracy. Actions to halt the advance of anti-rights groups and organizations..*
- ***An end to all forms of discrimination** that lead to violence, especially against women, young people and the LGBTTIQ+ community.*
- ***The prevention of crimes** motivated by misogyny, homophobia and other forms of hate based on sexual orientation and gender identity.*
- ***Women's access to justice**, particularly in cases of sexual violence and femicide and the condemnation of the impunity associated with these crimes.*
- *The respect for and **the defense of diversity, difference and plurality** as essential to the realization of freedom, justice and democracy.*

¹ Charter of Principles of the CDD Network, drafted in Caxambú, Brazil, in 1996, and amended in Lima, Peru, in 2011.

WE PROPOSE:

- The recognition of the **diverse ways of forming families** and the respect for the rights of their members.
- Creating spaces for ethical reflection from a feminist, secular, multireligious and human rights perspective, fostering **public dialogue on sexuality and human reproduction**.
- Contributing to a full and serious debate on **abortion** by broadening the discussion to include its ethical, medical-scientific, religious and legal aspects.
- Promoting discussion on the ethical dimension of the scientific and technological intervention in people's life processes.
- The recognition of **free, voluntary and safe motherhood** as a human right.
- **The decriminalization and legalization of abortion**, asserting women's right to safe and free abortion services.
- Compliance with the **international human rights commitments** made at global conferences, such as those in Cairo and Beijing, and reaffirming CEDAW and Belém do Pará conventions, among others.
- The implementation of **public policies** that ensure the effective protection of human rights and the exercise of democratic freedoms.
- The enactment of laws and the implementation of public policies and programs that ensure access to **legal, safe and free abortion; comprehensive, secular sex education; high-quality sexual and reproductive health** services without any form of discrimination.
- The **effective separation of the State from religious institutions**, as a guarantee of respect for secularism and a pluralistic view of society.
- Guaranteeing respect for information based on scientific evidence, within the framework of human rights and the recognition of the legitimacy of internationally recognized scientific institutions.





WHY IS THIS ARGUMENTARIUM IMPORTANT TODAY?

In this moment marked by disputes over the meaning of life, dignity, freedom and equality, the publication of this argumentarium represents an ethical, political, theological and feminist commitment on the part of the CDD Network, which, for more than 30 years, has contributed to women's, social, popular, progressive church and human rights movements, among other sectors; ideas, proposals and arguments in support of sexual and reproductive rights, state secularity, the fight against different types of fundamentalism, freedom of conscience and other substantive issues related to the right to choose and the defense of democracy from a feminist theological and women's rights perspective.

Today more than ever, we are witness to the ways in which the rise of the far right and fundamentalist voices around the world and in our region continues to be used to restrict democracy and limit rights. In light of this, we believe it is important to offer arguments grounded in feminist theology that foster dialogue and broaden perspectives. **This argumentarium is a tool for challenging interpretations, broadening perspectives and contributing to conversations that respect freedoms and rights.**

Publishing and sharing these arguments is to affirm that the Catholic tradition is neither unique nor monolithic. It is to make room for other interpretations, other readings and conversations with theological significance and other ways of experiencing spirituality and beliefs. It is to remember that conscience is undoubtedly a sacred space, where each person, in dialogue with their God/Goddess, makes decisions based on their own moral agency.

In contexts of misinformation and polarization, **this argumentarium serves as a bridge that enables dialogue with those who think differently, supports those seeking answers to strengthen their convictions and accompanies those facing dilemmas.** It is, therefore, an educational, theological and communicative resource, but also a political act, an act of resistance and a gesture of collective care.

From the perspective of feminist theology and as human rights defenders, we highlight that the words and arguments you find in this publication stem from the experiences we have shared and lived alongside the women of our region – from the experiences of their bodies, their stories, their conversations and beliefs, their guilt and fears and their struggles and desires. For this reason, this argumentarium is not merely a collection of ideas developed by the CDD Network; it is rather a living memory that finds new meanings, it is a process of reinterpretation, it entails a liberating hermeneutics.

These arguments have been collectively developed by each of the CDD members that make up the Network², because we believe it is possible to be a person of faith and defend rights, because this argumentarium inspires us to help liberate consciences, because we are guided by the certainty that the sexual and reproductive rights (SRR) agenda is profoundly democratic, and because we reaffirm ourselves as Catholic feminists who are committed to a life of dignity and equality.

Sharing our arguments is to propose other ways of engaging in dialogue, of constructing new narratives, of upholding freedom in the face of fear and of asserting that another way of believing – one that is more just, more humane and more fulfilling – is not only possible but necessary.

² The network is made up of CDD members in Argentina, Brazil, Bolivia, Colombia, El Salvador, Mexico, Nicaragua, Paraguay and the Dominican Republic.



THEMATIC AREAS

This argumentarium is organized around six fundamental thematic areas that bring together the CDD Network's feminist theological reflection and its political commitment and defense of human rights. First, it recognizes **women as individuals of moral agency**, capable of discerning and making decisions about their lives based on their own experience and dignity. In this vein, **freedom of conscience** is affirmed as a sacred space for decision-making, where ethics, faith and concrete reality engage in dialogue without external impositions. Likewise, **sexual and reproductive rights are asserted on the basis of autonomy and the right to choose**, understood as indispensable conditions for a life of dignity.

These principles are grounded in our commitment to **social justice and the recognition of diversity** as the foundations of a participatory and inclusive democracy. Similarly, the text emphasizes the importance of a **secular state and the fight against all sorts of fundamentalism** as guarantees of autonomy, pluralism and non-discrimination.

Finally, this approach promotes **relieving people's conscience of guilt**, freeing women from narratives of guilt that have historically limited their ability to make decisions freely.



THEME 1: Moral Agency and the Right to Choose

To speak of moral agency is to recognize that women are not passive subjects before imposed norms, but fulfilled individuals with the capacity to think for themselves and to make their own morally valid decisions about their lives.

This capacity is not a privilege granted by institutions or hierarchies, but rather an inherent part of human dignity. Thus, women are called to exercise their freedom and make decisions through a coherent dialogue between their faith, their reality and their own life experiences.

For a long time, religious traditions have limited or delegitimized women's moral voice, positioning them as recipients of commands rather than as creators of meaning. In response to this, this theme asserts that women are autonomous moral agents, capable of interpreting life, faith and ethical principles based on their own experiences. Their bodies, their stories and their contexts are legitimate sources of knowledge, discernment and decision-making.

Therefore, recognizing women's moral agency also means affirming their right to make decisions about issues that profoundly affect their lives, such as sexuality, reproduction, motherhood and life plans. These decisions are neither irresponsible nor superficial: they are complex processes shaped by emotions, material circumstances, relationships and spiritual or religious convictions or beliefs.

Defending moral agency is, in turn, defending conscience as a central ethical principle.

That is why this theme also invites us to question the structures that seek to control or invalidate women's decisions. When women's ability to make decisions is denied, not only are their

rights violated, but their dignity as moral agents is also disregarded. Therefore, promoting moral agency is an act of recognition, of equality and of gender justice.

In this regard, affirming women's moral agency means asserting that faith or religious beliefs do not negate freedom, but rather deepen it. It means recognizing that a truly human and Christian ethic cannot be built without the voice, experience and decisions of women.

THEME 2: Freedom of Conscience as a Sacred Act of Decision-Making

Freedom of conscience is a fundamental principle that recognizes every person's capacity and right to make decisions about their own life. It is not merely an ethical or legal matter, but a deeply spiritual realm: the place where each person makes decisions, in dialogue with themselves, their history, their values and their faith.

From this perspective, conscience is sacred because it is the realm where one experiences an intimate relationship with God/Goddess. It is not a realm that ought to be controlled by external norms or religious authorities, but rather a place of freedom that must be respected and nurtured. The Catholic tradition itself recognizes the primacy of conscience as the ultimate guide in moral decision-making.

Consequently, defending freedom of conscience means affirming that women, in all their diversity, have the right to make decisions about their bodies, their lives and their plans, in a manner that is free from coercion, guilt or impositions. It means recognizing that ethical and/or moral decisions are neither universal nor abstract, but rather situated, complex, and shaped by each person's specific reality.

THEME 3: Sexual and Reproductive Rights from the Perspective of Autonomy and the Right to Choose

Sexual and reproductive rights are an essential part of human dignity and the ability to live a fulfilling life. They are not concessions or privileges; they are fundamental human rights that recognize each person's ability to make free, responsible and informed decisions about their body, their sexuality and their reproduction.

From a feminist theological perspective, we affirm that sexual and reproductive autonomy is not at odds with faith, but in accordance with it. Therefore, the right to choose is understood as an ethical and spiritual expression of that very freedom, exercised in good conscience and in dialogue with one's own circumstances.

This theme emphasizes that sexuality and reproduction should not be shaped by fear, guilt or the notion of sin, but rather by respect, recognition and equality. Decisions in these areas are influenced by a variety of factors – economic, social, emotional and cultural – that must be considered with sensitivity, humanity and respect.

Defending these rights also means challenging the inequalities and acts of violence that limit women's autonomy. It means advocating for conditions that allow us to make decisions freely: access to information, comprehensive education, quality health care and legal frameworks that respect human dignity.

Therefore, for the CDD Network, upholding sexual and reproductive rights means upholding life in its entirety. It means recognizing that making decisions about one's own body and life path is part of the journey toward a deeper sense of justice, where our religious beliefs support us rather than condemn us.

THEME 4: Social Justice and Diversity as the Foundation of Democracy

Democracy cannot be sustained without social justice or a full recognition of diversity. Formal equality is not enough; we must create real conditions in which all people can live with dignity, participate in decisions that have an impact on their lives and exercise their rights without discrimination.

From our Catholic and feminist perspective, we affirm that social justice is a concrete expression of love for our fellow men and women and of our commitment to a more just and equitable world. We believe in a God/Goddess who is revealed in the defense of a life of dignity, especially for those who have historically been excluded. Thus, democracy must serve justice, not exclusion or privilege.

That is why the diversity of bodies, identities, experiences, beliefs and ways of life is not a threat, but rather a source of richness that strengthens democracy. Recognizing and ensuring women's participation is essential for a vibrant, pluralistic and inclusive democracy. Denying or marginalizing it, in contrast, weakens the social fabric and perpetuates inequalities.

This theme invites us to understand that decisions regarding sexual and reproductive rights are also part of the democratic landscape. When women's autonomy is limited, not only is their individual freedom restricted but also the very quality of democracy is eroded.

For the Network, committing to social justice and diversity means building societies where all voices are heard, where faith and beliefs respect freedom and where politics is geared toward guaranteeing rights.

THEME 5: Secularism of the State and the Fight against All Types of Fundamentalism as a Guarantee of Autonomy, Pluralism and Non-Discrimination

The secular nature of the State is an indispensable condition for democratic coexistence and respect for diversity. A secular state does not deny people's spiritual dimension; on the contrary, it protects it by ensuring that no particular creed is imposed on others or limits the rights of those who think, believe or live differently.

In line with the present argumentarium, we assert that faith or beliefs need not be imposed by force or translated into laws that control people's lives. For this reason, we advocate for the separation of religious institutions from the State as a guarantee of freedom of conscience, autonomy, non-discrimination and equality before the law.

The fight against all fundamentalism types is an essential part of this commitment. When certain religious interpretations are presented as the only valid ones, holding a status that is beyond question, there emerges the risk of justifying exclusion, discrimination and the denial of rights – especially for women and people with diverse identities. In response, we advocate for a critical faith that is open to dialogue and committed to justice.

This theme emphasizes that pluralism is not a threat, but rather a foundation for more just and inclusive societies. Recognizing the diversity of beliefs, knowledge and ways of life allows us to build legal and political frameworks that respect the dignity of all people, without privileges or impositions. Furthermore, such recognition enables us to move toward social and cultural changes that deepen our sense of humanity.

For the Network, defending the secular nature of the State also means defending the right to believe freely, to dissent without fear, and to live without discrimination. It means working toward a society where faith accompanies life without imposing it and where justice is the common goal.

Secularism, far from being an anti-religious stance, represents the democratic principle that ensures the State's neutrality toward all beliefs, allowing each person to freely exercise their right to believe, change religions or not profess any religion at all. In this sense, secularism does not limit religious freedom; rather, it protects it by preventing any one religion from imposing itself onto others through the exercise of state power.

THEME 6: Relieving People's Conscience of Guilt

Freeing our consciences from guilt is a path to spiritual, religious, ethical, moral, cultural and political liberation. It means questioning and transforming those teachings and practices that have burdened women with unjust guilt, especially regarding sexuality, reproduction and decisions about their own bodies.

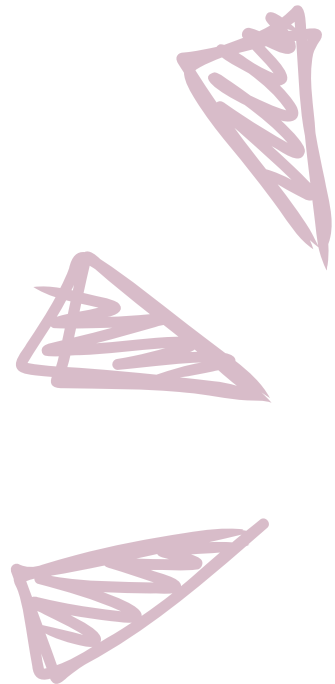
We affirm that guilt cannot be a control mechanism or a tool for denying freedom or dignity. We believe in a God/Goddess who does not condemn, but rather walks alongside us, who understands the complexity of human life, and who calls on us to live with integrity.

Relieving people's conscience of guilt does not mean ignoring ethics or morality, but rather reclaiming them from a more humane and just perspective. It means recognizing that decisions are made within specific contexts shaped by social, e-

motional, economic and cultural conditions. In this process, the conscience – as a sacred space – discerns and decides not out of fear, but out of ethics and care.

This theme calls for freeing women from moral burdens that have been imposed on them without regard for their realities, while it also entails an invitation for rebuilding a relationship with faith that is based not on punishment, but on dignity and trust. It is also an act of personal and collective healing.

For the Network, relieving people of guilt means affirming that no one should be judged or excluded for making decisions about their own life. It means paving the way for a spirituality that accompanies, listens to and recognizes each person's ability to make decisions with freedom and full autonomy.



1. ON MORAL AGENCY AND THE RIGHT TO CHOOSE

CENTRAL ARGUMENT

Women's moral agency to exercise their legitimate right to choose.

ARGUMENTATIVE PATH

In the face of narratives that undermine the right to choose, we affirm that being consistent with our religious beliefs means recognizing the full moral agency of women and girls in all aspects of their lives, because we believe in a faith that liberates and supports through love, care and sisterhood.

Women's and girls' right to choose is based on the recognition of their full humanity as moral agents, created in the image and likeness of God/Goddess (Genesis 1:27), which implies dignity, freedom and the capacity for discernment.

In the Gospels, Jesus recognizes and affirms women's moral agency:

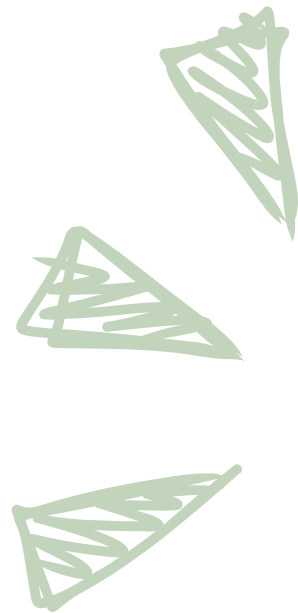
- **The woman who anoints his feet** (Luke 7:36–50) acts of her own accord and is welcomed without judgment;
- **The Syrophenician woman** (Mark 7:24–30) debates, argues and changes the course of Jesus' actions;
- **Mary of Bethany** (Luke 10:38–42) chooses her place as a disciple, breaking with the norms of her time.

These accounts show that faith does not negate our ability to make decisions, but rather enhances it.

Denying the right to choose, therefore, constitutes not only a social injustice but also a narrow interpretation of the divine that has historically been used to control women's bodies and lives.

In this regard, the CDD Network, drawing on feminist theological arguments, proposes an image of God/Goddess who is revealed in people's freedom, responsibility and dignity, and who guides decision-making processes through love rather than fear.

From this perspective, the right to choose is not at odds with faith or our religious beliefs, but rather is rooted in them as a living practice of justice, love and moral responsibility, in keeping with the Bible's call to a life of fulfillment (John 10:10).



2. FREEDOM OF CONSCIENCE AS A SACRED ACT OF DECISION-MAKING

CENTRAL ARGUMENT

Freedom of conscience is the sanctuary for making morally valid decisions, guided by God/Goddess.

ARGUMENTATIVE PATH

Freedom of conscience is recognized as a sacred act; there, the conscience is our own sanctuary where each person, in intimate dialogue with God/Goddess, discerns and makes ethical decisions consistent with their concrete life. Far from being a realm of error or suspicion, the conscience is the place where the Spirit dwells, guiding us toward truth and justice (John 16:13). This understanding is rooted in the biblical affirmation that the law of God/Goddess is not imposed from outside, but is inscribed deep within our being (Jeremiah 31:33), and in the conviction that each person is responsible for responding to that call from within their own reality.

Conscience, in this sense, is understood as a sacred space where experience, the body, reason and faith intertwine to permit us to make moral decisions in specific contexts.

In this regard, we find in the principle of probabilism – a school of thought within classical moral theology – the view that, when moral doubts exist and there are conflicting, well-founded opinions, it is legitimate to follow the option that is “probable,” even if it is not the strictest or most traditional one. This means that “where there is doubt, there is freedom.” (Daniel C. Maguire, 1978; Tutino, Stefania, 2017).

From this perspective, probabilism acknowledges the complexity of a moral life and rejects the idea of a single, absolute answer for all cases. It affirms the primacy of the individual conscience, understood as the space where each person discerns responsibly before God/Goddess (Second Vatican Council, 1965). It allows people to make decisions freely and without guilt, even when decisions are not in line with official positions, provided they are grounded in ethical reasons, experience and reflection. It serves as a tool to relieve consciences – especially those of women – of guilt regarding issues such as sexuality and reproduction.

In this sense, probabilism does not promote relativism, but rather an ethic of responsibility and discernment, in which faith is lived in dialogue with concrete reality, personal dignity and justice.

Some biblical stories show how Jesus trusts people's ability to act according to their conscience:

- *The woman suffering from hemorrhages (Mark 5:25–34) decided on her own to touch Jesus' cloak and was recognized for her faith;*
- *The adulterous woman (John 8:1–11) is spared from condemnation and invited to rebuild her life free from impositions or judgments that would undermine her dignity.*

In these experiences, God/Goddess does not appear as a figure who controls from the outside, but as one who accompanies, restores and trusts in our ability to make decisions.

In this sense, freedom of conscience is not isolation, but a living relationship with a God/Goddess who walks with us, respecting and strengthening our moral autonomy.

To refer to conscience as a sanctuary, then, entails recognizing that a legitimate spiritual experience unfolds there, where decisions are not made out of fear or guilt, but rather out of re-

sponsibility, dignity and trust in a God/Goddess who dwells in the very depths of life. Thus, making a decision in good conscience is also an act of consistency with our faith.

In this theme, freedom of conscience can be understood as a sanctuary in the theological sense – that is, a space where the divine is made present not as an external imposition, but as a loving presence that respects moral autonomy. Recognizing conscience as sacred implies affirming that the decisions made within it – particularly in the areas of life, the body and sexuality – do not constitute a break with faith, but rather a mature expression of ethical and moral responsibility. Thus, deciding in good conscience, accompanied by God/Goddess, becomes an act that embodies freedom, dignity and a commitment to justice and equality.

3. SEXUAL AND REPRODUCTIVE RIGHTS FROM THE PERSPECTIVE OF AUTONOMY AND THE RIGHT TO CHOOSE

3.1 CENTRAL ARGUMENT

Women's right to a pleasurable, desired, free and guilt-free sexuality.

ARGUMENTATIVE PATH

Women's right to experience a pleasurable, desired, free and guilt-free sexuality is grounded in the integral dignity of their bodies. The account in Genesis declares that all of creation is "very good" (Genesis 1:31), which includes physicality, desire and the capacity for pleasure as legitimate dimensions of human life.

However, patriarchal traditions have constructed narratives of guilt in relation to women's sexuality, associating it with sin, fear and control, thereby denying its relational, free and joyful nature.

Feminist theology challenges these restrictive interpretations and proposes a sexual ethic centered on justice, reciprocity and consent. From this perspective, pleasure is not opposed to faith, but rather an expression of a life lived to the fullest. The Song of Songs offers us a powerful biblical image of sexuality as a celebration of the body, where love and physical pleasure are not portrayed as sinful, but as a positive, intense and deeply human experience: *"Let him kiss me with the kisses of his mouth! For your love is better than wine"* (Song of Songs 1:2).

Likewise, the Gospels show Jesus breaking with the logic of blaming the body and sexuality, especially when it comes to women. In his encounter with the woman considered a sinner (Luke 7:36–50), Jesus does not condemn her past but rather acknowledges her dignity and capacity to love, thereby removing guilt as a mechanism of moral control. This attitude reveals an ethic of care and compassion that dispels shame and opens up possibilities for a life of dignity.

In this sense, living a pleasurable, desired and guilt-free sexuality is not a deviation from our faith, but rather an affirmation of the life in abundance to which the Gospel invites us (John 10:10). Recognizing women's right to this experience involves dismantling oppressive moral structures and reclaiming a lived spirituality, where the body is not a place of sin, but a realm of dignity, connection and shared joy.

3.2 CENTRAL ARGUMENT

Catholicism respects reproductive autonomy. You do not cease to be Catholic if you have an abortion.

ARGUMENTATIVE PATH

To state that Catholicism can also defend reproductive autonomy implies recognizing the richness and plurality of the Church's moral tradition, as well as the central role of conscience in the ethical and moral lives of believers. Catholic tradition has held that conscience is the ultimate authority for moral discernment, where each person encounters God and responds to God's call in specific situations. This understanding is rooted in the biblical conviction that divine law is inscribed in the heart and in the affirmation that the Spirit guides us into the truth (John 16:13), accompanying decision-making processes without replacing personal responsibility.

From this perspective, decisions related to pregnancy – including voluntary termination – cannot be reduced to abstract rules but must be understood within the context of women's real lives, which are shaped by complex social, economic, emotional and spiritual conditions. The CDD Network, drawing on feminist theology, has pointed out that Christian ethics must be grounded in concrete experience and recognize the moral authority of women as individuals capable of making decisions in good conscience. In this sense, making a decision does not mean turning away from faith, but rather living it out in a coherent manner.

The Gospels show Jesus prioritizing mercy over condemnation and rejecting the logic of moral exclusion. In the story of the woman accused of adultery (John 8:1–11), Jesus defuses normative violence and opens a path of dignity without exclusion; similarly, his consistent practice of inclusion reveals

that no one is excluded from the love of God/Goddess. As Paul affirms, “It is for freedom that Christ has set us free” (Galatians 5:1), reminding us that Christian life is not founded on fear or coercion, but on freedom.

From this perspective, a woman does not cease to be a Catholic by making decisions about her own body, even in situations involving abortion. Belonging to a religious community is not defined by compliance with imposed rules, but by a living relationship with God/Goddess, grounded in conscience, dignity and the pursuit of justice. Recognizing this implies affirming a form of Catholicism that neither excludes nor condemns, but rather accompanies, makes decisions, and trusts in women’s moral capacity to make decisions about their lives and their spirituality.

If we ask ourselves what the Bible says about abortion, we can sustain that it does not address abortion explicitly nor does it condemn abortion directly. From a feminist theological perspective, there is no clear biblical command that prohibits abortion as such. The biblical texts were written in historical contexts in which the modern concept of abortion had not been formulated in the way it is today.

Some biblical passages – frequently cited in debates about abortion – illustrate the absence of an explicit condemnation of abortion. For example:

In **Exodus 21:22-25**, we see how this text does not refer to a condemnation of abortion or of women who have abortions. It forms part of a broader body of laws in ancient Israel and it describes a specific situation in which third parties cause harm to a pregnant woman during a fight. The law establishes different penalties depending on the severity of the caused harm, which shows that we are dealing with a legal and normative framework intended to regulate accountability for the inflicted harm, and not with a moral teaching about the voluntary termination of pregnancy.

From this perspective, the text does not regulate women's decisions regarding their own bodies; instead, it sanctions those who cause harm. Moreover, by differentiating the legal consequences, it does not automatically equate the loss of the pregnancy with the death of the woman, which reflects an understanding that differs from contemporary interpretations that treat this passage as establishing an absolute principle.

In sum, this text can be read as evidence that the Bible does not offer an explicit condemnation of abortion, but rather it reflects historical regulations centered on the protection against externally inflicted harm. This leaves room for the affirmation that reproductive decisions belong to the realm of women's conscience, dignity and moral autonomy, and not being subject to absolute biblical prohibitions.

On the other hand, **(Numbers 5:11–34)**, known as the ordeal of the “The Bitter Waters,” has been frequently misinterpreted in contemporary debates about abortion. However, a rigorous reading of the text, particularly from a theological perspective, makes it possible to affirm that it is neither a teaching about abortion nor an ethical reflection on the termination of pregnancy.

This passage describes a juridical-religious practice characteristic of a patriarchal society, in which a woman suspected of adultery is subjected to an ordeal administered by a priest. The woman does not act as an autonomous moral agent; she does not make decisions or actively participate in determining her own fate. It is the priest who administers the ordeal, revealing a system in which the female body is subject to male and institutional control.

The central purpose of the ritual is not the woman's life or dignity, but rather the restoration of social order and the protection of the husband's honor in a context in which the certainty of paternity was of fundamental importance. In this sense, the text

reflects a logic in which the woman is treated as an object of verification within a structure of unequal power.

In short, these passages do not claim that “the Bible approves of abortion”; instead, they show that the Bible does not explicitly condemn it and leaves room for ethical discernment grounded in women’s conscience and their concrete realities.

Finally, we find in the Code of Canon Law that, if abortion is considered a grave sin, Canon 1398 establishes excommunication *latae sententiae* as the penalty for committing this offense, which entails that the person must voluntarily step aside and be excluded from participation in the sacraments. However, the purpose of Canon Law is ultimately one of mercy, and for condemnation to apply, the intention to commit the offense must be established; that is, a woman would have to become pregnant with the sole intention of having an abortion, which does not occur under any circumstances.

In this regard, believers should be aware that there is no consensus on abortion within the Catholic Church, and that no woman is subject to excommunication when such a decision is made in accordance with her conscience.

The Code of Canon Law includes both extenuating circumstances (which exempt a person from punishment) under Canon 1323, and mitigating circumstances (which reduce the penalty) under Canon 1324. This text demonstrates that there are many considerations to be taken into account when understanding why a woman decides to have an abortion. From this perspective, it can be concluded that neither God/Goddess nor the Church condemns women who have abortions; on the contrary, there is a loving God/Goddess who understands and accompanies these decisions.



4. SOCIAL JUSTICE AND DIVERSITY AS FOUNDATIONS OF DEMOCRACY

4.1 CENTRAL ARGUMENT

Include rather than discriminate, because loving one's neighbor also implies defending those who work for social justice and care for the most vulnerable.

ARGUMENTATIVE PATH

Neither exclusion, discrimination, censorship, nor the judgment of women can be regarded as principles of the Christian message, which is deeply rooted in an ethic of love, justice and dignity. The Gospels repeatedly portray Jesus challenging practices of moral and social exclusion, particularly those directed at women. In the account of the woman accused of adultery (John 8:1–11), Jesus breaks with the logic of punishment and shifts the focus from judgment to an invitation to take responsibility without condemnation. Similarly, his closeness to women regarded as “impure” or marginalized reveals a practice of inclusion that restores dignity and transforms lives. As **Elisabeth Schüssler Fiorenza**³ argues, Jesus’s movement can be understood as a community of equals in which oppressive hierarchies are challenged in favor of relationships grounded in justice and solidarity (Schüssler Fiorenza, 1983).

In this view, to love and to uphold the dignity of all human life cannot be reduced to abstract discourses; rather, that entails an

³ **Elisabeth Schüssler Fiorenza** is a German-born Catholic theologian and biblical scholar, who was born in 1938, and is widely recognized as one of the founders of critical feminist theology and a pioneer in the feminist interpretation of the New Testament

active commitment to social justice and to the defense of those who live in vulnerable conditions. The biblical prophetic tradition is clear on this point: *“learn to do good, seek justice, defend the oppressed”* (Isaiah 1:17). Furthermore, the Gospel of Matthew reminds us that the ultimate criterion is the concrete care of those who are most vulnerable: *“I was hungry and you gave me something to eat... I was sick and you visited me”* (Matthew 25:35–40). In this sense, those who work for social justice represent an essential dimension of a coherent faith.

In the works by feminist theologians such as **Ivone Gebara**⁴ and **María Pilar Aquino**⁵, we find important arguments for developing this social justice axis, as both have emphasized that Christian ethics must begin with concrete lived experiences and experiences of exclusion, by denouncing structures that generate suffering and by promoting practices of care and solidarity. From this perspective, judging and censoring women, particularly in relation to their life decisions, not only contradicts the Gospel but also perpetuates dynamics of symbolic and spiritual violence.

Conversely, a faith committed to human dignity recognizes that freedom, justice and care are deeply interconnected. Defending inclusion entails creating communities in which women are not objects of judgment, but subjects worthy of respect, listening and accompaniment. Thus, loving life to the fullest also entails defending the freedom of those who, guided by their conscience and commitment, work toward a more just world, deeply embracing the central commandment of love (John 13:34), through concrete practices of solidarity and the defense of human dignity.

⁴ **Ivone Gebara** is a Brazilian Catholic religious sister, philosopher and theologian, who was born in 1944 in São Paulo. She is widely recognized as one of the most important voices in feminist and ecofeminist theology in Latin America.

⁵ **María Pilar Aquino** is a Mexican Catholic theologian, who was born in 1946, and is recognized as one of the leading representatives of Latin American feminist liberation theology.

4.2 CENTRAL ARGUMENT

Our commitment as the CDD Network is grounded in the struggle against colonialism, racism and patriarchy.

ARGUMENTATIVE PATH

To assert that advocating for women's rights, particularly for sexual and reproductive rights (SRR), constitutes an anti-colonial, anti-racist and anti-patriarchal struggle implies recognizing that forms of oppression exerted on bodies, particularly women's bodies, are not isolated, but rather interconnected within historical systems of domination that have, in many cases, been legitimized by religious interpretations. Colonialism, racism and patriarchy have operated together to control territories, bodies and forms of knowledge, imposing hierarchies that deny the dignity and autonomy of broad sectors of humanity. In response to this, feminist theology – in dialogue with decolonial approaches – proposes a critical rereading of the Christian tradition that dismantles these interwoven structures of power and recovers their liberating potential.

Read from this perspective, the Bible offers multiple narratives of resistance to oppressive systems. The exodus of the people of Israel (Exodus 3:7–8) reveals a God/Goddess who hears the cries of those who suffer oppression and acts to free them from slavery, thereby providing a fundamental horizon for anti-colonial struggles.

Moreover, the Apostle Paul states that *“there is no longer Jew or Greek, slave or free, male or female, for all of you are one”* (Galatians 3:28), challenging the hierarchical divisions that perpetuate racism and patriarchy. This call to radical equality is

complemented by Jesus's practice as he stands alongside marginalized people and challenges the power structures that exclude and oppress.

Feminist and decolonial theologies have insisted that the defense of human rights – including sexual and reproductive rights – forms part of this liberating tradition insofar as it seeks to ensure dignified living conditions for those who have historically been subordinated. Thus, Ivone Gebara emphasizes, for example, that Christian ethics must begin with the concrete lives of impoverished and racialized people, while **Kwok Pui-lan**⁶ highlights the need to decolonize biblical interpretations that have served to justify cultural and spiritual domination (Kwok, 1995, 2006; Gebara, 2002, 2007).

In this sense, advocating for rights is not incompatible with professing a religion; rather, it is an expression of religious faith when that faith is embodied in the struggle for justice.

To be anti-colonial, anti-racist and anti-patriarchal implies committing oneself to transforming the structures that deny a full life and affirming a spirituality that recognizes the dignity of all bodies and cultures. In this way, faith becomes a critical and hopeful force that drives the construction of more just and liberating relationships.

⁶ **Kwok Pui-lan** is a theologian who was born in Hong Kong, and is recognized for being a pioneer of Asian feminist theology and postcolonial theology. Her work centers on the critiques of Eurocentrism, colonialism and patriarchy in biblical interpretation, and proposes contextualized readings grounded in the experiences of peoples of the Global South and of women.

5. STATE SECULARISM AND THE STRUGGLE AGAINST RELIGIOUS FUNDAMENTALISM AS A GUARANTEE OF AUTONOMY, PLURALISM AND NON-DISCRIMINATION

5.1 CENTRAL ARGUMENT

Separation of Church and State.

ARGUMENTATIVE PATH

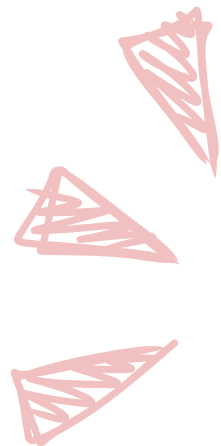
The defense of secularism and of the secular State, conceived as the separation of religion and the State, is grounded in the need to guarantee the freedom of conscience, equality, pluralism and the dignity of all people in diverse contexts. Far from opposing any particular religion, secularism constitutes an ethical and political condition that prevents a particular religious interpretation from being imposed as a universal norm, thereby protecting both the free practice of faith and the right not to believe. This distinction finds echoes in the Gospel itself, when Jesus says, *“Give to Caesar what belongs to Caesar, and to God what belongs to God”* (Mark 12:17), which recognizes distinct spheres of responsibility and avoids the absolutization of either religious or political power.

Furthermore, the biblical message insists that the relationship with God/Goddess takes place in the realm of inner life and freedom, rather than through imposition. As Paul reminds us, *“where the Spirit of the Lord is, there is freedom”* (2 Corinthians 3:17), which reinforces the idea that authentic faith cannot be coerced or legislated. Along these lines, the CDD Network has

pointed out that the fusion of religious power and political power has historically functioned as a mechanism for controlling bodies – particularly women's bodies – and this restricts their autonomy and justifies exclusion.

From this critical perspective, secularism becomes a fundamental tool for dismantling fundamentalisms that seek to impose a single view of life, sexuality and reproduction. At the same time, it makes it possible to build democratic spaces in which diverse experiences, beliefs and identities are recognized and respected. The prophetic tradition also warns us against the dangers of concentrated power, calls for justice and care for the most vulnerable (Micah 6:8) and reminds us that neither faith nor any religion can be instrumentalized to maintain structures of domination.

In this sense, defending a secular State does not mean rejecting any religious belief, but rather affirming a public ethic grounded in the common good, equality and non-discrimination. It means recognizing that, in pluralistic societies, laws must guarantee rights for all people without privileging one religious doctrine over others. Thus, secularism is understood as an expression consistent with a faith that values freedom, justice and dignity, and that is committed to a form of coexistence in which believing or not believing is always a free and respected choice.



5.2 CENTRAL ARGUMENT

In the face of rising fundamentalisms, our path involves interpreting the signs of the times and opting for justice, freedom and rights.

ARGUMENTATIVE PATH

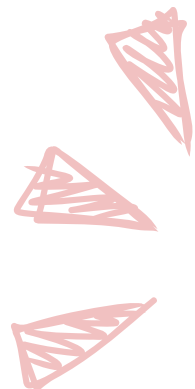
The struggle against fundamentalisms can be understood as an ethical commitment to defending freedom and justice in the face of religious interpretations that seek to impose restrictive and unique views of bodies, sexuality and women's rights. By absolutizing literal and decontextualized readings of sacred texts, fundamentalisms disregard the complexity of human experience and ultimately uphold power structures that limit autonomy and reproduce inequalities. In contrast, the biblical tradition, when read through a liberating hermeneutic, invites us to interpret the signs of the times and to choose justice: *"For freedom Christ has set us free"* (Galatians 5:1), which reminds us that faith cannot be employed as an instrument of oppression.

The Gospels depict Jesus confronting legalistic religious practices that imposed unjust burdens on people, particularly those in situations of greater vulnerability:

- *"The Sabbath was made for humankind, and not humankind for the Sabbath"* (Mark 2:27) expresses a critique of normative rigidity when it denies life and dignity.
- In a similar vein, his condemnation of those who *"tie up heavy burdens and lay them on other people's shoulders"* (Matthew 23:4) reveals a clear stance against forms of religious authority that oppress rather than liberate.

In dialogue with Latin American feminist theologians, the CDD Network has pointed out that fundamentalisms constitute a reaction against advances in rights and the social transformations driven by women's and the LGBTTIQ+ communities. Those fundamentalist movements seek to reinstate hierarchical orders and exclude voices that challenge existing power structures by presenting themselves as guardians of an immutable "truth" that, in reality, reflects specific historical and political interests. In response, feminist theology proposes a critical reading of tradition that recovers the liberating character of the Christian message and places justice, equality and dignity at its center.

In this sense, putting an end to the rise of anti-rights agendas and countercultural hegemonies that seek to roll back sexual and reproductive rights and women's rights is not merely a political task; it is also an ethical responsibility for those who believe in a God/Goddess of life and freedom. It thus becomes a theological horizon that calls on us to defend rights as concrete conditions for living a full and coherent life. Therefore, resisting fundamentalisms implies affirming a critical faith committed to social and cultural transformation – one that is not afraid to challenge unjust structures and that stands alongside those who struggle to live with dignity.



6. FREEING CONSCIENCES FROM GUILT

CENTRAL ARGUMENT

Freeing consciences from guilt, living without guilt and celebrating the freedom to choose.

ARGUMENTATIVE PATH

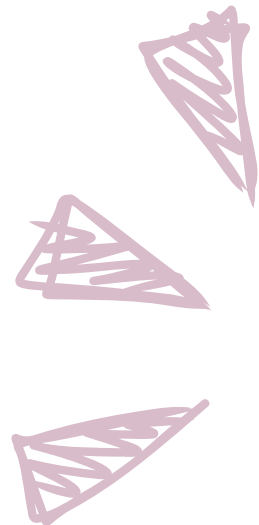
Freeing consciences from guilt can be understood as a process of liberation from moral narratives that have instrumentalized guilt as a means of controlling bodies and personal decisions, particularly those of women. Far from leading to a full life, imposed guilt – when it does not stem from genuine discernment but from external and punitive norms – has operated as a mechanism of subordination that distorts our relationship with God/Goddess and with ourselves. Religious tradition, when read through a liberating hermeneutic, shows that the encounter with the divine is grounded not in punishment, but in mercy and the restoration of dignity.

In the Gospels, Jesus is depicted as consistently challenging the logic of guilt and condemnation that excludes and marginalizes. In the account of the woman accused of adultery (John 8:1–11), he disarms the collective moral violence directed against her and opens up a horizon of life free from condemnation. Similarly, in his encounter with the woman regarded as a sinner (Luke 7:36–50), he recognizes her capacity to love and shifts the focus from guilt to dignity. These actions reveal an ethic in which liberation from imposed guilt is a condition for a reconciled and fulfilling life. Moreover, the First Letter of John states *“There is no fear in love, but perfect love drives out fear”* (1 John 4:18), which allows us

to see that an authentic relationship with God/Goddess is not grounded in fear or guilt, but in a liberating love.

The CDD Network has denounced the ways in which moral and patriarchal constructs have disproportionately linked guilt to women's sexuality and reproductive decisions, which has given rise to forms of symbolic and spiritual violence. In response, the CDD Network calls for reclaiming conscience as a legitimate ethical and moral space in which decisions are made on the basis of responsibility, lived experience and the pursuit of justice, rather than through imposition or fear.

In this sense, living free from guilt does not mean abandoning ethics, but instead affirming a moral framework that acknowledges the complexity of life. Celebrating the freedom to choose means recognizing that God/Goddess accompanies us through the process of discernment without condemnation, and that a life of faith is expressed through dignity, autonomy and the freedom to make conscious choices. Thus, freeing consciences from guilt becomes a deeply theological act: a reclaiming of religious faith and spirituality as an experience of freedom and coherence.





10

PATHWAYS TO NAVIGATE THE ARGUMENTARIUM

This argumentarium is equally relevant both in times of uncertainty and in moments of certainty. For this reason, it is more than a tool; it is an invitation to act, to engage in dialogue, and to support both collective resistance and achievements. Drawing on our experiences as Catholic feminists, and grounded in a deep conviction that social justice and the struggle for autonomy and dignity are non-negotiable principles, we offer some guidelines for using this argumentarium and for continuing to forge pathways toward transformation:

USE THIS TOOL AS A BRIDGE, NOT AS A WALL THAT SETS LIMITS:

This argumentarium is not intended to close down debates, but to open them up. Use it to build bridges in difficult and complex conversations, to listen actively, to share perspectives with respect and empathy, and to strengthen our shared principles.

START CONVERSATIONS GROUNDED IN EXPERIENCE AND RESPECT FOR DIFFERENT OPINIONS AND BELIEFS:

Speaking from experience and from concrete personal stories allows us to connect beyond the positions we may hold. It creates safe spaces where others can express themselves without fear or judgment, and where dialogue remains possible even in the face of difference.

NAME THE INJUSTICES BUT ALSO THE INSTANCES OF RESISTANCE:

Recognizing the challenges we face is essential, as is making visible the struggles, the progress and the networks that sustain the fight for freedom and rights. Every small achievement is part of a broader process of change and transformation in our lives, and recognizing this is deeply important.

RAISE QUESTIONS THAT INVITE REFLECTION AND ENCOURAGE US TO MAKE SENSE TOGETHER:

Rather than imposing answers, we propose asking questions that move us to reflection: What does it mean to make decisions freely? How are faith and social justice related? What kind of world do we want to build? What rights have enabled us to make decisions with autonomy and freedom? Questions open up new pathways and possibilities for construing meanings where there was once only a single, rigid way of thinking.

TAKE ACTION IN EVERYDAY LIFE:

Deep transformations begin close to home: in our families, communities, workplaces, and faith communities. Bring these conversations into those spaces with patience, a willingness to listen, well-grounded arguments and conviction.

WEAVE NETWORKS AND ALLIANCES:

We are not alone. Strengthen ties with other people, groups and movements that share a commitment to the defense of rights and dignity. Collective strength is essential to sustaining these efforts.

CHAMPION A MESSAGE OF STRUGGLE AND CONVICTION:

In the face of fear and misinformation, we respond with reasoned arguments, love and resistance. Our struggle is for a life of dignity, for the freedom to make our own decisions, and for a world where every voice has a space.

ADVOCATE FOR A PLURAL FEMINIST THEOLOGY THAT PLACES DIGNITY AND RIGHTS AT ITS CENTER:

Undust and share readings that recognize the moral and spiritual authority of women and gender-diverse communities. A feminist theology invites us to question unjust power structures and to promote a liberating spirituality that upholds autonomy, the right to make our own decisions and social justice as expressions of the sacred.

DEFEND DEMOCRACY AS AN EVERYDAY PRACTICE AND AN ETHICAL HORIZON:

Defending the right to make our own decisions is deeply connected to the construction of democratic societies. It promotes active participation, respect for pluralism and informed dialogue. Democracy is not merely a political system; it is also a way of living together in which every voice matters.

PRACTICE A RELIGIOUS LIBERATING HERMENEUTIC:

Revisit religious traditions and sacred texts through the lens of justice, inclusion and dignity. Challenge fundamentalist interpretations that have been used to exclude or control, and make room for interpretations that liberate, heal and recognize the diversity of human experiences. Interpretation is also a political and spiritual act.

Because we believe in a feminist theology that liberates, in a justice that embraces and in a collective commitment that we build day by day, we continue walking together, transforming our realities and bringing about social and cultural change.

Because we continue walking together, connected in solidarity, and holding on to our spirituality and beliefs free from oppression, fear and guilt. Because we nurture new ways of believing in a God/Goddess who recognizes the dignity of every body, every story and every decision.

Because we believe in a spirituality that embraces autonomy, celebrates dignity, and is committed to social justice.

Because making our own decisions does not distance us from God/Goddess or from our faith; instead, it brings us closer to the reality of who we are.

**Because being Catholic and feminist
is both possible and coherent!**





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Concilio Vaticano II. ***Gaudium et Spes***. Constitución pastoral sobre la Iglesia en el mundo actual. 1965. Especialmente el n. 16, donde se afirma que la conciencia es “el núcleo más secreto y el sagrario del hombre, donde está a solas con Dios”.

Gebara, I. (2002). ***Rompiendo el silencio: Una fenomenología feminista del mal***. Madrid: Trotta. En este libro, Gebara analiza cómo el sufrimiento concreto, especialmente de las mujeres pobres, debe ser el punto de partida de la reflexión ética y teológica, denunciando estructuras que producen exclusión.

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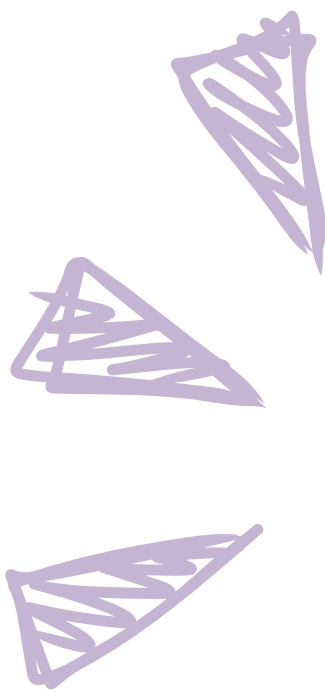
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FURTHER READING



CDD ARGENTINA

Resources on women's moral agency: Campaign **"I am Catholic. I decide with freedom"**:

- Spot 1: <https://youtu.be/spQ0OeXjhzU?si=8B97UOCj0Ik2y2a>
- Spot 2: https://youtu.be/_-O-9AaFt6I?si=-13D-umv04ikSoHQ
- Spot 3: https://youtu.be/Z3RZVXOym2k?si=ekEB1ws9ry_-0ZFW

Resource on freedom of conscience: **Freedom of Conscience: Tools for Healthcare Teams to Support Women and Pregnant People Seeking Voluntary and Legal Termination of Pregnancy**:

- <https://drive.google.com/file/d/1a7I4dGysJCNDDB2MefjWQFX0TbKuji7xF/view?usp=sharing>.

"Religious voices in favor of abortion":

- <https://drive.google.com/file/d/1W1isRo8wXP4OCKXYWs1ksb4aJRiOd35-/view?usp=sharing>.

"Secularism in Argentina":

- https://drive.google.com/file/d/1Sa_BStXxy0e9I2NRScj54eUe00-fa5yV/view?usp=sharing.

Podcast **"Decisions – Stories about access to legal abortion in Argentina"**:

- <https://open.spotify.com/show/08oOnn6FM9tNGAdSiMBngu?si=af3c8ffba5874f44>



CDD BRAZIL

Campaign: **"You, me, and the secular state: What's the connection?" (2021)**:

- <https://youtu.be/JLIR5DNQ548>

Campaign: **"#LegalizeToMoveForward" (2021)**:

- <https://youtu.be/P3PPsUMBBzo>

Campaign: **"Message to the Brazilian People" (2023)**:

- <https://youtu.be/rnQX63ZzSNo>

Campaign: **“I Confess” (2024):**

- <https://youtu.be/kHBbSkIkXGQ>

Primer: **“Reproductive Justice and Religion: Some Ideas”:**

- <https://catolicas.org.br/books/justica-reprodutiva-e-religiao-algumas-ideias/>

E-book: **“Reproductive Justice and Religion: Models and Portraits of Brazil”:**

- <https://catolicas.org.br/books/justica-reprodutiva-e-religiao-modelos-e-retratos-do-brasil/>

Primer: **“Professional Ethics and Christian Ethics: Finding Common Ground Through Dialogue”:**

- <https://catolicas.org.br/books/etica-profissional-e-etica-crista-conversando-a-gente-se-entende/>



CDD BOLIVIA

Here is the **argumentarium developed by indigenous women** leaders in support of the right to choose, written in everyday language to provide guidance for legal abortion in Bolivia and to answer difficult questions:

- <https://drive.google.com/file/d/1Nfc8TMcEvStpA-QmsLc9qRKvDAL1xyQ0/view?usp=sharing>

Here is the argumentarium **“For the Right to Choose and Freedom of Conscience”** as part of the *School for the Right to Choose*, CDD Bolivia:

- https://cms.catolicasbolivia.org/wp-content/uploads/2025/09/ARGUMENTARIO_compressed-1_compressed.pdf

We would like to suggest our **newsletters** on secularism and the **“Laicinómetro”** as tools for assessing compliance with secularism:

- <https://catolicasbolivia.org/public/multimedia/boletines>



CDD COLOMBIA

To support this argumentarium, we suggest the article by CDD Colombia, *Revista Tejiendo Saberes: Objeción de Conciencia*, Bulletin No. 27 (2014), which can be found at the following link:

- <https://cddcolombia.org/biblioteca/tejiendo-saberes-boletin-27/>

We also have this resource: **“No Doubt in Reason, No Guilt in the Heart”** Kit, Part 4. Freedom of Conscience and Recognition of Women's Right to Choose:

- <https://cddcolombia.org/biblioteca/kit-ni-duda-en-la-razon-ni-culpa-en-el-corazon-parte-4-la-laicidad-en-el-estado-colombiano/>

To support this argumentarium, we suggest the book published by CDD Colombia, **Aborto e iglesia, una relación entre luces y sombras**, which can be downloaded at the following link:

- <https://cddcolombia.org/biblioteca/la-iglesia-catolica-ha-tenido-la-misma-posicion-sobre-el-aborto/>

To support this text, we suggest referring to the publication we produced as a Network, titled **Estado laico y laicidad en América Latina y el Caribe**, which can be downloaded at the following link:

- <https://cddcolombia.org/biblioteca/estado-laico-y-laicidad-en-america-latina-y-el-caribe/>

For this text, we recommend the July 2025 issue (#22) of the journal **Decidir es sagrado, resistencias católicas feministas frente al avance fundamentalista**, which can be found at the following link:

- <https://redcatolicas.org/2025/08/28/conciencia-latinoamericana/>

In support of this argumentarium, we recommend the CDD Colombia publication **Despenalizar las conciencias, argumentos socio culturales y religiosos para hablar del aborto inducido**, which can be downloaded at the following link:

- <https://cddcolombia.org/biblioteca/despenalizar-las-conciencias/>



Newsletter and campaigns:

- https://drive.google.com/drive/folders/19G73n8qa9qVNY-jRvkS_kC_mKc5mUYtS?usp=drive_link



We share CDD Mexico's argumentariums:

- https://drive.google.com/file/d/1HPnK80PKdheDR9q_9d7U9o17iOpuRiTw/view

Campaign **“Another Catholic Look at Abortion”**:

- <https://otramirada.catolicasmexico.org/>

Fanzine **“Secular Gossip and Sexual and Reproductive Rights”**:

- <https://catolicasmexico.org/docs/fanzine-chismecito-laico-y-derechos-sexuales-y-reproductivos/>

“Decolonizing Guilt Through Feminism”:

- <https://catolicasmexico.org/docs/descolonizando-la-culpa-desde-el-feminismo/>



CDD NICARAGUA

Publication **“A life decision”**:

- <https://drive.google.com/file/d/1PrMF2gSb0XTH-CxehOE7IYrEcaOKBsFq/view>

Publication **“How to have secular consciousness?”**:

- https://drive.google.com/file/d/1yP85QP_Beb_OfMTXC_6KBKm5mhnG_8i4/view



CDD PARAGUAY

Podcast - CDD Paraguay:

- *Episode 1 - Sexual Rights:* <https://youtu.be/QtQMv87K9mc>
- *Episode 2 - Reproductive Rights:* <https://youtu.be/-tk8UMOXcGo>
- *Episode 3 - Violencia Obstétrica:* <https://youtu.be/up9CYeUqgRc>
- *Episode 4 - Comprehensive Sexuality Education:* <https://youtu.be/H0eTIngbtmU>
- *Episode 5 - Non-reproductive Rights:* <https://youtu.be/h9WFrE-A3qY>

“Understanding Reproductive Rights”:

- <https://drive.google.com/drive/folders/1WUWJcOn0800qRnyD4yey0Ngn00SUQZ2v>

Materials on **Neoconservatism**:

- https://drive.google.com/drive/folders/1elzZrqM6tYh156ELluJKvulF_tYw-ppx



CDD DOMINICAN REPUBLIC

At CDD Dominican Republic, we share our **“Growing Together Methodological Guide”** developed from our experience supporting girls and adolescents. We believe it constitutes a methodological contribution to this argumentarium, as it strengthens moral agency, freedom of conscience, comprehensive sexuality education with a rights-based approach, social justice, secularism and the removal of blame through a pedagogy of care, dignity and participation:

- https://drive.google.com/file/d/1TvP1Rd-XOruDtVF89MeNQrStyF5luesy/view?usp=share_link

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