



**ROME, ITALY**  
MARCH 2025



# GLOBAL CLIMATE REPARATIONS JUBILEE CONVENING REPORT



# 2025



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CONVENING: MARCH 2025

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## ACKNOWLEDGEMENTS

At Taproot Earth, the Liberation Horizon is about creating a world where we can all live, rest, and thrive in the places we love. Getting there requires a collective effort to shift our trajectory from despair to hope and from oppression to liberation. This is the guiding spirit that led The 2025 Jubilee Convening on Global Climate Reparations in Rome, Italy. Taproot Earth would like to thank our valued local co-hosts—[LIBERA](#), [the Comboni Missionaries](#), and [Mediterranea Saving Humans](#)—whose essential work in Italy lights the way for justice and whose support was instrumental in making this gathering a success.

Taproot Earth is also grateful to the [Justice, Peace, and Integrity of Creation \(JPIC\) Commission](#) of the USG-UISG, [the Community of Sant' Egidio](#), [the Nafuma Refugee Center](#), and [Spin Time Labs](#) for their steadfast support, participation, and witness.

Taproot Earth would also like to express our profound gratitude to the 100 frontline and Catholic Church leaders who participated in this convening, bringing their witness, experiences, and decades of meaningful engagement in 24 countries and the places they know and love. Special thanks to Taproot Earth's Krewe, Global Facilitation Team, [MARB Language Services](#) and our International language justice team of women, [T Crowley Productions](#), [PR Incentives](#), the incredible staff of Hotel de la Ville, and local community members whose labor and energy grounded our work in deep care, trust, and accountability.



**TAPROOT EARTH**



# 05

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+ feels like family share

What does Jubilee feel like?

Como si sente Jubileo?

**JUBILEE CONVENING  
REPORT 2025**

**PREFACE  
AND GROUNDING**





Image: Delegates sharing a moment of joy.

# PREFACE AND GROUNDING

## PREFACE

From March 2 - 6, 2025, [Taproot Earth](#) convened the first-ever Frontline Peoples Jubilee Convening on Global Climate Reparations in Rome, Italy. Despite despair and challenge in our global community, the goal of this unique convening was to make the impossible - possible. Bringing together communities across borders and perspectives to address challenging conversations, Taproot Earth's Global Facilitation Team designed and convened a pathway for climate justice and liberation to advance repair.

This required the careful gathering of faithful people across different spiritualities and practices in a radical kinship with a core belief that we must be the love that produces hope and liberation, especially in troubling times. Over 100 people hailing from 24 countries and speaking 6 distinct languages (French, Italian, Brazilian Portuguese, Spanish, and English), moved past the

barriers of language, the challenges of race, the differences of religion and came to agreement around the accountability and repair needed for a just future.

The 2025 Jubilee Convening on Global Climate Reparations was catalyzed by the Catholic Church and Pope Francis' 12 year papacy and his call for a Jubilee Year in 2025. In the Catholic Tradition, the concept of "Jubilee" has its roots in the book of Leviticus (Chapter 25), as a special year of hope, renewal, pilgrimage, forgiveness of sin and debt, and reconciliation. It is a time that calls for the restoration of unbalanced relationships with God, with one another, and with all creation.



## **A Deeper Look- History of Jubilee in the Catholic Church**

The celebration of the Jubilee year was formalized in the Catholic Church at the request of a grassroots movement during the papacy of Pope Boniface VIII in 1300, through his papal Bull Antiquorum habet fida relatio. The year is characterized by an invitation to experience God's mercy through acts of forgiveness, renewed commitment to the Catholic faith. Central to this tradition are the pilgrimages to Rome's major papal basilicas and passage through the Holy Doors, which since their inception have symbolized the reception of plenary indulgences.

**The outcomes and truths shared in this convening moved in the aligned spirit and light with Pope Francis' call** for a more just and peaceful world rooted in community, solidarity, and hope. Global Solidarity was at the heart of the 2025 Peoples Jubilee convening. Grounded in a 2024 global south definition of climate reparations to ensure that both the planet and her people are free.

**“Too often we participate in the globalization of indifference. May we strive instead to live global solidarity.”**

**— Pope Francis**



Image 3: Pillar banners in multiple languages.

## GROUNDING

**“[Global] Climate reparations is the restoration of healthy and balanced relationships with all that comprise a shared global ecosystem. Reparative action begins with those who benefit most from the historic and current systems of oppression. It requires the abolition of debt, restitution for injustice and the establishment of accountable systems rooted in Black and Indigenous liberation for all oppressed people and future generations”<sup>1</sup>**

Over the last three years, Taproot Earth has cultivated conversations and facilitated sessions towards an understanding and vision of global climate reparations.<sup>2</sup> Over the past year, Taproot Earth invested in a thirteen member Global Facilitation Team from nine countries who helped identify analyses and processes needed to build a frontline definition of climate reparations rooted in Black liberation and Indigenous sovereignty. Gathering in Kenya in August 2024, with over 250 people from 30 countries, we co-created the Global Climate Reparations Working Statement and set a path forward on how communities could bring this vision and direction home and into their work advancing liberation and change. Given that 2025 is the Year of Catholic Jubilee, Taproot Earth and its partners facilitated a

process for how the Catholic Church can advance the global climate reparations working statement in a year that the Church has called for as a year of repair and transformation. Imagine, if a 2000 year old institution with one billion faithful people can advance climate reparations, then anything is possible. The climate crisis is not a carbon crisis. It is a crisis rooted in the broken relationships between people. It is a crisis rooted in dominion and extraction of people over each other and over the Earth. But we know that we must work to uproot these systems and build anew. To do this, we must start with acknowledging the harm so we can move towards repair.

**The vision for repair must root in the power of frontline communities, while calling the systems of extraction that have driven the climate crisis to account.** Over the past three years, as Taproot Earth has convened conversations on climate reparations, the three systemic actors that have been continuously identified are: Crown, the Corporations, and the Church. While all three have different roles and impacts, they have all contributed to the climate crisis in their own way. One key way this statement has been advanced is acknowledging the actors who have benefited and the critical steps needed for repair. This acknowledgement has taken a closer look at the roles of the Crowns, Corporations, and the Church.

1. This statement was drafted by frontline communities through a People's Movement Assembly process during the Taproot Earth Global Climate Assembly in Nairobi, Kenya, held from August 4-10, 2024.

1. For more details, please [visit this report](#). This work honors the work of Dr. Maxine Burkett, Dr. Olufemi Taiwo, CARICOM, Movement for Black Lives, Southern Movement Assembly Blueprint, Peoples Orientation to a Regenerative Economy, Cochabamba's Peoples Agreement, and the United Nations, among others.



## THE WORKING STATEMENT ON GLOBAL CLIMATE REPARATIONS

[Global] Climate reparations is the restoration of healthy and balanced relationships with all that comprise a shared global ecosystem. Reparative action begins with those who benefit most from the historic and current systems of oppression.

It requires the abolition of debt, restitution for injustice, and the establishment of accountable systems rooted in Black and Indigenous liberation for all oppressed people and future generations.

## DECLARACIÓN DE TRABAJO DE REPARACIONES CLIMÁTICAS GLOBALES

Las reparaciones climáticas [globales] son la restauración de relaciones sanas y equilibradas con todos quienes componen un ecosistema global compartido. La acción reparadora comienza con aquellos que más se benefician de los sistemas históricos y actuales de opresión.

Requiere la abolición de la deuda, la restitución de la injusticia y el establecimiento de sistemas responsables arraigados en la liberación Negra e Indígena para todas las personas oprimidas y las generaciones futuras.

## LA DÉCLARATION DE TRAVAIL LES RÉPARATIONS CLIMATIQUES MONDIALES

La réparation climatique est la restauration des relations saines et équilibrées avec tous ceux qui composent l'écosystème mondial partagé. L'action réparatrice commence par ceux qui bénéficient le plus des systèmes d'oppression historiques et actuels.

Elle nécessite l'abolition des dettes, la restitution des injustices et la mise en place de systèmes responsables ancrés dans la libération des Noirs et des Indigènes pour toutes les personnes opprimées et les générations futures.

## DECLARAÇÃO DE TRABALHO SOBRE REPARAÇÕES CLIMÁTICAS GLOBAIS

Reparações Climáticas [Globais] são a restauração de relacionamentos saudáveis e equilibrados com tudo o que compõe um ecossistema global compartilhado. A ação reparadora começa com aqueles que mais se beneficiam dos sistemas históricos e atuais de opressão.

Requer a abolição da dívida, a restituição pela injustiça e o estabelecimento de sistemas responsáveis enraizados na Libertação Negra e Indígena para todas as pessoas oprimidas e as gerações futuras.

## LA DICHIARAZIONE DI LAVORO PER LE RIPARAZIONI CLIMATICHE GLOBALI

[Globale] La riparazione climatica è il ripristino di relazioni sane ed equilibrate con tutto ciò che costituisce un ecosistema globale condiviso. L'azione riparativa inizia con coloro che beneficiano maggiormente dei sistemi di oppressione storici e attuali.

Richiede l'abolizione del debito, la restituzione per ingiustizia e l'istituzione di sistemi responsabili radicati nella liberazione dei neri e degli indigeni per tutte le persone oppresse e le generazioni future.



## A Deeper Look: About the Crown, the Corporations, and the Church

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The following offers a short snapshot on why Taproot Earth and our frontline partners have identified a distinct focus on the Crown, Corporations, and the Church in our Global Climate Reparations work:

**The Crown: A legacy of domination over land and people.** Specifically European Crowns, refer to the history of a monarch's rule of one person/family over the people and its impact on dominion and empire. In pursuit of power and control, the Crown advanced violent seizure of land for resources; erasure and enslavement of Black and Indigenous peoples to increase wealth from people's labor; and colonization to hold deeper control of resources that drove the accumulation of capital and wealth at the expense of the people and the Earth. This level of extraction has seeded the global political and financial system that continuously leaves the Global South in debt to the Global North, impacting the sovereignty of the Global South. This debt has restricted the ability of countries on the frontlines to survive or adapt to face the impacts of the climate crisis.

**The Corporations: A legacy of extracting labor and collective resources.** Since the 1400s, corporations were created to help finance, insure, or charter acquisitions of land and resources beyond borders, at the behest of the Crown. Over time, through colonization and capital accumulation, corporations grew more powerful - creating a global economic system that is built on valuing one's life or land over another. Practices of privatization and land enclosure came at the expense of practices of Indigenous stewardship. Financing and profiting from slavery led to the establishment of plantations and violent labor practices. These practices of privatization and profit -while harming people and the planet- have been directly carried into the age of energy extraction. From coal and rare-earth mineral mining to methane plants and oil refineries, corporations continue to pollute air and water, control where people can live, increase greenhouse gas emissions, all creating the conditions for war and poverty.

**The Church: A legacy of justifying the acts of the Crown and Corporations** The Catholic Church was often deeply connected to the imperial powers of the Crown - specifically Portugal, France, and Spain (and England, until the Protestant Reformation). For an acute period of 600 years, the institutional Church sought access to power and the Crown sought moral justification for its dominion. The Catholic Church often provided justification for colonial conquests and systems of oppression through the [Doctrine of Discovery](#) and its key declarations (known as "papal bulls"): *Dum Diversas* (1452), *Romanus Pontifex* (1455), and *Inter caetera* (1493). These declarations granted Christian empires the authority to conquer non-Christian lands and subjugate their peoples, leading to unbalanced relationships and the erosion of Black and Indigenous lives, identities, spirituality, language, and culture, while the Catholic Church also benefited from land seizures and economic exploitation. (Even after the Reformation - various Christian sects of the Church continued this level of practice and approach in the US South, India, and South Africa, in particular.)



## MOVING TOWARDS REPAIR: THE CATHOLIC CHURCH IN THIS JUBILEE MOMENT

2025 marks a significant year of Jubilee. In the United States Civil Rights and Black Freedom movements, this year also marked the 60th anniversary of the “Bloody Sunday” March from Selma to Montgomery. The Bridge Crossing Jubilee (honored March 6 - 9), reminds us of the power of moving together in hope and spirit to overcome darkness.

In the Catholic Tradition, Jubilees occur every 25 years. This was the first full Jubilee since the turn of the century in 2000. The concept of “Jubilee” has its roots in the Book of Leviticus (Chapter 25), as a special year of hope, renewal, pilgrimage, forgiveness of sin and debt, and reconciliation. It is a time that calls for the restoration of unbalanced relationships with God, with one another, and with all creation. It is not a coincidence that the actualization of the 2024 Global Climate Reparations vision feeds into the Catholic year of “Jubilee” (2025).

The goal of the 2025 Jubilee Gathering on Global Climate Reparations was to advance the visionary [Global Climate Reparations Working Statement](#) inside of the Catholic Church, through a practice and witness of healing and repair. Facilitated by the Taproot Earth Global Facilitation Team, the Global Climate Reparations working statement was developed by over 250 frontline community members from 30 countries at the [2024 Global Climate Reparations Governance Assembly in Nairobi, Kenya](#). The working statement provides a clear and powerful vision for a world where all people can live, rest, and thrive in the places they call home.

Despite its complex and troubling history, the Catholic Church also has a deep history of advancing practices of liberation. From its early roots to the rise of Liberation Theology in the 1960s, the Catholic Church has been an effective spiritual foundation for nearly twenty percent of the global population.<sup>3</sup>

3. Liberation Theology is a movement within Catholic theology and spirituality that emerged in Latin America in the 1950s and 1960s to offer a radical (to the root) reading of the Gospel from the perspective of those at the margins. It calls for social, political, and economic liberation as integral to salvation. Its vision was articulated by Peruvian theologian [Gustavo Gutiérrez](#).





Ecuminal calls for justice, protection of human rights, and hope are more urgent than ever, as the world faces the growing threats of authoritarianism, paired with increasing disaster due to the climate crisis.

Through Pope Francis's 12 year papacy, the Catholic Church has centered climate and ecological justice, the rights of migrants, and institutional accountability around global debt. In declaring 2025, a Jubilee year "[Pilgrims of Hope](#)," Pope Francis invited all people to move in universal solidarity with those who yearn for a future characterized by a conversion grounded in spiritual and ecological justice.

## A Deeper Look - Clarifying Church Teachings

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In the Catholic Church, the Pope and Bishops serve as the official teachers of the Church, a role known as Magisterium. Their teachings carry different levels of authority: Dogma (divinely revealed truth and considered infallible), Doctrine (authoritative moral teachings, some of which are fallible), and Ordinary teaching (general guidance). Catholics are called to adhere to these teachings, and infallible teachings have a binding authority for them.

The pope's teaching authority comes from his role as the successor of St. Peter and the bishop of Rome. In this capacity, he provides guidance on matters of faith, morals, and Church life through various documents, such as encyclicals (like *Laudato Si'* and *Laudato Deum*), apostolic letters, and apostolic exhortations. Infallibility applies only when he speaks definitively on faith and morals, not simply when issuing a document or based on the type of document he uses to disseminate a particular teaching.

**Pope Francis's teachings to the Catholic Church and its followers in [Laudato Si'](#) and [Laudato Deum](#), along with the [vision of the Jubilee year](#), calls for debt forgiveness, justice for migrants, and the creation of a fund that divests from militarism and fossil fuels and invests in frontline solutions— all of which align with the Global Climate Reparations vision.**

Building on this alignment and guided by a spirit of intentionality, invitation, and truth, Taproot Earth partnered with local justice organizations in Italy to facilitate a global convening of community leaders known as the Frontline People's Jubilee Convening on Global Climate Reparations (GCR Jubilee). In partnership with [LIBERA](#), the [Comboni Missionaries](#), and Mediteranea Saving Humans, the GCR Jubilee convened over 100 global frontline leaders, Catholic laypeople, and religious leaders for one week in Rome to advance the [Global Climate Reparations Working Statement](#) in the Catholic Church, through an intentional practice and witnessing of healing and repair.

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# THE GCR JUBILEE CONVENING





Image: Shirts from the GCR Jubilee convening.

# THE GCR JUBILEE

## Themes of the Convening

The following pages offer a review of a spiritual and transformative week in Rome, Italy that was shaped by the 2025 Jubilee Convening on Global Climate Reparations guiding themes—**Acknowledge. Connect. Atonement. Repair.** These themes reflect a moral and spiritual call for reparative action rooted in justice, healing, and restoration of unbalanced relationships.

### FOCUS AREAS

The GCR Jubilee convening had three key focus areas grounded in the power of frontline community experiences and aligned with the Catholic Church's prophetic Jubilee tradition as an opportunity to model climate reparations for all actors, institutions, and governments. **These three focus areas are:**

- Care for Creation: Land Stewardship
- Forgiveness of Debt: Debt Abolition & Reparative Investments
- Pilgrims of Hope: Climate Migration

## GOALS OF THE CONVENING

Moving with the spirit of community, healing, and intention, the Global Climate Reparations (GCR) Jubilee had three main goals:

- 1. Transcend** religious and political borders to connect and build solidarity among frontline and Church leaders.
- 2. Acknowledge and Witness** historic and current accounts of harm and solutions of repair to strengthen and advance climate reparations in the Jubilee Year.
- 3. Establish a set of actionable steps** that can be taken by the Catholic Church and its followers to advance global climate reparations in the Jubilee Year and beyond.



Top Left: Witness session on efforts in Guatemala to repair sacred relationships with the Earth.

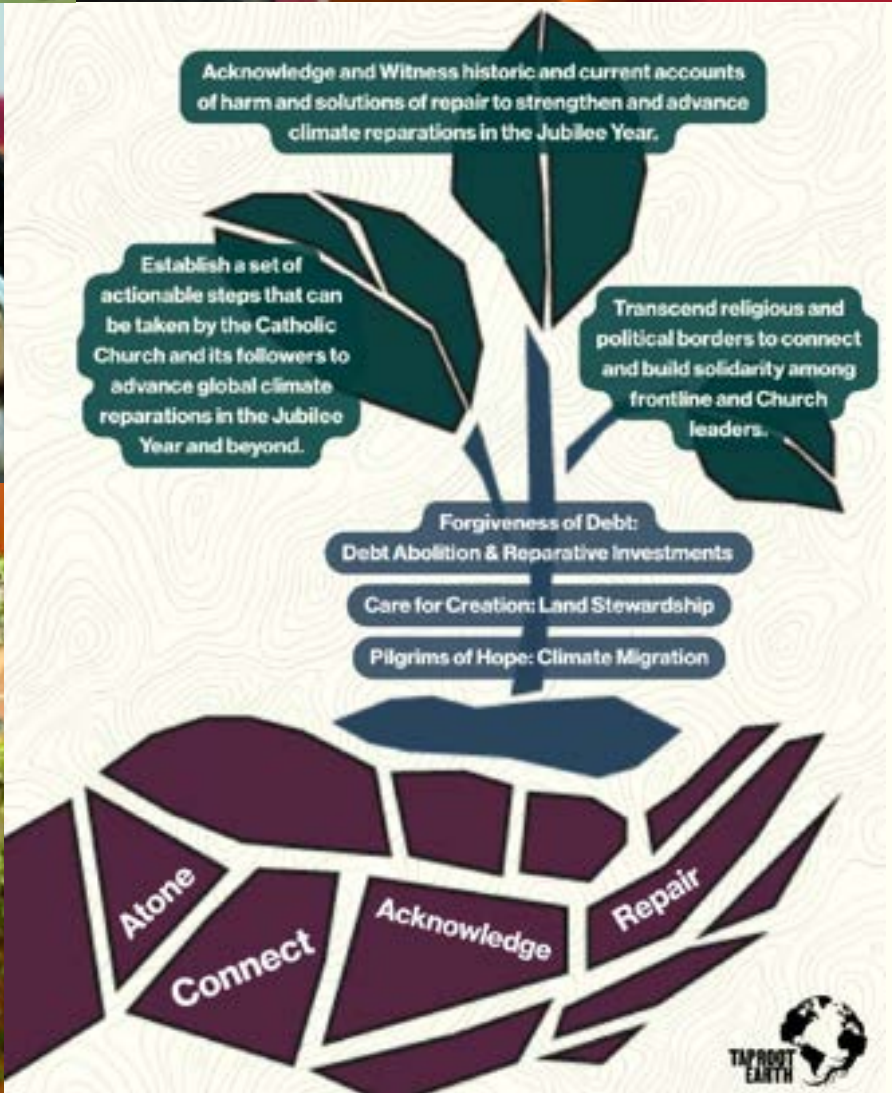
Top Right: Frontline leaders from the Democratic Republic of Congo share stories of their communities.

Middle Left: Delegate from Antigua & Barbuda posts solutions from breakout sessions on Monday.

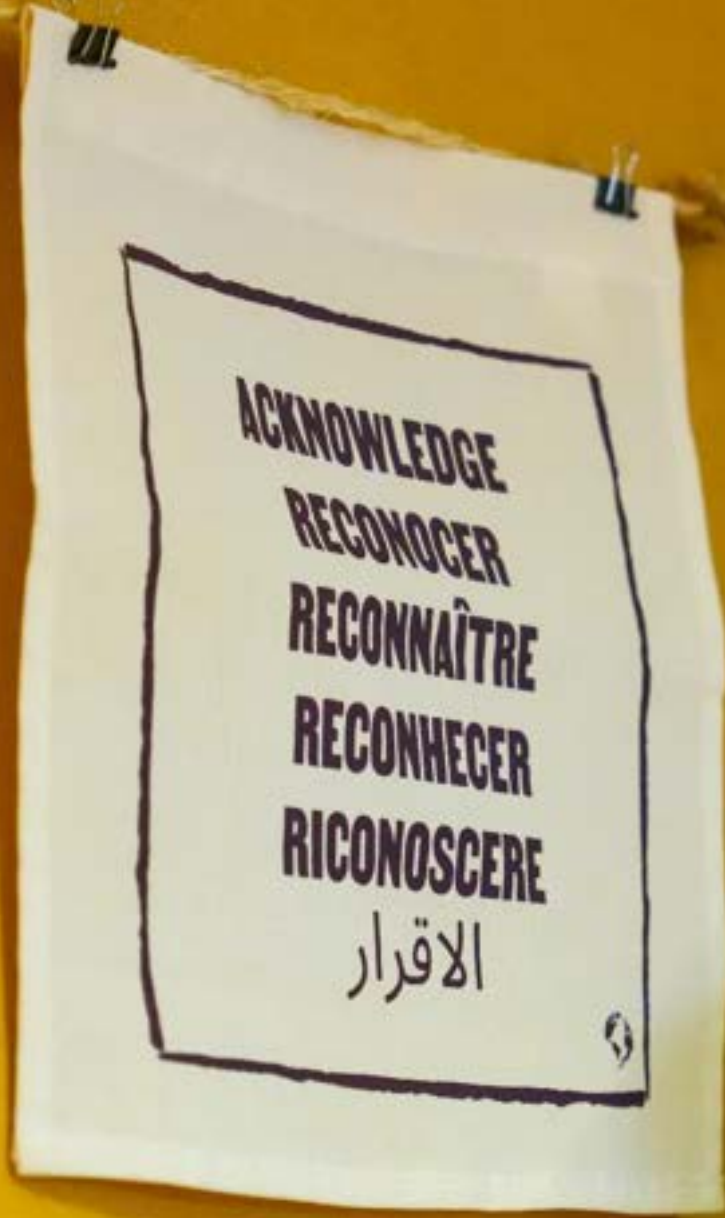
Middle Right: Set of actionable priorities and alignments identified during a breakout session on Thursday.

Bottom Left: Delegates engage deeply during a reflection session.





Top Left: Set of actionable priorities and alignments identified during a breakout session on Thursday.  
 Top Right: Delegates from Kenya, Italy, Maryland and New York listen to testimony at a Witness session.  
 Middle Left: Delegates from Kenya, the Gulf South, and Appalachia listen intently during a witness session.  
 Middle Right: Goals of the GCR Jubilee Convening.  
 Bottom Left: Collaboration between participants following the witness session



**“La juntanza reaviva la esperanza de manera inefable, porque vuestra lucha es vuestra voz y mi piel es su piel. Somos una colectiva.**

**“Coming together rekindles hope in an indescribable way, because your struggle is your voice and my skin is your skin. We are a collective.”**

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— Wasington, Frontline leader from Colombia





## GOALS OF THE CONVENING

The GCR Jubilee achieved the goals set out by assembling with intentionality and responsivity, while allowing space for flexibility, co-creation, and adaptability. These features are an embodiment of Taproot Earth's commitment to collective decision-making and community-governance practices, where all participants help shape the direction of the conversation and outcomes. The GCR Jubilee's agenda shifted in real time during the convening- those changes based on the energy, insights, and wisdom of the delegates themselves.

Key components of the agenda included ritual and ceremony, witness sessions, community site visits, breakout sessions, and a closing procession. Woven throughout the week were also informal gatherings and other opportunities to reflect, share, grow, and experience the love and joy of being in community.







**ACKNOWLEDGE.  
CONNECT.  
ATONE.  
REPAIR.**

E FECHO DE PASITO





Image: On March 3, as they made their way to the convening venue, delegates introduced themselves to new people and shared their intentions for the day

# ACKNOWLEDGE.

**Climate reparations begin with the acknowledgment of the harms that must be addressed.** Grounded in frontline wisdom, truth, and power, the convening began with a critical examination of the Catholic Church's historical and current role in both advancing justice and contributing to harm. Participants engaged in three powerful Witness Sessions<sup>4</sup> that mirrored the focus areas.

The Witness Sessions brought into sharp focus the lived realities of frontline communities, not only in the Global South but also within the United States (from the Gulf South to Appalachia). The delegates heard courageous testimony from frontline leaders from the Congo, Guatemala, Kenya, Haiti, and the US, who shared firsthand accounts of how oppressive systems—colonialism, slavery, extractivism—have deeply impacted their communities.

4. Witness sessions are a core element of Taproot's Earth facilitation process. They are intentional and allied spaces where frontline communities offer stories, data and lived experience that catalyzes strategic discernment and collective decision-making process. They are moments of truths that challenge, inform, and shape the decision ahead.

## **Witness Sessions: Land Stewardship and Care for Creation**

Led by frontline organizers leading work on the ground across the globe, the session on Land Stewardship and Care for Creation was anchored in conversations from Guatemala and Appalachia/ Turtle Island (the Indigenous reference for North America). Both leaders spoke from a place of deep accountability to their communities and a profound grounding in their Indigenous identities, as they name the legacy of generational harms to land and life. Speakers and delegates engaged in deep conversations about how colonization sought to erase Indigenous cultures, dismantle practices of collective stewardship and decision-making, and how current forms of corporate extraction continually violate the lives of Indigenous women worldwide. Conversations also addressed the role of the Church in occupying land, breaking families apart through boarding schools, and upholding an extractive culture. They also named deep roots and history of resistance for land rights and Indigenous sovereignty. From engaging Catholic Social Teaching to advancing land back through rematriation, the solutions offered were a well of wisdom, illuminating pathways for decolonization, healing, and repair.





Image: Graphic notes from Witness Session on Debt Abolition and Reparative Climate Justice Investment



Image: Graphic notes from Witness Session on Debt Abolition and Reparative Climate Justice Investment





Image: Graphic notes from Witness Session on Climate Migration

### Witness Sessions: Debt Abolition & Reparative Climate Justice Investments

The session on Debt Abolition & Reparative Climate Justice Investments were led by leaders from the Democratic Republic of Congo, Kenya, and the United States, each drawing from extensive experience organizing within their communities and across global movements. The conversation began with understanding the deep connection around how the current financial and economic system upholds extractive mineral mining in the DRC, leading to continued violence and poverty for the people of the land. From there, leaders moved into a critical analysis on the history of climate finance, exposing how sovereign debt is rooted in colonial legacies, often compounded by the Church's historical role in land accumulation and resource extraction. Delegates also had the opportunity to hear about the history of the Jubilee and the call to action for debt abolition and repair. Delegates engaged in deep reflections and conversations identify solutions around land back, climate tithing (10% of funds to the frontlines), debt abolition, and a reimagining of our economic system rooted in abundance over scarcity.

### Witness Sessions: Climate Migration

The session on global Climate Migration was led by leaders from Italy and Haiti, whose experiences working alongside migrants at borders brought urgent stories of displacement and dehumanization at the forefront. Addressing the calls to build bridges, not walls, leaders spoke about the challenges that migrants face, often leaving their homes due to land loss, climate disasters, drought, or lack of economic opportunity due to oppressive debt. Yet they are faced with hate, violence, and hostile governments. Conversations dove into the harms afflicted by political borders and the consistent failure of public institutions to protect and support the human right to migrate, remain, or return to one's own land and community. The witness sessions also elevated the ways that the Church community have provided solidarity and action to support solutions for climate migrants. Key actions included an expansion of faith-filled practices of providing homes and cultivating collective power with migrants to calling on the Church to leverage its positionality to advocate for a formal recognition of climate migration in international law, a recognition without which their experiences remain invisible and their rights unprotected. pathways for decolonization, healing, and repair.



Image: Witness session led by Global Facilitation Team member and Appalachia leader on land stewardship.

## Delegate Conversations: Acknowledging Impact

In the sessions and subsequent breakout conversations, delegates named the role the Church has played, both through active complicity and theological endorsement. In particular, **the Doctrine of Discovery was highlighted as a theological framework that legitimized colonization and continues to underpin many of today's injustices.** Witnesses emphasize that the legacy of such a doctrine and other harmful church teaching and practices is not merely historical but is ongoing and shapes patterns of land theft, economic exploitation and debt burdens, and other forms of ecological harm. These harms continue to impact us today.

The conversations held by delegates really elevated how the history and practice of energy extraction for coal and oil has been replicated to the extraction of rare earth minerals to power technology, leading to slave and child labor and violence over resource control. Sessions addressed how the Church's role in justifying both the Doctrine of Discovery and slavery contributed to the destruction of Indigenous cultures and wisdom, while also perpetuating ongoing violence and silencing

of women - both implicitly and explicitly in systems and structures. The theological justification of "dominion" rather than stewardship allowed for the degradation of the Earth's resources that not only poisons water and air, but has also fostered a culture of consumption and control that has led to increased emissions that is harming the entire planet.

Participants widely recognized this time as a [kairos](#) moment, a time of both crisis and opportunity, which calls for the Church to deepen its alignment with Catholic Social Teaching.

*"This Jubilee year has given us the opportunity to examine the divine and human sides of the Church, be grateful for her good works and also express our disappointment to help us heal and reconcile with ourselves and with the Church so that we can live in peace and freedom. This pilgrimage in Rome in this Jubilee Year, Pilgrim of Hope, invites us to forgiveness, reconciliation, conversion, solidarity, hope, justice, commitment, unity and peace. We can only find true healing if we have the courage to express our pain, forgive and reconcile to liberate us to start anew as expressed in Leviticus 25:10."*

— Sr. Maamalifar, delegate from Ghana/Italy



## Synthesis of Acknowledgements

The resulting synthesis underscored a powerful and recurring message: while the Catholic Church must reckon with legitimizing harmful systems such as colonialism and extractivism, it also holds a moral authority and institutional power that must be catalyzed for reparative action for the sake of God's creations (planet and people). Together, the delegates identified reparative actions the Church and frontline can advance during the Jubilee year and beyond. The Church has caused harm that has broken our human relationships with each other and the Earth. In the Jubilee Year (2025), we are called to acknowledge and reckon with these harms.

### We acknowledge...

1. The Catholic Church has used doctrines such as the Doctrine of Discovery to legitimize and justify the theft of land and labor through colonization, the trans-Atlantic slave trade, and other extractive practices [including the harms and erasure of women, genocide in South America and Turtle island].
2. The Church's teachings and practices often contributed to the commodification and extraction of land and resources, leading to the disruption and destruction of biodiversity, ecologies and cultures.
3. The Church established itself as a key socio/economic/political service provider, but in places of withdrawal, it often left behind significant gaps in resources and support within communities.
4. The Church created and perpetuated ideologies that set a global standard rooted in colonialism: extractivism, dehumanization, commodification, sacredness of private property, racism, and erasure of Black and Indigenous culture and spirituality.
5. The Church has built itself as a global institution with power and resources off of stolen land and labor. in particular.)



Top Image: Delegates from Gambia, Belgium, and Kenya reflect on Witness sessions.

Bottom Image: Delegates contributed notes of wrongs to acknowledge as well as solutions for the Catholic Church and frontlines to implement.





Image: Delegates connecting with a local community member at a site visit.

# CONNECT.

Repair requires reconnecting people and the planet. The path from acknowledging harms to building reparative solutions cannot live solely within a person or isolated community. **Connection is critical for healing** and reestablishing our moral commitment to humanity as part of creation. Connection is also critical for inspiration and solution-making.

**During the convening, participants connected directly with communities in Rome by visiting four key organizational sites where local struggles for justice are advancing faith in human possibility and innovative methods of repair.**

1. [Sant'Egidio Community](#), which uses the positional power and resources of the Church to support safe passage for migrants fleeing climate, political, and economic disasters.

2. [Joel Nafuma Refugee Center](#), which provided critical services to migrants from the Black diaspora to support the adjustment to a new home.

3. [Spazio Spinn Time Labs](#), which models community governance of land and housing, investing in the innovation of the community of over 400 migrants and unhoused peoples who call Spinn Time home.

4. [LIBERA](#), which advances policy and social change to combat mafia, the extraction and exploitation of governments, and corporate malfeasance

These community site visits served as a vital bridge between the global testimonies shared among the delegates and the lived realities of local people working toward liberation in the Italian context.

The site visits also represented a collective preparation for atonement. At three of these sites, delegates also shared a meal.<sup>5</sup> These meals were both nourishments as well as acts of communion - building relationships rooted in dignity and shared purpose.

5. Meals shared during the site visits were prepared by [Ristorante Le Bantu](#), a local Black-owned African restaurant.



Image: Collective music offering by delegates as part of rituals on Wednesday.

# ATONE.

The practice of atonement took place on Ash Wednesday— a day that many Christians acknowledge as a day of humility and repair. On Ash Wednesday, the GCR Jubilee engaged in a series of ceremonies and rituals that honored Catholic liturgical tradition, Indigenous spiritual practices, Muslim spiritual practices, and other traditions. The agenda began with a Catholic Mass, marking the start of Lent—a season of repentance. The liturgy offered a solemn opportunity to reflect on themes of mortality, atonement, forgiveness, reconciliation, and Global Climate Reparations.

In his homily, Father Roy Thomas, SVD, JPIC Co-Secretary, emphasized the call to forgive one another, to heal our broken relationships, and to turn away from the sin of destruction and greed that fueled the climate crisis. He also reaffirmed the moral and urgent call to advance Global Climate Reparations, urging all to leave a legacy worthy of the children of God before returning to the ashes we came from. The imposition of ashes, drawn from the words “*Remember you are dust, and to dust you shall return,*” carried added resonance in the

context of the convening, as it symbolizes not only our relationship with the Earth, but also the collective call to reckon with histories of harm and walk the path of repair with humility.

**The convening intentionally created a space where people across all practices or traditions could move together individually and collectively in a practice of readiness, atonement, and orientation to repair.**

Throughout the day, delegates participated in several other rituals that honored various important spiritual practices that can guide strategies for sustainability as well as repair. Drawing on elemental symbolism and the sacredness of water across spiritual traditions, the ritual created space for atonement and cleansing from the wrongs. Through prayers, song, gifts, and intentional silence, delegates made offerings, each representing grief, resilience, memory, and hope. Together, these rituals provided a vital rhythm to the rest of the convening—calling on ancestors for guidance and grounding the work of reparations in the spiritual and emotional truths that sustain it.

The day ended at sunset with an intentional breaking of the fast together, with community members who were in the holy season of Ramadan.





Image: Synthesis share-back on the final day of the Jubilee Convening.

# REPAIR.

Throughout the convening, solutions of repair emerged from Witness Sessions and additional testimonies, small group conversations, and connections within site visits. Participants identified the following solutions that can be advanced by the Church and by the community to advance global climate reparations: **The Church has an opportunity to advance repair, restore, and live into the spirit of the Jubilee. This can happen in the following ways.**

## Synthesis of Solutions to Repair

**To Repair in the Spirit of the Jubilee, The Church shall...**

1. Issue an apology for the Doctrine of Discovery AND all Church teachings that justified and legitimized ideologies that broke our relationship with each other and creation.
2. Advance a decolonial, re-indigenized ethic of Catholic Social Teaching and practices that recognizes

Black and Indigenous spirituality, cultures, and their relationships with nature and share its access to resources and research with these communities.

3. Make transparent Church assets and return land with the intention of re-matriation, indigenous sovereignty, and collective stewardship.

4. Provide reparations to communities experiencing the oppressive legacies the Church has contributed to. One practical act of reparation would be for the church to tithe (10%) of its funds (both at the Vatican level and in the Global North) to a Climate Reparations Fund that is governed by the frontline communities.

5. Leverage the Church's political power to advocate at the Nation-State for laws and interventions that protect land and water stewards, fight against extraction of land, and advance laws to define and protect the human rights of climate migrants.

## **The Community can lead solutions by...**

1. Creating models of collective self-governance, re-indigenization of lands, and sharing a culture of abundance.
2. Healing the relationships between humans and land, advancing education and practice rooted in spirituality, indigenous and local culture, and practices of remediation and stewardships.
3. Building and leadership capacity from the ground-up to transform the balance of power with institutions to implement climate reparations, land stewardship, and the care of creation and humanity.

## **Memory and Movement: A Closing**

The convening concluded with a symbolic and solemn closing procession to the historic Spanish Steps, a site inaugurated during the Jubilee of 1725 by Pope Benedict XIII. As the group moved toward the steps, the procession served as a public act of pilgrimage and witness, embodying the spirit of Jubilee and the shared commitment to healing, repair, and liberation. At the top of the steps, delegates offered a unified statement of commitment, declaring that this work does not end here. With deep intention, they affirmed:

**Journeying together with love and liberation, we hope for a future where all people can live, rest, and thrive in the places that they love.**

This final act grounded the convening not only in memory, but in movement—a collective call to keep walking, keep reckoning, and keep building a future rooted in justice, healing, and radical love and solidarity.







Top Image: Graphic notes highlighting solutions.

Bottom Image: Taproot Krewe shares alignment on solutions.





Top Image: Closing song and dance led by delegates from Brazil.

Bottom Image: Graphic notes highlighting alignment on collective solutions.



## Impact and Direction

**Participant Focus** There were two areas where participants across the Church and frontline communities honed in on some deeper alignment. These included:

1. **Advance a decolonizing, re-indigenized ethic** of Catholic Social Teaching and practices that honors the moral and ecological value of Black and Indigenous spirituality, cultures, and share its access to resources and research with these communities.
2. **Leverage the Church's political power to advocate** at the nation-state for laws and interventions to protect land and water stewards, fight against extraction of land, and advance laws to define and protect the human rights of migrants.

Furthermore, delegates agreed on the need to foster and cultivate community through a digital platform in order to share actions, strategies and efforts that can show progress for how this work can continue.

**Taproot Earth Next Steps** Taproot Earth will continue to cultivate and invest in the collective governance practices, leadership, and power of frontline communities from the Gulf South to the Global South to advance Global Climate Reparations. Taproot Earth's work to actualize the outcomes of the Jubilee continues through partnerships, convenings, and training through its broader Global Climate Reparations Initiative. Specifically, Taproot Earth will continue to:

1. **Advance narratives** of global climate reparations through leadership investment, workshops at critical venues, co-development of curriculum, and co-design spaces and convenings with partners so that the outcomes of the Jubilee and GCR are able to connect across networks and communities.
2. **Socialize the legal definitions associated with the human rights to migrate, remain and return.** Taproot Earth will work with partners to leverage the Church's role as a beacon for such rights rooted in spirit and community. This includes articulating a frontline definition of climate migration, amplifying actions the church has done to protect and secure visas for climate migrants, and ultimately challenging the political borders that limit our rights and abilities.
3. **Seed and build models of community governance**, particularly of financial resources and [reparative climate investment](#) through the Reef Fund for Global Climate Reparations and identifying ways that the Church - and other institutions- can "climate tithe" funds back to the frontlines as one act of repair.

**The work of the GCR Jubilee is just beginning.**



Image: Jubilee Convening delegates in front of Trinita Dei Monti Catholic Church after a procession to the Spanish Steps.

## CONCLUSION

At a time of hyper-individualism, climate disaster, failed political leadership and rising authoritarianism, the Catholic Church has both the opportunity and the moral responsibility to model leadership by advancing Global Climate Reparations. The GCR Jubilee Convening offered a pathway forward rooted in care, community, love, and courage that can allow Global Climate Reparations to take root.

*Reparations start with acknowledgement.  
Acknowledgement requires acts of repair.  
Repair must be rooted in relationships.  
Relationships require accountability to build collective liberation.*

*~ Taproot Earth*

The solutions, relationships, and commitments forged during the GCR Jubilee will continue to take root and grow within the frontlines and the Church. The GCR Jubilee will also shape and strengthen our broader Global Climate Reparations work in the critical months ahead, including at Hurricane Karina 20th Anniversary Commemoration (K20) in the Gulf South of the United States, the 30th Conference of the Parties (COP30) in Brazil, and other key spaces where frontline voices and visions must lead.



Follow the frontlines.



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