



## Ecumenical Decade of Climate Justice Action

### Moving Together in Ecological Metanoia for Transformation

#### ***Suggested actions***

*The central committee **reviews** the rationale for the decade, **approves** the prophetic invitation, and **launches** an Ecumenical Decade of Climate Justice Action (2025-2034).*

“The Earth is the Lord’s and all that is in it, the world, and those who live in it” (Psalm 24:1).

“But the Earth will be desolate because of its inhabitants, for the fruit of their doings” (Micah 7:13).

“Therefore, bear fruit worthy of repentance” (Matthew 3:8).

This invitation to the **Ecumenical Decade of Climate Justice Action (2025–2034)—Moving Together in Ecological Metanoia for Transformation**—rises from the deep well of the World Council of Churches’ (WCC) enduring commitment to justice, peace, and the integrity of creation. The Decade is a bold and prayerful response by the global fellowship of churches, ecumenical partners and all people of good will, to the growing climate emergency.

In the spirit of the Pilgrimage of Justice, Reconciliation, and Unity, this Decade invites the Body of Christ to move together from the brokenness of the present toward the promise of a restored creation (Revelation 21:1–5). It beckons us to hold hands in solidarity with frontline communities, Indigenous Peoples, youth, and all those bearing the brunt of climate injustice—those who are to provide leadership in this Decade. Guided by faith, and empowered by the Holy Spirit, churches are called to repent and live out the hope of God’s justice (metanoia), to seek the restoration of all things, and to proclaim the good news to all creation (Mark 16:15).

### **I. Why is this Decade needed?**

#### **The Moral Imperative**

This Decade is rooted in the biblical call “to act justly and to love mercy and to walk humbly with your God” (Micah 6:8). It is a prophetic summons, inviting people of faith to turn away from systems of ecological sin and injustice and to act together in the way of renewal and reconciliation (Romans 12:2). The Decade calls for a fundamental reorientation of hearts, communities, and structures in response to the groaning of creation (Romans 8:22) and the cries of the most vulnerable.

The climate emergency is reflective of converging crises—*economic, ecological, moral, and spiritual*. Climate change is not just melting glaciers and drying rivers—it is melting the moral foundations of our societies. It is accelerating injustice, deepening poverty, displacing millions, and threatening the sacred web of life that sustains us all. This is not just an environmental emergency. It is a spiritual crisis and a gospel moment.

In a time of ecological despair, our faith offers hope rooted in action. As churches, we have moral authority that politicians and corporations lack. We are global and connected at a time of fragmentation—with thousands of churches in every village, city, and region. We are already present in the most climate-vulnerable places—ready to listen, accompany, and lead. We have a story to tell—of healing, redemption, and sacred responsibility.

As churches, we are called to:

- Repent of our complicity in systems of extractive capitalism, colonialism, and consumerism that have wrought ecological destruction (Matthew 3:8).
- Resist the structures of greed and domination (Micah 7:13).
- Reclaim our calling as caretakers of God’s creation (Genesis 2:15, Psalm 24:1).

### **The Context**

Around the world, millions of people are already suffering the devastating consequences of climate-fuelled disasters. Hurricanes, droughts, floods and wildfires are becoming more frequent and intense, claiming lives and destroying livelihoods. The heaviest burden falls on vulnerable communities who contribute the least to climate change—those who are from the Global South, poor, marginalised, women, Indigenous, or living with disabilities.

The world is dangerously close to reaching climate tipping points that could set off self-reinforcing cycles of warming, making it far harder and costlier to mitigate and adapt. Climate disruption is also accelerating the extinction of species, bleaching coral reefs, erasing rainforests, and degrading the ecosystems we depend on for clean water, food, health, and climate regulation. The escalating biodiversity loss threatens the very systems that sustain human life.

Our current inaction is shaping a bleak future, deepening eco-anxiety in young people. If we continue down the current path, our children and grandchildren will inherit a planet on the brink of ecological collapse. Burning fossil fuels for short-term economic gain is not only unsustainable—it is a grave moral failure.

The greatest responsibility for the climate emergency lies with wealthy nations and sectors of society, accounting for the majority of global emissions. Yet powerful corporate interests continue to block meaningful action through lobbying and greenwashing. Climate justice demands that those who have contributed most to the crisis take the first steps in addressing it—by substantially reducing emissions, supporting adaptation, and financing the transformation to a sustainable future for all.

As climate impacts grow, so too does the threat to economic wellbeing and social cohesion. Rising inequality, food and water shortages, and mass migration from regions rendered uninhabitable intensify conflicts and fuel geopolitical instability. Investing in climate mitigation, adaptation and resilience now is essential for building and sustaining peace.

### **The Mandate**

In light of this climate emergency, the WCC 11<sup>th</sup> Assembly held in Karlsruhe in 2022, warned that “we are running out of time for this metanoia.” It therefore called for a systematic, coordinated, comprehensive, and intensified intervention, by declaring “an Ecumenical Decade of repentance and action for a just and flourishing planet.”

The WCC Executive Committee, meeting in Cyprus in 2024, asked the fellowship to “work towards visible unity in tackling the global environmental crisis, mobilising and amplifying actions at different levels, and participating in shaping, launching and giving life to an Ecumenical Decade of Climate Justice Action in 2025.”

## II. What is the Decade about?

### A Joint and Coordinated Response by Churches to the Climate Emergency

The *Decade* is a bold, coordinated ten-year response by churches to the climate emergency. It embodies our shared commitment to a vision where:

- Faith communities show the way in dismantling systems of ecological sin.
- Churches transform into sanctuaries of sustainability and centres of resilience.
- Theologies, economies, and policies reflect the sacredness of all life.

This is not simply a campaign or project—it is a spiritual pilgrimage, a moral uprising, **and** a practical movement toward justice, repair, and ecological restoration.

### A Spiritual Journey of Ecological Metanoia

At its core, this decade is a call to deep **spiritual transformation** or *metanoia*—a radical turning of hearts, minds, and practices.

- Lament and repentance for our participation in destruction.
- Renewed discipleship rooted in care for creation and love for our neighbours.
- Pilgrimage and fasting as spiritual disciplines of solidarity with the Earth and frontline communities.

This is a call to reimagine holiness as living in right relationship with the Earth.

### A Prophetic Movement for Climate Justice

The decade is a collective witness to the gospel's call to challenge injustice—especially where climate impacts intersect with poverty, colonial legacies, wars, racism, and gender inequality.

- Advocacy for structural change—not charity alone, but deep-seated transformation.
- Raising prophetic voices in public spheres, holding governments and corporations accountable, and demanding reparations.
- Challenging greenwashing and false solutions like carbon offsets and geo-engineering.

This is a movement that insists: System change, not climate change!

### A Practical Response Rooted in Faith

This decade moves beyond words to action—on the ground, with lasting impact.

- Transitioning churches to renewable energy, eco-building practices, green budgeting, divestment from fossil fuels and reinvestment into regenerative economies.
- Supporting local adaptation projects such as food sovereignty and agro-ecology.
- Strengthening congregations' capacities in disaster preparedness, eco-diakonia, and advocacy skills.

This is about living the gospel with our hands and feet.

### A Living Witness to the Gospel

The Ecumenical Decade for Climate Justice is about living out our faith with integrity in a time of unprecedented crisis.

- It is discipleship in the age of climate breakdown.
- It is churches becoming what the world needs: a moral compass, a community of resilience, and a voice of hope.
- It is our shared testimony that the gospel is good news for all creation.

This decade is about bringing our faith to life—in policy, practice, prayer, and protest (James 2:26).

### III. What does the Decade hope to achieve?

#### By the end of 2034, we envision:

##### Churches Leading by Example

- Theology and worship: Seminaries, pulpits and liturgies centre their curricula on climate justice, ecological reconciliation and wholeness of life.
- Budgets: Finances are divested from harm and invested in ecological renewal.
- Buildings: Churches become eco-sanctuaries—solar-powered, water-harvesting, biodiversity-restoring.

##### Policy Breakthroughs

- Fossil Fuel Non-Proliferation Treaty gains momentum, with strong church support.
- Ecocide becomes a recognised crime, making environmental destruction legally punishable.
- Climate finance, debt cancellation, tax justice and ecological reparations become accepted moral obligations for historical polluters.

##### Resilient, Empowered Communities

- Faith-based initiatives protect vulnerable communities from droughts, floods, and displacement.
- Churches collaborate with Indigenous peoples, youth, and women to implement adaptive practices.
- Solidarity networks offer mutual aid, training, and resources across borders.

##### A New Narrative: From Extractivist Capitalism to an Economy of Life

- Faith communities champion alternatives to extractivist capitalism including through the ecumenical New International Financial and Economic Architecture (NIFEA) initiative.
- Local economies thrive through values of justice, sustainability, and well-being.
- New theological and economic imaginations emerge—Earth as a sacred commons, limits to growth as a blessing, and redefining wealth as life-in-abundance for all.

### IV. How will the Decade work?

This decade will only succeed through *faith put into action*. The Word must become flesh in solar panels, in marches, in policies changed, in forests protected, in communities fed, in prayers whispered and shouted. That is why this movement is grounded in six concrete pathways for churches, ecumenical networks, and partners to engage at all levels—local, regional, and global.

##### Transform Theology and Worship

**Objective: Reframe theology to reflect care for creation as central to Christian faith.**

##### Key Actions:

- Develop eco-theologies rooted in scripture, liberation traditions, and Indigenous spiritualities.
- Celebrate an annual Season of Creation and Feast of Creation with contextual themes.
- Create climate lament services and repentance liturgies during Lent or Advent.

##### Promote Holistic Analysis

**Objective: Help churches understand how climate connects with economics, colonialism, biodiversity, water, food, health, conflicts, gender, and race.**

##### Key Actions:

- Run faith-based workshops on intersectional climate justice.
- Encourage churches to use the Just Transition framework.
- Collaborate with theologians, researchers and activists to produce case studies.

### Equip Faith Communities

**Objective: Provide practical training so churches can act effectively and confidently.**

**Key Actions:**

- Distribute climate justice toolkits for congregations (with templates for audits, sermons, action plans).
- Train “climate chaplains” or green coordinators in each diocese or synod addressing the psychosocial impacts of climate change.
- Offer online courses and webinars with ecumenical partners and seminaries.

### Mobilise Collective Action

**Objective: Build momentum through large-scale, faith-based mobilizations that link the local to the global.**

**Key Actions:**

- Organise annual days of action, such as the Global Climate Justice Fast and climate pilgrimages to sacred or threatened sites.
- Deepen interfaith campaigns to influence global events like the UN Climate Conferences.
- Encourage churches to form coalitions for local policy change such as fossil fuel bans.

### Advocate for Systemic Change

**Objective: Use the prophetic voice of churches to shift public policies and hold governments and corporations to account.**

**Key Actions:**

- Challenge the focus on GDP growth, campaign for a Fossil Fuel Non-Proliferation Treaty and an Ecocide Law, as well as pressure governments for climate finance, loss and damage funding, debt cancellation and tax justice.
- Initiate Just Transition dialogues between government, business and civil society.
- Support climate litigation by providing moral arguments in courts.

### Invest in Grassroots Solutions

**Objective: Shift resources and power to local communities for climate adaptation, mitigation, and empowerment.**

**Key Actions:**

- Fund solar roofs, farmer managed natural regeneration and other practical solutions.
- Partner with Indigenous and women-led organisations to protect biodiversity and land.
- Create solidarity funds or microgrants for small, locally driven climate justice projects.

## V. Who Will Be Involved in the Decade?

The **Decade** relies not on a few climate justice champions, but on **broad, sustained, and collaborative participation** across the ecumenical family and beyond. It will take the full body of Christ—from global church institutions to grassroots communities—to live out the vision, share leadership, and embody justice. This is a call for **radical collaboration**, where every church, every community, every voice has a place and plays a part (Ephesians 4:16).

### WCC Member Churches and Global Ecumenical Bodies

As the spiritual and organisational backbone of the movement, **WCC** member churches are invited to:

- Appoint climate justice coordinators.
- Mainstream climate justice into worship, programming, and public witness.
- Develop contextual action plans.

**Regional and National Ecumenical Bodies**

Regional ecumenical organisations and national councils of churches play a critical role in:

- Co-creating and adapting strategies to contextual and cultural realities.
- Hosting regional events, trainings, and reviews.
- Linking grassroots efforts with global advocacy.

**Denominational and Theological Institutions**

Denominations, seminaries, and theological colleges are crucial to:

- Develop and disseminate climate justice-conscious curricula.
- Support eco-theological scholarship and publications.
- Train future clergy in creation care, eco-ethics, and prophetic advocacy.

**Ecumenical and Interfaith Partners**

Climate justice transcends confessional and religious boundaries. Faith communities from all traditions must join hands to:

- Coordinate interfaith climate action campaigns and advocacy.
- Host sacred actions and rituals in public spaces.
- Issue joint declarations to influence global summits and climate negotiations.

**Youth, Women, Indigenous Peoples, Migrants, and Emerging Leaders**

Young people, women, Indigenous Peoples, migrants and refugees are the theological, moral, and strategic heart of this movement—their leadership is crucial. They must be:

- Equipped with leadership training and resources.
- Platformed to speak at global and church forums.
- Integrated into every level of planning and decision-making.

**VI. A Prophetic Invitation to the Ecumenical Decade of Climate Justice Action (2025–2034)**

We stand at a precipice. The Earth groans beneath the weight of systemic exploitation. The poorest, the most vulnerable, and the marginalised—the ones most beloved by God—are bearing the heaviest burdens of a crisis we—especially those of us living in the Global North—have helped to create.

But there is good news: Through the **Ecumenical Decade of Climate Justice Action—Moving Together in Ecological Metanoia for Transformation (2025-2034)**, churches are called to rise with prophetic urgency, speak with a voice of moral clarity, and embody a new Exodus—an exodus from the captivity of greed, a departure from an extractive economy, and a journey toward the freedom of a restored creation.

**A Call to Repentance and Transformation**

In this moment, we are invited to metanoia—to a radical turning of hearts, minds, and hands away from the lure of monetary gain toward the healing of God’s good creation. It is a time to act with conviction and courage, with repentance that leads to reparation and restoration, and with faith that compels us to live differently. This Decade is a summons to metanoia that leads to transformation—not just of our lifestyles, but of our systems, our economies, and our relationships with one another and the planet.

**Churches’ Prophetic Vocation in Crisis**

The climate emergency is not a peripheral concern for churches—it is a core gospel issue that impels us to advocate for the vulnerable and challenge systems that destroy creation. We stand in the long tradition of prophets and martyrs who have spoken truth to power as well as truth to empower. In this

Decade, we are called to confront the principalities and empires that continue to oppress God's people and plunder God's creation.

### **A Global Pilgrimage of Justice, Reconciliation and Unity**

This Decade is not a distant, abstract project—it is a pilgrimage that calls us to move together, from the brokenness of the present moment to the hope of a reconciled creation. We walk together as one Body of Christ, from every corner of the globe, linking arms in solidarity with people subsisting in poverty, women, youth, Indigenous Peoples, refugees and all those who have been suffering the consequences of climate injustice. We are called to walk with them—not as passive onlookers, but as active participants in God's restoration.

### **A New Creation, A New Narrative**

The climate breakdown is not only about the environment—it is about the injustice that underpins it. The brokenness of the Earth is connected to the brokenness of our economy, our politics, and our relationships. This Decade is about confronting extractive capitalism, dismantling systems focused on wealth accumulation, and replacing them with an "Economy of Life" founded on equity and sustainability. Churches are called to proclaim and model a new narrative, one that challenges the dominant story of consumerism, greed, and domination. One that declares the good news of a new heaven and a new Earth, a creation redeemed.

### **A Call to Action, A Call to Hope**

As we enter this Decade, we are not overwhelmed by the scale of the crisis; instead, we are inspired by the hope of the resurrection—the hope that in Christ, all things are being made new (Revelation 21:5). This hope drives us to act with urgency, knowing that every prayer, every act of solidarity, contributes to the healing of the Earth.

We invite you to join this prophetic uprising—this sacred pilgrimage of climate justice. We invite you to bring your dreams, your voice, and your actions to bear on this groaning world. We invite you to repent, to advocate, and to be transformed, so that together we can build the Kingdom of God on Earth, where justice flows like a river and peace like an ever-flowing stream.

### **Key Commitments**

As we respond to this prophetic invitation, we commit ourselves to the following actions over the next ten years:

- To Repent and Transform. We commit to ongoing repentance for our complicity in ecological destruction and to a spiritual and practical transformation that aligns our lives, churches, and communities with God's vision of a restored creation.
- To Stand with the Vulnerable. We commit to walking in solidarity with those most affected by climate injustice—especially youth and Indigenous peoples—and to uplifting their voices and leadership in shaping a just future.
- To Move from Fossil Fuels to Renewable Life-Giving Energy. We commit to actively supporting and advocating for a just transition away from fossil fuels toward renewable, sustainable, and community-owned energy systems—rejecting extractive economies and embracing climate-resilient solutions grounded in equity.
- To Advocate for Systemic Change. We commit to challenging political and economic systems that prioritise profit and GDP growth over people and planet, and to promoting policies that uphold ecological integrity, human dignity, and intersectional justice.
- To Embody the Economy of Life. We commit to practicing lifestyles and nurturing church economies that reflect care for creation, reduce consumption and waste, and promote equity, sustainability, and the well-being of all life.

- To Renew Churches' Witness. We commit to integrating climate justice into our worship, theology, discipleship, and mission—living out our prophetic vocation as custodians of God's creation and agents of transformative hope.
- To Walk Together in Hope. We commit to this Decade as a shared pilgrimage—journeying together across continents and cultures in faith, courage, and hope, trusting in the Spirit's renewing power to bring forth a new heaven and a new Earth.

**Together, in love, we speak truth and care for creation.**

**Together, in faith, we journey together for transformation.**

**Together, in action, we build hope for the future.**

Prayer:

*O God, Creator of the universe*

*and of all that lives and breathes,*

*bless every effort and every search,*

*every struggle and every pain*

*that seeks to restore the harmony and beauty of your Creation.*

*Renew the face of the Earth,*

*so that every human being may live in peace and justice,*

*fruits of your Spirit of love.*

*Blow with your Spirit of life on your creation and all humanity.*

*Amen.*

(“A Prayer for Creation,” Community of Grandchamp)



## **ANNEX: Background and Implementation**

### **1. Churches' Journey Toward Climate Justice**

This invitation to the Ecumenical Decade of Climate Justice Action (2025-2034) is rooted in more than forty years of global ecumenical engagement for justice, peace, and the integrity of creation. Churches, through the WCC, have persistently expressed a Christian witness that connects care for creation with the struggle for justice.

#### **Foundational Roots (1948-1970s)**

- From its beginning in 1948, the WCC tackled poverty, racism, and economic exploitation, linking Christian witness with social justice and responsible stewardship of creation.
- Theological articulations of “integrity of creation” began emerging.
- The 1974 WCC Conference on Science and Technology for Human Development held in Bucharest ended with a call for a “just, participatory and sustainable society.”

#### **JPIC Movement (1983-1990)**

- The 1983 WCC Assembly in Vancouver launched the Conciliar Process on Justice, Peace, and the Integrity of Creation (JPIC).
- Churches engaged the interconnected crises of militarism, economic injustice, and ecological degradation.
- The 1990 World Convocation on JPIC in Seoul galvanized ecumenical commitment to systemic transformation founded in faith.

#### **Addressing Globalization, Debt, and Resource Justice (1990-2000)**

- The WCC pioneered the engagement of faith communities in United Nations (UN) environmental conferences at the 1992 Earth Summit in Rio de Janeiro, which birthed the UN Framework Convention on Climate Change (UNFCCC).
- The Alternative Globalization Addressing People and Earth (AGAPE) process confronted unjust debt structures, trade inequalities, and neoliberal globalization as well as envisioned economies based on equity and sustainability.
- Justice in land, food, and water was emphasised, highlighting resistance to land grabs, promotion of food sovereignty, and access to water as a human right.

#### **Economy of Life, Ecological Debt, NIFEA and “Peace with the Earth” (2001-2012)**

- The WCC advanced the vision of an “Economy of Life.” In 2012, the São Paulo Statement laid theological foundations for justice in the economy and the Earth and produced the New International Financial and Economic Architecture (NIFEA) initiative which proposes deep reforms to global finance and trade systems, including redistribution, regulation, and reparation.
- The concept of ecological debt emerged to name the historical exploitation of the Global South’s resources.
- The Ecumenical Decade to Overcome Violence (2001-2010) culminated in the International Peace Convocation (2011) with a strong focus on “peace with the Earth.”

#### **Pilgrimage of Justice and Peace (2013-2022)**

- The Pilgrimage of Justice and Peace, launched at the 10th WCC Assembly in Busan (2013), made peacebuilding, ecological and economic justice core to the WCC’s prophetic witness, deepened partnerships with Indigenous Peoples and frontline communities, as well as strengthened advocacy for water and food justice.
- The WCC actively participated in UN climate negotiations championing climate finance, adaptation, and loss-and-damage mechanisms in support of the 2015 Paris Agreement; supported faith-based

campaigns like the Season of Creation: and joined the Blue Communities movement, defending water as a public good.

- Within NIFEA, the Zacchaeus Tax (ZacTax) campaign was introduced to advocate for fair and redistributive taxation and to raise resources for a just transition.

### **Current Focus: Just Transitions, Decolonization, Ecological Reparations, and Peace-building**

- The WCC is advancing just transformations in energy, agriculture, and finance, rooted in decolonial ethics, peacebuilding and the principle of life in abundance (John 10:10).
- It centres the voices of Indigenous communities, youth, and the Global South in building climate solutions and demanding for climate reparations.
- Priorities include:
  - Global economic transformation through a NIFEA, tax justice and debt cancellation.
  - Advocacy for biodiversity, land, water, and food justice as well as promoting eco-diakonia.
  - Strategic litigation against corporations and governments responsible for climate disinformation and negligence; violations of Indigenous and environmental rights; and extractivist practices that harm communities and ecosystems.

## **2. Implementation and Participation Principles**

The transformative power of the Decade depends on deep implementation and widespread participation guided by the following implementation principles:

- Contextual Adaptation: Each region, denomination, and community must adapt the six pathways to its theological, cultural, and ecological realities.
- Ecumenical Solidarity: No church acts alone. Peer learning, sharing resources, and joint campaigns strengthen impact.
- Frontline Leadership: Youth, Indigenous peoples, women, and the climate-vulnerable must shape and lead the process.
- Just Transformations: *Ensure that the shift to a zero-carbon economy is equitable and inclusive, and that those most responsible for the climate crisis are held accountable and contribute their fair share—through financial, technological, and other reparative means—to support communities most affected by the transition.*
- Faith and Science Integration: Theologies must be informed by science; science must be humanised by moral wisdom.
- Linking Justice and Peace: The work on promoting ecological sustainability, economic equity and peacebuilding must be integrated, recognising their deep connections.
- Accountability Structures: Action plans should include clear metrics, annual reporting, and space for transparent evaluation.

### **Participation Principles**

- Shared responsibility, shared power: All partners are co-creators, not recipients.
- Decentralized but connected: Local action flows into global impact and vice versa.
- Nothing about us without us: Frontline communities are protagonists, not case studies.
- Ecumenical unity in diversity: Theologies, languages, and strategies may differ, but the mission is shared.

## **3. Leadership, Proposed Governance Structure, and Key Partners**

The Decade must be shaped and led by those living at the frontlines of the crisis. Centring them is essential for justice, wisdom, and lasting change. They include:

- Indigenous Peoples, who guard 80% of the world's remaining biodiversity and whose knowledge systems are vital for planetary healing.
- Women and girls, who face the greatest burdens of climate impacts yet are leading transformative grassroots solutions.

- Youth and children, whose futures are at stake, and who bring urgency and vision.
- Small island nations and low-income communities, already suffering the harshest consequences of climate disruption yet bringing concrete proposals.
- Climate migrants and refugees, who are forced to move and whose rights and dignity must be protected.

### **Proposed governance structure**

To ensure effective coordination and transparency, the following **multi-level structure** is proposed to guide the Decade:

WCC Commission of the Churches on Climate Justice and Sustainable Development

- Core strategic body to oversee the Decade.
- Made up of theologians, frontline leaders, youth, scientists, and policymakers.
- Guides vision alignment, accountability, and resource development.

Regional Implementation Hubs

- Convened by regional ecumenical organisations and national councils of churches.
- Coordinate contextual programming, training, and policy engagement.
- Identify and equip regional “ambassadors” of the Decade.

Youth, Women, and Indigenous Task Forces

- Ensure inclusive leadership and representation.
- Shape messaging, programming, and decision-making.
- Lead storytelling and digital mobilization strategies.

Key partners

To amplify demands for systemic transformation, churches must collaborate with:

- Environmental NGOs, climate and economic justice alliances
- Legal and academic partners working on ecocide law, climate litigation, and policy research
- Social movements addressing inequality, migration, racial justice, water and food sovereignty
- Indigenous networks bringing ancestral wisdom, cosmologies, and Earth-honouring practices
- Interfaith and interreligious climate justice movements, which unite diverse faith traditions in a shared moral call to protect creation
- United Nations agencies and initiatives (e.g., UNFCCC, UN Declaration on the Rights of Indigenous Peoples (UNDRIP)).

## **4. A Decade in Two Phases: Launching, Building, Deepening, and Sustaining the Movement (2025-2034)**

The Decade is divided into two strategic phases:

### **Phase I: Foundation and Mobilization (2025-2029)**

This first phase is about launching the vision, building capacity, forming alliances, and sparking visible action across the global church. It is the “*awakening and equipping*” phase of the movement.

2025 Launch of the Decade

June: Official launch at the WCC central committee (Johannesburg)

October-November: First Global Fast for Climate Justice and engagement in Climate COP30 (Belem)

**2026** *Listening and contextualization*

January-December: Online regional consultations on thematic priorities

October-November: engagement in Climate COP31, engagement in Biodiversity COP17 (Yerevan)

**2027** Provisional theme: faith and science in conversation

October-November: engagement in Climate COP32

**2028** Provisional theme: defending sacred land and water

October-November: engagement in Climate COP33, engagement in Biodiversity COP18

**2029** Provisional theme: environmental peacebuilding

June: mid-decade review

October-November: engagement in Climate COP34

**Phase II: Deepening, Institutionalizing, and Legacy-Building (2030-2034)**

This second phase focuses on embedding climate justice into the theological, financial, and institutional DNA of churches—ensuring the impact lasts beyond 2034.

**2030** Provisional theme: Economy of Life and de-growth

Campaign on Global Sabbath for the Earth

Preparations for 12th WCC Assembly

**2031** Provisional theme: ecological reparations**2032** Provisional theme: solidarity with Indigenous Peoples**2033** Provisional theme: intergenerational transformation**2034** Final harvest of the Decade: legacy and leadership transfer

This timeline is a sacred rhythm (*Ecclesiastes 3:2*)—a **calendar of collective hope**, a map for walking together as churches, in faith and action, towards ecological redemption.