Laudato Si’ MANIFESTO of Pope Francis¹

1. The Earth is our common home. (LS, 1) “The earth must be treated with tenderness, so as not to cause it damage, so as not to ruin the work of the hands of the Creator.” (Pope Francis, Message to the Participants of the FAO Conference on Water, Madrid, 13 December 2018).

2. We demand ecological conversion: both personal, communitarian and institutional. "The need for each of us to repent of the ways we have harmed the planet, for “inasmuch as we all generate small ecological damage”, we are called to acknowledge “our contribution, smaller or greater, to the disfigurement and destruction of creation”. (LS, 8).

3. We want ecological liberation. "We look for solutions not only in technology but in a change of humanity... He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which “entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed and compulsion”. (LS, 9)

4. Care for the Earth is integral. "He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace." (LS, 10) Embrace ‘integral ecology’ in all aspects of life as an integral response to the global crisis (LS, 137).

5. Call for ecological solidarity that will foment ecological action. "The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development..." (LS, 13) Ways to act: divestment in fossil fuels, converting to renewables, energy-efficiency attitude, response to climate adaptation, disaster response and supporting grassroots initiatives.

¹ In December 2015, after 21 pilgrims walked from Rome to Paris in time for the 21st Conference of Parties (COP21) of the United Nations Framework Convention on Climate Change (UNFCCC), Augustinian Recollect Brother Jaazeal 'Tagoy' Jakosalem, initiated the drafting of “Laudato Si’ Manifesto” which would serve as a simple guide (for Catholics, non-Catholics, faith-based groups, civil society, institutions or individuals) on how we should care for our Planet and People. To further develop the Manifesto, he then collaborated with the pilgrimage leader Naderev ‘Yeb’ M. Saño (now, Executive Director of Greenpeace Southeast Asia) and pilgrim Rodne ‘Rod’ R. Galicha (now, Lead Convenor of Living Laudato Si’ Philippines), who were also present at a global meeting organized by the Global Catholic Climate Movement (GCCM) in Paris, France. Upon completion of the text, the Manifesto was sent to the negotiators, faith-based groups and civil society, and was made public until the Paris Agreement was adopted. The Manifesto is taken from the texts of the Encyclical of Pope Francis, Laudato Si’: On Care for our Common Home (abbreviated as ‘LS’); these are powerful phrases for the environment.
6. Engage for a new ecological dialogue. "I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all." (LS, 14)

7. We are interconnected, nature and people; we should foment connectedness with other faith-based groups, civil society and institutions. "...because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another." (LS, 42)

8. Our ecological concern is a compassion for the planet and people. "To hear both the cry of the earth and the cry of the poor." (LS, 49) "A cry for the lands lost; a cry for the extraction of riches from the soil which paradoxically has not produced wealth for the local populations, who remain poor; a cry of pain in reaction to violence, threats and corruption; a cry of indignation and for help for the violations of human rights, blatantly or discreetly trampled with regard to the health of populations, working conditions, and at times the slavery and human trafficking which feed the tragic phenomenon of prostitution; a cry of sadness and impotence for the pollution of the water, air and land; a cry of incomprehension for the lack of inclusive and supportive processes from civil, local and national authorities, which have the fundamental duty to protect the common good." (Pope Francis, A Day of Reflection – United with God, We Hear a Cry, 17 July 2015)

9. Demand climate justice for the destruction of our planet perpetrated by mining companies, businesses, multinational corporations, and greedy countries. "... after ceasing their activity and withdrawing, they leave behind great human and environmental liabilities such as unemployment, abandoned towns, the depletion of natural reserves, deforestation, the impoverishment of agriculture and local stock breeding, open pits, riven hills, polluted rivers and a handful of social works which are no longer sustainable”. (LS, 51)

10. Pay our 'ecological debt' for the harm we have done to the environment, communities and individuals suffering now and the future. (LS, 51) “Repaying it would require treating the environments of poorer nations with care and providing the financial resources and technical assistance needed to help them deal with climate change and promote sustainable development.” (Pope Francis, World Day of Prayer for Creation, 1 September 2016, no. 4)

11. Cultivate an 'ecological culture' as a way of outgrowing ecological destruction. "There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which
together generate resistance to the assault of the technocratic paradigm." (LS, 111)

12. Defend the ‘rights of nature’ “If the simple fact of being human moves people to care for the environment of which they are a part, Christians in their turn (realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith).” (LS, 64) “Any harm done to the environment, therefore, is harm done to humanity.” (Pope Francis, Meeting with the Members of the General Assembly of the United Nations Organization, UN Headquarters, New York, USA, 25 September 2015)

13. Commit to care for the indigenous communities and their cultural traditions. "For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values." As we acknowledged the richness of their way of life, we also have to protect their rights "in various parts of the world, pressure is being put on them to abandon their homelands to make room for agricultural or mining projects which are undertaken without regard for the degradation of nature and culture." (LS, 146)

14. Create an integral space for "ecological citizenship" as a practical path of becoming witnesses for the environment. "Only by cultivating sound virtues will people be able to make a selfless ecological commitment." (LS, 211)

15. Promote "ecological education" as a way of fomenting consciousness, action and integral faith-advocacy for environmental care. (LS, 213)

16. Foment ecological faith. "God, who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to Him!" (LS, 245)

17. Initiate Divestment. “When social pressure affects their earnings, businesses clearly have to find ways to produce differently (LS, 206) “...such creativity would be a worthy expression of our most noble human qualities, for we would be striving intelligently, boldly and responsibly to promote a sustainable and equitable development within the context of a broader concept of quality of life…” (LS, 192)