

A MESSAGE FROM THE CATHOLIC EPISCOPAL CONFERENCES AND COUNCILS OF
AFRICA, ASIA, LATIN AMERICA AND THE CARIBBEAN ON THE OCCASION OF COP30

A CALL FOR CLIMATE JUSTICE AND THE COMMON HOME:

ECOLOGICAL CONVERSION, TRANSFORMATION
AND RESISTANCE TO FALSE SOLUTIONS



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Executive Summary

A path of hope and ecological conversion

Inspired by both *Laudato Si'* by **Pope Francis** and **Pope Leo XIV**'s call to live an integral ecology with justice, we call for a profound ecological conversion.

Ten years since the publication of *Laudato Si'* and the signing of the Paris Agreement, the countries of the world have not responded with the necessary urgency.

The Church will not remain silent. We will continue to raise our voice alongside science, civil society, and the most vulnerable, with truth and consistency, until justice is done.

I. Our demand

The climate crisis is an urgent reality, with global warming reaching 1.55°C in 2024. It is not just a technical problem: *it is an existential issue of justice, dignity and care for our common home.*

The science is clear: we must limit global warming to 1.5°C to avoid catastrophic effects. We must never abandon this goal. It is the Global South and future generations who are already suffering the consequences.

We reject false solutions such as 'green' capitalism, technocracy, the commodification of nature, and extractivism, which perpetuate exploitation and injustice.

Instead, we demand:

Equity: Rich nations must pay their ecological debt with fair climate finance without further indebting the Global South, to recover losses and damages in Africa, Asia, Latin America and the Caribbean, and Oceania.

Justice: Promote economic degrowth and phase out fossil fuels, ending all new infrastructure and properly taxing those who have profited from them, ushering in a new era of governance that includes and prioritises the communities most affected by the climate and nature crises.

Protection: Defend indigenous peoples, ecosystems and impoverished communities; recognising the greater vulnerability of women, girls and new generations; and climate migration as a challenge of justice and human rights.

II. Commitments of the Church

The Church goes beyond words:

We will defend the most vulnerable in every decision about climate and nature.

We will educate in integral ecology and promote economies based on solidarity, the ‘happy sobriety’ of *Laudato Si*’ and the ‘Buen Vivir’ (‘Good Living’) of ancestral wisdom.

We will strengthen the intercontinental alliance between countries of the Global South to promote cooperation and solidarity.

We will monitor the results of the COPs through a Climate Justice Observatory.

We invite a historic coalition between actors from the Global North and South to face the crises in solidarity.

III. Call to action

We urge decision-makers to:

Fulfil the Paris Agreement and implement NDCs commensurate with the urgency of the climate crisis.

Put the *common good* above profit.

Transform the economic system towards a restorative model *that prioritises people’s well-being and ensures conditions for sustainable life on the planet.*

Promote climate and nature policies anchored in *human rights*.

Share and implement ethical, decentralised and appropriate technological solutions.

Achieve zero deforestation by 2030 and restore vital aquatic and terrestrial ecosystems.

Join forces to strengthen democratic multilateral processes, such as the Paris Agreement, and rebuild trust in cooperation and dialogue, uniting us as humanity, North and South, for the well-being of the planet.

Fruit of the collective discernment of the Churches of Africa, Asia, Latin America and the Caribbean, in preparation for COP30 in the continent of hope, invoking the inspiration of the Holy Spirit and in communion with the mission of the universal Church.

Africa, Asia, Latin America and the Caribbean, 12th June 2025.

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Synthesis

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This joint appeal is signed by the bishops of the episcopal conferences and councils of Africa, Asia, Latin America and the Caribbean. It is addressed to government leaders and their representatives, urging them to work for an **ambitious implementation of the Paris Agreement for the benefit of people and the planet**. The appeal also calls on the Church and the general public to live out the “ecological conversion” (Pope Francis) and to address “wounds caused by hatred, violence, prejudice, the fear of difference, and an economic paradigm that exploits the Earth’s resources and marginalises the poorest” (Pope Leo XIV).

The Catholic Church present in Africa, Asia, Latin America and the Caribbean, inspired both by the legacy of Pope Francis and his *Laudato Si’* and *Laudate Deum*, and by Pope Leo XIV’s call to live an integral ecology with justice, peace and prophetic courage, offers this document as an expression of its unwavering commitment to human dignity, peace, the preferential option for the impoverished, climate and social-ecological justice, and the care of our Common Home.

In recognition of the scientific consensus – such as that of the IPCC – on the need to limit global warming to 1.5°C in order to avoid catastrophic consequences, we raise a prophetic voice calling for peace through an ecological conversion that transforms the current model of development based on extractivism, technocracy and the commodification of nature.

At COP30, we demand that States take transformative action based on human dignity, the common good, solidarity and social justice, prioritising the most vulnerable, including our sister Mother Earth.

I.- Fundamental principles

With global warming set to reach 1.55°C by 2024 and desertification already affecting 500 million people in the Global South, **immediate action is essential to avoid irreversible impacts on climate and nature systems**.

Our decisions today impact future generations; **we advocate for intergenerational justice that ensures a habitable and prosperous planet for all forms of life**.

The climate crisis is also a crisis of values that breeds violence; **solutions must combine justice, ecology, the rights of nature, and human dignity**, fundamental

aspects of integral ecology and peacebuilding, overcoming the anthropocentric view.

Integral ecology proposes a **structural change in economies and development models, overcoming technocratic and extractivist paradigms** that perpetuate the exploitation of peoples and environmental degradation.

Climate change, mainly caused by the Global North, affects everyone, but disproportionately affects countries in the Global South; **climate policies must be based on equity and common but differentiated responsibilities and respective capabilities.**

Women and girls are disproportionately affected by climate change, especially in the Global South, as they face issues ranging from food insecurity to violence, and risk their lives as environmental defenders.

Solutions must **integrate the worldviews and practices of local peoples and communities**, guaranteeing their violated rights; they cannot be limited to purely technical and financial adjustments.

II.- Commitments and responsibilities

At the heart of our mission, we are committed to and reaffirm that:

We reject the “false solutions” of the financialisation and commodification of nature, by standing up to carbon offset schemes and the financialisation of common goods, which unfairly shift the burden of reducing emissions from those who cause them to those who suffer them, and put profit before life; and which perpetuate the exploitation of the earth, its living beings, and its peoples, instead of addressing the causes of the crisis.

We defend climate justice, ensuring that the decisions of COP30 and others prioritise impoverished people over corporate logic that deepens inequalities.

We demand the phasing out of fossil fuels and reject all new exploration, exploitation and infrastructure, in line with the 1.5°C target, ensuring a just and sustainable energy transition.

We condemn “green capitalism”, mining, and “energy monoculture”, which sacrifice communities and ecosystems; and we demand a radical economic transformation that favours conditions for life on Earth to thrive.

We stand up for the resistance and resilience communities, emphasising universal access to resources for the restoration of losses and damages, mitigation and adaptation, through local strategies for food security, water sovereignty, emergency management and territorial planning.

We defend the sovereignty of indigenous peoples and traditional communities over their territories, which is key to the protection of aquatic and terrestrial ecosystems.

We promote a new development paradigm based on solidarity, social justice, cooperation and respect for planetary boundaries and the cultures of peoples, promoting agroecology, new economies and integral human development.

We carry out educational programmes on caring for our common home, integral ecology, human rights, environmental sustainability, and the popular and solidarity economy.

We cultivate spirituality in the arts, cultures and media to raise awareness and promote narratives of hope and collective action.

We will create the Ecclesial Observatory on Climate Justice, through the Ecclesial Conference of the Amazon, to monitor the commitments of the COPs and their fulfilment in the Global South, as well as to denounce unfulfilled commitments.

III.- Call to action

We demand that rich countries recognise and assume their social and ecological debt as the main historical actors responsible for extracting natural resources and emitting greenhouse gases; and commit to fair, accessible and effective climate finance that does not generate more debt, in order to recover existing losses and damages in the Global South.

We invite a historic coalition of actors from both the Global South and North, committed to ethics and justice, to address the issue of debt, promote resilience, and ensure conditions for life on the planet to thrive.

We demand zero deforestation in all biomes by 2030, as an urgent commitment in the face of the climate crisis.

We demand that States implement ambitious NDCs on a scale commensurate with the climate emergency and communicate to the world how they will implement the collective decisions taken at previous COPs, including a socially just

energy transition.

We demand that States implement climate governance mechanisms with the active and binding participation of communities, civil society, and faith-based organisations in decision-making.

We demand protection for local communities and peoples who are vulnerable to climate change and threatened by social and environmental conflicts, recognising their key role in the conservation of ecosystems and biodiversity.

We demand policies that transform production cycles and the culture of consumption, making them more equitable and sustainable, ensuring that economic and energy transitions do not perpetuate inequalities or compromise human rights or the environment.

We urgently demand collective action for the climate, biodiversity and the rights of all living beings, as well as a change in the economic model in favour of the common good and future generations.

Following the profound disappointment caused by the New Collective Quantified Goal (NCQG); **we demand that climate finance be transparent, accessible and delivered directly and effectively** – without intermediaries – to the most vulnerable communities, ensuring that development banks and financial institutions do not invest in fossil fuels and extractive projects, and that it is not based on the financialisation of nature or increases the debt of countries in the Global South.

We demand that nature-based solutions be freed from profit-driven logic, emphasising their objective of mitigating climate change, regenerating biodiversity and sustaining people's livelihoods.

We demand policies aligned with planetary boundaries: reduction of demand and consumption, degrowth targets, and transition to more circular, solidarity-based and restorative economic models.

IV.- A path of hope and ecological conversion

The Churches of Africa, Asia, Latin America and the Caribbean, in an inter-continental alliance which strengthens our prophetic voice and promotes cooperation among peoples of the Global South, call upon all people of good will to embark on a path of ecological conversion, inspired by the spirituality

of care, “Buen Vivir” (*Querida Amazonia*, 8) and “happy sobriety” (*Laudato Si’*, 223) proposed by Pope Francis.

We invite humanity to foster ecological awareness, encouraging lifestyles that reduce excessive consumption and show respect for creation.

We encourage the strengthening of solidarity and climate action networks among communities, social organisations, academics, and individuals committed to ecological justice in order to defend our Common Home.

Standing in solidarity with the victims and in alliance with communities and leaders threatened for protecting their territories, we demand reparations for the damage caused and respect for human rights, as well as recognition of a prophetic voice in defence of the impoverished and our sister Mother Earth.

We are committed to educating future generations so that they understand the climate crisis as an ethical and moral challenge and lead the transformation of the world towards a fair and sustainable future.

We promote dialogue between scientific knowledge and ancestral wisdom, valuing their combined contribution to nature conservation and climate adaptation.

12 **We reaffirm** that the Church, in its prophetic mission, will not cease to raise its voice against ecological and social injustices, remembering that the cry of the Earth is also the cry of the poor (*Laudato Si’*, 49). Seeing COP 30 as a historic opportunity for structural transformation towards climate and social-ecological justice, we commit ourselves to continuing dialogue with neighbouring religions for climate justice and the care of our common home. Similarly, we commit ourselves to continuing dialogue with the scientific community so that climate actions, based on the best evidence, respond to local, regional and global needs, permanently influencing State policies.

We echo the words of Pope Leo XIV: what we need at this moment is love and unity to “build a new world where peace reigns.”

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Africa, Asia, Latin America and the Caribbean, 12th June 2025.

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Main Document

This document is the result of collective discernment by the Churches of Africa, Asia, Latin America and the Caribbean, which, inspired by the cry of the peoples and the urgency of climate collapse, stand together to raise a prophetic voice from the Global South. We share a common conviction: **without climate justice there is no peace, without ecological conversion there is no future, without listening to the people there are no real solutions.** This position is built on the wounds experienced in our territories and on the hope sown in our communities, as Churches that walk alongside the most vulnerable and proclaim that another world is possible.

On the tenth anniversary of the *Laudato Si'* encyclical (2025), Pope Leo XIV, while praying the *Regina Coeli* from the window of the Apostolic Palace on 25 May, emphasised that *Laudato Si'* 'taught us to hear the double cry of the Earth and of the poor' and noted its great fame and its ability to motivate many actions around the world. This recognition is a key point that urges the Churches of the Global South, especially in view of COP30, to improve their commitment to the socio-environmental demand that unites ecological and social justice, reinforcing a comprehensive spirituality that places ecological conversion at the centre of Christian witness in today's world.

Therefore, this text aims to define guidelines that contribute to the pastoral and civic action of the Church towards COP 30, strengthening its public voice in international climate negotiation spaces from a perspective of integral ecological justice, and highlighting the main causes and responsibilities for environmental and climate collapse. In doing so, **we affirm the urgent need for a structural transformation of the way we live in order to combat global warming.** We reject false solutions and promote happy sobriety and ecological conversion as the foundations for societies that respect and care for the environment.

Following the call of Pope Francis, now of venerable memory, expressed in *Laudato Si'* (LS), and recently by His Holiness Pope Leo XIV, it is essential to denounce **all** attempts to financialise nature, as well as solutions based on the 'technocratic paradigm' that deepen existing problems, and to reaffirm that much more than a simple energy transition is at stake. The financialisation of nature is the logic that transforms vital elements of creation, such as forests, rivers and the climate, into negotiable financial assets, as if they were "ecosystem services" and therefore commodities subject to the logic of profit.

The ecological crisis, the climate crisis, and the social crisis challenge us to rethink the common good and to cultivate dialogues guided by patience, generosity, and mutual

listening. The issues defined in the United Nations Rio Conventions¹, climate change, the collapse of biological diversity, and desertification; also trigger social problems such as forced migration, deepening inequalities between the Global North and South, and human suffering.

Inspired by integral ecology, as proposed in *Laudato Si'*, we are called to recognise the profound interdependence between human beings, society and nature. This vision invites us to an ethical, spiritual and social response to environmental injustices, demanding a conversion of lifestyles, consumption patterns and economic policies, because “the world in which we live is collapsing and may be nearing the breaking point” (*Laudate Deum*, 2). Caring for our Common Home is therefore an essential commitment and the starting point for our participation in COP 30.

1.-Urgent warnings about climate collapse

The COP 30 conference in Brazil in November 2025 comes at an extremely serious time for our planet and all living beings: environmental indicators show that we are rapidly approaching climate collapse. In 2024, we experienced a combined average global surface warming, both land and sea, of 1.55 °C above the so-called pre-industrial period (1850-1900)^{2,3}. This is a warming unprecedented in the history of human civilisation.

In 2022, the Intergovernmental Panel on Climate Change (IPCC) admitted: “The extent and magnitude of climate change impacts are larger than estimated in previous assessments”⁴. In 2023, the IPCC stated in its synthesis report that “The higher the magnitude and the longer the duration of overshoot, the more ecosystems and societies are

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- 1 United Nations Conference on Environment and Development, Río de Janeiro, Brasil, 1992, A/RES/44/228
 - 2 World Meteorological Organization, “WMO Confirms 2024 as Warmest Year on Record at About 1.55°C Above Pre-Industrial Level,” WMO, January 15, 2025, <https://wmo.int/news/media-centre/wmo-confirms-2024-warmest-year-record-about-155degc-above-pre-industrial-level>
 - 3 Copernicus Climate Change Service, “Global Climate Highlights 2024,” Copernicus, January 15, 2025, <https://climate.copernicus.eu/global-climate-highlights-2024>
 - 4 IPCC, 2022: B.1.2, Summary for Policymakers [H.-O. Pörtner, D.C. Roberts, E.S. Poloczanska, K. Mintenbeck, M. Tignor, A. Alegria, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem (eds.)]. In: Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegria, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 3-33, doi:10.1017/9781009325844.001

exposed to greater and more widespread changes in climatic impact-drivers, increasing risks for many natural and human systems. Compared to pathways without overshoot, societies would face higher risks to infrastructure, low-lying coastal settlements, and associated livelihoods.”⁵

Millions of people around the world are already suffering the impacts of climate change, especially in the most arid areas of the planet. It has recently been estimated that around 500 million people lived in areas that suffered recent desertification, i.e. between the 1980s and 2000s, and that people living in these already degraded or desertified areas are increasingly affected by climate change⁶. Droughts and desertification directly threaten crops, water resources and food security and are linked to poverty, poor health and displacement⁷. According to the IPCC, climate change is already contributing to displacement and humanitarian crises, disproportionately affecting regions such as Africa, Asia, Caribe and Latin America⁸.

The acceleration of global warming is unequivocal. It took almost a century (1920–2015) to reach 1°C above the 1850–1900 period. But in just 10 years (2015–2024), we reached 1.55°C, with a spike of 0.4°C in the last two years. In the Global South, this socio-environmental crisis exacerbates historical inequalities, calling for profound local and global changes.

- 5 IPCC, 2023: Summary for Policymakers. In: Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Core Writing Team, H. Lee and J. Romero (eds.)]. IPCC, Geneva, Switzerland, pp. 1-34, doi: 10.59327/IPCC/AR6-9789291691647.001
- 6 IPCC, 2019: A.1.5; Summary for Policymakers. In: Climate Change and Land: an IPCC special report on climate change, desertification, land degradation, sustainable land management, food security, and greenhouse gas fluxes in terrestrial ecosystems [P.R. Shukla, J. Skea, E. Calvo Buendia, V. Masson-Delmotte, H.-O. Pörtner, D. C. Roberts, P. Zhai, R. Slade, S. Connors, R. van Diemen, M. Ferrat, E. Haughey, S. Luz, S. Neogi, M. Pathak, J. Petzold, J. Portugal Pereira, P. Vyas, E. Huntley, K. Kissick, M. Belkacemi, J. Malley, (eds.)]. <https://doi.org/10.1017/9781009157988.001>
- 7 Mirzabaev, A., J. Wu, J. Evans, F. García-Oliva, I.A.G. Hussein, M.H. Iqbal, J. Kimutai, T. Knowles, F. Meza, D. Nedjraoui, F. Tena, M. Türkeş, R.J. Vázquez, M. Weltz, 2019: Desertification. In: Climate Change and Land: an IPCC special report on climate change, desertification, land degradation, sustainable land management, food security, and greenhouse gas fluxes in terrestrial ecosystems [P.R. Shukla, J. Skea, E. Calvo Buendia, V. Masson-Delmotte, H.-O. Pörtner, D.C. Roberts, P. Zhai, R. Slade, S. Connors, R. van Diemen, M. Ferrat, E. Haughey, S. Luz, S. Neogi, M. Pathak, J. Petzold, J. Portugal Pereira, P. Vyas, E. Huntley, K. Kissick, M. Belkacemi, J. Malley, (eds.)]. <https://doi.org/10.1017/9781009157988.005>
- 8 IPCC, 2022: B.1.7, Summary for Policymakers [H.-O. Pörtner, D.C. Roberts, E.S. Poloczanska, K. Mintenbeck, M. Tignor, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem (eds.)]. In: Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 3-33, doi:10.1017/9781009325844.001

2.- Short-term and inadequate solutions

Since 1992, the United Nations Framework Convention on Climate Change (UNFCCC) has promoted fundamental agreements and decisions such as the Paris Agreement (2015), the Glasgow Pact (2021), the Loss and Damage Fund (2022) and the Global Stocktake (2023). Although these advances are significant, major challenges remain in achieving true justice. At COP29, a new financial target of \$300 billion per year by 2035 was set. However, this figure remains insufficient to meet the real needs for adaptation, mitigation and loss and damage: for example, the United Nations Environment Programme conservatively estimates that around **\$500 billion per year is needed for climate change adaptation measures alone**⁹. Furthermore, the current insufficient figure lacks a clear roadmap to ensure its accessibility and alignment with the needs of the most vulnerable countries and communities.

The climate crisis will not wait. Countries in the Global South, which have contributed the least to the problem, face the worst consequences. The \$300 billion per year promised continues to fall short of the funds needed for adaptation, mitigation, and loss and damage.

It is estimated that the climate debt of the wealthy Global North, which includes countries in North America and Western Europe, will reach \$192 trillion by 2050¹⁰, based on its significant share of historical and current carbon emissions and the economic benefits obtained at the expense of the Global South. In addition, it is estimated that approximately \$2 trillion is extracted from the Global South each year through corporate, banking and government mechanisms^{11,12}.

To repay this climate debt, the Global North must take decisive action: halt environmental damage, invest in initiatives to mitigate and adapt to climate change, and compensate for damage that cannot be reversed. At stake is ensuring equity in addressing the impacts of climate change, especially for vulnerable communities in the Global South.

9 United Nations Environment Programme (2022). Adaptation Gap Report 2022: Too Little, Too Slow – Climate adaptation failure puts world at risk. Nairobi. <https://www.unep.org/adaptation-gap-report-2022>

10 Fanning, A.L., Hickel, J. Compensation for atmospheric appropriation. *Nat Sustain* 6, 1077–1086 (2023). <https://doi.org/10.1038/s41893-023-01130-8>

11 Dorninger, C., Hornborg, A., Abson, D.J., von Wehrden, H., Schaffartzik, A., Giljum, S., Engler, J.-O., Feller, R.L., Hubacek, K., & Wieland, H. (2021). Global patterns of ecologically unequal exchange: Implications for sustainability in the 21st century. *Ecological Economics* 179 e106824

12 Hickel, J., Sullivan, D., & Zoomkawala, H. (2021). Plunder in the Post-Colonial Era: Quantifying Drain from the Global South Through Unequal Exchange, 1960–2018. *New Political Economy*, 26(6), 1030–1047. <https://doi.org/10.1080/13563467.2021.1899153>

The obligation to address this debt is not only financial, but also moral. The Global North must recognise its historical and current role in driving the climate crisis and take responsibility for creating a more equitable future by acting now: we demand transparency and climate justice as a priority.

It is not just about funds, but about a clear roadmap to ensure that they reach the most vulnerable communities. The measures are not commensurate with the speed and intensity of climate impacts. We have not yet managed to significantly reduce emissions or provide sufficient support to those facing the worst impacts. Loss and damage continue to be addressed with less than the seriousness they deserve.

Despite the urgent need for structural change, recent COPs have shown how government negotiations fall far short of the solutions needed to address the causes of global warming. The decisions taken lack mechanisms to ensure their implementation, and countries' NDCs (Nationally Determined Contributions) are far from the measures needed to change the dangerous course we have followed so far^{13,14}.

3.- Global Warming Denialism

This scenario is exacerbated by the openly denialist and apathetic stance adopted by super-rich segments of society, the so-called “elites of power” (*Laudate Deum*, 38), with regard to human responsibility for the climate, influencing the governments of countries that are essential to a global agreement to tackle the causes of global warming.

The lack of sufficient mitigation and adaptation measures has led to significant losses and damage, which are expected to increase. Current assessments tend to underestimate this reality, as they rarely consider indirect costs or non-economic losses, such as human lives, traditional cultures, or species, which are irretrievable. Governments are not prepared to measure and address these losses. In the absence of real mechanisms for restorative justice, communities and governments in vulnerable countries have had to bear these impacts alone, often pushing them into cycles of debt.

13 United Nations Framework Convention on Climate Change, “Global Stocktake Outcome,” Document FCCC/CP/2023/L.17, 2023, <https://unfccc.int/documents/635999>.

14 United Nations Environment Programme, Emissions Gap Report 2024 (Nairobi: UNEP, 2024), <https://www.unep.org/resources/emissions-gap-report-2024>

4.- The Need to Strengthen Commitments as a Church

It is in this critical context that the COP in Brazil represents a historic calling, particularly in the Global South, for the Church to reaffirm its prophetic stance, strengthening its commitment to socio-environmental justice and denouncing false climate solutions, as Pope Francis emphatically requested.

In recognition of the scientific consensus on the need to limit global warming to 1.5°C to avoid catastrophic consequences¹⁵ on the tenth anniversary of the historic milestone of the Paris Agreement, and inspired by *Laudato Si'* and *Laudate Deum*, we raise a prophetic voice calling for peace through an ecological conversion that transforms the current model of development based on extractivism, technocracy and the commodification of nature.

In recognition of the overwhelming signs of climate breakdown, we propose discerning paths of ecological conversion and joyful sobriety in response.

5.- Paths to Ecological Conversion and Happy Sobriety: Discerning

The encyclical *Laudato Si'*, Pope Francis' luminous legacy, continues to challenge the world with its radical proposal for ecological conversion. It invites us to adopt a new lifestyle marked by joyful simplicity. This change involves a personal, community, cultural and value transformation that cuts across political and economic structures. As it states: "Such sobriety, when lived freely and consciously, is liberating. It is not a lesser life or one lived with less intensity. On the contrary, it is a way of living life to the full [...] Happiness means knowing how to limit some needs which only diminish us, and being open to the many different possibilities which life can offer" (LS, 223).

The proposal is deeply in line with what indigenous peoples call "Buen Vivir" ("Good Living") (*Querida Amazonia*, 8), which shows their "communion with fellow-pilgrims and with nature as a whole, that is, a pathway of integration with the abundance of life, with history and with the future" (*Instrumentum Laboris*, Synod of the Pan-Amazonian Region, 18).

15 IPCC, 2023: Summary for Policymakers. In: Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Core Writing Team, H. Lee and J. Romero (eds.)]. IPCC, Geneva, Switzerland, pp. 1-34, doi: 10.59327/IPCC/AR6-9789291691647.001

It is about living a productive and supportive life, in peace and harmony with our brothers and sisters and with ecosystems. Good Living proposes a new form of human society that recognises and respects its interdependence with the web of life, promoting solidarity, mutual respect and new alternatives for living, free from the logic of accumulation and prejudice.

Thus, in harmony with the Magisterium of the Church, we propose:

- **Sobriety as resistance to consumerism:** reducing unnecessary consumption and guaranteeing what is necessary for a dignified life for all, with limits on the accumulation of wealth, a financialised economy and military investment, are concrete steps to challenge the system that is destroying our planet.
- **Education for ecological conversion:** pastoral and educational initiatives on the care of our common home, integral ecology, human rights, environmental sustainability, and the popular and solidarity economy to promote sustainable and supportive practices in communities, as well as to foster spiritual experiences of contemplation and love for all creation, favouring relationships of universal fraternity with all creatures, with a focus on the formation of new generations.
- **Strengthening local communities:** continue guaranteeing communities access to land and their plans for life in their territories; encouraging food, energy and cultural sovereignty projects as alternatives to the capitalist model.
- **Ongoing dialogue with the scientific community:** we are committed to working with the scientific community to ensure that climate actions, based on the best available evidence, respond to local, regional and global needs, with a permanent influence on government policies.
- **The promotion of narratives of hope and common care:** we reaffirm spirituality and art as an essential human right, a vital element in the transmission of knowledge, memories, and ethical commitments between generations.

“Whoever walks in integrity walks securely, but whoever takes crooked paths will be found out”. (Proverbs 10:9). Aware of the need to act consequently, we must identify those responsible for the destruction and the false solutions they promote.

6.- Who is destroying the Earth and who is offering false solutions?

In the context of the climate collapse we are experiencing, it is seriously contradictory to use profits from oil extraction to finance what is presented as an energy transition, without any effective commitment to overcoming it¹⁶. It is therefore a priority to eradicate perceptions that link the idea of “progress” and “development” to the intensive use of fossil fuels¹⁷. Clear rules need to be established immediately as an essential step towards 1.5°C, leading to a gradual but firm, fair and inclusive transition that respects life, protects creation and leaves no one behind. A transition away from fossil fuels and the halting of new related infrastructure, with defined timelines, concrete accountability measures and public policies that steer the economy towards sustainable alternatives.

Abandoning fossil fuels is not only necessary to reduce emissions, but also to repair an ecological and moral debt to the global South and communities affected by pollution, extraction, and climate change.

Starting in the 2000s, the narrative of sustainable development began to be replaced by the idea of a “green economy,” promoted by some governments and multilateral agencies. The green economy, or the ‘greening of the system,’ as many authors call it, is a technical-instrumental logic at the service of the ecological restructuring of capitalism. What emerges in the political arena is an attempt to resolve the dilemma between economic growth and environmental care by proposing nature protection and environmental policy as sources of economic growth for a few. This involves creating a legal apparatus that helps to price, that is, to put a price on all of nature, which is then transformed into an asset that can be traded according to market rules among those who have access to it. However, this approach reveals limitations by reinforcing dependence on central economic paradigms, concentrating power in corporations and regulatory complexes, and deepening structural inequalities between developed economies and disadvantaged regions. Thus, the green economy emerges not as a break with capitalism, but as an incremental modernisation of capitalism, expanding its capacity for self-regulation while perpetuating systemic contradictions.

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16 Li M, Trencher G, Asuka J (2022) The clean energy claims of BP, Chevron, ExxonMobil and Shell: A mismatch between discourse, actions and investments. PLOS ONE 17(2): e0263596. <https://doi.org/10.1371/journal.pone.0263596>

17 International Energy Agency, *World Energy Outlook 2024* (Paris: IEA, 2024), <https://www.iea.org/reports/world-energy-outlook-2024>.

Based on this historical and contextualised understanding of the realities of countries in the Global South, we oppose so-called ‘green capitalism’. We recognise here, as Pope Francis pointed out, a shift in the narrative in favour of dominant interests, which does not address the causes of the current environmental collapse. As Pope Francis warned, “We must move beyond the mentality of appearing to be concerned but not having the courage needed to produce substantial changes.” (LD, 56) since “To seek only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system.” (LS, 111)

Based on these concerns, in the context of the COP, we challenge proposals that resemble false solutions, including:

- **Financialisation of nature:** the transformation of the natural commons into tradable commodities, such as the financialisation of forests or carbon markets and credits, which allow large polluters to continue emitting gases while purchasing ‘green credits’. Such approaches not only risk perpetuating the de facto exploitation of ecosystems for economic gain, but also increase pressures on local communities in their ancestral territories, exacerbating migration and displacement.
- **Mining in the name of the energy transition:** the race for minerals such as lithium¹⁸, cobalt and nickel, needed for so-called ‘clean’ technologies such as batteries and electric cars, is devastating territories and sacrificing communities^{19,20}, especially in the Global South. As Pope Francis stated, “Without a doubt, the natural resources required by technology, such as lithium, silicon and so many others, are not unlimited, yet the greater problem is the ideology underlying an obsession: to increase human power beyond anything imaginable, before which nonhuman reality is a mere resource at its disposal.” (LD, 22)

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- 18 Turcheniuk K, Bondarev D, Singhal V, Yushin G. Ten years left to redesign lithium-ion batteries. *Nature*. 2018;559(7715):467-470. doi:10.1038/d41586-018-05752-3
- 19 Schwartz, F. W., Lee, S., & Darrah, T. H. (2021). A review of the scope of artisanal and small-scale mining worldwide, poverty, and the associated health impacts. *GeoHealth*, 5, e2020GH000325. <https://doi.org/10.1029/2020GH000325>
- 20 Amnesty International (2016). Democratic Republic of Congo: “This is what we die for”: Human rights abuses in the Democratic Republic of the Congo power the global trade in cobalt, AFR 62/3183/2016. <https://www.amnesty.org/en/documents/afr62/3183/2016/en/>

- **Energy monoculture:** hydroelectric, solar and wind power megaprojects, often imposed without consulting local populations, concentrate economic power and destroy ecosystems.

These approaches perpetuate the system of exploitation, ignoring the need for structural change. We reject the exploitative technocratic paradigm, **but support the deployment and implementation of ethical, decentralised and appropriate technologies for sustainable development**, designed and decided jointly with peoples and communities. We celebrate, for example, cooperative and decentralised renewable electricity generation projects that consult both women and men in communities at risk, and projects that implement mitigation strategies discussed and accepted by all.

The impacts of this model, marked by ongoing socio-environmental violence, are felt by the communities we accompany pastorally, where women, whose ways of life have been severely affected by environmental destruction and climate change, stand out as protagonists in the protection of territories and the defence of life. Climate policies based on human rights must therefore pay special attention to the **rights of women**.

The response to the climate crisis does not lie in transitioning to another form of capitalism while maintaining the “technocratic paradigm,” as described by Pope Francis (LS, 106-114). We need to transform the economic and cultural model, replacing the logic of unlimited profit with integral ecology, that is, solidarity, justice, and care for creation. Pope Francis was explicit in his criticism of the dominant economic system: “Such an economy kills.” (EG, 53). Pope Francis proposed a system whose economy is at the service of life, not profit; that includes the poor and is based on solidarity, not competition; that cares for creation, is at the service of peace in the world, rejects armament and is committed to reducing inequalities.

Happy sobriety is more than a lifestyle: it is a necessary, ethical and spiritual response to the climate crisis, pointing to a future in which the common good prevails. In line with this conversion, collective actions are proposed to defend fundamental principles at COP 30.

7.- The essentials we need to defend together on the road to COP 30: Action

COP30 will be a decisive moment for countries that must submit updates to their NDCs, with clear emission reduction targets aligned with the Global Stocktake in all sectors, backed by ideally mandatory, efficient, and verifiable energy transitions. To achieve this, adequate climate finance is required to enable developing countries to meet their commitments and move towards a just alternative.

Furthermore, NDCs must be developed with broad and meaningful participation. Communities most affected by climate change—often excluded from the process—must be heard. Their inclusion is essential to ensure effective, fair, and legitimate plans. This involves ensuring participatory processes, protecting local knowledge and cultures, and prioritising the most vulnerable populations. These processes must continue beyond the submission of NDCs into the next Global Stocktake.

As sister churches in the Global South, we call for the building of an alliance of faith and ethics between Africa, Asia, Latin America and the Caribbean, that strengthens our voices in international spaces and promotes cooperation among peoples. This alliance must highlight the diverse realities we live in and support community resilience initiatives, as already expressed in our communities facing desertification in Africa, deforestation in Latin America and the Caribbean, and coastal displacement in Asia. We defend the following principles and values, which cannot be sacrificed in the name of so-called climate commitments that perpetuate injustices:

- **Protection of ancestral territories and domains and sovereignty of indigenous, traditional, peasant and artisanal fishing communities:** indigenous and traditional and peripheral community territories, as well as coastal and ocean biomes, are **sacred** (LS, 85; 146) and cannot be exploited and expropriated in the name of supposed climate mitigation^{21,22}. We can even less accept the devastation of the tropical forests of the Global South – the Amazon, the Congo Basin, Borneo and the Mekong Basin – which are being transformed into pastures, biofuel plantations and monoculture. We highlight above all the greater vulnerability of women and girls in both rural and urban environments, older adults, persons with disabilities, and indigenous peoples. It is imperative to

21 International Labour Organization. “Indigenous and Tribal Peoples Convention, 1989 (No. 169).”

22 United Nations General Assembly. “United Nations Declaration on the Rights of Indigenous Peoples.” Resolution 61/295, September 13, 2007

protect vulnerable communities affected by socio-ecological conflicts, securing their voice and rights.

- **Family farming** accounts for most of the food produced in our countries. The work of millions of families needs to be protected and promoted, with cooperation on sustainable water and soil management and prioritising the restoration of degraded land. Preventing and reversing desertification is crucial to mitigating the impacts of climate change and ensuring food security, especially in vulnerable regions²³. In the same vein, Pope Francis acknowledged in *Laudato Si'* regarding indigenous peoples: “When they remain on their land, they themselves care for it best.” (LS, 146). It is therefore important to strengthen alliances with socio-environmental movements, academia and governments, with a focus on the leading role of these peoples. To this end, we demand that States implement climate governance mechanisms with the active and binding participation of communities, civil society and faith-based organisations in decision-making, while promoting territories free from predatory projects that violate their rights and destroy their ways of life.²⁴ Financing and mechanisms for adaptation to climate impacts must prioritise the rights of indigenous, traditional and peasant peoples, climate refugees and migrants expelled from their lands by environmental disasters, as well as the proposals and leadership of organised communities in urban peripheries, resulting in bold and consistent National Adaptation Plans (NAPs).
- **Promotion of equality, with differentiated responsibilities:** countries and populations historically responsible for emissions must recognise and pay their ecological debt. We demand that countries in the Global North commit to taking on the greatest mitigation efforts and financing the necessary adaptations in countries in the Global South, without this generating more debt for them²⁵. On 1 January 2025, Pope Francis ushered in this jubilee year by declaring, “I en-

23 Mirzabaev, A., J. Wu, J. Evans, F. García-Oliva, I.A.G. Hussein, M.H. Iqbal, J. Kimutai, T. Knowles, F. Meza, D. Nedjraoui, F. Tena, M. Türkeş, R.J. Vázquez, M. Weltz, 2019: Desertification. In: Climate Change and Land: an IPCC special report on climate change, desertification, land degradation, sustainable land management, food security, and greenhouse gas fluxes in terrestrial ecosystems [P.R. Shukla, J. Skea, E. Calvo Buendia, V. Masson-Delmotte, H.-O. Pörtner, D.C. Roberts, P. Zhai, R. Slade, S. Connors, R. van Diemen, M. Ferrat, E. Haughey, S. Luz, S. Neogi, M. Pathak, J. Petzold, J. Portugal Pereira, P. Vyas, E. Huntley, K. Kissick, M. Belkacemi, J. Malley, (eds.)]. <https://doi.org/10.1017/9781009157988.005>

24 United Nations Human Rights Council. “Green Financing – A Just Transition to Protect the Rights of Indigenous Peoples.” Report A/HRC/54/31, July 20, 2023. <https://www.ohchr.org/en/documents/thematic-reports/ahrc5431-green-financing-just-transition-protect-rights-indigenous>

25 United Nations, *Paris Agreement* (New York: United Nations, 2015), <https://unfccc.int/process-and-meetings/the-paris-agreement>

courage leaders of nations with Christian traditions to set an example by canceling or significantly reducing the debts of the poorest countries”. It is essential to hold countries and corporations historically responsible for a model that concentrates income and increases poverty. It is also urgent to call to account the various middle-income countries that are becoming major emitters of greenhouse gases. The financing commitment made at COP29 was unsatisfactory; it is essential that governments effectively commit to financing \$1.3 trillion per year until 2035. The Loss and Damage Fund must be urgently operationalised, guaranteeing priority access to affected communities. Transparent, fair, accessible and effective climate finance must be directed towards community-based, integrated and participatory climate solutions, with a particular focus on initiatives led by women.

- **Rejection of the financialisation of nature²⁶:** ecosystems are not “environmental services” for sale, but rather a complex set of multiple interactions between living and non-living beings^{27,28}, human and non human, part of God’s Creation, that must be cared for and respected. We therefore demand that nature-based solutions be freed from market logic, emphasising their objective of mitigating climate change, regenerating biodiversity and sustaining people’s livelihoods. We therefore reject, for example, financialisation initiatives such as carbon credits based on REDD+ or voluntary carbon markets, etc.
- **Transformation of the economic system:** It is not enough to talk about an energy transition. We propose a model aligned with planetary boundaries²⁹ and with goals for degrowth. A model that reduces demand and excessive consumption and promotes solidarity-based, circular, and restorative economies. We condemn the negative impacts associated with the technocratic paradigm, such

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- 26 United Nations Human Rights Council. “Green Financing – A Just Transition to Protect the Rights of Indigenous Peoples.” Report A/HRC/54/31, July 20, 2023. <https://www.ohchr.org/en/documents/thematic-reports/ahrc5431-green-financing-just-transition-protect-rights-indigenous>
- 27 Secretariat of the Convention on Biological Diversity, “Convention on Biological Diversity,” 1992, <https://www.cbd.int/convention/text/>
- 28 Secretariat of the Convention on Biological Diversity, “Kunming-Montreal Global Biodiversity Framework,” 2022, <https://www.cbd.int/gbf>
- 29 Rockström, J., Steffen, W., Noone, K. *et al.* A safe operating space for humanity. *Nature* **461**, 472–475 (2009). <https://doi.org/10.1038/461472a>

as pressure on water resources^{30,31}, electricity generation for data centres³², and increasing mining for the production of cars and electric vehicles³³, among many other social and ecological impacts. The idea of a “just energy transition”, although presented as a solution to the environmental crisis, often perpetuates the current model, benefiting large corporations and countries in the Global North while imposing disproportionate costs on the Global South. Energy projects currently underway frequently displace communities and destroy ecosystems, exacerbating inequalities. Furthermore, the growing rhetoric that the solution lies in expanding mining, especially for the extraction of minerals considered ‘critical’ and rare earths, is ecologically unsustainable, unjust and predatory. It reinforces colonial extractivism, transforms entire territories into sacrifice zones, violates human rights and devastates nature in the name of false sustainability. It is urgent to abandon an economic model that proposes infinite growth on a finite planet and, to this end, exploits people and resources without limit. There is an urgent need to move towards a regenerative and distributive economic model that recognises the ecological limits of the planet and places care for life at its centre, replacing the extractivist logic with an economy of well-being and care for our common home. **We therefore demand production and consumption policies that transform production cycles and consumer culture**, making them increasingly fair and ensuring that economic and energy transitions do not perpetuate inequalities or compromise human rights or the environment. Decentralised and democratic energy systems, with community management and rooted in local territories, represent an alternative consistent with the principles of integral ecology. They promote socio-environmental justice, energy sovereignty and local resilience, provided they are accompanied by public policies aimed at the common good.

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- 30 Ristic, Bora & Madani, Kaveh & Makuch, Zen. (2015). The Water Footprint of Data Centers. *Sustainability*. 7. 11260-11284. 10.3390/su70811260.
 - 31 Mytton, D. Data centre water consumption. *npj Clean Water* 4, 11 (2021). <https://doi.org/10.1038/s41545-021-00101-w>
 - 32 Belkhir, L., & Elmeligi, A. (2018). Assessing ICT global emissions footprint: Trends to 2040 & recommendations. *Journal of Cleaner Production*, 177, 448–463.
 - 33 Luong, J. H. T., Tran, C., & Ton-That, D. (2022). A Paradox over Electric Vehicles, Mining of Lithium for Car Batteries. *Energies*, 15(21), 7997

- **We call for decentralised renewable energy policies and programmes that are responsive to women's needs**, promote decent work for women at all levels, support women's entrepreneurship in the renewable energy sector, with women as prosumers, consumers and traders, and with similar approaches in the circular economy.
- **Ensure equitable climate finance** that also takes into account the needs of women, ensuring equal representation of women and men in these mechanisms, benchmarks for financing also targeted at women with monitoring and correction mechanisms, and an increase in multi-year funds accessible to women's organisations.
- **Halt all expansion of the oil frontier and fossil fuels:** it is neither ethical nor sustainable to authorise new exploration or expand infrastructure that perpetuates this dependence. Every new investment in oil, gas or coal contradicts climate commitments and deepens the emergency that threatens life across the planet. It is urgent to abandon the fossil-based economic model and support sustainable, decentralised alternatives that respect the territories and peoples that have historically been sacrificed to this extractive logic.
- **Resolute action to combat ecosystem degradation:** we must strengthen networks to combat deforestation and fires in all biomes, and reinforce the goal of 'zero deforestation' by 2030³⁴, adopted at COP26 in 2021, with the coordination and participation of the whole of society. We also emphasise the role of the ocean as a regulator of the climate system and a pillar of conservation and food security.
- **Safety and security for cities**, which are increasingly vulnerable to extreme weather events. In addition to disaster prevention policies, it is essential to implement social programmes that promote decent and safe housing, basic sanitation, green infrastructure and permeable soil, as well as urban development projects focused on public transport and reducing emissions.
- **Integrate data-based priorities of poor women** in urban and rural areas, indigenous women and migrant women, including non-economic losses and damages, into the design, implementation, monitoring and evaluation of climate policies and programmes and the fund for losses and damages; with targets, indicators and budgets that take women into account at the centre of decision-making

34 Intergovernmental Panel on Climate Change, "Climate Change and Land: An IPCC Special Report on Climate Change, Desertification, Land Degradation, Sustainable Land Management, Food Security, and Greenhouse Gas Fluxes in Terrestrial Ecosystems" (Geneva: IPCC, 2019), <https://www.ipcc.ch/srccl/>

in an equitable manner. Key priorities include land tenure and access to land and other assets, access to agroecological production technologies, inputs, infrastructure, extension services, support for green entrepreneurship and climate finance.

- **Centrality of human dignity and the rights of the Earth^{35,36}:** We defend the right to an ecologically balanced environment, free from pollution and suitable for the development of life in healthy conditions. Climate policies must place life, human dignity and the rights of nature at the centre of all decisions. Human rights, won through social struggle, define basic commitments for States and the international community and establish an extended concept of dignity, including non-humans.
- **Addressing Climate Migration^{37,38}:** Climate-induced displacement is a reality that requires urgent attention before it increases. Climate migration must be recognised as a core human rights issue within the context of climate change adaptation. We therefore call for this issue to be treated as a matter of justice and included in discussions on loss and damage, so that financing also addresses this reality and the link between humanitarian aid to migrants and sustainable development. We also demand that countries implement comprehensive policies that recognise the interconnections between migration and climate change, drought, biodiversity collapse, crop failures, and conflicts, and that address all dimensions in a holistic manner.
- **A North-South Coalition for Climate, Nature and Humanity:** We invite actors who are consistent and committed to ethics, justice and equity to join forces to strengthen democratic multilateral processes, such as the Paris Agree-

35 United Nations General Assembly. "The Human Right to a Clean, Healthy and Sustainable Environment." Resolution 76/300, July 28, 2022. <https://undocs.org/A/RES/76/300>

36 La Carta de la Tierra (2000) <https://cartadelatierra.org/lea-la-carta-de-la-tierra/>

37 IPCC, 2022: B.4.7, Summary for Policymakers [H.-O. Pörtner, D.C. Roberts, E.S. Poloczanska, K. Mintenbeck, M. Tignor, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem (eds.)]. In: Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, pp. 3-33, doi:10.1017/9781009325844.001

38 Mirzabaev, A., J. Wu, J. Evans, F. García-Oliva, I.A.G. Hussein, M.H. Iqbal, J. Kimutai, T. Knowles, F. Meza, D. Nedjraoui, F. Tena, M. Türkeş, R.J. Vázquez, M. Weltz, 2019: Desertification. In: Climate Change and Land: an IPCC special report on climate change, desertification, land degradation, sustainable land management, food security, and greenhouse gas fluxes in terrestrial ecosystems [P.R. Shukla, J. Skea, E. Calvo Buendia, V. Masson-Delmotte, H.-O. Pörtner, D.C. Roberts, P. Zhai, R. Slade, S. Connors, R. van Diemen, M. Ferrat, E. Haughey, S. Luz, S. Neogi, M. Pathak, J. Petzold, J. Portugal Pereira, P. Vyas, E. Huntley, K. Kissick, M. Belkacemi, J. Malley, (eds.)]. <https://doi.org/10.1017/9781009157988.005>

ment, and rebuild trust in cooperation and dialogue, uniting as humanity to face the climate, nature and biodiversity crises, advocating for the rights of all living beings, as well as a change in the economic model in favour of the common good and future generations.

8.- Conclusion: a call for resistance, community strengthening and hope

Preparing for COP 30 requires us to take a prophetic stance, rooted in communion among sister churches in the Global South, denouncing false climate solutions and proclaiming hope for a new society. The new society will be founded on justice, universal solidarity with all creatures, and loving care for our common home. It is time to demand that States honour their commitments and promote public policies that foster agroecology, community reforestation, and food sovereignty and security for indigenous peoples, traditional communities, peasants, and urban peripheries, in profound harmony with Creation.

We therefore call for a historic coalition that brings together actors from the Global South, such as the Church, governments, indigenous peoples, academia, social and ecological organisations, with coherent allies from all sectors and countries of the Global North committed to ethics, equity and justice for humanity across the planet. We propose that this coalition implement ambitious actions that address the issue of debt, including historical social and ecological debts, promote resilience for all, and ensure a truly just and sustainable future for new generations and the conditions for life on the planet to thrive.

As a Church on pilgrimage in the Global South, we will not cease to raise our voice against social and ecological injustices. We will do so inspired by the certainty that the cry of the Earth is inseparable from the cry of the poor (LS, 49). Against this backdrop, and as a sign of lasting commitment, we are launching the Ecclesial Observatory on Climate Justice, promoted by the Ecclesial Conference of the Amazon. This initiative will accompany, monitor and encourage the fulfilment of the COP agreements, as well as call out non-compliance which perpetuates the suffering of communities. The Observatory will monitor, for example, ecosystem restoration, community well-being and the fulfilment of climate commitments, among other indicators.

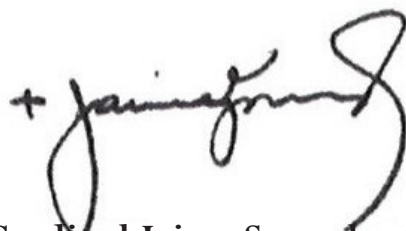
May COP 30 not be just another summit, but a milestone of resistance, intercontinental coordination and real transformation. May it be guided by the living force of communi-

ties, by the hope that springs from the margins, and by a Church that is deeply synodal, that walks with the people.

Inspired both by the legacy of Pope Francis and by Pope Leo XIV's call to live an integral ecology with justice, peace and prophetic courage, we affirm: our Churches of the Global South are not merely witnesses to pain, but seeds of a new future. May the Spirit grant us the unity, boldness and tenderness necessary to continue weaving together the Kingdom of God on this wounded Earth.

Fruit of the collective discernment of the Churches of Africa, Asia, Latin America and the Caribbean, in preparation for COP30 in the continent of hope, invoking the inspiration of the Holy Spirit and in communion with the mission of the universal Church.

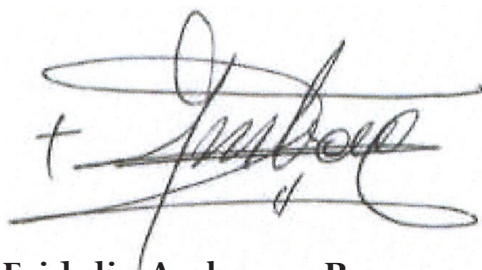
Africa, Asia, Latin America and the Caribbean, 12th June 2025.



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