

Climate Change, Asian Impacts and Response

II CLIMATE CHANGE SEMINAR

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Organized by
FABC

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I. FINAL STATEMENT : CLIMATE CHANGE, ASIAN IMPACTS AND RESPONSE

We, the presidents of Bishops' Conferences of Asia and Officers of the Federation of Asian Bishop's Conferences (FABC) Chairmen of Justice, Peace and Development Commissions and Caritas Offices of eighteen countries of Asia and other participants from countries such as Belgium, Germany, Papua New Guinea, Samoa and Malta came together at Assumption University, Bangkok, Thailand for the 23-24 October 2013 seminar on climate change. This is the second of two such seminars on climate change which were facilitated by the generous initiative and support of Misereor, Germany.

Our Seminar began with an introduction and welcome address by His Eminence Oswald Cardinal Gracias, Archbishop of Bombay and the President of the FABC in which he urged everyone to be seized of the seriousness of global warming. Climate change, he said, is an unprecedented and unparalleled threat to humanity. It is a continuous onslaught causing massive loss of life and destruction with immense consequences for humanity and the rest of creation. A recent Cyclone in India caused much havoc unlike its predecessors and wreaked extensive damage. Agriculture and rural development are and will be most affected with the prospect of flood and droughts, leading to repeated crop failures impacting food security, housing and livelihood and livestock. The Church is very concerned about this reality. That is why pope Francis in his very first homily at the inaugural Mass spoke about the duty of all to protect creation. Similarly his Predecessor, Pope Emeritus, Benedict XVI appealed to all to 'respect the internal laws of creation' and obey them and emphasized the urgency of 'obedience to the voice of the earth.' The Cardinal called local churches in

Asia to engage with the governments and NGOs, political leaders and movements in order to avert the dangers of climate change, underlining that it is our responsibility to convey, with a clear and confident voice, the message of the gospel - of caring for each other and for caring for creation and of caring for each other.

The Science

Climate scientists awakened us to the consequences of climate change that are already taking place and continue to take place on our planet. The scientific data presented to us on the first day of the seminar alerted us to the most pressing challenge facing humanity: global warming, also known as climate change. This consists in the increase of several human-induced Greenhouse Gas (GHG) emissions, especially carbon dioxide (CO₂) into the atmosphere. This increase severely impacts the planetary ecosystem. The work of more than 2,500 scientists comprising the Intergovernmental Panel on Climate change (IPCC) demonstrates that the temperature on our planet is steadily increasing over pre-industrial levels which will have a lasting impact on present and future generations. According to the Panel's most recent findings, issued as the Report of Working Group I of IPCC's Fifth Assessment Report climate change is due overwhelmingly to human activities, but can be mitigated by GHG emission reductions.

Our Experience in Asia and the Pacific

The experience of people in various Asian countries shared during the seminar confirmed our conviction about the alarming threat facing our region. On the one hand, Asia has had to face during the past decade more intense floods, typhoons, hurricanes, cyclones and landslides than in previous decades. On the other, Asia also experiences water shortages due to reduced rainfall. Saline intrusion due to sea level rise affects the quality of water contained in coastal aquifers. All these events result in the destruction of human lives, livelihoods, natural resources and livestock.

The experience of the small island states whose populations may well become climate refugees is another indicator of the worst case scenarios that may lie ahead of us. These islanders are the most affected by sea level rise although they have contributed the least to greenhouse gas emissions. Such events are happening on regional and global levels with unprecedented frequency. On a global level, there are other visible indicators of climate change such as melting glaciers and polar ice sheets, desertification, changing weather patterns and rising sea levels. All this is mainly due to the increase in the average temperature of the planet. It is of utmost importance that we underscore the human responsibility for human-made changes in the climate. More over the underlying role of our development policies, economic priorities and related projects needs to be highlighted.

How It All happens

In this context we realize rapid industrialization as well as the development of industrial agriculture has left their emissions related mark on our climate. The growth model and the resulting lifestyle of the high and middle income sectors of our society in Asia have exacerbated this crisis. Asian societies for centuries were marked by family ties, simplicity and frugality of lifestyle as well as a basic communion with nature. Joining with every believer in God, we affirm that climate change is a moral, ethical and religious issue.

Scientists also made us aware that any delay in reducing greenhouse gas emissions and other practices such as deforestation can lead us to irreversible consequences. We also recognize that the issue of climate change is a matter of intergenerational justice. To hand over a planet that is unlivable to the next generation is an injustice. The cry of the next generation will, we believe, resound in the ears of our God who 'sees and hears' the cry of his people (Exodus 3:7-9). In seeking remedial measures needed to slow down the pace of climate change, the principle of equity among nations and within nations must be fully respected.

The Church's Response

As Church we are challenged by this grave situation since climate change is an ethical, moral and religious issue. The Church in Asia, although representing a small percentage (3 per cent) of the total population, is not deterred from issuing a clarion call. We cannot but raise our voice on behalf of those people most impacted by climate change. Our voice must be matched by choices both at personal level as Christians and at ecclesial level as communities.

In order to respond as Church we need to identify certain priorities:

- ❖ A part of our prophetic task is to promote critical reflection among all Christian communities on the development policies and programmes of governments that adversely affect the poor. We must promote a new consciousness that the climate change issue is both a justice issue and a religious issue.
- ❖ We must help people recognize that the result of our actions are against God's commandment not to steal from future generations.
- ❖ We should promote models such as the Mekong Adaptation and Resilience to Climate Change project, to bring about co-operation between science and community-led action to respond to climate change. Another focus on potential environmental/climate change refugees and migrants may well present a pressing future need.
- ❖ The need of the hour is to live an eco-spirituality in tune with the Word of God, a spirituality manifested in action on behalf of the exploited poor and the exploited nature.
- ❖ We must advocate and promote policies and programmes of renewable energy from solar power, water, biomass and wind.
- ❖ The Church should not only prophetically oppose and expose deforestation policies. It should undertake activities such as tree planting in as large a measure as possible.
- ❖ The outreach of the Church to civil society should aim at awakening public opinion to the disastrous consequences of climate change to encourage sustainable lifestyles and to promote a paradigm *of focussing on 'being' rather than merely on 'having'* coincident with long-established Asian cultural *values and* sensitivities.
- ❖ The FABC should prepare materials and practical guidance on environmental issues for use by national conferences and dioceses of Asia. We also urge conferences of Bishops to establish climate change desks to facilitate collaboration with the wider Asian communities.
- ❖ In advocating a change in national and local policies and programmes, the Church must focus on the concerns of the most vulnerable, the indigenous and the poor of Asia.
- ❖ Since climate change is an ethical and religious issue, the Church must work together with peoples of all faiths.
- ❖ We strongly urge that a special "season for the integrity of creation" starting on the 1st October and ending with the Feast of St. Francis of Assisi on 4th October be observed in our dioceses in Asia. This will not only awaken people to their responsibility for, and stewardship of, creation but

also include prayers and initiatives at local/parish diocesan levels for the same purpose.

Conclusion

We thank all those who have helped us become aware of the challenge of climate change, sharpen our vision and discern God's plan. We thank all the scientists, organizations and movements who commit themselves to the future of humanity and devote themselves to the cause of the protection of creation. Our hope is that God who constantly renews the face of the earth will energize humanity, the church and all religions to wholeheartedly pursue the path of safeguarding the integrity of creation.

We need to be attentive and responsive to the voice of God manifested in our diminished world and by the suffering of the poor. Pope Benedict XVI has stated that we must "listen to the voice of the earth".: "therefore, this obedience to the voice of the earth, to life, is more important for our future happiness than the voices of the moment, desires of the moment. To sum up, this is the first criterion to learn that life itself, our earth speaks to us and we must listen if we wish to survive and decipher this message of the earth. And if we must be obedient to the voice of the earth, this is even more so for the voice of human life. Not only we must heal the earth but we must respect each other, all others." (July 24, 2007 to the "clergy of the Dioceses of Belluno-Feltre and Treviso).

Engagement with the world, as demanded by God's word, demands that we look with new eyes at the entire created cosmos. "As men and women who believe in and proclaim the Gospel, we have a responsibility towards creation. Revelation makes known God's plan for the cosmos, yet it also leads us to denounce that mistaken attitude which refuses to view all created realities as a reflection of their Creator, but instead as mere raw material, to be exploited without scruple...I would like to echo the statements of the Synod Fathers who reminded us that "accepting the word of God, attested to by Scripture and by the Church's living Tradition, gives rise to a

new way of seeing things, promotes an authentic ecology which has its deepest roots in the obedience of faith ... [and] develops a renewed theological sensitivity to the goodness of all things, which are created in Christ". We need to be re-educated in wonder and in the ability to recognize the beauty made manifest in created realities (*Verbum Domini* 108)

For protection of creation is intertwined with God's call to believe and hope in His plan. Pope Francis appeals to all to be 'protectors' of creation and says that this involves everyone. "It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as St. Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live... Be protectors of God's gifts!... "Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be 'protectors' of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment" (Homily on the Feast of St. Joseph, 2013). Let this appeal from the universal Church move us to action with a sense of urgency.

List of Participants

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II. WELCOME AND INTRODUCTION

- H.E. Cardinal Oswald Gracias

Climate change presents the world with an unparalleled threat, there is already a continuous onslaught, loss of life, destruction of facilities – our possibility to live a good life is being progressively diminished. A recent cyclone in India caused few casualties unlike its predecessors but according to Caritas wreaked massive, unprecedented material damage. Agriculture and rural development are and will be most affected with the prospect of floods and droughts leading to repeated crop failures, fisheries will be badly affected impacting food security, housing and livelihoods.

The Church is very much involved. When Pope Francis was elected he mentioned the duty to protect creation in his first homily at the inaugural Mass in St. Peter's Square. He had already expressed his concerns in a private conversation emphasising that he wished to work on this significant issue. His predecessor, Pope Emeritus Benedict XVI had been dubbed 'the green Pope', because of his focus on environmental challenges. On July 24, 2007 he addressed the clergy from the Dioceses of Belluno-Feltre and Treviso stating that “we cannot just simply do with our earth, in reality entrusted to us, whatever we want and whatever appears useful and promising at a given moment. We must respect the internal laws of creation of this earth, learn these laws and also obey these laws, if we wish to survive. Therefore this obedience to the voice of the earth is more important for our future happiness than the desires of the moment.” Ecology is mentioned in the catechism of the Church. Thou shalt not steal means in this context thou shalt not steal from future generations.

Although only three per cent of Asians are Catholics, the church must be a clear and confident voice. We should not be discouraged from interacting with governments, political

leaders, NGOs about the dangers of climate change. It is our responsibility to convey the message of the gospel, the message of caring for each other.

Our reflection during this seminar will enable us to move ahead with a clear programme so we can make ourselves conscious of the dangers and get governments and others to move so we effectively combat this threat.

III. IPCC (INTERGOVERNMENTAL PANEL ON CLIMATE CHANGE) WORKING GROUP 1 REPORT ON THE PHYSICAL SCIENCE BASIS OF THE CLIMATE SYSTEM AND CLIMATE CHANGE

- Prof. Jean-Pascal van Ypersele

The IPCC was set up in 1988 by the World Meteorological Organisation and the UN Environment Programme to provide policy makers with an objective source of information about the causes of climate change, its potential environmental and socio-economic impacts and possible response options.

It comprises three working groups - WG1 The Physical Science Basis, WG II Climate Change Impacts, Adaptation and Vulnerability, WG III Mitigation of Climate Change. There is also a Task Force on National Greenhouse Gas Inventories.

Previous IPCC's Assessment Reports were issued in 1990, 1995, 2001 and 2007 with two supplementary reports in 1992 and 1994. Eight special reports, six technical papers and Guidelines for National GHG Inventories Good Practice Guidance have also been issued. The last element of the fifth report (AR5) will be published in October 2014.

The WG 1 contribution to the IPCC AR5 involved 209 lead authors and 50 review editors from 39 countries, over 600 contributing authors, more than 2 million gigabytes of numerical data from climate observations, over 9200 scientific publications cited, 54,677 review comments provided by 38

governments and 1089 expert reviewers from 55 countries. In September 2013 it was approved by 195 governments.

The report found that each of the last three decades has been successively warmer at the Earth's surface than any preceding decade since 1850. In the Northern Hemisphere, 1983–2012 was *likely to have been* the warmest 30-year period of the last 1,400 years (*medium confidence*). Thus the warming in the climate system is unequivocal. Also observed is the change in the global average upper ocean heat content and the average rate of sea level rise.

The WG1 report's key findings are tabulated together as its '19 Headline Statements'.

'Cherry picking' short-term results on global temperature as a pretext for denying climate change is a tactic used by climate 'sceptics', for example by citing results over 15-year periods, when 30 year periods are the correct measure. It should be noted that the year 1998 was particularly warm due to an El Niño event, which means that trends computed from that year are biased. Other claims relate to the status of sea ice, which has shown a significant negative trend over the period 1979-2013 with an average loss of 0.89 million km² per decade. Thus in September 2013 the extent of sea ice was the sixth lowest on record and 16.5% below the 1979-2013 average even though 47% above the figure for the previous year - generating claims that 'the Arctic sea ice cover is rebounding, the climate is cooling', when no trend can be reasonably derived over a single year.

The atmospheric concentration of carbon dioxide (CO₂) is now at its highest in at least the last 800,000 years. While natural carbon cycles are virtually in balance, (CO₂ emissions being absorbed via physical, chemical and biological processes into soil, vegetation and the ocean) manmade emissions are not recycled by human society. Instead, they annually generate 1.6GT (billion tonnes) of carbon from deforestation and land use changes, 6.4GT from fossil fuels use - of which only half

are absorbed into natural 'sinks' (ie the oceans, soils and vegetation). The rest are added to the emissions already accumulated in the atmosphere itself.

Successive IPCC Assessment Reports have shown progressive understanding and certainty as to the role of human activities in climate change. From “unequivocal detection not likely for a decade” (1990), to “the balance of evidence suggests discernible human influence” (1995), 90% probability that they are due to human activities” (2007) to “most of the warming since 1950 is extremely likely (95% probability) due to greenhouse gases” (2013).

This WG1 report found that the global surface temperature change for the end of the 21st century is *likely* to exceed 1.5°C relative to 1850 for all scenarios except the lowest one. Possible temperature increases above the pre-industrial level by 2100 could range from 0.9°C (with strong emission reductions and a weak climate sensitivity) to 6°C (for a business as usual scenario and a high climate sensitivity). Temperatures are forecast to be higher on land than on sea. By 2065, there could be a 3°C increase in many South East Asian countries. Since 1950, extremely hot days and heavy precipitation have become more common, and will continue to be. Ocean acidification is forecast to increase under all scenarios, while the global mean sea level will continue to rise during this century (by up to 1 metre for highest scenario).

Limiting the rate of climate change involves substantial and sustained reductions in emissions. The more we wait to take action the more difficult it will be to achieve. There is significant inertia in the global system – so impacts of past emission levels will continue to manifest for long periods into the future.

Remaining scientific uncertainties should not be an excuse, therefore, for not taking action. The WG1 report's key findings are tabulated in its '19 Headline Statements'.

References:
www.ipcc.ch
www.climatechange2013.org

IV. TURN DOWN THE HEAT, WHY A 4C WORLD MUST BE AVOIDED. THE WORLD BANK REPORT WITH PARTICULAR REFERENCE TO SOUTH ASIA, SOUTHEAST ASIA

- Dr. Bill Hare

The World Bank report issued last December entitled 'Turn down the Heat, Why a 4C World Must be Avoided' was assembled and edited on the Bank's behalf by Climate Analytics. This document (the first of a set of three) was supposed to be an internal communication to guide the World Bank's climate change response. It reviews already existing impacts as well as projected future impacts on development issues. However, the World Bank chairman Jim Yong Kim decided it must be presented to public opinion. This took place at the 18th UN climate change conference in Qatar in December 2012.

The report found that if governments do not greatly and rapidly increase their current commitments to reduce greenhouse gas emissions the increase in global temperature above the pre-industrial level could reach 4C by 2100. Poor countries, poor people, small island states would be the hardest hit, and global food supplies critically undermined long before the end of the century.

Failure to effect substantial reductions by 2020 will involve deeper subsequent reductions in order to hold the global temperature increase to 2C above pre-industrial levels as agreed by the Contracting Parties to the UN Framework Convention on Climate change, as well as higher costs, climatic and societal risks. Eighty per cent of the energy efficiency potential in buildings, 50% in industry has not been

tapped - every \$1 spent now saves \$3 in terms of fuel savings by 2050 with a two to eight year payback period.

Ten times more areas have recently suffered extreme heat events than 40 years ago according to the report's findings. Heat damage in developing countries has already been significant while the rate of sealevel rise has been faster than projected in the IPCC's Fourth Assessment Report (2007). Global warming in recent years has been consistent with previous IPCC projections.

On current trends, global temperature will increase 3 to 4C over pre-industrial levels by 2100. This would involve a global average rise in sealevel of up to one metre, with even higher rises tropical areas. The International Energy Agency has forecast that in the absence of adequate action there would be a 40% chance of exceeding an increase 4C in average global world temperature by 2100.

An increase of 6C could occur in Africa, the Middle East, the Amazon basin. An increase of just 2C would result in severe drought incidents in many areas of Europe, South East Asia, Brazil, Eastern USA. Levels of ocean acidification have risen to the highest level ever known.

There has been a dramatic increase in high temperature incidents, heat events of unprecedented magnitude and duration in tropical South America, Africa, the Pacific Islands. Under the +4C scenario, by 2080 to 2100 the coolest summer months will be hotter than the warmest months today.

While global tropical cyclone frequency is expected to remain unchanged, the intensity may very well increase. There will be a higher frequency of heat waves, an increase in sea level rise posing a severe threat to many island states and coastal cities.

Severe water scarcity is projected in North and Eastern Africa, the Middle East and South Asia as well as large negative crop yields in India, Africa, the US and Australia. There will also be

severe impacts on coral reef systems. There will also be negative impacts on coastal fishing, biodiversity and tourism.

Large-scale impacts are projected for South East Asia which already has high levels of poverty with adverse effects on several sectors simultaneously. Mega-delta systems are most at risk. With a 4C increase in global average temperature, 90% of SE Asia's land area will be affected. In contrast, with an increase of 2C, 30% would be affected.

Under the 4C scenario, the Ganges, Brahmaputra and Indus river systems as well as the glaciers feeding them - on which 750million Asians depend - would be severely impacted. Energy production depending on water (hydro and thermal) would also be impacted by water shortages as would crop production levels.

Sealevel rise in the SE Asia is projected to be 10 to 15% above the global mean. With a rise of 15cms foreseen by 2030 under current trends, 40% of Bangkok could be flooded. A sealevel rise of 30cms in the Mekong delta foreseen for 2040 would involve a 12% drop in rice production.

Assessing socio-economic and ecological vulnerabilities is key to successful adaptation. There is no certainty that adaptation in a +4C world is possible.

This scenario can be avoided since we have the technological and economic knowledge to keep the temperature increase below 2C.

References:

http://climatechange.worldbank.org/sites/default/files/Turn_Down_the_heat_Why_a_4_degree_centrigrade_warmer_world_must_be_avoided.pdf.

www.climateanalytics.org

V. CLIMATE CHANGE ADAPTATION AND IMPACT STUDY FOR LOWER MEKONG

- Mr. Paul Hartman

A 2011-2016 project under the USAID Regional Development Mission for Asia is helping local communities in Cambodia, Laos, Thailand and Vietnam adapt to environmental, economic and social effects of climate change.

The goal is to increase the adaptation capacity and resilience of communities to the impacts of climate change. In addition the project aims to use climate change science to identify vulnerable crops, fisheries and ecosystems in these Lower Mekong countries. There is also work with communities on climate planning that supports strengthening of their adaptation and resilience strategies, collection of extensive data to assess approaches and dissemination project results and best practices.

Mekong ARCC projects a maximum average daily temperature rise by 2050 of 1.7C to 5.3C during the wet season, and 1.5C to 3.5C increase during the dry season. By 2050 annual average precipitation in the Lower Mekong basin is projected to increase by 3-18 percent mostly due to increases in wet season rainfall. A wetter wet season and a drier dry season are projected for the southern parts of the basin.

These conditions are expected to affect growing conditions in the region by 2050 for rain-fed rice, irrigated rice, coffee, rubber, maize and cassava. These will bring new opportunities to farmers in some areas, but disadvantages to others. Fish are particularly sensitive to temperature changes. Although some fish varieties may be more resilient, warmer temperatures will put other fish varieties at risk.

For community livestock systems (local breeds), changing conditions will reduce nutritional value and increase disease risks. For small to medium commercial systems raising higher performance breeds, temperature increases will raise the cost of production. Climate change in concert with other

development impacts will increase disease risks for all livestock systems.

A farmer may well remember weather events of the previous five years, but will plan no more than two years ahead. Scientists monitor weather patterns over a much longer period. Mekong ARCC tries to help farmers with longer term future planning.

The project tries to help local communities assess their own vulnerabilities, bringing together the *community* climate story (bottom-up) and the *scientific* climate story (top-down) in a process of adaptation decision-making. Mekong ARCC works with communities to increase their capacity to analyse their own vulnerability to climate change and to evaluate, prioritise and implement adaptive responses at the local level.

Intended outcomes of the project were summarised as a) diversified local income streams due to uptake of more resilient and less sensitive livelihood activities b)cropping, animal husbandry and fisheries production systems more tolerant to seasonal shifts in temperature and rainfall c)increased income generation through improvements in production, post-production processing and marketing d) improved community access to clean water supply e) reduced human and economic loss following hydro-meteorological disasters.

In conclusion three points should be noted: (1) impacts of climate change can be detrimental or beneficial to national economies and communities (2) climate change will heighten the impacts of poorly planned development and (3) communities have a long history of adapting to shocks.

Reference:

<http://mekongarcc.net>

VI. THE PLIGHT OF PACIFIC SMALL ISLAND STATES

- Fr. John Bosco Kenzie

More than 2,500 Scientists have unanimously resolved that climate change is real, believing that by 2050 the process will have become irreversible. While climate change is also described as man induced change in the weather patterns some scholars prefer to say that Climate Change is “US”.

Climate change induces sea level rise, thus coastal flooding, drought, rain and dust storms, floods, heat waves, coral bleaching and increased diseases. Climate change is a global issue and affects all human lives. Many more eco-refugees are expected by 2050 because of climate change impacts.

Human-induced climate change continues unabated. Some of its impacts are irreversible so reducing greenhouse gas emissions is the only long-term answer to stabilising the global climate. However, a new international climate deal remains elusive. Many are turning to nature-based solutions (REDD+ - reducing emissions from deforestation and forest degradation) to help stave off the worst effects of climate change. Nature has often been portrayed as the victim of climate change. Healthy natural ecosystems such as forests, peatlands and wetlands are critical for absorbing and storing carbon.

Small Island States are particularly impacted by climate change. Their situation deserves serious attention since their future survival is threatened by sealevel rise. They should be aided by industrialised countries. Community based adaptation systems can contribute to building resilient societies based on resilient ecosystems.

Are we serious about redirecting subsidies that currently wipe out biodiversity on land and in the sea? What impacts are biofuels likely to have on food production and food security? What is the role of technology in feeding the world? Food production systems rely on the richness and diversity of natural ecosystems. One billion people worldwide rely on fish

as their primary protein source. Bushmeat provides 80% of protein and fat intake for rural communities in Central Africa. Pollination services by insects are estimated to be worth \$153 billion a year.

In order to secure food supplies, the equitable and sustainable use of natural resources is required. Food security is itself linked to human security on a broader level. Although awareness of economic significance of nature is increasing, it has yet to trigger the kind of change needed to make our economies and lifestyles truly sustainable.

Our food production systems rely on the richness and diversity of our natural ecosystems. We depend directly and indirectly on nature for our wellbeing. We have all the reasons in the world to worry about saving nature since only nature can save us from the impacts of climate change.

VII. PLIGHT OF SMALL ISLANDS, A PACIFIC PERSPECTIVE

- Mr. Taito Nakalevu

SCREP (Secretariat of the Pacific Regional Environment Programme) plays a leading role in the region on biodiversity conservation, climate change, environmental governance and waste management in the Pacific Region. It is committed to working co-operatively with other regional agencies, with donors and partners as well as with civil society.

The Pacific regional context is characterised by a majority of small islands, especially the atolls, e.g. Nauru 21 sq.km, Tuvalu 26 sq.km. Funafati island in Tuvalu has an area of 240 hectares with a population of 6,000. Economies are very small. They have very little export potential and lack economies of scale. Most countries consistently have a balance of trade deficit whereby imports of goods exceed exports.

Sea level has been rising along most Pacific Island coasts causing loss of productive land through direct inundation, shoreline erosion and groundwater salinisation. Coupled with El Niño & La Niña events, sealevel rise annual figures for some islands are higher than global averages. Coastal land is lost to flooding while 'King Tides' are becoming more pronounced.

Recent World Bank research found that in the absence of adaptation, up to 55-80 per cent of land areas in North Tarawa (Kiribati) and 25-54 per cent of areas in South Tarawa could be inundated by 2050 due to sea level rise and storm surge.. Cyclone Evan in 2012 inflicted \$103 million worth of damage to infrastructure in Samoa. This resulted in production losses of a further \$100 million. Total losses were thus \$203 million or 31% of 2011 GDP.

Small Island Developing States (SIDS) are looking for a legally binding framework by 2015 negotiated under the UN Framework Convention on Climate Change. This should include mitigation commitments which would limit warming to +2C and optimally +1.5C, which has been advocated by the Pacific island countries. In the 2013 Majuro Declaration, Pacific leaders made pledges to reduce emissions and also called for statesmanship from world leaders to ensure the development and survivability of Pacific island countries.

These countries have a very high exposure to loss and damage from climate change especially by slow onset events. Traditional insurance is not available in many regions to address damages. Such insurance is very expensive where it exists. Insurance is not available for many risks, especially the slow onset risks and these countries are NOT in a position to address damage and permanent loss out of their own resources.

Funding for climate change for the SIDS must be scaled up. Thirty billion dollars was promised by developed countries under the Copenhagen Accord as Fast Start Financing for

2010-2012. However only \$3.9 billion has been actually provided so far. Climate finance must be additional, predictable and sustainable. The small size of island states also affects their capacity to access financing and their ability to absorb adaptation finance.

Capacity building, training etc. is implemented for national level support. Emphasis is placed on strengthening institutional structures, decision systems and capacity to enable national and sub-national institutions to better cope with current variability and long-term climate change. The emphasis is to see how existing systems can be enhanced to better deal with climate change and disaster risk and reduction.

Reference:

www.sprep.org/climate_change

VIII. EQUITY IN THE DYNAMICS OF CLIMATE CHANGE

- Mr. Sanjay Vashist

The world is in the midst of a development crisis. Two billion people are without access to clean cooking fuels. More than 1.5 billion lack electricity. About 800 million people are chronically undernourished. Over one billion have poor access to fresh water. Two million children die per year from diarrhoea. There are 30,000 deaths a day from preventable diseases.

Climate change manifests in temperature increases, changes in precipitation and sea level rise have impacts on health, agriculture, forests, water resources, coastal areas, species diversity and ecosystems.

A viable climate regime must comprise mitigation - climate stabilisation by developed countries and low-carbon growth by emerging economies as well as adaptation to climate change impacts. Such impacts are both inevitable and

increasingly urgent, to be prioritised for the most vulnerable and affected countries. The right to development for all developing countries must be nevertheless safeguarded. The increase in the global average temperature must be limited to under 2C above pre-industrial levels involving higher emission reductions by developed than by developing countries.

Cumulative carbon emissions in the atmosphere arising from CO₂ emissions now total 650Gigatonnes (billion) mainly due to developed nations. However, total emissions of emerging economies are now at the same annual level as those of the developed world. A safe level for all greenhouse gas emissions (including all those from non-CO₂ sources) has been set at 1000GT by the Intergovernmental Panel on Climate Change in the first part of its 5th Assessment Report issued on 27 September 2013. The report sets the carbon budget for keeping the global temperature rise above pre-industrial to below 800 GT (ie carbon released through CO₂ emissions). From the industrial revolution to 2011, carbon dioxide emissions from human activity added about 531Gt worth of carbon to the atmosphere, so that about two-thirds of the carbon budget is already spent. At current annual emission rates of 10 GT the remaining budget will be exhausted within 25 years i.e. by 2036.

To attain an equitable world, the global commons must be shared with the poor which implies the need to choose between poverty eradication OR continuing the luxury lifestyle. The drive to achieve social and ecological objectives within 25 years must be accelerated and Climate Proof Sustainable Development Goals adopted. However this is not happening so far. Targets under the 1997 Kyoto Protocol to the 1992 UN Framework Convention on Climate Change are far from being met. Political will among polluting countries is very low while accumulated carbon in atmosphere has already affected our weather conditions. Most Asian nations are climate-dependent while the divide between rich and poor continues to widen.

The concept of climate equity is complex since it involves how to fairly divide climate action and costs between countries with radically different levels of historical responsibility for the current climate crisis as well as vastly different financial and technological capabilities. Thus poor countries have done little to cause the climate crisis but are often the most vulnerable to climate-related destruction.

UNFCCC contracting parties must thus work in good faith on equity. Levels of ambition for pre-2020 emission reductions must be increased and agreement reached on the way forward based on the principle of Common But Differentiated Responsibilities and Respective Capabilities (CBDR+RC).

New commitments must be rooted in five principles: adequacy, responsibility, capability, adaptation needs and development needs.

Climate Action Network (which links over 850 NGOs, including 112 in South Asia, spread over 93 countries) has thus formally proposed an Equity Reference Framework. The Framework is based on the following principles:

- i) A precautionary approach to adequacy (UNFCCC Art 3.3) ie collective obligations of countries towards adequate global action without which there can be no justice.
- ii) CBDR+RC (UNFCCC Art 3.1) -Historical and current emissions and capability to act - for the benefit of present and future generations of humankind, on the basis of equity.
- iii) the Right to Sustainable Development (UNFCCC Art 3.4) - poverty eradication plus sustainable living standards equivalent.

Once the global goal is set (ie +1.5C or +2c) the total effort required is computed in terms of mitigation and adaptation, in accordance with equity principles. Levels of national effort are then deduced and thereafter the shares in this of domestic action and international support.

References:

www.unfccc.int

www.climatenetwork.org/category/tags/equity-reference-framework

www.cansouthasia.net

IX. Equity in the Dynamism of the Mission of the Church - Fr. John T. Brinkman, MM

The Church's long-standing critical regard and concerned guidance concerning humanity's most recent phase of industrial development are registered in no small part in the writings of the social teachings of the Church: *Rerum Novarum* and *Quadragesimo Anno* to *Caritas in Veritate*, etc. This continuum may well be noted as part of a sequence in which concerns regarding economic and social equity have been progressively seen as intimately related to matters of ecological integrity.

This concern for the ecological integrity of the Earth is well summarized by the report issued on 5 May 2011 by the Pontifical Academy of Sciences entitled *The Fate of Mountain Glaciers in the Anthropocene* whose final paragraph states, "we call on all people and nations to recognize the serious and potentially irreversible impact of global warming caused by the anthropogenic emissions of greenhouse gases and other pollutants, and by changes in forests, wetlands, grasslands and other land uses. ...We are committed to ensuring that all inhabitants of this planet receive their daily bread, fresh air to breathe and clean water to drink, as we are aware that, if we want justice and peace, we must protect the habitat that sustains us."

The Intergovernmental Panel on Climate Change (IPCC) Fourth Assessment Report (2007) "Climate Change Impacts, Adaptation and Vulnerability" informs us that "unmitigated climate change would, in the long run be likely to exceed the

capacity of natural, managed and human systems to adapt." Climate change as defined in the Report of Working Group 1 (the Physical Science Basis) of the IPCC Fifth Assessment Report issued in September this year is unequivocal and unavoidable. It is an event that has occurred but the effects of all the GHG emissions expelled into the atmosphere to date have yet to be fully felt for the inertia of the atmospheric processes.

It has become clear that to achieve a global warming target of no more than two degrees Celsius (+2C) above pre-industrial levels in the effort to avoid the most dangerous effects of climate change will still entail significant consequences for the earth and for the human community. Even should humanity manage to stay below +2 C, there will still be significant suffering for the poorest and most vulnerable regions of our world. There is therefore a growing consensus that the effort to keep global warming below +1.5 C is an ethical imperative.

The continued endeavour of the international community under the UN Framework Convention on Climate Change to avoid the most dangerous effects of climate change must assuredly be driven by facts and by values. Indeed it may be argued cogently that values with particular reference to equity are emerging as central foci in the articulation of a timely and effective resolution to the climate change crisis. From the standpoint of the contribution of the Church, this focus on values provides an opportunity for the Church to present tenets explicit in its perennial teachings and coincident with the deepest aspirations of humanity.

Economic or scientific analysis cannot tell us what value to place on the lives of future generations, nor how far the developed world should help the poorest nations to adapt to the effects of climate change and develop low-carbon energy systems. In these and similar considerations, we recognise that climate change raises profound moral and ethical questions and presents essentially a spiritual challenge.

Equity emerges as a guiding principle and a basis for action under the Convention. In the negotiations, it finds definitions in various perspectives. This presentation develops a sense of Earth Ethics wherein the primary reference for Equity is the Earth itself. From a Catholic perspective, it may be said that equity calls us to a more ultimate term of appeal and reference in light of which legitimate rights are modified so that more fundamental rights are preserved. This position points to a horizon beyond that of the starting point of and sole focus on the resolution of inequities and the ideological conflicts engendered. Hence, the need for a new jurisprudence resonates with our sense of the common good and our understanding that there is an order to creation.

It is the intent of this presentation to state that the environmental challenge is an issue that calls us to reflect on the most fundamental insights of our faith. For our faith response springs from the depth of our tradition's confident credence in the mystery of divine presence to and in creation. Nothing less would be adequate to address current human interference with the earth processes upon which all life depends.

In addressing climate change issues that would invite and even compel greater Church response we present the sense of cosmological commitment that is a hallmark of our thought tradition and that is at the heart of our assured regard for the integrity of the earth. Such a deposition is coherent with the ethical, moral and spiritual stance indispensable for environmental resolution.

At this critical juncture, the voice of the Church could well be a most timely and significant factor in focusing world and Asian leaders' and the public's attention on the sacred dimension of our imperilled environment, on the spiritual challenge and on the ethical and moral issues underlying the need to combat climate change and thereby protect the world's most vulnerable from its otherwise devastating impacts.

References:

www.ipcc.ch

www.unfccc.int

www.casinapioiv.va/.../en/publications/scriptavaria/glaciers.html

X. THEOLOGICAL CONCERNS AND ECOLOGY

- Rev. Clarence Devadass

We are dealing with an overstressed planet, excess energy consumption and global warming.

Environmental problems are religious in nature. Terms such as eco-theology, eco-Christology, eco-spirituality and theology of creation have found their way into Christian theological reflection and our vocabulary and discourse.

The OTC has been reflecting on this reality for the past two years. Due to the 'universality' of this concern to all peoples of Asia, our reflections have not only taken us to the Christian Scriptures but also to the sacred books of the other religions with particular reference to Asia.

As a result of its reflections, the OTC plans to publish a work entitled Towards Responsible Stewardship of Creation: An Asian Christian Approach. There are four theological concerns: stewardship, justice, relationship and continuity. The entire world is God's creation and its continuity and preservation are thoroughly dependent upon God. Likewise man, who is part of God's creation, is also dependent upon God for life and survival.

The first concern is stewardship. The Bible does not recognize or make a distinction between categories such as 'world of nature' and 'humanity. The whole sweep of the existing realities is 'creation.' The Creator God, humankind and the world of nature are thus united and brought into organic

wholeness through the act of creation itself. The doctrine of Creation teaches that all of creation is a sacred gift. God creates, sustains and preserves all beings both animate and inanimate. And in this regard, humanity is no different from the rest of God's creation.

The creation accounts in the Book of Genesis affirm the goodness of God by affirming the goodness of everything he has created. The creation story also tells us how humankind and the world may individually and collectively participate and share in this divine goodness. The continual goodness is experienced in maintaining a harmonious and creative interdependent relationship within the cosmic community.

Echoing Irenaeus' dictum "Man fully alive is the glory of God," Fr. Devadass summarized the Christian concept of stewardship in the words of Teilhard de Chardin: "God evolves the universe and brings it to completion through the instrumentality of human beings."

The second focus is that of justice. Our theological concern recognises the injustice of a small proportion of the earth's population exhausting the planet's resources and the rest of humanity having to face the consequences. The God we worship, serve, and follow is described as a God of justice as Micah stated (6.8) *He has showed you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?*

The 'have nots' are the hardest hit by the excesses of the 'haves'. The author of Proverbs said, *'those who oppress the poor insult their Maker'* [14:31]. Even if we are not directly treating them badly, such an injunction should at least make us think twice about how we live.

Christian theology emphasises the intrinsic and inalienable rights of humanity. The God of Israel as experienced in the Old Testament is seen as the great liberator-God from slavery. This experience brought a heightened sense of social

awareness which became the hallmark of Jewish social practice and societal response.

Our third theological concern is that of relationship. Integral to Jewish social thought, practice and societal response was the fair treatment of neighbours, strangers, servants and slaves. Jewish observance of the Sabbath day and celebration of Jubilee years exhibit a remarkable sense of fair play and justice. Eco-social philosophers tell us that there is a corresponding relationship between human oppression and injustice and the ecological crises. In fact, the exploitation of nature and the exploitation of our fellow human beings go hand in hand.

Communal relationship is integral to the Christian faith. From a theological perspective, harmony explicit in the natural world is essential to interaction within the human community. We must realise that our use of the natural world not only constitutes a relationship with an external reality but is fundamental to harmonious interaction within the human community.

If we love God as we are instructed (Matthew 22:36-40) we will love those with whom we share the gift of God's creation.

The ecological crisis originates in human failure to maintain the triple harmony – harmony between the divine, humanity, and the cosmos.

The fourth theological focus is that of continuity, which reflects our faith commitment to revere human life in the light of generations yet unborn.

The responsibility towards future generations is a significant ethical issue. For the first time in history, humanity is faced with the real possibility of extinction. This present generation has already used more natural resources during its lifetime than all prior generations.

The continuity of the human race is best served by respecting the inalienable rights of future generations. The Christian faith must promote a theology of responsible stewardship in which men and women are co-creators with God in the continuing work of creation. It is in this context that the Bible recognises the intrinsic right of all living beings to be fruitful and continue to enjoy the fullness of God's created beauty. This central Christian insight finds resonance with religious traditions with particular regard to Asia.

The Christian faith so focused on creation as God's gift must be a prophetic voice in calling for justice, sustainable development, good governance and protection of the most vulnerable. These concerns call us to a renewed lifestyle that would indeed promote ecological sustainability.

XI. ALL ROADS LEAD TO PARIS? GETTING TO THE 2015 CLIMATE CHANGE AGREEMENT

- Dr. Antonio La Viña, JSD

The UN Framework Convention on Climate Change was adopted at the UN Headquarters in New York on 9 May 1992 and entered into force on 21 March 1994 and has currently 195 Contracting Parties which have met yearly since 1995.

Milestone agreements include the Kyoto Protocol (1997), the Marrakesh Accords (2001), the Bali Road Map (2007), the Copenhagen Accord (2009), the Cancun Agreement (2010), the Ad Hoc Durban Platform for Enhanced Action (2011) and the Doha Climate Gateway (2012).

The first phase of the global response to climate change focused on mitigation, but developed countries failed to adequately reduce emissions, while developing countries progressively increased their contribution to the global total of greenhouse gases in the atmosphere. The issue of adaptation to climate change impacts thus emerged as a key issue on the UNFCCC agenda.

As stated in the UNFCCC text, the ultimate objective of this Convention and any related legal instruments that the Conference of the Parties may adopt is "to achieve, in accordance with the relevant provisions of the Convention, stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system. Such a level should be achieved within a time-frame sufficient to allow ecosystems to adapt naturally to climate change, to ensure that food production is not threatened and to enable economic development to proceed in a sustainable manner."

Essential issues arising in the negotiations have been the role of science in the international process, the challenge of climate finance related to the issue of technology transfer, market mechanisms as well as the role of the private sector and finally issues of land use (Land Use and Land Use Change and Forestry - LULUCF) and Reducing Emissions from Deforestation and Land Degradation (REDD).

Negotiation dynamics have been shaped by shifting alliances. In addition to the major groupings such as the 133 developing nation Group of 77 and China, some smaller groupings of developing nations, a few other associations incorporating both developing and developed nations.

The current phase of negotiations was launched at COP 17 in Durban, South Africa in December 2011. The decision taken there was to "...launch a process to develop a protocol, another legal instrument or an agreed outcome with legal force under the Convention applicable to all Parties, through a subsidiary body under the Convention hereby established and to be known as the Ad Hoc Working Group on the Durban Platform for Enhanced Action." (Decision 1/CP.17).

This process is scheduled to culminate at the end of 2015 at COP 21 in Paris. The resulting agreement would take effect in 2020. It was agreed that elements for a draft negotiating text

should be ready by no later than COP 20 in Lima, Peru (December 2014) with a view to making a negotiating text available before May 2015.

An accompanying decision launched a workplan on enhancing mitigation ambition to identify and explore options for a range of actions that can close the ambition gap. This gap expresses the difference between the emission reduction pledges of nations over against a safe level of total emissions in the atmosphere by 2020, according to the UN Environment Programme. In 2013 options would be identified and explored for a range of actions that can close ambition gap.

Contentious issues within current negotiations include the concept of “under the Convention” (Convention vs its Kyoto Protocol, etc.), mitigation, adaptation, loss and damage, the principle of equity (uniformity of Application vs. Uniformity of Action) common but differentiated responsibilities, Reducing Emissions from Deforestation and Forest Degradation (REDD) and land use and land use change and forestry (LULUCF).

Three possible outcomes to the current phase of negotiations for COP 21 in Paris are first, the unacceptable i.e. failure. In other words, a repeat of the 2009 Copenhagen outcome which generated dependence on series of decisions, and offered a very general agreement which was acceptable to everyone. There were also a series of decisions that did not accomplish much in subsequent years. In contrast to failure, the best possible result would comprise incentives for smaller countries to take on mitigation commitments as well as support for adaptation (finance, technology, capacity building). The agreement would be characterized by equity and environmental integrity, be legally binding with effective compliance provisions. Implementation rules and mechanisms would be put in place with BINDING targets for developed and major developing countries.

Somewhere between unacceptable failure and total success there may well be a likely result which could take two forms: A - targets and characteristics are agreed upon, but the compliance mechanism would still need to be developed and agreed upon. Two to three years would be needed to develop implementation mechanisms and rules to ensure compliance. B - no targets would be accepted, but the process would be agreed upon. Implementation and compliance mechanisms would be established and Parties would be mandated to come up with targets within a certain time frame (for example, two years).

It is important to keep in mind how the local and international sectors interact with each other. Issues and challenges would include implementing adaptation with access to necessary finance and technology. Central to this approach would be the implementation of mitigation measures by all countries. Within this scenario, the high moral ground and what is inherently would find a place in achieving climate justice at all levels.

The role of the Catholic Church would be primarily Apostolic in its outreach. This means its teaching would encompass ethics, stewardship of creation, social justice. It would also be prophetic in its condemnation of those practices which have led humanity to the present crisis. It would pastoral/missionary in that it would care for people who must face this challenging new world.

A lot of kindness and generosity is going to be needed in that world - (lots of field hospitals). Prayer would be of course essential.

References:
www.unfccc.int

XII. CLIMATE CHANGE REGIONAL WORKSHOP REPORTS Oct. 23, 2013

SOUTH ASIA

The Church in South Asia views issues related to climate change as “the powerlessness of the poor vs. the power of the powerful. ... Every day the powerful are involved in deforestation, but the poor people are planting trees.” India and Sri Lanka experience serious problems as a result of climate change such as weather extremes and saline or contaminated drinking water. Monsoons cause heavy rainfall and landslides, and flooding destroys crops. In some areas normal precipitation has given way to drought. Government is not working effectively to address climate issues, underscoring the need to encourage and document people’s practical wisdom. Politics is an unwelcome distraction from the problems of climate change. Nepal, with 30 million people, must choose candidates from among scores of political parties to fill 601 seats in parliament. Pakistan, fighting terrorism in its midst, expends more energy on “generalism” than on governance.

The Church should adopt a policy statement advocating a “green” lifestyle and advise the middle class to “reduce consumption, take responsibility for climate change, and have a simpler, eco-friendly life.” The best work of priests, sisters and others on climate change should be more widely publicized, and the Church should work more closely with groups involved in efforts such as reforestation in Sri Lanka and mangrove plantations in Pakistan.

[The Most Rev. Yvon Ambrose, Bishop of Tuticorin, India, for the first South Asia group: India and Sri Lanka; and the Rev. Bonnie Mendes, Faisalabad, Pakistan, for the second South Asia group: Bangladesh, Nepal and Pakistan, plus Mongolia.]

SOUTHEAST ASIA

Governments and ordinary farmers alike in Southeast Asia face dilemmas over problems related to climate change. Farmers’ traditional knowledge now seems undependable as monsoon seasons shift unpredictably, resulting in crop

failures. Farmers will now have to learn how to cope with new patterns of rainfall, stronger typhoon winds and rising sea levels. Government, on the other hand, faces a dilemma over the development of industrial parks. Governments want to ensure jobs, but NGOs (non-governmental organizations) sometimes oppose industrial development because of ecological concerns. Another development issue touched on “hydro power rarely serving the people in which the hydro power is generated,” but no conclusion was reached.

Participants said people seemed helpless to cope with negative results of climate change, such as mudslides due to heavy rains and the consequent loss of life, extra-intensity typhoons, flooding and, in Singapore, haze resulting from forest-burning neighbors.

Governments were criticized for allowing continued logging and more palm oil plantations in the name of development, resulting in deforestation and contributing to harmful carbon emissions. Multinational firms were cited for their role in planting rubber tree or palm oil plantations, and undertaking mining operations that harm the environment.

The Philippines, comprising more than 7,000 islands, has suffered from rising sea levels. In a beauty pageant one contestant was asked, “So, you come from the Philippines. How many islands do you have?” Her response: “At high tide or low tide?” since at high tide some islands are submerged, and at low tide more islands are visible. In addition the number of typhoons in Bicol, formerly the typhoon belt, has dropped from 10-15 per year to 3-4. The storms have shifted to the north and south, causing havoc for farmers and city-dwellers alike.

Filipino children have been traumatized by the shift in the typhoon belt and the flooding that followed. In Davao and Cagayan de Oro, in the south, children were asked about their reactions to the typhoons, floods and a recent earthquake. One response heard in different areas was, “Nature is very angry at us.” The 7.2 intensity earthquake that shook three main islands and destroyed many churches occurred after government scandals about funds. Another insight was that

“Nature is complaining about the behavior of the government; corruption in the state affects nature.”

Vietnam is experiencing more rain and floods, drought, deforestation and problems related to toxic industrial waste from extensive mining. Thailand is suffering from floods in areas that had not had that problem before; a royal project is in place to try to protect Bangkok.

Myanmar is rich in natural resources, but China seems to be acting like a Goliath, for example stripping the mountains of hardwood trees and bringing them from small Myanmar to big China, degrading Myanmar’s climate. Cambodia is flat with a huge lake that shrinks when rains fail; yet, some roads are impassable when the rains return. Caritas promotes conscientization and care of the environment with a special tree planting program.

Some in the group urged that “Governments and we ourselves have to have a better concept of capacity-building, of where people are at, and their capacity that is already there rather than bringing in development from outside.” Others noted that “rather than speaking about development, now we speak about well-being. Many of the other small groups expressed the need for a new model of thinking about development. We need to emphasize to our people that being is more important than having.”

Following up on the FABC Climate Change Seminar in 2011, Indonesian bishops produced a pastoral letter on “The Church’s Involvement in Preserving the Integrity of Creation,” with copies made available at this gathering. In addition, the president of the Catholic Bishops’ Conference of Vietnam sent copies of the document “Vietnam’s Ecological-Environmental Challenges and Proposed Solutions for a Just Environmental Sustainability,” written from the perspective of Catholic Social Teaching on ecology.

[Ms. Wendy Louis, Singapore, for the first Southeast Asia group: Indonesia, Japan, Laos, Malaysia, Myanmar, Papua New Guinea, Philippines, Singapore. The Rev. Roderick C. Salazar Jr., SVD, Quezon City, Philippines, for the second group from Southeast Asia:

Cambodia, Myanmar, Philippines, Thailand and Vietnam plus The Rev. John Brinkman, MM, and Ms. Beatrice Lauer of Misereor.]

CLIMATE CHANGE REGIONAL WORKSHOP REPORTS

Oct. 24, 2013

SOUTH ASIA

What are the 3 areas of concern and participation for the Church in view of the problems presented?

a) Awareness b) Harmony c) Equity

Which concrete steps should be taken?

There must be a constant effort to maintain a clean environment wherever one lives. Awareness of this should begin with Catechism. People are not aware of the dangers of climate change. Our task is to speak often about these, considering it as a prophetic call. The use of solar and wind power, which are sources of clean energy, should be promoted. There are countries that have not yet maximized their potential regarding these resources.

Greenhouse emissions are seen as a disaster. The biggest culprits are the coal power plants and big factories that emit carbon in large measures. Motor vehicles and air travel also produce sizeable carbon emissions. There must be lobbying against the use of coal power, which is a huge obstacle to a clean environment. Nuclear energy is also seen as a huge threat for equitable living. People's right to live is threatened by these power plants. We should not hesitate to dialogue with the governments regarding the ill effects of these plants. In fact, the Church should also protest against such situations if necessary.

How best to set up a structure in each conference open to communication and collaboration on these issues?

Caritas is a structure that all dioceses have to speak about this reality. A special desk under Caritas could be established to highlight the issue of climate change. Poor people are often the most affected by emissions. By establishing powerful structures we will be fighting to maintain equity, especially for the sake of the poor.

[The Most Rev. Valence Mendis, Secretary General of CBCSL, Bishop of Chilaw, Sri Lanka]

SOUTH ASIA

What are the 3 areas of concern and participation for the Church in view of the problem presented?

1. Make people Climate Change Literate. The Church should help to make people aware of the implications of misusing natural resources. Pollution should be reduced as much as possible.
2. The FABC should continue to stress the triple dialogue with other faiths, with other cultures and with the poor, especially youth.
3. The Church should practice a preferential option for the poor in the field of climate change.

Which concrete steps should be taken?

Helping people become Climate Change Literate can be done Ad Intra – addressing all aspects of the Church itself, or Ad Extra – reaching beyond the Church, e.g., to the government or to society in general. The latter could employ formal or non-formal education, liturgies and sermons, pastoral letters, social media, lobbying the government to reduce global warming, etc.

The triple dialogue includes dialogue with other faiths – both formal, organized activities and the dialogue of life. Through

dialogue with other cultures we can recognize the value of traditional wisdom in its respect for the environment.

Dialogue with youth, especially the poor, can be simple but highly beneficial, e.g., tree planting. Involving Caritas as well as justice and peace commissions can help put climate change education into practice and at the same time get more people involved. Inviting government officials to climate change programs can also enhance the programs' effectiveness.

Traditional practices should complement modern technology in our option for the poor. God is in nature, and Adivasis are close to nature. Their vision and orientation in life is important. Can we learn from them how to better reverence nature? The FABC's Office of Human Development (OHD) or another commission could assist.

It is important for the Church to raise its voice to reach the most powerful. While we believe the Lord of History accompanies the powerless, the Church itself must speak to authority figures about climate change, especially if the businesses are involved in mining, building dams or nuclear power plants, emitting large amounts of greenhouse gases, etc.

How best to set up a structure in each conference open to communication and collaboration on these issues?

Each bishops' conference should have a desk to help ensure that the topic of climate change is an important aspect of evangelization.

FABC offices should include education on climate change in all of their programs. The OHD should follow up on such climate change programs.

The OHD should produce a book pooling resources on climate change issued by various dioceses or bishops' conferences in Asia.

[The Rev. Bonnie Mendes of Faisalabad, Pakistan, is a former Caritas Asia secretary general and executive secretary of the FABC's Office of Human Development. He has been re-nominated as temporary Executive Secretary]

SOUTHEAST ASIA

What are the 3 areas of concern and participation for the Church in view of the problems presented?

1. The question of climate change and the environment should be closely linked to poverty since the poor suffer the most from the impacts of climate change. The Church should be proactive in addressing issues of injustice. For example, mining and oil palm companies in East Kalimantan are linked to widespread deforestation and loss of land suffered by the local tribal people.
2. The Church in Asia should become more aware of the problems that Pacific Islanders face and support them both with material goods and with advocacy. The Church should be a voice for environmental justice, reaching out to ecological refugees wherever possible and also encouraging the United Nations to do more for such people.
3. The model of development that we subscribe to is at present a Western, capitalist model. We should promote a model that measures the well-being of the human person and not only his material needs.

Which concrete steps should be taken?

1. Bishops' conferences should produce a pastoral letter on creation, ecology and climate change that could be studied in schools and parishes to raise awareness of the Church's concerns in this area. For example, the Indonesian Bishops' Conference produced a paper in 2011 - "The Church's Involvement in Preserving the Integrity of Creation" - that

addresses government officials, business people and other citizens and discusses effects of climate change.

2. Seminar participants alluded to a comprehensive paper on climate change produced by European bishops' conferences and said the FABC Office of Theological Concerns could be asked to write something comparable. Participants said such a document would both support the Church's actions and encourage the laity. They also said theological input and other data from the FABC could be used to produce climate change documents by the various FABC members.

Participants also called on the Catholic Bishops' Conference of the Philippines to update a 1997 document addressing environmental issues. They said teachings about simplicity and austerity could be included.

3. Seminar participants said it would be helpful if the FABC prepared a document similar to the European bishops' conferences paper suggesting pastoral guidelines:

- In favor of the poor
- For the mission of the laity
- For advocacy by justice and peace groups on climate change awareness
- For inter-faith dialogue on climate change issues

4. Seminar participants suggested that the FABC Office of Human Development, together with the Climate Change Desk, publish a handbook on climate change on:

- Issues and concepts related to climate change
- Animation programs for various types of groups
- How to create partnerships and networks to pool resources to work on climate change

How best to set up a structure in each conference open to communication and collaboration on these issues?

1. Work with Caritas in each country with a budget allocated for animation programs and direct action. Make climate change a priority in Caritas development programs.

2. Propose that the next Synod of Bishops in Rome could take up the issue of climate change.

[Present: Bishop Agus (Indonesia), Archbishop Takami (Japan), Bishop Philip (Myanmar), Fr John Bosco (PNG), Archbishop Pabillo (Philippines). Recorder: Ms. Wendy Louis (Singapore, FABC OLF)]

SOUTHEAST ASIA

Main proposal: **To promote Environmental Dialogue**

Environmental Dialogue is to be understood as **conversations on ecology** - its issues and concerns. The dialogue is to be done **ad intra** and **ad extra**.

Ad intra Environmental Dialogue means *Conversations within the FABC organization:*

1. Within, Between, and Among National Bishops Conferences in the FABC structure
2. Within, Between, and Among the FABC Offices.

Ecology should be included in the FABC Agenda for the next three years.

The FABC should include Ecology in its statements, whenever possible.

Ad extra Environmental Dialogue means *Conversations between FABC and others*

1. Interreligious and ecumenical meetings
2. Civil Society in Asia as a whole and in countries where Bishops Conferences exist

In the face of Climate Change, **adaptation** and **urgency** must be emphasized.

In relation to Climate Change, the verbs to use are: Engage, Involve, Animate, Direct.

The dialogue and statements on Climate Change must be based on scientific data as presented in the seminar, but they must be inspired and shaped by our being FABC. Thus, these should have Biblical, Theological, Spiritual and Prophetic dimensions.

[The Rev. Roderick C. Salazar, Jr., SVD, Philippines, for the Southeast Asia group comprising participants from Myanmar, Philippines, Thailand, Vietnam, the U.S. and Germany]

SOUTHEAST ASIA (Summary)

With respect to areas of concern and participation for the Church in view of the problems presented, small group participants expressed the following:

(1) A new concept of development is needed. The prophetic voice of the Church should be heard. (2) The Church should be more concerned about the threat to small island nations. Island populations who are at risk should be considered for refugee status. (3) Climate change unfairly affects the poor. (4) Multinational firms seem to be beyond the control of the government.

With respect to concrete steps that should be taken, participants said:

- We would like to see a statement like the Indonesian bishops' pastoral letter ("The Church's Involvement in Preserving the Integrity of Creation"), written after consultation with all sectors of society. Perhaps the OTC paper ("Theological Concerns and Ecology" by the Rev. Clarence Devadass) could be expanded. It likewise should address all sectors of society and

encourage everyone in their work for environmental justice.

- We could publish a handbook pooling the resources of the different bishops' conferences.
- The theme of the next synod of bishops could be climate change.

The authors of the Papers published in this issue:

Prof. Jean-Pascal van Ypersele

Jean-Pascal van Ypersele, Dr. Sc. Phys. is Vice-chair, Intergovernmental Panel on Climate Change (IPCC). Dr. Jean-Pascal van Ypersele is professor at the Universite catholique de Louvain (Belgium), Earth and Life Institute (ELI) and Georges Lemaître Centre for Earth and Climate Research (TECLIM). As a physicist, he has specialized in climate change modeling and the study of the impact of human activities on climate. He has published on the relations between climate and desertification and the impacts of climate change on human activities and on ecosystems. His more recent work is related to integrated assessment modeling of climate stabilization and is done with economists in an interdisciplinary perspective. The Fifth Assessment Report's IPCC Working Group 1 report on the physical science basis of the climate system and climate change issued on this 27 September in Stockholm, Sweden. This will be a reference in his presentation.

Dr. Bill Hare

Bill Hare, Chief Executive Officer Climate Analytics GmbH, Potsdam Institute for Climate Impact Research is a Climate Scientist with twenty-five years experience in the science, impacts and policy responses to climate change. He is a visiting scientist in the Earth System Analysis - Research Domain I at the Potsdam Institute for Climate Impacts Research since 2002. Since 2008, the main focus of his scientific work has been on developing the PRIMAP (Potsdam Real-time Integrated Model for Assessment of emission Paths)

model. In 2010 and 2011 he was a co-lead author for the UNEP Emissions Gap and Bridging the Emissions Gap reports. He is a founder and CEO of Climate Analytics, a non profit company based in Berlin, which was established in 2008 to synthesize and advance scientific knowledge in the area of climate change and provide state-of-the-art solutions to global and national climate change policy challenges. At present he is directing the SURVIVE Project which is providing scientific, policy, analytical and strategic support, capacity building and advice for delegations from the small island states (SIDS) and the least developed countries (LDCs) in the international climate negotiations.

Mr. Paul Hartman

Paul Hartman has spent more than a decade in South East Asia overseeing natural resources management projects focused on climate change adaptation, sustainable forestry, and biodiversity conservation. He has led four U.S. Agency for International Development (USAID)-funded projects, and is currently the Bangkok-based Chief of Party of USAID's Mekong Adaptation and Resilience to Climate Change (ARCC) project, which identifies the environmental, economic and social effects of climate change in the Lower Mekong Basin and assists vulnerable rural populations increase their ability to adapt to these impacts. Mekong ARCC is a project funded by USAID, aiming to increase adaptation capacity and resilience of communities in the Mekong River Basin to the negative impacts of climate change in 4 countries: Thailand, Lao PDR, Cambodia, and Vietnam. Paul has worked for the last six years with the global development company, DAI, and for the eight years prior at The Nature Conservancy, one of the world's oldest and largest environmental NGOs. His presentation will have reference to the USAID-funded study: "Climate Change Adaptation and Impact Study for Lower Mekong" The Press Release for this work was 29 March 2013.

Dr. Antonio La Viña, JSD

Tony La Viña is the Dean of the Ateneo School of Government at Ateneo de Manila University. He was lead negotiator for

the Philippines from 1996-8 in both the UNFCCC and the Convention on Biological Diversity. He was then Undersecretary for Legal and Legislative Affairs of the Department of Environment and Natural Resources. He was one of the key negotiators in Kyoto and chaired the forest negotiating group there. More recently, Tony chaired the REDD+ negotiating group in the LCA (Long term Cooperative Action under the Convention) from 2009 to 2011. He is coordinator of the G77 and China in the ADP (Ad hoc working group on the Durban Platform for Enhanced Action.) He is an advisor to the Philippines Government.

Mr. Taito Nakalevu

Taito Nakalevu is a Fiji national who has worked at the Secretariat of the Pacific Regional Environment Programme (SPREP) based in Apia, Samoa for the past 11 years. He is currently the Regional Project Manager of a GEF/UNDP/AusAID funded Pacific Adaptation to Climate Change project (PACC). PACC is a climate change adaptation project currently being implemented in 13 Pacific Island countries and 1 territory. Prior to that position, he was the Climate Change Adaptation Officer for the SPREP from 2002 to April 2009. During that time he also managed a Canadian funded climate change adaptation project that focused on 4 countries (Cook Islands, Fiji, Samoa and Vanuatu). His experience spans several spheres from the science and politics of climate change at the UNFCCC COP level, providing advice to the Pacific Island countries on climate change adaptation and working at the community level with the people that are facing the challenges of climate change.

Rev. John Bosco Kenzie

Father Kenzie is a Diocesan Priest and the former Vicar General of the Bougainville Diocese. Fr. John is actually a local person from the areas of force refugees due to sea level rise. He is also the parish priest in the new re-location site. Hence, he has first hand experience in environmental events which were beyond human adaptation capacities. He also has experience the ecological denigration due to extractive

industries which were central factors in the outbreak of the 1988-1998 civil war in the area. He has lectured widely in the Asia Pacific Area concerning "Peace Building-Bougainville." Hence, he brings a sense of ecological integrity, harmony with the natural world, environmental development and human security.

Mr. Sanjay Vashist

Sanjay Vashist is Regional Director of Climate Action Network (CAN) South Asia and has been actively working towards mobilized civil society action on Climate policies in South Asian Countries and Region. Under his leadership, CAN South Asia have increased its membership base from 20 to 100 NGOs spread in South Asian Countries. This NGO network has successfully consolidated Climate Actions of NGOs in the region and has build bridges with Government as partners. The combined approach of implementation-networking-advocacy-training has scaled up the outcomes from Climate Actions through implementation and policy. The network has successfully documented the sectoral information in context with Climate impacts / responses in South Asia. The initiative has yielded desired results through informed climate policies in South Asian Countries. Previously he has worked as Fellow with The Energy and Resource Institute in New Delhi; International Coordinator for Climate Action Network International (CANI) in Bonn and Natural Resource Scientist with Development Alternatives in New Delhi. Academically he is a 'Forester' with Masters degree in Agro Forestry. He has 14 years of experience in Natural Resource Management. He will address the issue of Equity in the Un FCCC discourse from the perspective of the CAN "Effort Sharing Working Group.

Rev. John T. Brinkman, M.M.

Father Brinkman is a historian of religions whose work has particular reference to the history of thought in East and Southeast Asia. He has focused his recent research on ecology and religion. He has participated in the United Nations Framework Convention on Climate Change (UNFCCC) from

the 1997 COP 3 Kyoto, Japan conference to the 26 November-December 7, 2012 COP 18 Doha, Qatar conference. His UN FCCC articles are published in their first instance by the Oriens Institute, Tokyo and by The Office of Global Concerns, Washington, D.C. He was on the US Conference of Catholic Bishops' advisory committee for the climate change document: "A Plea for Dialogue, Prudence, and the Common Good." He is co-editor of the UNEP volume: *Earth and Faith*. He serves on the FABC Climate Desk. His current work centers on the Commission on Ecology and Religion as Environmental Coordinator for the Maryknoll Asian Region. He is situated in Tokyo, Japan.

Rev. Clarence Devadass

Father Clarence Devadass is a Diocesan Priest, the Director of the Archdiocesan Pastoral Institute and the Catholic Research Center for the Archdiocese of Kuala Lumpur and the Editor in Chief of the Catholic Asian News, a publication of the Catholic Bishops' of Malaysia and Spiritual Advisor to the Catholic Doctors Association of Malaysia, the Catholic Nurses Guild, and the Catholic Pharmacists Association of Malaysia. After completing the Bachelors in Theology at College General Major Seminary, Malaysia with affiliation to the Pontifical Urban University, Rome, Italy, he started postgraduate studies at Accademia Alfonsiana of the Pontifical Lateran University, Rome, Italy where he completed Licentiate in Moral Theology in 2001 and Doctorate in Moral Theology in 2003. Fr. Clarence is the Executive Secretary of the FABC Office of Theological Concerns (OTC) and is a well known theologian.

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FABC Papers:

131. A Glimpse at Dialogue in Asia by the FABC Office of Ecumenical & Interreligious Affairs, 2010
- 132a. Word of God in the Life & Mission of the Church, 5th FABC-OE & CBF Asia-Oceania Biblical Congress and Bishops'

- Institute for the Biblical Apostolate (BIBA) III by FABC Office of Evangelization in collaboration with The Catholic Biblical Federation (CBF)
- 132b. Word of God in the Life & Mission of the Church, 5th FABC-OE & CBF Asia-Oceania Biblical Congress and Bishops' Institute for the Biblical Apostolate (BIBA) III by FABC Office of Evangelization in collaboration with The Catholic Biblical Federation (CBF)
133. On Being Human in the Changing Realities of Asia by Fr. Vimal Tirimanna, CSsR, FABC Office of Theological Concerns
134. Mary Truly A Woman of Our Times, East Asia Bishops' Institute on Lay Apostolate (BILA) on Women II by FABC Office of Laity and Family
135. Youth in Asia: Challenges of Fundamentalism and Relativism, Fourth Bishops' Institution for Theological Animation [BITA-IV], by Fr. Vimal Tirimanna, CSsR, FABC Office of Theological Concerns, 2012
136. Global Warming and Climate Change and its Impact on Asia, Challenges and the response of the Church, Climate Change Seminar, by FABC & Misereor, 2012
137. The Contemporary Challenges in Living Priestly Celibacy in the Context of the Present Day Crisis in the Church in Asia, Edited by Fr. Lawrence Pinto, MSIJ, FABC Office of Clergy, 2012
138. "FABC at Forty Years: Responding to the Challenges of Asia", X FABC Plenary Assembly, 2013
139. A Brief History of the FABC, Edited by Fr. Vimal Tirimanna, CSsR, 2013

FABC Papers is a project of the Federation of Asian Bishops' Conferences (FABC), designed to bring the thinking of Asian experts to a wider audience and to develop critical analysis of the problems facing the Church in Asia from people on the scene. The opinions expressed, are those of the author(s) alone and do not necessarily represent official policies of the FABC or its member Episcopal Conferences. Manuscripts are always welcome and may be sent to: fabccentral@yahoo.com / fabc@hkdv.com