

Fundamentals of the MISEREOR Lenten Campaign 2015

‘Panginoon sana malagpasan naming ang bagyong darating.
Sana tulungan no kami ng pamilya ko atng nga tao.’

*‘God, I hope we may survive this typhoon.
Please help us, my family and the others.’*

Prayer by Grace Tanera Pame,
Wife of a fisherman, mother of 2 children,
Del Carmen, Siargao, Philippines

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Each chapter is worded so that it can be used on a stand-alone basis. This creates the possibility of continuing to use the material in the form of a loose-leaf collection.

The MISEREOR Lenten Campaign 2015

During the Lenten Campaign 2015 MISEREOR will be inviting people to change course. Climate change, which is partly caused by human beings, requires us to think anew, so that globally just, peaceful and sustainable action can ensue. Causes and impacts of climate change are presented and discussed, taking the lives of poor fishing families along the coast of the Philippines as an example.

How can we in Germany respond appropriately to this situation? For the sake of the affected fishing communities MISEREOR is getting involved in the quest for answers. Taking into account the lessons learned by the fishing families, the analyses performed by climate change scientists, and the political power relations, MISEREOR proposes consequences based on social ethics and theology. These include acting in solidarity to support people in the Philippines in developing new strategies for survival along the coasts, as well as consequences for MISEREOR’s own environmental practices, for the personal lifestyles of people in Germany and for political change to support sustainable economic activity.

Global climate change – the example of the Philippines

As you are reading this, imagine you are holding a conversation. Imagine you are talking to a fisherman off the coast of the Philippines about climate change. You yourself are familiar with the topic of extreme weather events in Germany from your own experience and from local

reports. Because climate change has long since become a topic of the conversations we hold every day. Now and again we notice small changes in Germany: seasons that are too cold or too warm, too dry or too moist; animals that establish a habitat in new regions; grape varieties that were originally native to Southern Europe, but are now being successfully cultivated in Germany. Your Filipino conversation partner responds: *'We fishermen are getting more and more scared of the monsoon rains, which are getting worse and worse – this fear is preventing us from venturing far out to sea in order to fish. But that's the only place we can land a good catch'* (Pastor Laylate, Davao, himself a fisherman). The fisherman reminds you of the images in the wake of Typhoon Haiyan, which raged across the Philippines in November 2013: thousands of fatalities, millions of victims who lost their homes and livelihoods, swathes of land and infrastructure devastated for years to come.

You answer by pointing out that Germany is also affected by climate change, and mention for instance the tornadoes and torrential rainfall witnessed in the summer of 2014. These provide an impression of the impacts of extreme weather events, albeit a rather modest one. Yet the nature and the scale of such events in Germany and the Philippines are not comparable. – This is what you conclude from the discussion.

These differences in experience allow others in Germany to doubt the existence of climate change, or to ignore it. Yet scientific facts and the experiences of those affected are demonstrating with increasing precision that climate change is indeed a reality. Millions of people worldwide already have to live with its impacts. The example of the Philippines shows that typhoons of increasing severity are threatening people's lives and livelihoods more and more often. In particular, fishing families along the coasts must respond to these threats by developing alternative strategies for survival.

In Germany, local authorities have long since been taking measures to adapt to the threats posed by climate change. Examples include the expansion of sewerage networks to cope with larger volumes of water, the construction of higher dikes along coasts and rivers, and the development of designated overflow areas.

We need to change course

The impacts of climate change can still be limited to a level that remains manageable. So far, though, neither the sum total of the manifestations of climate change in Germany and other industrialised countries, nor solidarity with people affected for instance in the Philippines, have been sufficient to prompt a real change of course. This is why MISEREOR is calling on people in the Lenten Campaign to rethink their responsibilities as individuals and as a community, and embark on a different path. Hence the slogan: 'Think anew. Dare to change.'

As the Universal Church we are joined together in solidarity with the victims of extreme weather phenomena, as we support activities to mitigate and adapt to the impacts of climate change. Pope Francis will be travelling around the Philippines from 15 to 19 January 2015. According to the plans announced he will also be visiting the region that was particularly hard hit by Typhoon Haiyan in November 2013. MISEREOR is delighted to follow this up. Together we intend to identify the causes, draw consequences for our personal actions, address demands to policymakers, strengthen solidarity with the victims and support their capacity to help themselves.

1. Lessons learned with climate change in the Philippines

The Philippines comprises 7,107 islands with 36,289 km of coastline. Due to their geographical situation these islands are highly vulnerable to weather phenomena such as storms and typhoons. Particularly hard hit are the coastal regions facing the Pacific, especially the outlying islands. Sixty million of the total population of more than 107 million people live along the coast;

many of them make a living from fishing. Fish is the main source of protein in the daily diet of the population.

Location: Southeast Asian island country located between the Philippine Basin in the Pacific to the east and the South China Sea to the west. The Philippines comprises 7,107 islands.

Capital city: Manila

Major cities: Manila population 11.862 million; Davao 1.565 million; Cebu City 855,000; Zamboanga 884,000 (2011)

Form of government: Republic

Topography: Highest point: Mount Apo 2,954 m; lowest point: Philippine Basin 0 m

Population: 107,668,231 (as at July 2014) 13th largest city in the world

Languages: Filipino and English. Also eight vernacular languages: Tagalog, Cebuano, Ilocano, Hiligaynon as well as Ilonggo, Bicol, Waray, Pampango and Pangasinan

Ethnic composition: Tagalog 28.1%, Cebuano 13.1%, Ilocano 9%, Bisaya/Binisaya 7.6%, Hiligaynon Ilonggo 7.5%, Bikol 6%, Waray 3.4%, other 25.3% (according to 2000 census)

Religious affiliation: Roman Catholic 82.9%, Muslim 5%, Protestant 2.8% (according to 2000 census)

Age distribution:

0-14: 33.7%

15-24: 19%

25-54: 37%

55-64: 5.8%

65+: 4.4% (as at 2014)

Natural resources: Iron, oil, nickel, cobalt, silver, gold, salt, copper

Every year an average of 20 typhoons strike the territory of the Philippines, an average of eight of which reach the mainland. Minor storms and hurricanes also occur. People are also affected by the rising sea level, as well as extremely dry and rainy spells.

Typhoon Haiyan and typhoons in 2010-2013

On 8 November 2013 Typhoon Haiyan (Yolanda) destroyed large swathes of the Visayas region in the central Philippines. The islands of Samar, Leyte and Panay were particularly hard hit. According to official figures the typhoon claimed over 6,300 human lives, and almost 1,800 people are still missing. Over a million homes were damaged or destroyed. This meant that more than 4 million people had to find somewhere else to live. A total of 14.1 million people have been affected by the impacts of the typhoon. Alongside other international organisations, MISEREOR is supporting the recovery and reconstruction process through an alliance of MISEREOR partner organisations, particularly on the remote islands of Homonhon and Manikani.

In the years prior to that several devastating typhoons had already struck the Philippines. Typhoon Haiyan (Yolanda) was preceded by Typhoon Megi in 2010, which claimed 31 lives and 2 million victims, Typhoon Nesat in 2011, which claimed 83 lives and 3 million victims, and finally Typhoon Bopha in 2012, which claimed 1,067 lives and 6.2 million victims.

The population of the Philippines are used to extreme weather events such as severe storms and typhoons. As a nation of coastal inhabitants they have developed an awareness of risks such as flooding caused by tidal waves and storms, and have become accustomed to this over generations. Particularly severe typhoons are becoming more frequent, however, and their routes are changing. Since they now follow a more southerly course, parts of the country and people are being affected who used to be able to consider themselves relatively safe: *'Before, when it rained in Davao, then it just rained ... But these days, then I feel more and more uncomfortable with every drop and as every hour passes, because it can mean the beginning of a storm surge and the beginning of immeasurable destruction. I fear for Davao, because a disaster of this kind seems to be closer than ever before'*.

Many fishing families in the Philippines also live in a precarious situation regardless of the impacts of climate change. They are barely able to survive from fishing as their sole source of income, as many factors have combined to reduce fish stocks dramatically. These include overfishing by commercial fishing fleets, the practice of dynamite fishing, which also kills many young fish and thus prevents stocks from being replenished, a lack of sewage treatment, and the destruction of coral reefs and mangrove forests. This has a direct impact on the income of fishermen and their families, and an indirect impact on the entire population. The smaller catches and the increase in the price of fish that this entails are causing the population to change their eating habits. For many, fish has now become unaffordable as a staple food. Climate change is exacerbating all these local problems. Ocean warming and acidification are further minimising fish stocks by causing the death of coral reefs, which are an important hatching ground for fish, as well as a bulwark against waves.

By 2050, 13.6 million people in the Philippines may lose their present homes as a result of the rise in sea level caused by climate change. 2050 – that sounds like a long time from now. Yet this development will take place within just two generations. In the Lenten Campaign, fishing families in Davao on the island of Siargao serve as an example of these people. They live right on the water's edge, are directly exposed to extreme natural events such as typhoons, and today are already forced to live with the impacts of climate change.

In their projects, MISEREOR's partners build on the resilience of the people affected. They support the resilience of the individuals involved, but at the same time they also seek to change policy frameworks in the Philippines so that climate change mitigation and adaptation are enshrined in legislation. In particular they seek to ensure that this serves the needs of the poor population.

Resilience

The term 'resilience' comes from the Latin ('resilire') and denotes an ability to 'bounce back' or 'recover'. This means preparing for crises so that their impacts are minimised, and the people affected by the major changes wrought by crises are able to return to the situation that prevailed before the crisis, or even achieve a better one. This 'resilience' is heavily dependent on the material and immaterial resources available. Accordingly, resilience includes for instance access to technical civil defence measures, and the capacity of the communities affected to organise for action before, during and after a crisis situation.

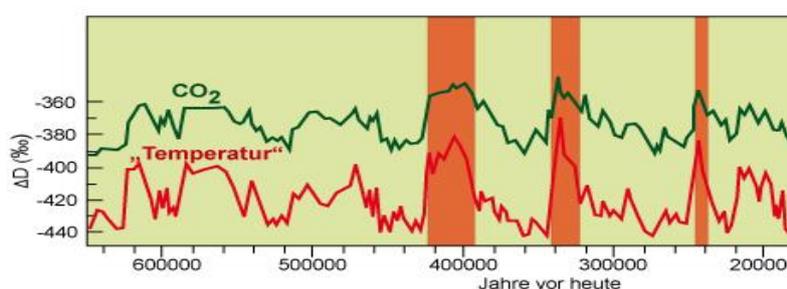
In recent years the term has become a key part of the debate and an integral element of strategies developed to protect people against natural disasters.

2. Causes and impacts of climate change

The Earth's climate has always changed, even without the influence of humankind. This kind of climate change is due e.g. to changes in solar activity, the distance between the Earth and the Sun, and the angle of the Earth as it orbits the Sun. Volcanic eruptions have also influenced the global climate.

Since industrialisation began, the mean global atmospheric temperature has risen by 0.8°C.

Climate change over the last 640 million years including glacial and interglacial periods.

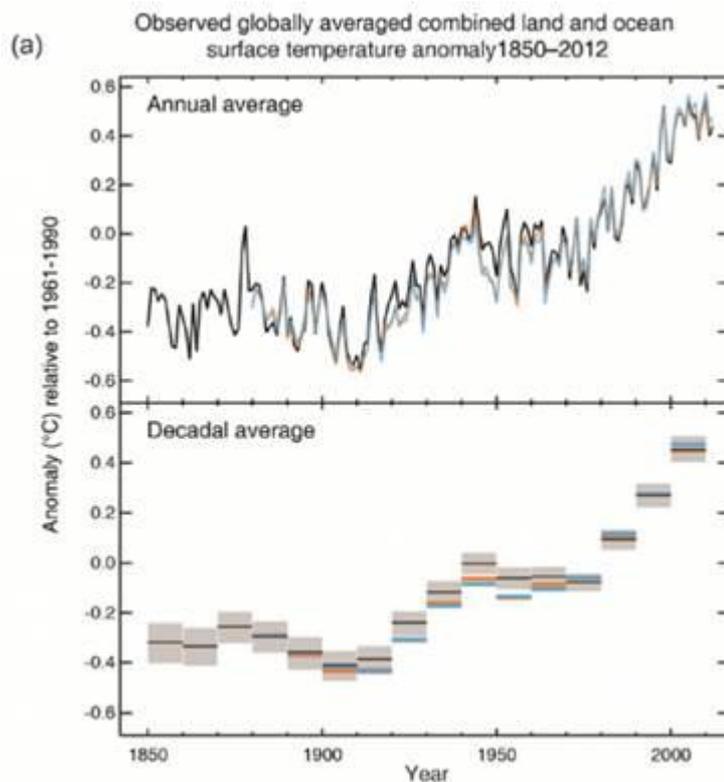


According to the Intergovernmental Panel on Climate Change (IPCC), these trends cannot be explained by the natural causes of climate change (see Figure TS.1). The IPCC states that natural internal fluctuations and natural extraneous factors (e.g. the sun) have been

responsible for just ± 0.1 degree of warming since 1950.

Compared to changes during the Earth's history, climate change in modern times has been rapid, as is evident from the second graphic. Today, this warming is affecting a global population of 7 billion, which by 2050 will have reached a figure of up to 9 billion people, many of whom will live in the coastal regions. These regions may experience economic growth, but face high risk.

During the decade from 2000-2010, the mean near-surface atmospheric temperature has remained almost unchanged at a very high level. The IPCC's Fourth Assessment Report of 2007, however, had anticipated an increase in temperatures, which is why many observers now speak of a 'slowdown' in global warming. Yet this 'slowdown' is well within the scope of natural fluctuation. The last 30 years have still been among the warmest for at least 1,400 years. Rather than occurring in the atmosphere, warming has taken place in the deep waters of the oceans. The following graphic shows land and water temperatures and the respective decade averages.



The impacts of modern climate change

Global warming and the climate change associated with it are being manifested in more frequent and more severe extreme weather events such as torrential rainfall, typhoons or heat waves, and increasingly in changed patterns of precipitation. Whereas rainy and dry seasons used to be predictable, they are now becoming deranged. As a result, growing seasons and cultivation periods in agriculture are changing. Rising sea levels have also been recorded, and glaciers are melting.

According to data supplied by the Münchner Rück (Munich Re) insurance company, weather-related hazards resulting from cyclones, heavy precipitation, landslides and flooding are increasing worldwide – though earthquakes are not. Hardest hit are the people living in poverty in poor countries. This is because it is the poorer sections of the population who live in simple huts along flood-prone riverbanks or on slopes prone to landslides that cannot withstand extreme weather events. This is clearly reflected in the statistics. Between 1980 and 2007 some 900,000 people died as a result of natural events. Eighty-six per cent of the victims were from the poorest countries, even though only 15% of the extreme weather events reported worldwide occurred in these countries.

Municipal authorities and governments are quite simply overstretched in preparing for and recovering from such weather events. Yet even if disaster risk management and response can be provided, people living in informal settlements are often not included in disaster preparedness plans, which leaves them vulnerable.

Extreme weather events are impacts of global warming that people can easily see and feel. They are compounded by insidious impacts. These include coastal loss caused by rising sea levels, and the salinisation of fields and groundwater which this entails, as well as shifts in rainy and dry seasons. According to United Nations forecasts, if we were to succeed in containing climate change, the number of extremely poor people (i.e. those who live on less than US\$ 1.25 per day) would fall by 2050, despite population growth. If climate change were to continue unabated, however, the number of poor people would increase by three billion.

The 2-degree target – tipping points in the climate systems

The international community has agreed to limit global warming to an average of 2°C relative to the preindustrial level of the period around 1900, and to investigate whether it can be limited to 1.5 as opposed to 2°C (Copenhagen Accord). The anthropogenic greenhouse gases that are already in the atmosphere alone are sufficient to cause an increase of 1.6°C. Around the critical mark of warming by 2°C, climate scientists believe that changes will become irreversible and self-reinforcing. For example, if the permafrost in Siberia, which has so far been permanently frozen, were to thaw, methane would be released that would in turn exacerbate the greenhouse effect. Seawater not covered by ice absorbs more solar energy than ice, which is white and reflective. The water would heat up, thus causing further ice to melt. Government pledges to mitigate climate change have to date been far too modest. As a result, humankind is heading toward a world that will be 4°C warmer on average by the end of the 21st century.

One thing is clear: Even warming by an average of 2°C will have serious consequences. A number of Pacific states, such as Tuvalu, will sink into the sea.

Impacts of climate change in Europe

In Europe too, considerable changes are already evident. Due to the warmer water, fishermen along the rivers Weser and Elbe are now finding different fish species in their nets than used to be the case. Insects such as the tiger mosquito, which can transmit dengue fever, and now also reaching Germany as a result of the global trade in goods and travel. So far they have not gained a foothold, because they do not survive the winter. However, as winters become warmer there is an increasing risk that animals such as the tiger mosquito will find a permanent habitat here.

In the Alps, warming is there for all to see as glaciers melt.

On the other hand, milder winters will reduce downtime in the construction sector. New maritime trade routes through the Arctic will become navigable, and new agricultural land will become available – for instance in Greenland. Today, European governments and municipalities are therefore already developing strategies for adapting to climate change.

The causes of climate change in modern times

Since industrialisation began, human beings have been changing the composition of the atmosphere. Most significantly, they have been altering the concentration of so-called greenhouse gases.

These are the gases in the atmosphere that cause the natural greenhouse effect on Earth. They allow solar radiation to pass through unhindered, but absorb some of the long-wave radiation that flows from Earth back into space. The greenhouse effect is very important for life on Earth. Without it, the average atmospheric temperature on Earth would be -18°C. The

natural concentration of greenhouse gases leads to a warming of average atmospheric temperature to around +15°C. The major natural greenhouse gases are water vapour and carbon dioxide (CO₂). The major ‘anthropogenic’ greenhouse gases, which is to say those that are caused by human beings, are CO₂, methane (CH₄) and nitrous oxide (N₂O). These are formed for instance when fossil fuels such as coal or oil are combusted, forests are burned down and nitrogen fertilisers are used in agriculture.

The IPCC and its credibility

The Intergovernmental Panel on Climate Change (IPCC) – often referred to in Germany as the World Climate Council – was established in 1988 by the [United Nations Environment Programme](#) (UNEP) and the [World Meteorological Organization](#) (WMO). The IPCC does not perform any research of its own. The body is rather there to regularly collate current scientific information on climate change, comprehensively evaluate it and summarise it in a report.

Since 1990 it has published ‘Assessment Reports’ every 6 years, each of which comes in three parts. The first part presents the current state of knowledge on the scope and causes of global warming. The second describes the impacts of climate change, as well as possible responses by governments and populations. Finally, the third part contains recommendations on how to mitigate greenhouse gas emissions. Each of these reports comprises around 1,000 pages. All the scientific studies published are considered. Some 800 scientists were involved in the most recent Assessment Report, which involved a peer review process. Despite a whole range of checks performed by climate change sceptics, only very few errors were identified in the Fourth Assessment Report. One point of criticism raised for instance was that the IPCC had reported uncritically on a publication by an environmental foundation, thus compromising its own quality standards. The IPCC reports thus represent the lowest common denominator on which many researchers can agree, and as such provide a basis for political action of unparalleled reliability.

The content of each IPCC report is condensed in a ‘Summary for Policymakers’. These summaries are always the outcome of a struggle to find the right wording and content – a process that is certainly politically motivated. The final right of veto rests with the scientists themselves, however. The oft-heard accusation that the IPCC exaggerates or leaps to premature conclusions therefore has no basis in fact. Nonetheless, it is correct that some media and individuals do exaggerate when reporting on the IPCC’s findings. It is worth your while to take a look at the reports for yourself, even though they do not make for easy reading; all the reports can be downloaded at <http://ipcc.ch>.

Who is responsible for causing climate change?

Average per capita greenhouse gas emissions in Germany in 2011 were 11 tonnes of CO₂ per annum. The population of the Philippines emit on average just 1.5 tonnes of CO₂ per annum. The media often present India and China as culprits of climate change. Yet per capita emissions in India are just 2 tonnes of CO₂. In 2000, emissions in China were still just 4 tonnes; this figure had doubled to 8 tonnes of CO₂ by 2011. In terms of absolute emissions China is currently the largest emitter of greenhouse gases, followed by the USA, the EU and India. However, since greenhouse gases remain in the atmosphere for a long time (CO₂ remains there for 100 years, for instance), we need to look back in time. If we look at the values for all CO₂ emissions since 1850, the USA ends up in first place and the EU in second.

3. Ecology and global responsibility

The explanations of climate change provided by natural science help us understand the consequences for the Earth of the ways in which we live and produce goods. They clearly demonstrate that climate change is not a matter of fate; we as human beings can influence it

ourselves. This opens up a new dimension of our own self-understanding: 'Humankind sees itself as a powerful force that can bring change and transformation for the whole planet.' This generates ethical and theological questions.

Which 'good life' is guiding our actions?

The CO₂-intensive ways in which we live and produce goods in Germany are rooted in the guiding vision of a 'good life'. Key to a 'good life' are both material and non-material factors. In people's everyday understanding, a 'good life' implies maximum possession of goods, unlimited mobility, and high availability and flexibility of services. In turn, all this requires corresponding infrastructure for education, health, transport and telecommunications. In this sense, the material welfare of individuals and societies is key to a good life. However, phenomena such as emotional and psychological exhaustion, and dependency, are showing with increasing clarity that a high standard of material prosperity alone does not mean a high degree of personal satisfaction. What it is that makes for the good life, or is essential to it, beyond material welfare. Material prosperity is generated through economic activity. Our present capitalist economic system, with its conditions and methods of production, requires a permanent and as such unlimited growth in production in order to ensure the kind of lasting and increasing wealth that has arisen over centuries in the rich countries. The wealthy countries have globalised this economic and financial system through their own culturally-specific models and through political structures. More and more people in the world can afford a level of consumption that promises happiness, but is not sustainable. Anthropogenic climate change is *one* consequence of this unsustainability. Other people remain permanently and completely excluded from this good life. Based on this analysis, Pope Francis concludes: 'This economic system kills.' A system of this kind inevitably includes both integration *and* exclusion, as well as opportunities for communication *and* the exploitation of human beings and the natural environment. Emerging economies such as China, India, South Africa and Brazil have 'successfully' applied this model under their own conditions.

Dilemma: How to act in response to today's needs while bearing in mind impacts in the relatively distant future

So what is to be done, if the 'good life' also includes action that is harmful to the climate? For the sake of the lives of all people, and the integrity of the natural environment, we have an ethical duty to avert further damage. Because climate change is the result of human action and causes damage, concerns of justice for those affected and for subsequent generations compel us to limit climate change and support measures to adapt to its impacts. This is a matter of global distributive justice between those who are alive today (intergenerational justice), and justice between those who are alive today and those who will be so in the future (intergenerational justice). It is also a matter of respect for nature. This is summed up in the term 'environmental justice'.

The social ethicist Markus Vogt believes that limiting climate change is 'the greatest problem of the public good that humankind has ever had to face. We have no historic experience on which we can draw in order to solve it.'

'I believe that climate change can still be contained. We must not abandon the struggle, because otherwise we will never know whether we would have stood a chance.' (Damaso C. Vertido, Director of MISEREOR's partner organisation MinLand, Davao City)

Rather than seeking solutions, many people today are acting on the principle 'after us, the deluge'. Today, the wealthy are still able to consume energy and resources on a largely carefree basis, without having to fear material restrictions on their lives. Since the problem will generate impacts in Germany and Europe largely only in the long term, despite first signs already being evident, the well-off will be able to avoid most of the impacts of climate change. In this situation

MISEREOR is calling on them to think anew. We need new guiding visions of the good life that enable justice through two channels: through different, sustainable ways of life and production methods, and through the relevant political, economic and financial frameworks. This will place the discussion of the relationship between liberty and justice, and between what people can do and should do, in a new light. Moreover, in the first instance, there will not be *one* guiding vision; there will be many, because many things will need to be tried out.

Shared, but different responsibilities

The differences in responsibility for causing the greenhouse effect were discussed at the United Nations Conference on Environment and Development (UNCED) in Rio in 1992 when developing the ethical approach of '*shared but different responsibility*'. This has since been the subject of much discussion. To this day it remains the basis for climate change negotiations. According to this understanding, all human beings are responsible for climate change mitigation and adaptation – but each according to their specific responsibility. Given their economic and technological capacities, for instance, the industrialised countries are expected to play a lead role in limiting climate change and in supporting those countries suffering the impacts of climate change. At the same time, all other countries are also responsible for embarking on a low-carbon development path (provided they are supported in doing so by industrialised countries). And to the extent that they are able they are also responsible for protecting their populations against the impacts of climate change – once again, with support from the countries that bear greater responsibility for causing it.

Increasingly, the formula of shared but different responsibility is being supplemented with various capacities. This clearly illustrates that governments are supporting each other – according to their historic responsibility and their economic and technological capacities. In order to perform their lead role, industrialised countries require political majorities for implementing low-carbon measures.

Mitigating emissions voluntarily

Averting further damage includes the obligation to limit the consumption of exhaustible natural resources and the generation of emissions. Here we should remember that it is not possible for human beings to live and produce without generating emissions. Consequently, there must also be a right to use and pollute – within limits to be defined. Limiting deleterious behaviour by consumers and industry can be achieved both on a voluntary basis, and through legislation.

Some people are now using the slogan 'less is more' to advocate with increasing clarity a new guiding vision of the good life. What they mean is 'consume less, and live better'. Others are using the term 'sufficiency' to describe how individuals and societies might slow down and declutter their lives (and are beginning to do so) – with consequences that extend into political practice. People are coming to value wealth of relationships and wealth of time more highly than material wealth and the maximisation of experience. Some are already getting involved in numerous practical actions, ranging from the repair café to doing without air travel. The advantage of this approach is that it is based on individual self-determination and does not involve any moralising finger-wagging. Only the future will tell whether this vision moves beyond a small group of environmentally and socially aware human beings to reach others.

Climate-friendly legislation

Legislation can promote low-carbon technological innovation. However, this presupposes a high level of investment in research and development. Many politicians and scientists see negotiating the volume of emissions that each country may emit (so-called emission rights and emission limits) as a crucial international path to greater climate justice. What is required, so they argue, is international agreement as to how and how much each country must then contribute toward climate change mitigation and adaptation. MISEREOR takes the view that in the long run all

human beings must have the same emission rights. Put simply, this means that global emissions overall must be massively reduced, and that the wealthy must massively improve their carbon footprint, while the poor should even be allowed to emit more. Future obligations for mitigating climate change mitigation should be based on this principle.

Looking back, we note that although increasing numbers of people in Germany do see a need to change their orientations, lifestyles and methods of production, there has still been too little change in the behaviour of the large majority and of manufacturing industry. In order to promote climate-friendly action, a cultural shift and a change of political direction are absolutely essential.

The right to development

Developing countries where people lack life's bare essentials need growth in order to enable their population to lead a life of dignity. Anyone wishing to help the poor obtain their rights and a good life must provide more food, energy, land, living space and infrastructure, and must create access to healthcare and education. To achieve this developing countries usually choose the path of energy- and resource-intensive industrialisation. This inevitably leads to higher CO₂ emissions. Emerging economies have followed this path. Yet the CO₂ emissions which this entails are no longer compatible with the Earth's function as a biosphere. In the short term, therefore, reducing poverty and limiting climate change may conflict with each other. Yet part three of the most recent World Climate Report clearly shows that the costs of mitigating climate change are economic warranted if we compare them with the costs that would be incurred if climate change were to continue unchecked. Technological developments that make life and economic activity in developing countries easier do provide encouragement. Renewable energy, for example, provides power at low cost and reliably, especially in rural regions.

Sharing the burden

Sharing the burden for mitigating climate change causes conflicts: Who will shoulder which burdens? What would be a fair distribution of the burdens among emerging economies, developing countries and industrialised nations? And, above all, what would be fair for the weakest members of the various societies involved? How can a meaningful change of lifestyle and sustainable production methods be reconciled globally? What political strategies would be suited to translating this into legislation?

The countries that in the past contributed excessively to global emissions as a result of industrialisation, and whose prosperity today is partially based on that, bear the main responsibility for causing climate change. They therefore have a duty to make amends to the less-developed countries in order to offset their historic advantage. Some steps are already being taken:

- Technical and financial transfers are being made to support poorer countries in mitigating climate change and adapting to its future impacts.
- Where possible, poorer countries are being provided with low-carbon technologies for their own technological development so that they can leapfrog into the age of renewable energy and climate change mitigation

As well as mitigating climate change and preventing damage caused by its impacts (adaptation and resilience), a third area has now been included in the climate change negotiations: compensation for damage that can now no longer be avoided. For example, one issue here is how people and countries can be compensated if – like Tuvalu – they lose their land forever to the sea. The guiding principles for international action based on solidarity in the face of climate change are becoming clearer and clearer. However, there remains a lack of political will and funding to operationalise these principles.

A new theological approach: stewards, not subjugators

Our understanding of Creation is reflected in our practical actions. For a long time the Christian churches interpreted the Biblical Creation narrative in a way that was conducive to a destructive approach to the natural resources on which life depends. This was based on the Biblical verse according to which humankind should rule over nature. Genesis 1.28 reads: ‘And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”’

Today’s consensus is that this hegemonic and anthropocentric interpretation of Genesis 1.28 needs to be corrected. This mandate is not meant as permission to exploit, destroy and eliminate other living beings on an unlimited basis, it is ‘meant not as permission for random and despotic human action, but as a mission for humankind to continue God’s act of Creation as stewards’. This different interpretation means that human beings may realise their liberty only within certain limits set by the Earth as our natural biosphere.

This means that nature, the biosphere and the cosmos as a whole are a work of Creation in progress. In the Epistle to the Romans 8.21-22 we read: ‘[...] because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now.’ Creation has been changing intrinsically without human intervention, ever since it began and to this day. Ice ages have come and gone, volcanoes have arisen and become extinct. Accordingly, human beings must adapt their actions to these changes. Creation is a process that is not yet complete. In this process of Creation Christians actively anticipate a new heaven and a new earth (Rev 21-22).

Creatureliness means that ‘Human beings receive their life without having had anything to do with it themselves, and cannot command its origin’. The human person does not hold her life or Creation in her own hands. Moreover, as a physical and spiritual being she is also an integral part of nature and of Creation. In her finiteness, contingency and integratedness into nature the human person is capable of recognising God as her origin, as the Creator of Creation. From a Christian perspective, this recognition of creatureliness is at the root of the human person’s responsibility for herself, for her fellow human beings and toward God within the context of the natural environment on which life depends. From a concrete theological perspective, this means that action which damages the climate, is de facto tantamount to an ecological atheism. We are living as if God’s Creation were not a gift that we must look after.

We may find hope in the belief that God will not let His Creation drop, despite all the lapses and abuses committed by humankind. This covenant of God with Noah is sealed under the sign of the rainbow (Gen 9.1-17). But the covenant will not reach perfection until the end of ages. Until then, time is the time of responsibility and continuous repentance.

4. The discrepancy between knowledge and action

The knowledge we possess concerning the causes and impacts of climate change is not yet leading us to behave in a climate-friendly way. Neither individuals nor policymakers are drawing consequences to a sufficient extent from what they know. For instance, some individuals aspire to lead a low-carbon lifestyle. This is why they separate their waste, behave energy-efficiently, use their bikes more often, and eat local and seasonal products as well as less meat. Even so their CO₂ emissions are immense, for instance, because they book energy-intensive holidays, pursue wasteful hobbies or simply do not have the money to retrofit their homes with energy-saving technology. They do this even though they (might) know full well that flying to an island in the sun ‘just for a week’ almost completely uses up their *CO₂ contingent for a year*. Their actions de facto contradict their aspirations. Each and every one of us can recognise contradictions of this kind in our own behaviour. People want to do one thing, but in fact do another, even though they know better. Even organisations like MISEREOR that call for climate-friendly action for the

sake of justice and Creation are not free from such contradictions. By calling in external advice on how to improve its environmental conduct, MISEREOR is striving to track down and eliminate these contradictions in its own behaviour.

This disconnect between people's aspirations and their actions, which people do understand on a rational level, is not a psychological disposition that enables them to act as they would wish. The term 'cognitive dissonance' describes the feelings that arise when people – individually or collectively – take decisions on how to act in situations where the options available to them are irreconcilable.

There are many different ways of responding to cognitive dissonance. One way is to play down the importance of one's own behaviour. One example would be e.g. justifying a flight by arguing that it will not play a significant role in increasing climate change. Another way is to cast doubt on the reliability of the facts, for instance, by arguing that climate change is not taking place at all, or has always taken place. These explanations come easy to people, because the long-term nature of the impacts of greenhouse gases are beyond the powers of human imagination – just like the effects of efforts to limit climate change. Furthermore, people in Germany and not as badly affected by the impacts of climate change as people in other regions of the world. There are so many reasons to ask: why should / of all people change *my* behaviour?

Beyond the behaviour of individuals, what is also required is a binding political framework to create concrete incentives for low-carbon behaviour, decision-making and economic activity. Actions that damage the climate should not be economically worthwhile. All this should lead us to call for needed political and societal change: Think anew. Dare to change. Take responsibility.

Thinking anew also requires a keen heart (mysticism and politics)

Humankind now has an opportunity over the next few decades to limit these undesirable global changes and steward Creation as the house of life for all people. How will we achieve the positive changes needed? How should we take responsibility?

The fact *that* changes are needed at the individual and collective levels is obvious.

New lifestyles, new methods of production, renewed political structures and strategies for their implementation will not just appear out of thin air. They need to be developed in complex social processes. We are not starting from scratch, as some steps have already been taken. The technological progress that we hope will help save energy and use it more efficiently is one example. But this alone will not be sufficient to bring about the change required.

More and more scholars, social activists and politicians are arguing that in order to achieve the targets of climate change policy we need to change our attitudes. Legislation creates an enabling environment for change. Yet *recognition* of the limits of human action and the need for solidarity cannot per se be prescribed in law. Solidarity and environmental movements have been working for decades to help bring about this change in awareness in relation to their particular concerns. The Christian Churches have been involved in this, and have themselves become social change agents. Yet social change does not occur (solely) through the dissemination of knowledge. It occurs through stories, images and models that enable people to picture the new lifestyles and methods of production for themselves.

To open our hearts and minds to the transcendental dimensions that we need to discuss in the context of limiting climate change and mitigating its impacts, we need to train the way we look at nature and the cosmos as a whole, and the way we see all living things, including the human person and humankind. We need to become more aware of our creatureliness. This is what we mean by mysticism here: becoming more certain of our position in the cosmos, in Creation, as well as in history and society. Through mysticism, human beings open themselves to the world, to everything that is, and develop gratitude and compassion. Thinking anew also requires feeling anew, through the heart. This is where feelings of amazement in the face of beauty and terror in the face of dangers have their place. The images of disaster in the nuclear reactor at Fukushima in Japan had such a powerful effect because they touched people, arousing their anxieties and fears. Without Fukushima, we would not have had the energy turnaround in Germany and the

decision to phase out nuclear fuels. Although the exit from nuclear power has involved an increase in fossil fuel-based power generation, there are plans to also reduce CO₂ emissions from fossil fuels such as coal, oil and gas in the medium term. Positive images for climate change mitigation are the many cyclists we see and the frequent use of public transport. Wind turbines, on the other hand, generate positive associations in people's minds only to a limited extent, because they are seen as 'blighting' the landscape.

At the UN Climate Change Conference in Warsaw in November 2013 the lead negotiator of the Philippines, Yeb Saño, called on the international community to be mindful of Typhoon Haiyan in his country and take concrete steps to mitigate climate change. He indicated that he would be fasting until this came about. It will be exciting to see what happens when ecumenical groups make their pilgrimage across Germany between September and December 2015 en route to Paris for the UN Climate Change Conference. Along the way they will be producing new images and calling for action to save the climate.

Mysticism points toward our responsibility for those who are suffering and for that which is broken. This mysticism becomes political because it leads people to recognise the right of all people to life, to reorient their own lives, and together with others to call for, develop and realise structures for life in communion.

Saint Francis of Assisi felt close to God through the whole of Creation. This closeness liberated him and his companions to such a degree that they were able to let go of material needs. It is the genuine place of the Churches to help bring about this change in thinking on the basis of faith.

This is why during the Lenten Campaign MISEREOR will be inviting individuals, parishes, dioceses, religious orders, associations, spiritual communities, schools and all groups engaged in environmental issues to call into question routine practices that damage the climate, adopt new lifestyles, establish links of solidarity with fishing communities in the Philippines and bring about political change.

5. Projects of MISEREOR's partners in the Philippines

MISEREOR's partner organisations in the Philippines have been dealing with the impacts of climate change in various specialised fields for many years. Since 2011, the Philippine MISEREOR Partnership Incorporated (PMPI) network has also provided forums for thematic exchange that serve as platforms for sharing ideas and lessons learned with the impacts of climate change. Our partner organisations support each other in linking their specialised work with aspects of resilience. This also provides the foundation for the PMPI-coordinated recovery and reconstruction work underway in the wake of Typhoon Haiyan on the islands of Homonhon and Manikani in Samar province. In an integrated recovery and reconstruction strategy, MISEREOR's partners are combining elements of emergency assistance, disaster risk management and reconstruction, and linking this with aspects of sustainable adaptation to climate change.

MISEREOR projects support people in protecting themselves in specific ways against climate change and its impacts (resilience and adaptation to climate change), and thus in securing their lives and livelihoods. Poor households in particular lack the means to protect themselves against the impacts of climate change, for instance by making safety improvements to their homes, by storing supplies in case disaster should strike, by protecting coastal zones, by replanting mangrove forests or by drawing up civil defence plans together with local administrations. MISEREOR thus supports activities that help directly protect the lives and livelihoods of the people affected. It is also committed to helping improve structural and legal frameworks. This is important because – regrettably – disaster preparedness and disaster risk management do not always automatically include protection and support for the poorest groups, which means those who are least able to protect themselves. The poorest people must systematically fight for this support, which is vital to their survival. The activities of MISEREOR's partner organisations are therefore geared to influencing local and national decision-making processes. Here our partners'

aim is to ensure that the poorest groups receive subsidies from local budgets for their preparedness and survival measures, and to ensure that they are included in national disaster risk management plans.

Thinking anew – ensuring survival together

Developing alternative sources of income and replanting mangrove forests on Siargao

The island of Siargao is the most easterly island of the Philippines. Its location leaves it particularly badly exposed to natural disasters such as typhoons, tsunamis and earthquakes, and it is particularly hard hit by the impacts of climate change. It is surrounded by the Philippines' largest continuous mangrove belts and by coral reefs, which lead to a high diversity of marine animals. The island and the sea that surrounds it have been a nature reserve since 1996. The island itself covers a territory of 278,914 hectares.

According to surveys conducted by the national authorities, coastal fishing families are among the poorest sections of the country's population. These fishing families inhabit a kind of middle space. Traditionally they live on land that is of little value. Nonetheless, direct access to the sea is the foundation of their livelihood. Living on the water's edge leaves them particularly exposed to storms, heavy rainfall and the medium-term rise in sea level. Due to the increased frequency of storms, hurricanes and typhoons, the number of days on which the fishermen are able to set out to sea has been reduced.

MISEREOR's partner organisation the Center for the Development of Indigenous Science and Technology, Inc. (SIKAT) is operating on Siargao in the municipality of Del Carmen, one of eight municipalities on the island. The district of Del Carmen is one of the 100 poorest districts in the Philippines. Del Carmen occupies the largest proportion of the mangrove belt that surrounds Siargao – 4,200 hectares of it. Mangroves play a key role in coastal protection. During the most recent typhoons, and especially Typhoon Haiyan, it emerged that mangroves break tidal waves and wind. The stretches of land situated behind mangroves were significantly better protected than coastal zones without a mangrove belt.

SIKAT is currently working with some 1,300 families in Siargao, most of whom make a living from fishing and live along the seashore. The fishermen use largely non-motorised boats and traditional fishing tackle such as spears and nets.

The inhabitants of Siargao have noticed that fish stocks have dwindled very significantly over the last few years. This is evident to them not least from the size of their catches. They catch around five kilogrammes of fish every day, with which they earn the equivalent of around five euros. Over the last 10 years the size of catches has fallen by 30 per cent. Family incomes are supplemented by collecting mussels in the mangroves, which is an arduous task. Like selling the fish, this is usually the women's job. The small fishermen must compete with fishing fleets that encroach on their fishing grounds and that destroy the coral reefs by the fishing methods they employ. The poorly resourced water police are barely able to assert any authority over the trawlers; dynamite and cyanide fishing (which involves injecting cyanide into the coral reefs by hand) are illegal fishing methods, though they are also used by local fishermen. As well as the threat from fishing, the mangroves are also being depleted by logging. The dwindling fish stocks mean that selling mangrove wood has emerged as an important source of income.

Climate change is exacerbating this situation. First of all the coastal fish stocks are changing due to ocean warming and salinisation. The coral, which would serve as a defence against high waves and as protection for fish, is disappearing. Secondly the sea level is rising, and coastal areas are losing land. This is compounded by the extreme weather events mentioned earlier on. Against this background SIKAT has begun supporting community-based and environmentally sound fisheries and coastal protection, and persuading the fishermen not to cut down mangrove trees. This approach aims not only to jointly protect the 4,200 hectares of mangrove belt, but also to provide the fishermen with alternative sources of income. To achieve this SIKAT is also involving the fishermen's children, who are being systematically approached in school and encouraged to volunteer to plant mangroves at the weekend. Deny V. Comon, Professor at the

Siargao National College of Science and Technology in Del Carmen, Siargao, describes this as follows: *'Planting mangroves together is first of all a contribution toward protecting the coast against storms. Secondly, it provides the school students with an ideal opportunity to relate the theory they are taught in physics and biology lessons with practical activities in nature'*. This has a positive side-effect. As Deny V. Comon added: *'What the students experience and learn here when planting mangroves, they take back home with them to their parents. The younger generation can change their elders.'*

Getting all fishermen on board for nature conservation remains particularly challenging. As Jeremy Samaniego, programme manager of SIKAT, explains: *'My greatest success here was a door-to-door survey on the "protected fishing grounds". We asked people quite simply whether they would support this, and if not, what the alternative would be. Most of the respondents worked in dynamite fishery. By dealing with people face-to-face and performing a great deal of information and communication work, at the end of the day I succeeded in getting 70% of households to vote in favour of the protected fishing grounds!'* In other words, it was possible within a short space of time to immensely improve environmental awareness, and thus coastal resource management. All this is anything but straightforward, because fishermen and their families must re-examine the way they think about the environment and how they make their living. If they were to do without the income from selling mangrove wood, then for many of them fishing would not be profitable enough to feed the family. This leads to the second important task for SIKAT, which is creating alternative income-generating opportunities: *'Nature is unthinkable without human beings, and vice versa. If we wish to encourage the men to fish without dynamite, then we must at the same time support them in finding alternative ways of generating income so that they can continue to feed their families.'* (Jeremy Samaniego) SIKAT has supported new ways of earning income such as drying fish and breeding crabs. By raising the fishermen's awareness, and establishing and consolidating contacts, SIKAT aims to create a self-sustaining alliance between the fishing families' grassroots organisations and the municipality of Del Carmen. The grassroots organisations operate largely self-reliantly: *'SIKAT's work in Del Carmen is supposed to have a domino effect. And it already is. The fishermen are having to rethink. They're beginning to talk about environmental protection in their neighbourhoods.'* (Roanne Gonzales, former staffer of MISEREOR's partner organisation SIKAT). In similar projects in other regions SIKAT has shown that it is possible to introduce coastal protection plans that are driven by local actors, and in so doing to both develop the capacities of the coastal fishermen and strengthen the environmental responsibility of local governments. Now the aim is to transfer the example set by Del Carmen to other municipalities, and use the lessons learned to design sustainable recovery and reconstruction measures for typhoon victims.

Dare to change – stewarding biospheres together

Strengthening codetermination and training programme for fishing communities in Davao City

In Davao City in 2006, some 45 % of the urban population of 1.3 million people were living in informal settlements, most of them right next to roads, along river banks, around estuaries and on alluvial ground, because developed land is scarce. The poorest groups are pushed out into the risky marginal areas, where there is a continuous threat of flooding and where torrential rainfall causes landslides that sweep away huts.

MISEREOR's partner organisation Mindanao Land Acquisition, Housing & Development Foundation Incorporated (MinLand) is working with eight riparian communities along the River Davao. The idea is to link up river communities in the hinterland of Davao City with river communities in Downtown Davao. First of all, the communities located upstream must protect themselves against flooding on the river. Secondly, they can warn the downstream communities of flooding.

Four communities in Davao are home to sea nomads, the 'Badjaos'. In the community of Laylate 17 families have joined together to form a community of their own. They used to live exclusively on boats in the south-west of the island of Mindanao. In the course of a civil war they fled to

Davao, where they now live in stilt houses with their backs to the city, right at the estuary where the River Davao flows into the sea. The threats they face are strong waves from the sea, and the high water carried by the river during the rainy season. There is no alternative land because all the other potential areas in the city are already populated. Furthermore: *'Even if life here on the water is dangerous, a Badjao can only survive on the water!'* (Pastor Bobby, Davao City)

The Badjaos do not fish with nets, they use spears. Not all of them own a boat, and some families cannot afford a boat of their own. So the men organise themselves into groups of three and share the catch at the end of the day – regardless of who actually caught the fish. Since the profits generated by fishing are often not enough, they try to generate additional income by selling second-hand clothing and pearl jewellery.

The Badjaos have a distinctive identity that is also manifested in a strong sense of ingroup solidarity. Many people interpret their way of life as a self-willed stubbornness rather than as an acceptable basis for dialogue. The government of Davao City wants to resettle the Badjaos: *'The government keeps on asking: Why do the Badjaos have to live so close to the water, which is dangerous? To which I reply: But they're Badjaos, sea nomads, whose identity and culture is the sea!'* (Erick Ley Mundiz, staffer of MISEREOR's partner organisation MinLand). Under MinLand's guidance the Badjaos have mapped their settlement. This is an important step in documenting the plans drawn up by the municipality of Davao with figures that they have collected themselves, and in making clear that this is their home. The first aim is to clarify basic safety aspects and strengthen the resilience of the Badjaos: how many people actually live in the neighbourhood, how exactly are the houses arranged and what risks would they each face in case of disaster? Is there a place of refuge, and are there appropriate escape routes?

Mapping is just the first step in a whole series of measures. The Badjaos must acquire their own strategies for protecting themselves in case of emergency, because: *'If disaster strikes the emergency vehicles cannot reach the communities on the water because the access routes either do not exist or are too narrow. So you have to prepare yourselves for emergencies. You must be able to save yourselves!'* (Erick Ley Mundiz). In each community a team of emergency helpers is being trained, who are responsible not just for their own families, but also for the community.

Future measures to safeguard the coastal strip, and thus the Badjaos' settlement, will also include planting mangroves. The Badjaos are hoping to immediately improve their life situation by improving their sanitation infrastructure, and by gaining access to education and health care. For this they will require further support.

Finding alternative land to live on that matches their identity as fishermen is an enormous challenge. The municipality of Davao sees this stretch of land as a zone that is in any case uninhabitable, and does not feel responsible for it – anyone living there is illegal, and from an official point of view also in some way to blame for their predicament. This is the difficult part of the task that the Badjaos must face together with MinLand. They still have a long way to go. MinLand and the Badjaos are treading that path with great commitment, together with other communities that live along the River Davao and are equally affected. They are motivated by their own safety, but more than that: this journey is about the sustainability of the city, and about reconciling aspects of safety for those affected with their livelihoods, and with aspects of justice. *'I hope that one day ... the measures here will take effect and be sustainable ...'* (Erick Ley Mundiz). Unfortunately it does not go without saying that those who are particularly vulnerable will be supported in strengthening their resilience. This needs to be fought for systematically. If we think about the 'polluter pays' principle in this context, i.e. the principle that those who have caused a problem should pay for sorting it out, this struggle takes on another dimension. Because then it would also be the Global North who should take on these issues and help solve them.

6. MISEREOR's engagement in the field of climate change

Droughts, torrential rainfall events and storms are increasing. Seasons and cultivation zones are shifting. Those hardest hit are people living in poverty, in huts and shacks that offer no resistance to storms and heavy rainfall. Those without emergency reserves or bank accounts can be driven to destitution by a single crop loss.

Tackling climate change has long since become part of our project work

Accordingly, MISEREOR now receives an increasing number of project proposals seeking support for measures of climate change adaptation. At the same time, ongoing projects must be able to deliver responses to changing environmental conditions in order to continue making a positive contribution to poverty reduction. Adaptation to climate change has thus long since become an important and integral part of the work of many of MISEREOR's partner organisations, and takes up an increasing amount of funding.

Paradoxically, the experience of MISEREOR and its partners in project countries shows that the people who are particularly hard hit by climate change often have no access to information on it. It is true that developing country governments, often supported with international funding, are beginning to develop strategies for adaptation to climate change and to prepare their populations for the future. Yet, ironically, the poorest groups are only rarely a focus of these activities, and are even more rarely involved in actually developing the adaptation measures themselves.

MISEREOR therefore supports local Churches and non-governmental organisations in developing solutions from the perspective of the poor, and in calling on policymakers to implement them. At the same time, MISEREOR calls on the German Government to provide funding for research on the impacts of climate change in developing countries, as well as funding for climate change adaptation. It also works to ensure that this benefits poor sections of the population in particular.

The special responsibility of Europe and Germany

The more we can mitigate climate change, the fewer victims it will claim. This is why MISEREOR's work cannot end at directly supporting those affected by climate change. At the European and international levels, together with its partners in the South and as a member of the CIDSE alliance of Catholic development agencies, MISEREOR is working to bring about a just and effective international agreement to mitigate climate change. The German Government plays a special role in this context. Through its commitment to phase out nuclear energy and reduce greenhouse gases by 40% by 2020, and by up to 90% by 2050, our government has assumed a lead international role. At present, however, it is not living up to this role. Nuclear energy is being substituted primarily by coal. Even the mining of lignite – the dirtiest fuel – is again being pushed. The development of renewable energy, on the other hand, is being slowed down. MISEREOR is convinced that Germany must continue to systematically pursue the energy turnaround. Once nuclear energy has been phased out, we need to change course away from the policy of promoting coal and toward truly sustainable solutions. This is important, because other governments are monitoring trends in Germany very closely and are making their own engagement dependent on Germany's successes or failures. This is why MISEREOR is an active member of the Climate Alliance Germany. This alliance, which now includes over 100 environmental and development organisations, trade unions and Churches, aims to highlight the links between climate change and development, and achieve concrete progress in German and European policy for climate change.

Low-carbon development in the South

Although industrialised nations must take the lead in mitigating climate change due to their historic responsibility, as well as the technological and financial resources available to them, emerging economies too must correct as quickly as possible the fossil fuel-based development

path they have been following. And poorer countries should move straight into the age of renewable energy, by leapfrogging the 'old' technologies. They will certainly require technical and financial support from the industrialised countries to achieve this.

Renewable energy sources are superior to fossil fuels in contexts where there has hitherto been no access to energy. According to figures of the International Energy Agency, 1.4 billion people are living without access to electricity. Some 2.4 billion use wood and charcoal to cook, which means that some of them suffer massively from respiratory tract diseases. Every year, over one million people suffer a premature death as a result.

Yet energy is key to sustainable development. For example, it is crucial for school education (light during the evening), food security (refrigeration of foods), health (vaccines can be kept cool, operations need not be performed by candlelight, and security (light protects women against sexual assaults on the street). Renewable energy thus creates an opportunity to successfully combine climate change mitigation with poverty reduction. This is why MISEREOR is supporting project partners (also using funds of the German Federal Ministry for Economic Cooperation and Development) in developing and promoting pilot projects for renewable energy. This also helps influence national energy policies.

Climate change mitigation at MISEREOR

We also attach huge importance to environmental protection within MISEREOR. For example, we use recycled paper in our printers, we avoid air travel within Germany, we base our procurement on environmental criteria, and the food and refreshments we serve at MISEREOR's events and functions is vegetarian. In 2008 we installed an integrated photovoltaic system in our roof, and since 2010 all the electricity MISEREOR has procured has been green. MISEREOR endeavours to continuously track and improve its carbon footprint (environmental management). MISEREOR is being supported in this among others by the Church-based initiative 'Procuring the future' www.zukunft-einkaufen.de. Emissions that cannot be avoided are compensated through the climate change offertory. Each tonne generated in Aachen and by unofficial journeys is 'offset' in India by installing solar-powered lamps in the homes of the socially deprived Dalits. These lamps replace kerosene and scarce fuelwood, thus reducing greenhouse gases and providing light in the evenings for purposes of study, reading, handicraft and conviviality.

CHANGING COURSE – political engagement in the Lenten Campaign

Through the Lenten Campaign MISEREOR will be focusing attention on the causes and some of the many impacts of climate change for the people hardest hit. This will also involve MISEREOR soliciting financial support for those affected so that they themselves can help protect their own livelihoods, and demand better protection from the government.

At the same time MISEREOR would like to motivate Christians to CHANGE COURSE and lead a more sustainable lifestyle, both as individuals and as communities. In doing so we also wish to join forces and send a signal to the German Government: Christians are willing to change course, and call upon the German Government to continue the energy turnaround that we have already embarked upon, and systematically develop it.

Throughout Germany during Lent rudder blades will be produced with individual designs. They will indicate what goals parishes are setting themselves as a contribution towards the stewardship of Creation, what contributions individuals will be making during Lent, and what people will be asking of the German Government regarding its engagement. At the end of Lent these rudder blades will steer a boat to the Bundestag, and call on the German government to CHANGE COURSE.

CHANGING COURSE – political engagement beyond Lent

2015 is an important year for climate change mitigation and sustainable development. First of all the Millennium Development Goals will be transferred into a next phase, and supplemented with environmental goals. Secondly, in December an international binding agreement on mitigating

climate change will be prepared in Paris. This makes 2015 a year of hope for the stewardship of Creation. Nonetheless, the rather slow progress made in the climate change negotiations in recent years show that these hopes are limited, and that the political will to change course is not yet sufficient.

MISEREOR can do something to counter this fatalism, and intends to do so. We will be participating in an ecumenical pilgrimage to Paris after Lent, and inviting others to join us. The pilgrimage will approach Paris stage by stage from September to December 2015. Along the way the pilgrims will visit sites of pain and hope for climate change mitigation, and together receive strength, ideas and knowledge for their own activities to mitigate climate change. They will also seek to inspire others. The rudder blades can accompany the pilgrimage. Parishes, associations, groups and individuals are invited to take part. During Lent and beyond, they can also place their own events or Church services in the context of the climate change negotiations.

Please visit www.misereor.de/fastenaktion-politische-aktion, where you will find some firm demands and suggestions on how to realise the political dimension of the Lenten Campaign.

‘Climate change currently represents probably the greatest existential threat for present and future generations as well as for non-human nature. Consequently, it presents a serious challenge to the responsibility for creation.’

(The German Bishops: Climate Change: A Focal Point of Global, Intergenerational and Ecological Justice, p. 11.)

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www.misereor.org