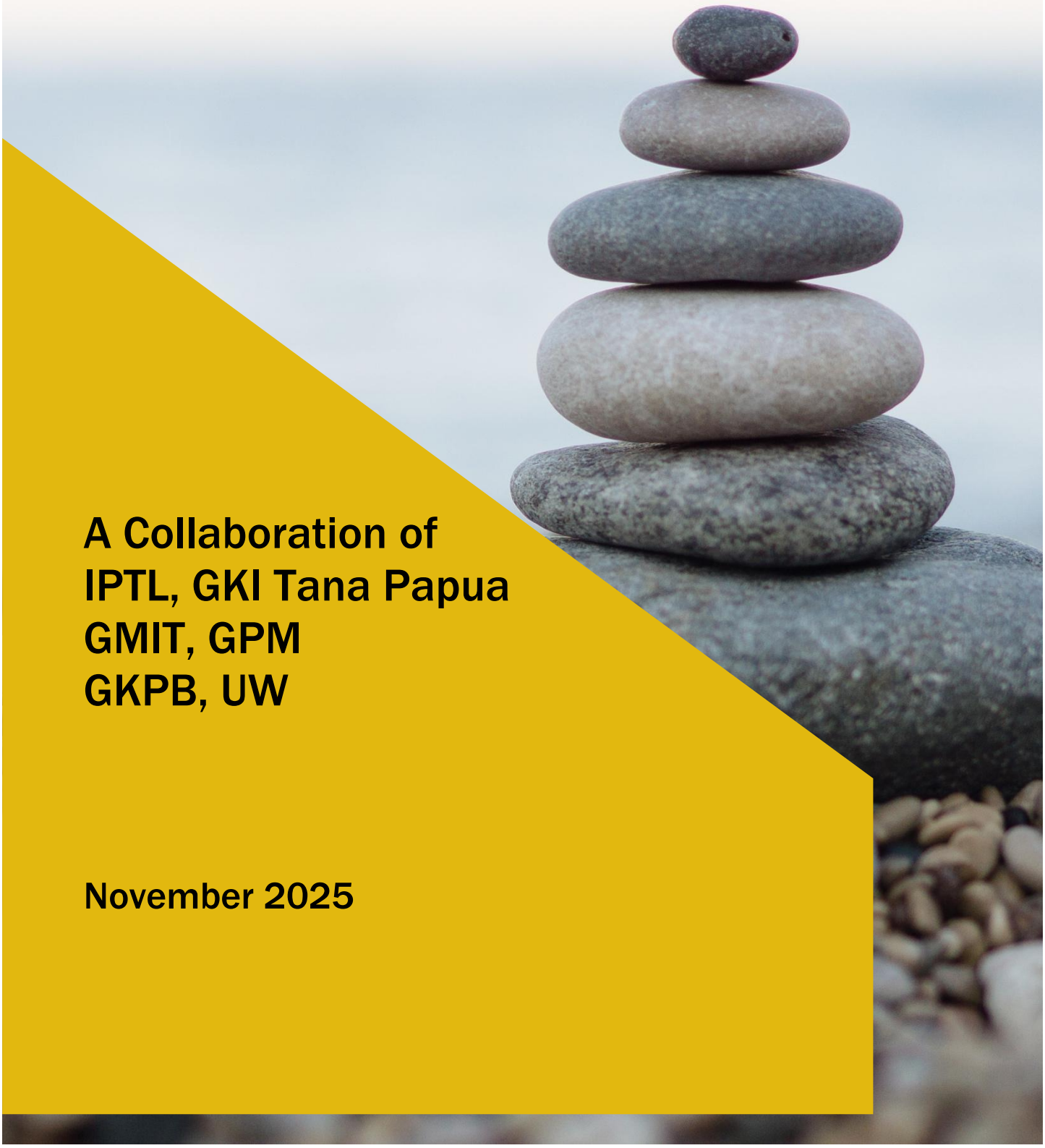
Theological Framework of Climate Change

In the Context of Timor Leste and Indonesia



A Collaboration of
IPTL, GKI Tana Papua
GMIT, GPM
GKPB, UW

November 2025

Foreword

Humanity and Climate Change
From the Perspective of IGREJA PROTESTANTE IHA TIMOR LOROSA'E (IPTL)
Rev. Domingos Alves, B.Sc. Theology
Moderator of the IPTL Synod

The earth and everything in it belongs to God. And God entrusted it to humankind to protect, guard, and care for it, for the sake of humanity (Genesis 1 & 2).
God saw all that He had created, and it was indeed very good (Gen. 1:31).

But because of human action, the world and God's creation have become damaged and destroyed (Gen. 3).
Humans or believers must take responsibility for the destruction of the environment.
For a clean, cool, comfortable, and green environment is necessary so that all creation can grow toward its fullness.

The world, as God's Oikos, must be cared for in a spirit of solidarity and deep responsibility. The Church is called by God to take part in this responsibility for God's Oikos and to promote the restoration of creation.

Therefore, church leaders in Australia, Indonesia, and Timor-Leste (IPTL) have engaged in discussions and united ideas to contribute to efforts to restore the image and dignity of creation that has been damaged by human behavior carried out in a spirit of shared commitment and collaboration. These efforts have resulted in key theological insights that can serve as a foundation for ecological reflection and the restoration of creation.

It is our hope that the outcomes of these discussions may assist church leaders, foundations, NGOs, and schools to actively participate in protecting, guarding, and caring for our common home which God has entrusted to us and to our descendants.

Christians are called to take an active part in saving the world and everything in it, which belongs to God, in order to bring about a life for humanity that is worthy and sustainable (Psalm 24:1).

We hope that the outcomes of these discussions will help church leaders and faith-based organizations and NGOs to give serious attention to the issue of climate change within each synod's context.

Message from the Executive Board of the Synod of the Protestant Church in the Moluccas (GPM)
Rev. Elifas Tomix Maspaitella Moderator, Executive Board of the Synod of GPM

The ecological crisis or what some now call ecological apocalypse is already a lived reality. The natural world is changing before our eyes. In tropical regions, seasonal patterns no longer follow the rhythms we once knew. Rainy seasons come unpredictably, and dry seasons stretch longer or arrive unexpectedly.

In archipelagic regions such as Maluku and North Maluku, high waves now occur outside usual weather cycles. Coastal areas are experiencing severe erosion; coconut trees fall as the shoreline recedes. Fisherfolk must be constantly alert to sudden, unusual sea swells.

This is climate change, a term and a global reality that humanity can no longer ignore. All corners of the earth are feeling its impact. As such, global ecological wisdom is urgently needed to reduce its most destructive consequences.

Churches around the world are called to care for creation and all living beings. Our theological foundation compels us to serve the earth. This theology is rooted in the understanding that every creature bears its own spirituality, what we call the “spirituality of all creation.” The Psalmist invites all creation, birds, trees, oceans, and every living thing to dance and praise God (Psalm 150:6).

Therefore, environmental destruction is not merely physical damage; it is also a desecration of the spirituality of creation. In practice, environmental care cannot be limited to post-destruction replanting efforts, which often come only after deforestation or land grabbing.

We must take a step ahead, advocating for the rights of the environment, land, water, trees, fauna, and traditional communities before irreversible losses occur: biodiversity wiped out, ecosystems degraded, and indigenous rights violated.

This is why the reflections in this document are vital. They allow us to examine the various forms of environmental destruction, their direct and cascading impacts, and the fate of humanity and all of God's creation. At the same time, these reflections build a theological narrative to awaken collective consciousness and action for restoration.

Churches from Papua (GKI Tanah Papua), Maluku (GPM), Timor (GMIT), Bali (GKPB), Australia (UCA), and Timor-Leste (IPTL) bring contextual theological understandings and practical action that can serve as a paradigm for global efforts.

We hope this resource contributes to deeper discernment and inspires concrete action through cross-island and cross-continental collaboration.

We believe this is possible. For us in the Protestant Church in the Moluccas, serving across seas and islands, we hold this truth: "The sea is God's hand embracing the islands gathering all creatures into God’s womb, celebrating unity in the goodness of God’s image (Hebrew: tov)."

We do not see the sea as a barrier, but as God's protective hand. Whenever we sail, even when the waters rage, we trust we will reach our destination safely. For God is already there, dwelling with God's people—past, present, and future.

We believe the earth can still be saved. The small and smallest islands in Maluku are protected, for God has placed hedges around them. There are mangrove forests acting as a natural wall, shielding islands and sustaining the livelihoods of coastal communities (bawakat in the Aru Islands). There are steep coral cliffs that deter human exploitation, preserving what lies within.

Let us, therefore, journey together (sun hodos) and live in koinonia, to restore all creation to its original image declared by God as "good" (tov).

Message from Bishop Si Bagus Herman Suryadi, M.Th
Chairperson of the Synod
Protestant Christian Church in Bali (GKPB)

Climate change and environmental degradation are real dangers we are currently facing. The impact of ecological damage is no longer something we speak of only in terms of the future. Efforts to repair this environmental destruction must begin now—indeed, they must be urgent, stronger, more structured, and more widespread. Why must these efforts be strong, structured, and widespread? Because the destruction of the environment has also been carried out in a structured and massive way. Therefore, solving this ecological crisis must be a collective effort involving all components of society. Building strong cooperation, structured and widespread networks is a step that must continue to be pursued.

Bali is certainly experiencing the consequences of ecological damage. Many of its coastlines are suffering from abrasion. The beauty of Bali's beaches is diminishing. Floods occur more frequently, and green spaces are decreasing. In response to this, as a community-based institution in Bali, the Protestant Christian Church in Bali (GKPB) feels called to respond to this ecological crisis by engaging in preventive and restorative efforts. However, these efforts cannot be undertaken alone—they require strong networks and collaboration with other community groups.

The book *"Theological Framework on Climate Change in the Context of Timor Leste and Indonesia"* is a form of response and concrete action from civil society institutions in addressing ecological destruction. The collaboration and network-building initiated by IPTL, GKI Tana Papua, GMIT, GPM, GKPB, and UnitingWorld is a progressive step in responding to climate change and environmental degradation. Initiatives and collaborations such as these deserve appreciation and strong support. I hope this kind of collaboration will inspire and impact other community groups in responding to ongoing ecological damage. May this book be a blessing for many people and for the continued peace and well-being of our Earth.

A Message from UnitingWorld, an agency of the Uniting Church in Australia
Dr Sureka Goringe, National Director

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body… If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. (extract from 1 Cor 12 NIV)

This work of collaborative thought and discernment has been the labour of love for all involved, and a pride and joy to me and UnitingWorld. We exist to drive missional collaboration between members of the global church in the fight against poverty and injustice. This theological framework takes our collaboration outside the sphere of development and captures the wisdom and insight of churches in southeast Asia.

Climate change is not just an environmental hazard that impacts all our lives. It is an existential and moral crisis. There is no injustice in the world that is not made worse by climate change, and those who contribute least are the ones most grievously harmed.

As followers of Christ, we have no choice but to act. But to act in true Christlike fashion, we must reconcile our lived experience with what we know of our God through Jesus and the scriptures.

It is our earnest hope that church leaders across our region will use this resource to teach, to encourage discussion and act. We pray that the content of these pages will prove useful for ordinary Christians across our churches to engage with the reality of climate change in their heart language of faith and be spurred to brave and transformative works.

The world faces a crisis of unprecedented scale, and the church is called to offer prophetic leadership. This humble document is both evidence and challenge of what God can do when the body of Christ acts in love and unity.

Introduction

Climate change currently affecting the world has become an undeniable reality. Its impacts have touched and damaged the fabric of community life in various parts of the world, including Indonesia and Timor Leste.

We witness firsthand phenomena such as rising sea levels, devastating cyclones, volcanic eruptions, earthquakes, unpredictable harvests, prolonged droughts, and many others.

As the Church, we are called to be actively involved in responding to the problems caused by climate change, especially in accompanying vulnerable, marginalized, poor, and disabled groups who become victims of climate change.

During the South East Asia Region Gathering held in Bali, April 22–26, 2024, the Uniting Church's partner churches present at the meeting, clearly stated that a theological framework on climate change is greatly needed.

Over the course of a year, conversations were held with foundations and partners in Timor Leste, Papua, NTT, Maluku, and Bali. These conversations culminated in the South East Asia Region Gathering in Bogor, March 10–14, 2025, where the fruits of this collaboration were discussed.

This writing is a collaborative effort by church leaders and practitioners in Timor Leste, Bali, Maluku, Timor, Papua, and UnitingWorld to respond to the issue of climate change currently impacting human life around the globe, particularly in Timor Leste and Indonesia.

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This Theological Framework of Climate Change in the Context of Timor Leste and Indonesia is offered as a theological contribution and resource for churches and practitioners in addressing and responding to the issue of climate change.

This writing consists of two main parts:

A. The theological foundation and background of the climate change theology framework

B. Emerging theological themes on climate change

The following sections provide a detailed explanation:

A. Background

Climate change is not merely an environmental issue but also a moral, spiritual, and theological crisis. The Church, as a faith community, is called not to remain silent but to respond theologically, practically and prophetically to the destruction of creation and the suffering of communities effected by climate change. Therefore, the church needs to develop a contextual, participatory, and liberating theological framework for climate change.

1. Everyday Theology / People's Theology

The theology of climate change must be rooted in everyday lived experience, especially from those most affected. Theology does not begin with abstract concepts but with the real conditions of rivers, rice fields, forests, mountains, coastlines and seas. All part of God's creation experiencing the impacts of climate change.

In meetings with practitioners from Timor Leste, Papua, Maluku, NTT, and Bali, it was reaffirmed that the approach to the theology of climate change must start from the experiences of local communities. Theology must be rooted and grow from the "land, body, and spirit" of those communities. The voices of the poor, the vulnerable, and the suffering must be at the heart of this theology.

2. Dialogue with Science

The theology of climate change does not reject or stand in opposition to the contributions of science. On the contrary, theology must remain open to scientific data and analysis, while also providing spiritual depth and moral values. Theology should serve as a bridge between faith, scientific understanding and social behaviour.

Practitioners also emphasised that theology, science, and local wisdom must go hand in hand. Science provides data, theology provides meaning and spirituality, and local wisdom provides a way of living in harmony with local ecological realities.

3. Local Wisdom

It is acknowledged that every region has local wisdom that respects, cares for and preserves God's creation. Those practices often contain deep spiritual and moral value and can meaningfully contribute to an ecological spirituality.

Some examples of local wisdom include:

- Tri Hita Karana and Subak from Bali
- Molo, Balobe, and Bameti from Papua
- Sky-earth relations in Timor customs

These forms of wisdom are not merely tradition but are sources of living theology and spirituality.

4. Biblical Perspective

In the context of climate change, the Bible as the main source of church life and faith, must be read with ecological lenses. Biblical narratives of creation, lamentation, prophecy, and the Gospel contain deep messages about the relationship between God, humans, and creation.

Church leaders and practitioners emphasize the importance of ecological hermeneutics. The Bible must be re-read in the light of the suffering of creation and the good news for all creation, in dialogue with local wisdom.

5. Focus on Marginalized Groups

The crisis caused by climate change have intensified the suffering of vulnerable and marginalised groups. The heart and focus of theological reflection and practice on climate change must be those who suffer most from its effects.

Indigenous communities, women, children, coastal and inland communities must be at the core of theology, not merely objects of study. Theology must be rooted in and grow out of the daily life experiences of the marginalised and vulnerable.

6. The Role of the Church in Political and Economic Policies

The Church is called to raise a prophetic voice in defence of the vulnerable and marginalised, especially in relation to the destruction of creation. The Church must be capable and courageous to speak out against powers that exploits both nature and the people.
Practitioners affirm the need for churches to speak out against political and economic policies that lead to destructive practices such as mining, deforestation, and land grabbing. The church must develop an advocacy theology as part of its mission and calling

7. Liturgy and Ecological Spirituality

Liturgy and worship practices are central to faith and community life in Timor Leste and Indonesia. Liturgy has the power to become a transformative space for ecological awareness within congregations. Through prayers, songs, and worship, the church can shape the worldview and ecological behaviours of its members.

Churches in Timor Leste and Indonesia have already developed ecological and contextual liturgies. For example, by incorporating local wisdom, holding services in the open air, offering prayers and songs of lament for the damaged ecosystems, and proclaiming restoration and good news for all creation.

B. **Emerging Theological Themes**

1. Theology of Creation

Theology of creation is one of the key themes that emerged consistently in conversations and gatherings between church leaders and practitioners in responding to the issue of climate change.

The biblical narratives in Genesis chapter 1 and 2 provide the foundational faith confession that God created the world and called it good. This faith narrative becomes the starting point for theological reflection that must be revised in the context of climate change and the role of local wisdom. The relationship between God, humanity and creation is one of mutual dependence and care.

Local wisdom traditions and church's faith confession can mutually enrich theological reflections on climate change, particularly in understanding the interconnectedness of all creation. Some important examples of local wisdom in understanding of caring for creation:

- **Lulik and Tara Bandu in Timor Leste**

Lulik (originally means sacred or holy) is the core principle and source of life and value of the social order in Timor-Leste. It governs the relationship between humans and God, between human and the universe, and among human beings.

In the Timorese worldview, the cosmos is divided into three realms:

the central/sacred world, where Lulik resides;

the feminine domain, which includes land, plants, water and rituals;

the masculine domain, associated with social relations, governance systems, and customary law

Lulik is also essentially identified with female leaders, as the ritual and governance areas are inseparable in the local king system. The identity of Lulik is essentially feminine, representing peace, love, sustainability.

Tara-Bandu comes from the word 'tara' meaning to hang, and 'bandu' meaning prohibition.

Literally Tara Bantu means things that are hung as a sign of prohibition. Tara-Bandu is a ritual practice used as protection and conservation of nature. Over time, it has developed into a cultural practice used to regulate:

People-to-people relations: often applied in communities concerning sexual violence, domestic violence and property damage.

Human-animal relations: prohibiting cruelty or the unnecessary killing animals.

Human-environment relations: prohibiting people from logging, burning, stealing natural resources and picking fruits in others' gardens.

In Timorese society Tara Bandu has had a positive impact on changing human attitudes towards one another and the environment. Tara-Bandu has been recognized as one of the cultural legal systems based on communal consent and enforcement through traditional law.

- **Molo, Balobe, and Bameti in Papua**

  These local wisdom practices of Molo, Bameti, and Balobe in Tanah Merah, Jayapura Regency, Papua, are deeply embedded in the social and cultural life of the local coastal communities such as the Sentani, Taurasi and other ethnic groups.

  Molo regulates respectful interaction with nature and ensuring no excessive exploitation.

  Bameti emphasizes the importance of cooperation in maintaining the sustainability of natural resources through mutual cooperation and collective activities involving the entire community.

  Balobe teaches moral and social responsibility between people and the natural environment, ensuring that resources are preserved and used wisely.

- **Tri Hita Karana in Bali**

  Etymologically, in Sanskrit, the term Tri Hita Karana comes from the words "tri, hita, and karana." Tri means three, Hita means happiness, and Karana means cause.

  Tri Hita Karana means "three causes of well being/happiness" or "three harmonious relationships as sources of happiness."

  This forms the basis of teachings in Bali for humans to strive for harmonious relationships with God, fellow humans, and the natural environment. In communal life, these three relationships influence each other, requiring a lifestyle to maintain continuous harmonious balance. This shows that the view of nature in the Balinese context is relational and interconnected. The relationship between humans and the environment is continuous.

  Humans see themselves as part of nature or part of the larger world; humans are the microcosm of the macrocosm of this nature. Humans always maintain a harmonious and balanced relationship with nature.

  Tri Hita Karana can be understood as a life philosophy to realize a balanced and consistent attitude of living in faith and devotion to God, serving others, and maintaining the welfare of the natural environment. Tri Hita Karana cannot be understood in fragments. Tri Hita Karana is a unified, synergistic, and consistent whole as a universal life philosophy.

This concept is a philosophical guide for Balinese society on how to build relationships with God, others, and the environment. In Tri Hita Karana, maintaining relationships with nature is reflected in how to build a balance that teaches to care for creation wisely and not arbitrarily, also placing God as the owner of water, land, and the entire nature.

Local wisdom traditions of *Tara Bandu*, *Lulik*, Molo, Balobe, Bameti and *Tri Hita Karana* offer valuable contributions to theology by affirming that creation is a living spiritual web of interconnected relationships.

These insights help the church shift form an anthropocentric (human centred) to a cosmocentric (cosmos centred) worldview. The Church learns and acknowledges that humans are not the centre of creation, but part of the larger community of creation. Through these contributions, the church is encouraged to:

- Reading the Bible with "a new ecological lens"
- Engage in dialogue between biblical narratives and local wisdom on ecological theology.
- Listen to the voice of local wisdom with an open and discerning heart.

Questions to Ponder:

1. *How do we understand that all creation is interdependent in the light of Christian faith and local wisdom?*
2. *In your church context, how does faith in God the Creator transform the way we treat nature?*
3. *What lessons from local wisdom practices (such as Lulik, Tri Hita Karana, Bameti) can enrich our theology of creation?*

2. Collective Sin and the Ecological Crisis

The biblical narrative reveals that sin not only disrupts the harmonious relationship between humanity and God the Creator, but also damages the relationship between humans and creation, as well as among human beings themselves.

Sin is not merely understood as an individual/personal act, but also as a structural reality. Collective greed, exploitative economic systems, and destructive political policies represent forms of structural ecological sin.

The church recognises that we are living in a time of global ecological crisis.
The ecological apocalypse is the manifestation of a dramatic change in the world's order causes by ecological sins. These include the exploitation of nature and injustice that damages creation.

The church acknowledges that the church too has contributed to ecological sin, whether by failing to speak out in defend of the environment, or through institutional practices and the behaviors of church members that directly or indirectly cause environmental degradation, damage and pollution. The church is also called to be attentive and repentant toward indigenous communities who often remain impoverished on their own ancestral lands.

Forms of collective sin include:

- Violence against Indigenous peoples and the dismissal of their wisdom.
- Environmentally destructive mining, deforestation and pollution of rivers and farmlands.

The church is called to:

- Adopt a critical stance toward ecological destruction and crisis
- Confess its complicity in the colonial and theological legacies that have damaged cultural and ecological wisdom
- Lament and repent in solidarity with nature and Indigenous communities.

Questions to Ponder:

1. *In what ways do personal and structural sins contribute to the destruction of creation?*
2. *How can the church confess and repent from its participation in ecological sin?*
3. *What prophetic actions can the church take to confront ecological sin in your local context?*

3. Good News for Nature

The ecological crisis, with its devastating impact on the natural world and disproportionately on the marginalised and vulnerable, is not the end of the story for a theology of climate change. Rather, climate theology must proclaim the Good News, the Gospel for both humanity and the earth.

The Gospel is Good News not only for the humans but for the whole creation. It brings renewed hope, liberation and restoration for all that God has made. The Gospel proclaims deliverance and healing, including Good News for the natural world.

Jesus proclaimed the Gospel to all creatures, a vision of *ecological balance* restored.

The Gospel for all creation involves:

- Restoring the relationship between humanity and nature, through both biblical prophetic voices and the wisdom of local traditions.
- Building intersubjective relationships with Indigenous communities and ancestral religions.
- Listening to cultural narratives and collaborating across disciplines and religions.
- Creating space for dialogue that fosters ecological spirituality.

There is a need to development a "Cosmic Gospel" narrative that is a proclamation of liberation not only for humanity but for all of creation from the forces that destroy and enslave.

Questions to Ponder:

1. *What does the Gospel as good news for all creation, not just for humanity, mean to you?*
2. *How can the church proclaim this good news through concrete ministry to creation and communities?*
3. *What form of "cosmic gospel" can you imagine in the context of Timor Leste or Indonesia?*

4. Theology of Advocacy: Mitigation, Adaptation, and Resistance

Theology must lead to action. Climate change theology calls forth activists and practitioners who are moved to engage in efforts to mitigate ecological damage, pursue just adaptation and resist structural injustice.

Advocacy is vital part of the church's mission and theology. The church is called to articulate a theology of advocacy that promote mitigation, adaptation, and resistance to policies that harm the environment. Advocacy theology emphasizes the church's prophetic calling to uphold ecological justice.

Theology advocacy can be expressed through concrete actions both within the congregations and in the community through awareness rising, education and mobilization. It seeks to ensure that the voice of marginalized communities are heard in environmental advocacy efforts.

Advocacy theology includes:

- Public policy advocacy based on evidence and data.
- Creating safe spaces for marginalized groups to share struggles and learn together.
- Empowering Indigenous people and other vulnerable groups.
- Interfaith and inter-institutional collaboration for ecological justice.
- Community education and congregational based mobilization.

Examples of advocacy theology in action:

- **Blue Diakonia (Diakonia Biru).**

  A mission for and with the ocean. Practicing Blue Diakonia means engaging in the church's mission to recognize and sustain the ocean as a life giving source for the poor and for all who depend on the sea.

- **Theology of the Earth's Womb (Teologi Perut Bumi).**

  This theology arises from reflections of environmental phenomena, especially ecological damage, deforestation and land grabbing in regions such Maluku. It seeks to respond to the ways in which human life and politics affect the earth, particularly through regional policies and development.

Other examples include research on the environmental impact of mining in Maluku, and policy advocacy initiatives led by IPTL, GKI Tana Papua, GMIT, GKPB and GPM.

Questions to Ponder:

1. *What does it mean for the church to be a prophetic voice in confronting destructive economic and political systems?*
2. *How can local congregations engage in climate change mitigation and adaptation?*
3. *How can the church strengthen interfaith and community collaboration for ecological justice?*

5. Liturgy and Climate Theology through the Spirituality of All Creatures and Earth as God's Stage

The church is called to preserve and develop new, contextual ecological liturgies. Churches are also invited to collaborate ecumenically to share the richness of liturgical and ritual traditions in responding to climate change.

Through liturgy and ritual, both churches and communities can learn:

- Spirituality of All Creatures. The main idea is that every living being has spiritual significance.
- The Earth as God's Stage. The biblical narrative full of the understanding that creation reveals God's glory, as the Psalms proclaim.

The church can:

- Integrate these values into liturgy and community education.
- Promote inclusive collaboration with Indigenous communities.

Questions to Ponder:

1. *How can liturgy form the ecological awareness of the congregation?*
2. *In what ways is the earth the "stage of God" that invites us to worship with all creation?*
3. *What local worship or ritual practices can help us experience the spirituality of all creatures?*

Closing

Climate change theology is a call for the church to repent, to care for creation, and to stand with the most impacted communities.

This theology is not merely a discourse, but a prophetic act born out of love for God, for others, and for all creation.

UnitingWorld, together with partner churches in Timor Leste and Indonesia, is committed to continuing this shared reflection with a spirit of equality, contextual, relevance and transformation.

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