LAUDATO SI, PARIS AND THE CLIMATE PROBLEM

SEVEN STEPS TO THE PAPAL ENCYCLICAL

Panel Discussion
“Laudato Si: Climate Policy - Moral Obligation and International Commitment”
Hanns Seidel Foundation & Jesuit European Social Centre

Prof. Dr. Ottmar Edenhofer
Brussels, 18 November 2015
STEP ONE
No “Climate Encyclical”

The encyclical discusses CLIMATE CHANGE, POVERTY and INEQUALITY as the main ethical challenges of the 21st century. It is therefore inappropriate to reduce it to an environmental or climate encyclical.

The encyclical is fundamentally on JUSTICE.
The Background of the Encyclical

June 2015
G7 SUMMIT
Germany

Sept. 2015
Francis visits USA

Sept. 2015
UN summit
SDGs

Nov. / Dec. 2015
COP 21
Paris
The 1963 papal encyclical addresses „all men of good will“ in a global crisis.
Pope Francis addressing the UN
STEP TWO

The Global Commons Problem

The encyclical identifies the atmosphere as a GLOBAL COMMON GOOD, as the collective property of all humans.
Climate Projections and Associated Risks

Level of additional risk due to climate change

- Undetectable
- Moderate
- High
- Very high

Based on SYR IPCC AR5; Slide by H. J. Schellnhuber
Growth vs. temperature

USA

China

Brazil

Germany

LETTER

Global non-linear effect of temperature on economic production

Marshall Burke$^{1,2}$, Solomon M. Hsiang$^{3,4}$, & Edward Miguel$^{4,5}$

Source: Nature, doi:10.1038/nature15725

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Prof. Dr. Ottmar Edenhofer
The Synthesis of IPCC

Risks from climate change depend on cumulative CO$_2$ emissions...
The Synthesis of IPCC

... which in turn depend on annual GHG emissions over the next decades.
The Economics of Climate Change

Resources and reserves to remain underground until 2100 (median values compared to BAU, AR5 Database)

<table>
<thead>
<tr>
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<th>Until 2100</th>
<th>With CCS [%]</th>
<th>No CCS [%]</th>
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</thead>
<tbody>
<tr>
<td>Coal</td>
<td></td>
<td>70</td>
<td>89</td>
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<tr>
<td>Oil</td>
<td></td>
<td>35</td>
<td>63</td>
</tr>
<tr>
<td>Gas</td>
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<td>32</td>
<td>64</td>
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</tbody>
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Source: Bauer et al. (2014); Jakob, Hilaire (2015)
“The principle of the subordination of private property to the universal destination of goods, and thus the right of everyone to their use, is a golden rule of social conduct and ‘the first principle of the whole ethical and social order’\textsuperscript{71}”

\textsuperscript{71} John Paul II, encyclical letter Laborem Exercens, in Pope Francis, encyclical letter \textit{Laudato Si} [93]

St. Thomas Aquinas
(1225-1274)
Summa Theologiae II/II q. 66, a. 2.
"Yet only when ‘the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations’\(^{138}\), can those actions be considered ethical.”

138 Pope Benedict XVI, encyclical letter *Caritas in Veritate*, in Pope Francis, encyclical letter *Laudato Si* [195]

Arthur Cecil Pigou
(1877-1959)
Renaissance of coal

Social costs vs subsidies

“one ton of CO₂ receives, on average, more than 150 US$ in subsidies”
STEP THREE
The Pope rejects misleading moral dilemmas.

The Pope regards WATER SHORTAGES for the poor, the LOSS OF BIODIVERSITY, the COLLAPSE OF SOCIETIES, and the AGGRAVATION OF INEQUALITY as impacts of dangerous climate change.
Preferential Options for the Poor

WATER AVAILABILITY

SANITATION

TELECOMMUNICATION

ACCESS TO ELECTRICITY
STEP FOUR
The Common Good and Vested Interests

The encyclical exposes the denial of climate change as THE VEILING OF POWER INTERESTS.

Veiling, because the debate is not about scientific accuracy, but rather SELF-SERVING INTERESTS that are to be enforced against the common good.
STEP FIVE

Technological Power and Responsibility

The encyclical assesses technology largely positively, but it warns of TECHNOLOGICAL DETERMINISM, TECHNOCRACY, CONSUMERISM and FATALISM.
Ethical decisions about the direction of technological change

Technology needs ethical deliberation and design, especially energy supply.
STEP SIX

Call for Stewardship at all relevant levels

The encyclical places the solutions of the global crisis at the levels of INTERNATIONAL COOPERATION, NATIONAL POLICIES, MUNICIPAL GOVERNANCE, COMMUNITIES, FAMILIES and the INDIVIDUAL.

Laudato Si does not ask for a world government.
Against market economy and economic growth?

- Pope Francis refers to **reason** and not to faith when presenting his concerns on ‘carbon credits’ and emissions trading; he does not claim technical competence.

- Thus, **technical evaluation** of policy instruments within the encyclical should not be understood as a new **doctrine in the social teaching** of the Catholic Church.

- It is an **invitation** and engagement in a reasoned **debate** over how to **derive prudential** rules from the more **fundamental ethical principles** discussed in the encyclical.

- Climate **policy instruments** need an **evaluation** according to **justice, fairness, effectiveness** and **efficiency**.
STEP SEVEN

Why Science needs Religion - Why Religion needs Science

The biblical narration of CREATION, FALL, SALVATION and CONSUMMATION is intended to open all Christians’ eyes.

Human history is drama, not tragedy.
COMMENTARY:

Science and religion in dialogue over the global commons

Ottmar Edenhofer, Christian Flachsland and Brigitte Knöpf

September 2015

The Pope’s encyclical makes unprecedented progress in developing scientific dialogue with religion by drawing on research, and encouraging further discussion about the ethical challenge of governing the global commons.

The encyclical has facilitated a debate outside the Church unprecedented in history.


Source: Stimmen der Zeit, 9, 233
Impact in the USA

Acceptance of global warming rising in the last six months - among Americans of all religious beliefs.
Impact in the USA

15% of all Americans are more convinced due to the Pope’s encyclical.
Why taking responsibility?

“Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.”

Pope Francis, encyclical letter Laudatio Si [70]

Cain slaying Abel
Peter Paul Rubens
The Courtauld Gallery, London