LAUDATO SI, PARIS AND THE CLIMATE PROBLEM

SEVEN STEPS TO THE PAPAL ENCYCLICAL

Sustainable Development in the context of Laudato Si’ Encyclical

Sejm of the Republic of Poland

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Warsaw, 15 Oktober 2016
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

G7 GERMANY

SUSTAINABLE DEVELOPMENT GOALS

PARIS 2015
UN CLIMATE CHANGE CONFERENCE
COP21 · CMP11

Prof. Dr. Ottmar Edenhofer
Pope John XXIII „Pacem in Terris”

The 1963 papal encyclical addresses „all men of good will“ in a global crisis.
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

Based on SYR IPCC AR5; Slide by H. J. Schellnhuber
LETTER

Global non-linear effect of temperature on economic production

Marshall Burke¹,², Solomon M. Hsiang³,⁴,⁵ & Edward Miguel⁴,⁵

Source: Nature, doi:10.1038/nature15725
The Synthesis of IPCC

Risks from climate change depend on cumulative CO₂ emissions...
The Synthesis of IPCC

... which in turn depend on annual GHG emissions over the next decades.
The climate problem at a glance.

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

<table>
<thead>
<tr>
<th></th>
<th>Until 2100</th>
<th>With CCS [%]</th>
<th>No CCS [%]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coal</td>
<td>70</td>
<td>89</td>
<td></td>
</tr>
<tr>
<td>Oil</td>
<td>35</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Gas</td>
<td>32</td>
<td>64</td>
<td></td>
</tr>
</tbody>
</table>

Source: Bauer et al. (2014); Jakob, Hilaire (2015)
The Paris agreement: INDCs

- Intended Nationally Determined Contributions are inconsistent with the temperature target.

Data sources: Le Quere et al. (2015), Rogelj et al. (2015), Luderer et al. (2015); Fig. adapted from Jan Minx 2016
The Paris agreement: INDCs

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The Common Destination of Goods

“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’\(^{71}\)”

\(^{71}\) John Paul II, encyclical letter Laborem Exercens, in Pope Francis, encyclical letter *Laudato Si* [93]
“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’\textsuperscript{138}, can those actions be considered ethical.”

\textsuperscript{138} Pope Benedict XVI, encyclical letter \textit{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 CO$_2$ 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.
The Anthropocene

...and the narcissistic humiliations of the modern age

Kopernikus, Darwin, Marx and Freud may have inflicted narcissistic humiliations on modern man.

But this humiliated human is now slowly learning that he is interfering with the bio-geo-chemical circuits with **an unprecedented velocity** and to **an unprecedented extent**.

➔ But how can the causing be changed into an **increased responsibility**?
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.
The encyclical has facilitated a debate outside the Church unprecedented in history.


COMMENTARY:
Science and religion in dialogue over the global commons

Ottmar Edenhofer, Christian Flachsland and Brigitte Knopf

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
http://www.thinkingfaith.org/articles/laudato-si%E2%80%99-concern-our-global-commons

Source: Stimmen der Zeit, 9, 233
The Anthropocene
Humankind changes the planet – also the face of the Earth?

Difference between RCP 8.5 and RCP 2.6
The face of the Earth

“You maniacs! You blew it up!”
Why take 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]

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Cain slaying Abel

Peter Paul Rubens
The Courtauld Gallery, London