

Seven Steps to the Encyclical „Laudato Si“ by the Holy Father Pope Francis

CIDSE and Pontifical Council for Justice and Peace (PCJP)

Press Conference

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The Current Global Crisis: Climate Change, Poverty and Injustice

Step 1

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

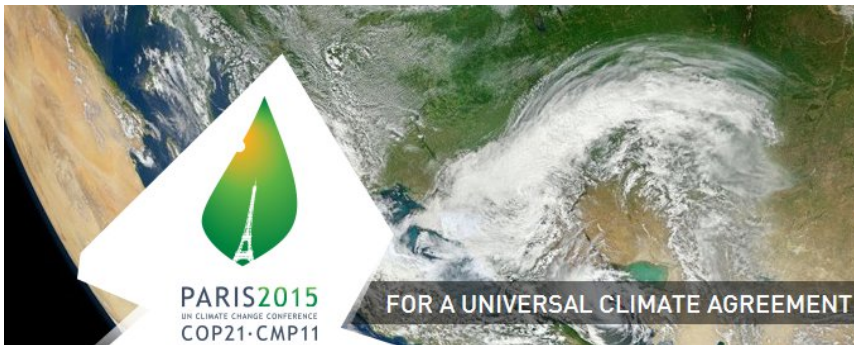


Pope Francis visits USA in September



G7 Summit in Germany in June

Source: Bundesregierung/Kugler



COP 21, Paris



UN SDG

Pacem in Terris addresses „all men of good will“ in a global crisis

Source: CNS



„Pacem in terris“ by Pope John XXIII



Cuba Crisis

Source: berlin.de



The Berlin Wall

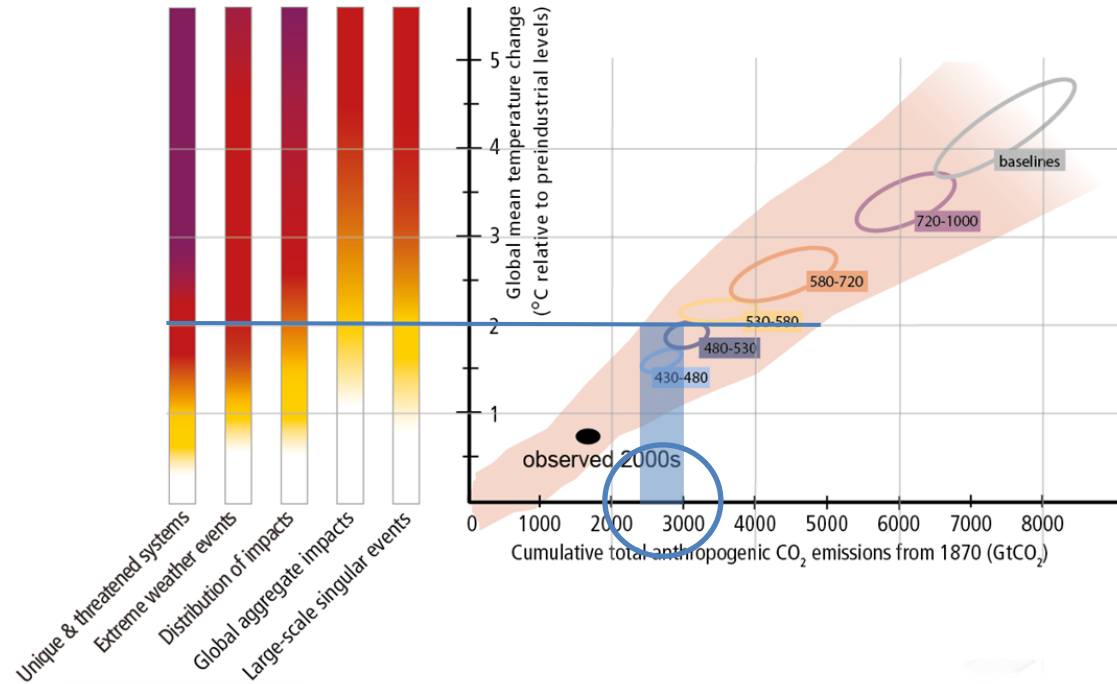
The Global Commons Problem

Step 2

The encyclical identifies the atmosphere as a global common good, as the collective property of all humans.

The Synthesis of IPCC

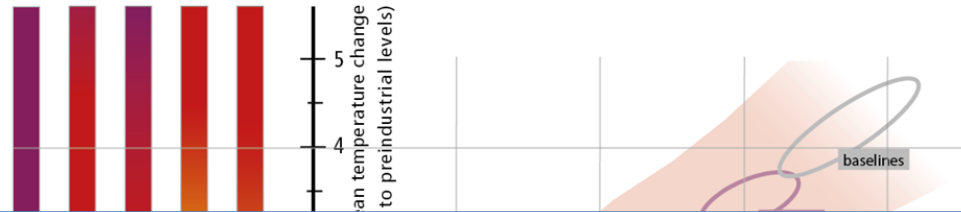
Risks from climate change depend on cumulative CO₂ emissions...



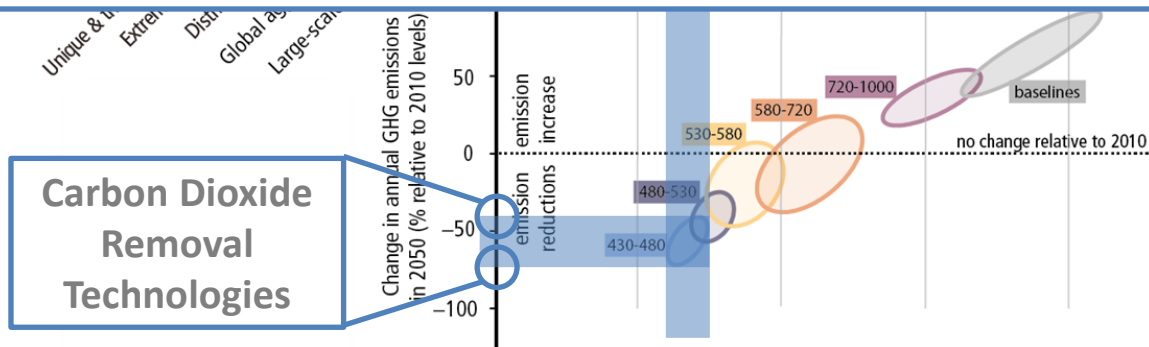
Based on SYR Figure SPM.10

The Synthesis of IPCC

... which in turn depend on annual GHG emissions over the next decades.

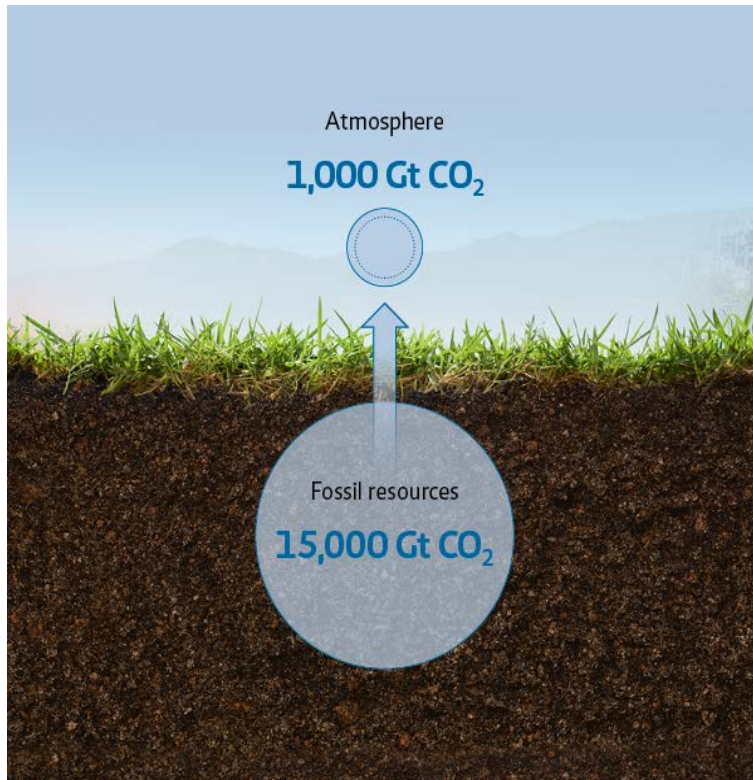


Mitigation involves some level of co-benefits and of risks due to adverse side-effects, but these risks do not involve the same possibility of severe, widespread and irreversible impacts as risks from climate change.



Based on SYR Figure SPM.10

The Economics of Climate Change



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

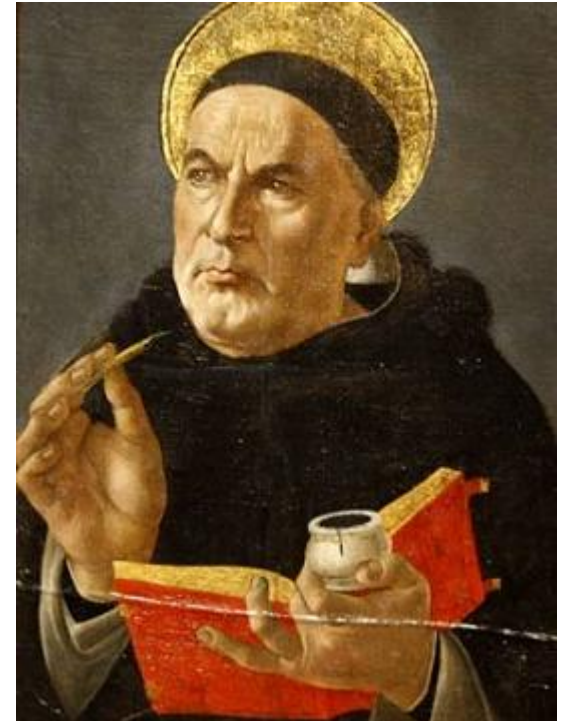
Until 2100	With CCS [%]	No CCS [%]
Coal	70	89
Oil	35	63
Gas	32	64

Source: Bauer et al. (2014); Jakob, Hilaire (2015)

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]”, No. 93

[71] JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), 19: AAS 73 (1981), 626.



St. Thomas Aquinas (1225-1274)
Summa Theologiae II/II q. 66, a. 2.

The Pope rejects misleading moral dilemmas.

Step 3

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

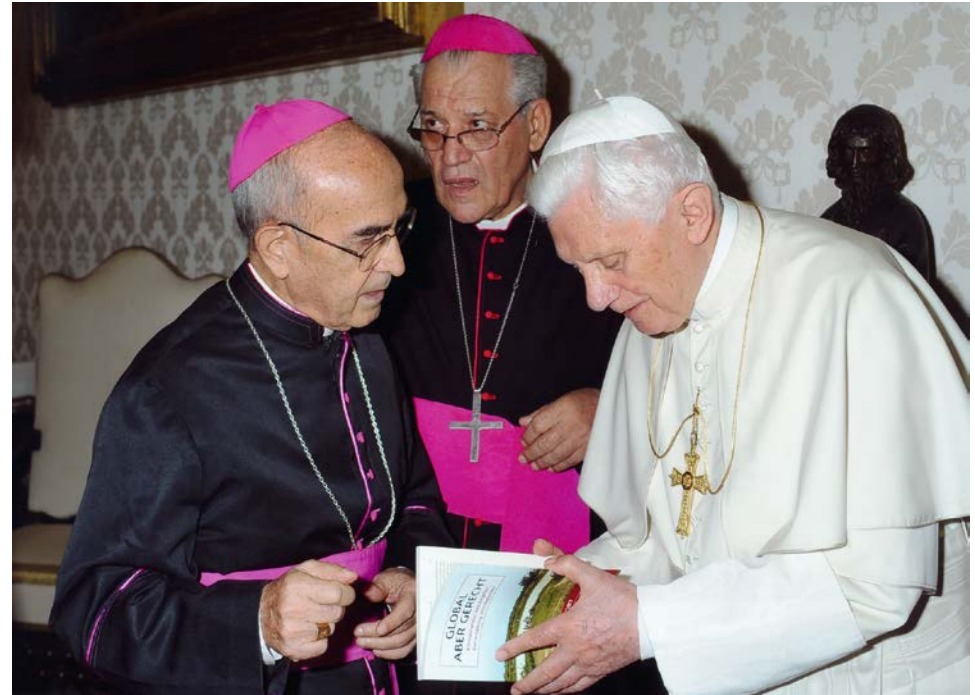
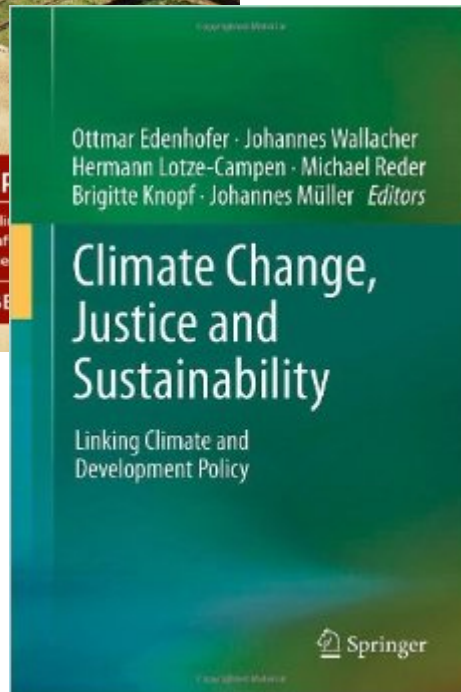
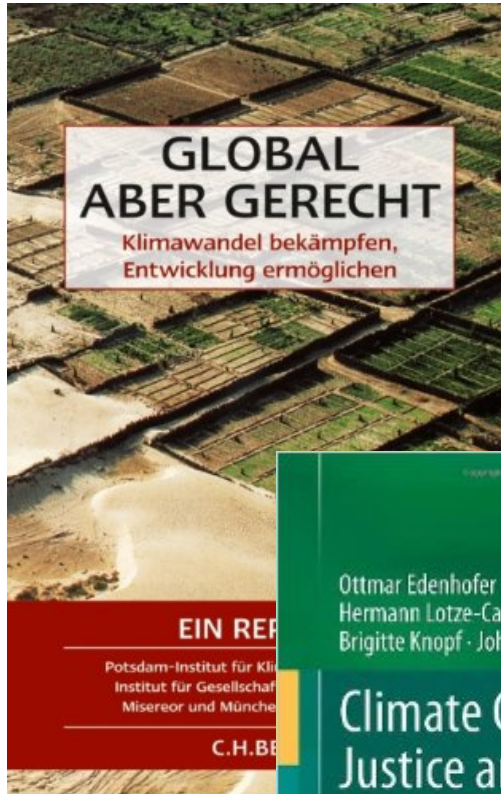


Telecommunication



Access to electricity

Avoiding dangerous climate change and the eradication of poverty are no conflicting goals.



**Pope Benedikt with Brazilian Bishops
in 2011**

The Common Good and Vested Interests

Step 4

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.

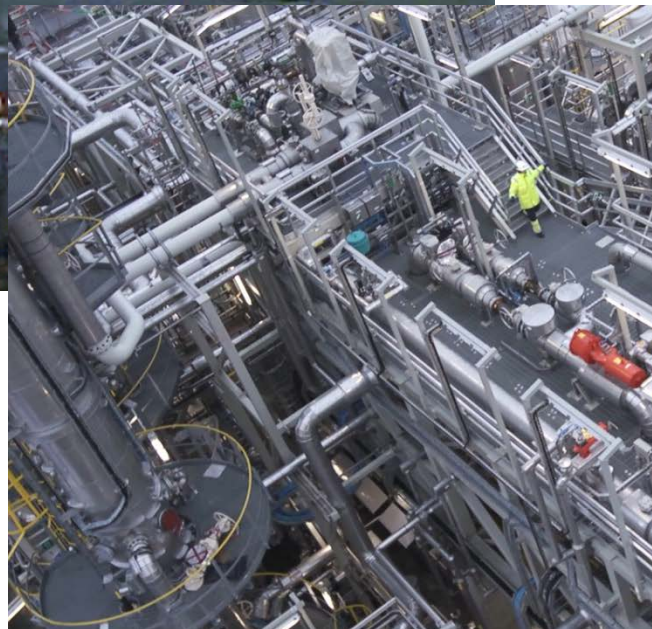
Technological Power and Responsibility

Step 5

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.



Call for Stewardship at all relevant levels

Step 6

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!

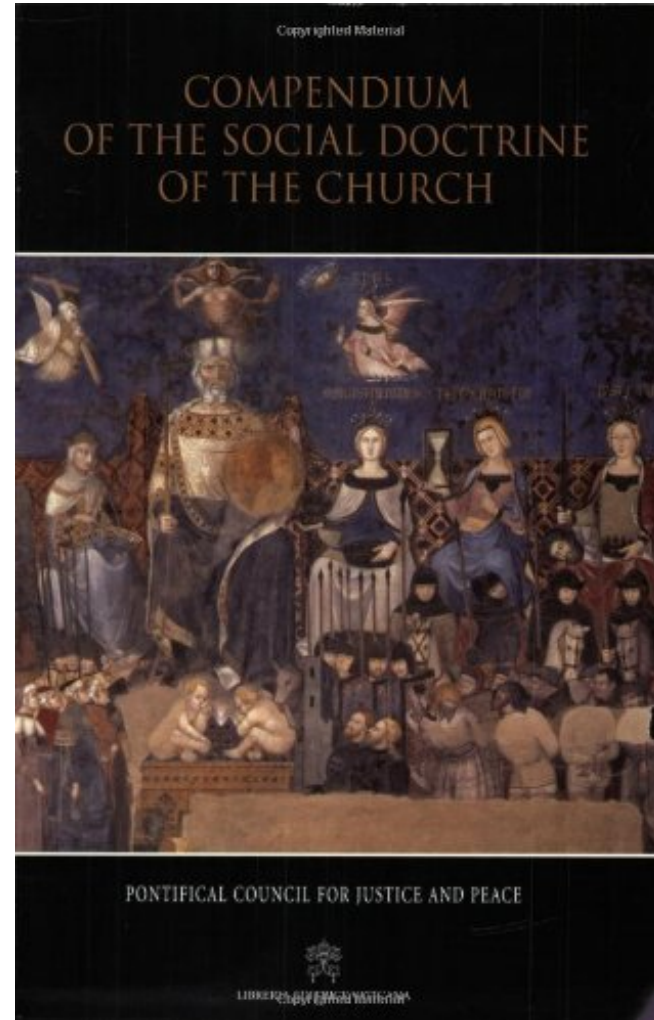
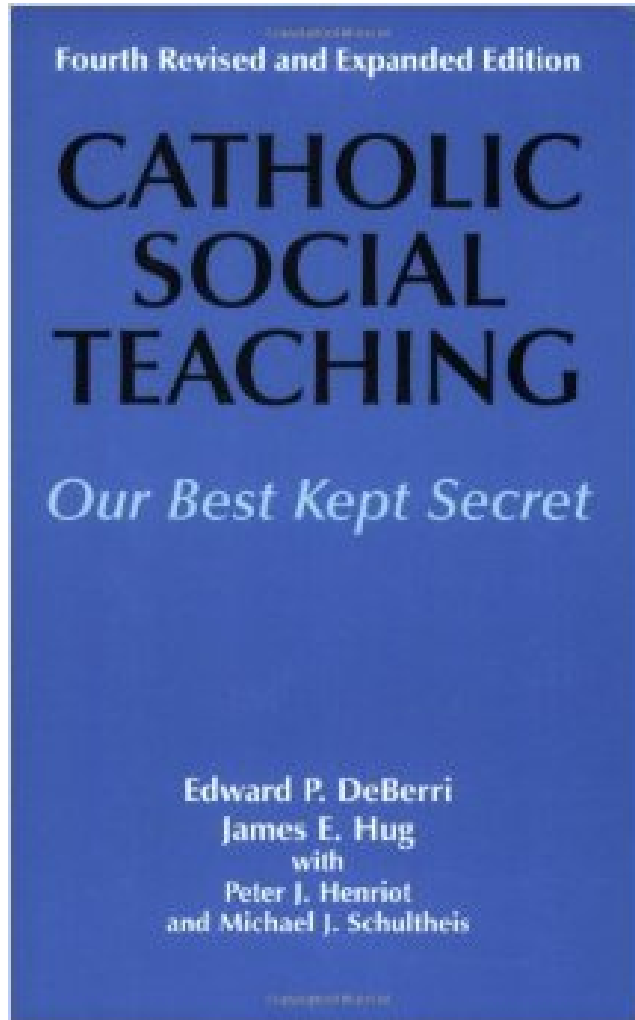
Against market based instruments? What the Laudato Si really says:

“The strategy of buying and selling **‘carbon credits’** can lead to a **new form of speculation** which would not help reduce the emission of polluting gases worldwide. This system seems to provide a quick and easy solution under the guise of a certain commitment to the environment, but in no way **does it allow for the radical change** which present circumstances require. Rather, it may simply become a ploy which permits **maintaining the excessive consumption** of some countries and sectors.” (No. 171)

How to understand the concrete recommendations and concerns in Laudato Si

- 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**.

The Catholic Church could lift its best kept secret: The Catholic Social Teaching



Why Science needs Religion - Why Religion needs Science

Step 7

The biblical narration of creation, fall, salvation and consummation is intended to open all Christians' eyes.

Human history is drama, not tragedy.

Distorted Relation to the Own Self, Others, God and Earth



Cain slaying Abel

Peter Paul Rubens - The Courtauld Gallery, London

“Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.”,
Laudatio Si, No. 70