

## Introduction

Everyone is talking about climate change. We are, too. As part of the ecumenical movement, our main interest is focused on climate justice. We are certain that without climate justice there will be no sufficient progress in the fight against global warming.

### Creditors and debtors

Just relations between the perpetrators and main victims of climate change turn the existing relationships completely on its head. As we all know, the countries of the South are highly indebted because they need loans from the rich countries for their development. Therefore, the rich countries are the creditors and the developing countries are the debtors. It is also an undisputed fact that the industrial countries and -increasingly- the so-called emerging countries pollute the atmosphere to a much greater extent than the developing countries. It would be therefore be unfair to impose the cost of reducing greenhouse gases - and elimination of previously-made climate damages on the less industrialized countries. The simple reason that this does not work is that they provide the precious asset of a less polluted atmosphere and are able to contribute it to the burden sharing. We are convinced that this precious asset has a higher present value than the accumulated loan debt. Therefore the debtors have become creditors.

### Our focus on the issue of guilt

We are aware that many environmental activists and organizations maintain that the repeated emphasis on the question of guilt is counterproductive. They fear that climate change will get a negative image and that people who were made to feel guilty would tend to react apathetically rather than in a forward-looking manner. Our ecumenical experiences teach the opposite. Three examples: The readmission of Germany into the international community after World War II could not be obtained without the admission of guilt (in Stuttgart). Chancellor Willy Brandt's kneeling in Warsaw, Poland in 1970 was seen as recognition of guilt and understood as the basis for new relations between Germany and Poland. The political triumph over apartheid in South Africa was also based on the admission of guilt by representatives of the apartheid system and the willingness for reconciliation among victims of the system like Nelson Mandela. The findings of Jean Ziegler in his book "Der Hass auf den Westen" ("La Haine de l'Occident"; Hate for the West) have strengthened us in our decision. – Confession of guilt, however, is effective only if responsibility for a common future will be accepted.

### Why is PLEA concerning itself with climate justice?

Since its formation in 1979, PLEA for an Ecumenical Future ([www.plaedoyer-ecu.de](http://www.plaedoyer-ecu.de)) has understood itself as a part of the worldwide ecumenical movement committed to the World Council of Churches (WCC). PLEA saw it as an important task to popularize and support WCC programs in Germany. These have included,

among others, the program to combat racism, the program to overcome violence and the so-called AGAPE program, which calls for a life-sustaining economic system oriented to the common good. In 1983, various WCC programs on the topics of peace, justice, and integrity of creation were linked together in the so-called conciliar process. At present, a Declaration on Just Peace is being discussed by the WCC member churches. It provides the theological basis for the large ecumenical convocation in Jamaica in May 2011. This declaration is to be adopted by all member churches and implemented into practice at the next General Assembly of the WCC (in Busan, Korea, in 2013). The goal is a culture of non-violence. The peace mission of the churches is to be moved into the focus of church preaching and activities.

We welcome and support this project. However, it appears to us that the urgent problem of climate change and the ecological component of the conciliatory process are being neglected. In the present climate memorandum, the three dimensions of the conciliatory process are inextricably linked to the process of climate justice. A peaceful future is not possible without a global social burden sharing relating to climate change.

The climate memorandum presupposes that the catastrophic effects of a further increase in global warming are well known. It gives sufficient results in support of the scientific claims. In September 2010, the Plea and the Evangelical Academy in Loccum, Germany conducted a conference with climate experts,

who included Dr. Jürgen Kropp of the Potsdam Institute for Climate Impact Research, and Dr. Jürgen Scheffran, a professor of climate change and security at the University of Hamburg. Dr. Hans-Jochen Luhmann, a climate expert at the Wuppertal Institute for Climate, Environment and Energy, has spent a great deal of time qualifying the specialist climate-related statements for the memorandum. We thank all participating climate experts for their presentations. The theological and practical part of the memorandum was formulated in large part by former director of the Evangelical Academy in Loccum, Germany, Dr. Fritz Erich Anhelm. For this he deserves our heartfelt gratitude! His concepts and particularly his idea to call a seven-year Sabbath walk in the ecumenical movement have been widely discussed, including in PLEA's continuation committee, and at a well-attended conference at the Evangelical Academy Arnoldshain in December 2010, which met as part of the preparations of the delegates and visitors to the Peace Convocation in Jamaica.

It is our declared intention to influence the discussions for just peace with this Memorandum. We want to attract people in Germany and around the entire world to embrace our proposal, and to walk along with the whole ecumenical movement in a seven-year Sabbath days walk under the motto: „Pray and Work for Just Peace and Climate Justice“. We are convinced that with this step, the ecumenical movement can make an encouraging contribution to the unity of churches and the survival of humanity.

Werner Gebert, PLEA Executive Secretary


# Who we are and what we want

Since its formation in 1979, PLEA for an Ecumenical Future ([www.plaedoyer-ecu.de](http://www.plaedoyer-ecu.de)) has understood itself as a part of the worldwide ecumenical movement committed to the World Council of Churches (WCC). PLEA saw it as an important task of popularizing and supporting WCC programs in Germany. These included, among others, the program to combat racism, the decade to overcome violence and the AGAPE Invocation calling for a life-serving economy oriented by the common good. PLEA has been involved in the ecumenical educational work, particularly through publications and ecumenical summer universities.

PLEA developed into a focal point of the ecumenical movement in Germany. In the early years, issues and initiatives related to hostility towards foreigners and racism were at the focus of the work. The publication „Die Dominanz des Ökonomischen durchbrechen – in Gerechtigkeit investieren“(1988) (Breaking with economic dominance and investing in justice) met with widespread interest. 2003/04 marked the preparation of testing grounds for the European elections in June 2004. In 2005 and 2006, PLEA concentrated on the preparation and evaluation of the 9th. WCC Assembly in Porto Alegre, Brazil, which discussed and propagated the AGAPE call. The 8th. Ecumenical Summer School (ESU) at the Evangelical Academy Hofgeismar, Germany in August 2006, discussed globalization in the context of Porto Alegre. The 9th ESU (in August 2008 Breklum, Germany) dis-

cussed alternatives to the currently prevailing economic system and investigated the potential of a solidarity-based economy. At the October 2009 meeting held in Loccum, Germany on the occasion of the 30th anniversary, the topic of climate justice was pushed to the forefront against the backdrop of the International Ecumenical Peace Convocation (in Kingston, Jamaica in May 2011). The most significant result is the Climate Memorandum presented here. The 10th ESU (in Neudietendorf, Germany, August 7 - 13, 2011) will examine the implementation possibilities of the Declaration on Just Peace, which will dominate the convocation in Kingston and the next WCC general assembly in Busan, Korea in 2013.

PLEA currently maintains contacts with about 700 ecumenically committed individuals and groups. We will be glad to add you to our mailing list. You will then receive our newsletters and invitations.



# Invitation to venture on a seven-year Sabbath walk at the International Ecumenical Peace Convoca- tion (IEPC) in Kingston, Jamaica May 17 - 25, 2011

## In recognition of the truths that

- God's entire inhabited world (oikumene) is heading towards a man-made survival problem;
- the 2 °C rise of global warming can most likely no longer be halted;
- global warming will aggravate the unjust structural distribution situation;
- a possible reversal is being hampered by dominant economic interests;

## In the hope that

- the ecumenical ethic derived from the conciliar process will lead to socially acceptable climate justice - in contrast to large centrally operated projects;
- „Just Peace,“ which conceptually united environmental and social burden sharing, will become the central mission of the churches in the ecumenical movement;
- the recognition of great guilt by the developed countries will open the way to just peace;
- Christianity will participate significantly in the global burden sharing;
- the protection of resources will be given a hierarchically high human rights status.

We ask the IEPC to voice the following recommendations and to dedicate itself to their realization:

To launch a seven-year Sabbath walk at all levels of the church under the motto: Pray and work for just peace and climate justice, and

- to appoint a **WCC Expert Group on Climate Justice** at the onset of this journey, which will explore the options and above all submit specific proposals to the churches;
- to create an ecumenical fund (**Noah Fund**) for the self-organization of those affected;
- to advocate worldwide implementation of the Zurich concept of a **2000 Watt-society** (drastic reduction of energy consumption per capita);
- to study the „**Greenhouse Development Rights Framework**“, which argues for an individual right to development and combines development, climate justice and burden sharing.

Details of these recommendations can be found in the

**Memorandum of the Plea for an Ecumenical Future:**

**Just Peace and Climate Justice: Leave the Path to Self-destruction and Venture on the Path of Hope**



# Just Peace and Climate Justice: Leave the Path to Self-destruction and Venture on the Path of Hope

*Memorandum of the PLEA for an ecumenical future on the occasion of the Ecumenical Peace Convocation of the World Council of Churches in May 2011 (Kingston, Jamaica)*

**God's entire ecumenical world is moving towards a man-made problem of survival.**

This has been realized by many Christians in a multitude of churches, their organizations and the worldwide ecumenical movement, who have become involved in initiatives and climate alliances at all levels, ranging from the local to the global. Frequently, in their active involvement for climate change and climate justice, Christians collaborate with actors from the secular realm and other religions of global civil society. They have found their mission in rethinking their Christian world responsibility and living it out in actual practice. The ecumenical peace convocation of the World Council of Churches in 2011 offers an outstanding global platform for the advancement and fortification of this involvement.

**What is at stake?**

The man-made climate change has the insidious structure that its multiple effects only become visible with a strong delay after the cause. Conse-

quently, the current levels of increased concentration of greenhouse gases, associated with a global temperature rise of about 0.8 degrees Celsius, will already lead to an increase of about 2 degrees in the near future. However, this already actuated increase is also the very limit, at which the foundation of life on the inhabited earth is jeopardized and even touching this limit carries unforeseeable risks. That is why, in a worldwide consensus with the United Nations Framework Convention on Climate Change (UNFCCC) in Rio de Janeiro in 1992 it was decided to prevent this from occurring.

In doing this politicians invoke science. The global climate council IPCC (Intergovernmental Panel on Climate Change), however, consistently refuses to set a specific target. The reason for this, on the one hand, is that the same nations withhold the needed mandate from the scientists. On the other hand, the majority of research scientists themselves continue to uphold the theoretical premise that a formal diagnosis of the danger limit for

sustainable life on earth is not possible in rational terms.

We are therefore witnessing a schism in the scientific world, which maintains – with a (still) dominant majority – that it does not have the ability to identify (limits for) the life-sustaining conditions of its subjects. This is an offence against the central interest of this science. The analyses accepted as being “scientific” by the IPCC only state that if the “target of less than 2 degrees Celsius” is to be achieved, activities associated with emissions of greenhouse gases would have to be effectively reduced by more than 50%. However, unofficially, this means that an approximately 80%- reduction in greenhouse gas emissions is needed. Since emissions from the combustion of fossil energy sources comprise about 60% of the total additional greenhouse effect, achieving the “less-than-the-2-degree climate target” would require the total discontinuation of fossil fuel combustion by the year 2050, at least for the industrial nations. The European Union resolution for the industry is to reach zero level in the year 2062. However, if the EU is successful with its plan of setting the target for 2020 at minus 30% in 2011, the achievement of zero level in 2050 would be resolved.

These diagnoses confirm all the warnings that have continuously been voiced in the public discussions since the 1960’s, but have been regularly ignored and pushed aside. One need only recall the 1972 Club of Rome report on the “Limits of Growth” that has also been intensively studied by the WCC.

Those who annually burn energy from sources that have taken about a million years to build up, and unthinkingly release the waste product of the combustion into the earth’s atmosphere, can not expect that the gross intemperance of this collective act will remain without its consequences. The expectation that the effects of this intemperance would “somehow” be washed away by a merciful nature is irresponsible. It can be realistically expected that this grossly excessive collective act would sooner or later manifest itself with correspondingly severe effects.

That this is the case was proven by climate research, among others. The effects in other areas are comparably life threatening. Noteworthy is the massive acidification of the upper layers of the oceans and the consequence for the living organisms in this habitation, which are so far helping us humans to cushion the climatic effects of manmade emis-



sions. A consequence of this climate change is the thawing of the perma-frost soil, which leads to the release of large amounts of methane gas that is 20 times more dangerous for global warming than the CO<sup>2</sup>- emissions. Thus, this feedback-mechanism has an accelerating effect. There are several of these mechanisms, which all indicate, that a rise of the average temperature by 2° C, might trigger unpredictable chain reactions.

The consequences of a global warming up to 2° C for nature and its ecology and the impacts on the biodiversity of the populated earth are recorded in detailed and regional specific analyses, whose results are extremely frightening. There are also scholarly reports on the consequences of a more than 2° C warm-up, which describe conditions beyond the limit calculated with tipping points. Scientific knowledge based on empiricism and experiments is no longer valid. Therefore, a precise assessment of these dangers can not be derived from the existing theoretical assessments.

The justice and relevance of political decisions are seen against this background. The resolution of Cancun from December 2010 succeeded in finally defining the limit under Article 2 UNFCCC as „below 2° C“<sup>1</sup>

<sup>1</sup> The EU went into the convention with the position of „well below 2° C“. The goal of halting global warming below 2° C was ratified by all world nations, except one. The sole exception was Bolivia. Bolivia believes that the „two-degree target“ in the Cancun formulation is too high and not in accordance with the protection of life according to Art. 2 UNFCCC, and has therefore called the International Court of Justice.

### What is blocking the necessary changes?

Technical and institutional conditions for the regulation of already existing losses and the deceleration of expected losses are in existence or are currently being developed. The possibilities for reducing energy requirements and covering them through the immediate termination of the exploitation of fossil fuels and the use of alternative energy sources are available and improvable.

This, however, is being met with staunch resistance by all those, whose economic survival depends on the fossil fuel chain. Organized interests that continue to hang onto the fossil fuel chain are active from the warehouses in the producer nations to the transport channels and into the user industries in the consumer states – with a particularly strong presence in the “automotive“ realm of traffic.

These interests and the associated partisan decisions are blocking the changes that are correctly recognized in principle and are even supported by the majority of the population, and massively debilitate and delay them through asymmetries of power among the global and local levels. To delay, however, means that the touching or even exceeding the danger limits of life on earth is a conscious and even deliberately provoked act.

This unwillingness for a feasible, systematic, and time-conformant political realignment is the other side of the coin in climate change problem.



In the face of an inner detachment bordering on fatalism, which is also fostered by the analyses being promulgated with great emotional sobriety, we have also seen the development of a different kind of “positive” feedback mechanism that goes beyond the level of natural science and into the psychological, where it releases an emotional

response and attitude of denial. The result is the onset of a psychological paralysis caused by the impending dangers and unavoidability of the earth’s crisis – which is still invisible, inaudible and imperceptible from afar – that in the process partially destroys any emphatic impulses. This inner block is expressed in comments like: “I don’t even want to think about it” or “It probably won’t be that bad” and “I won’t be alive to see it”.

The global transformation at the level of the United Nations takes far too much time. Therefore, the decision-making process is actually left to the protagonists who are in competition with each other and include those who are pursuing short-term economic advantages. Ignorance, conservation of assets and narrow-minded individual interests literally do their utmost to thwart vitally needed measures. That is why – as seen in the pertinent UN conferences – this blocks the paradigm change that could break the tendency towards exceeding the danger limit for life on earth in God’s ecumenical movement.

The lack of global governance is visible in this blockade. The problem of global governance concerning climate justice is the subject of the present memorandum.





## Just Peace and Climate Justice

The ecumenical Christian churches have gradually adopted a guiding model exemplified in the concept of “just peace”. The model follows the biblical understanding of justice, in which orderly, accountable and non-violent relations are taking shape. Biblical justice represents “healed” and thus also “sanctified and sacrosanct” relations between God and His Creation, people amongst themselves and in their relation to the entire Creation. For Christians this understanding of justice is a way of connecting with Jesus, who is the living manifestation of God himself as a just witness for just peace in His church.

Therefore Paul was able to say: „And if anyone does not have the Spirit of Christ, they do not belong to Christ“. He continues: „the Spirit is life because of righteousness. That the Creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. „ (Romans 8:9- 10, 21).

A spoken promise that is in the realm of the „not yet“ realized opens the prospect of the „even now“. It bears the covenant, for us to do our utmost in order to experience the spirit of Christ in our lives. The commitment to responsible, ethically

founded behaviour enables balancing between different options, as well as participation in public discourse about the best humanly possible way in the interest of all, and for the preservation of the Creation entrusted to us.

What this means for the effective relationship with God’s Creation and for life-saving human relations can be found in the Hebrew Bible. The concept and practice of the Sabbath and the jubilee debt year link ecological care and the redemption of debt. In this ecological social alliance the just burden-sharing between nature and mankind frees them from their interdependency. They can come back to their „own“, „so that you will live safely in the land.“ (Leviticus 25:18).

The prophets reinforce this context of social behaviour and relationships of peaceful coexistence: The fruit of righteousness will be peace (Isaiah 32:17), and to sow righteousness, means to harvest love (Hosea 10:12). The prayer of the Psalm portrays the picture of two lovers: righteousness and peace kiss each other (Ps. 85:10). Righteousness and Peace depend on each other. Unlike the floods, which destroy life, they give the divine covenant with all of Creation its deepest meaning: „I have set my rainbow in the clouds, and it will be

the sign of the covenant between me and the earth." (Genesis 9:13). The earth is God's partner in this covenant. It is inhabited by human beings; but not by them alone.



The responsibility for Creation contained in the concept of „just peace“ is ever present. Today, it is particularly evident in the handling of the problems of climate justice. Climate justice requires responsible shaping of the full range of local and global processes of political and social regulation and averting the threats, with which Gods crea-

tures and Creation are historically and uniquely confronted through the evolving climate change. Climate justice demands the sharing of burdens, in which everything and everyone gets „their own“(just share), as well as a conciliatory and peaceful resolution of the conflicts created in these processes.

The guiding principle and credo of the Christian ecumenical movement is in conformity with the Universal Declaration of Human Rights, and particularly the rights of the so-called third generation, development, peace, food, clean water, preserved natural environment and a fair share of the treasures of nature and world culture. The normative agreement between biblical messages and human rights opens up new cooperation possibilities for exercise of the universal responsibility of the Christian ecumenical movement together with other religious and secular actors who are aware of their obligation in this normative direction.

### **Climate Debt and Just Peace**

The mechanisms and decisions that have historically led the problem of global warming and are now accelerating it are just as well known as they are suppressed. They originate in the connec-





tion between industrial technical progress, which relied on fossil fuels for its power, and the capitalistic economic approach, which derives its dynamics from competing profit interests and promulgates quantitative growth at any price. This in turn triggered a development trend, condensing into economically-driven globalization that rewards the winners with a high, albeit socially fragile living standard and growth of consumerism. The losers have become the objects of deprivation.

In the face of the dominant dynamics, the previous forms of burden sharing, such as development and disaster aid, debt relief and preferential trading arrangements, have remained rudimentary. Moreover, they are at risk of being gambled away in profit-driven financial and real economic global transactions even in the few societies where basic social security instruments could be won and have become politically established.

Due to the effects of global warming, the unjust structural distribution situation is especially exacerbated in regions where vital resources are at stake: food and water, habitation and health, education and security. In addition, social upheaval, resettlements and displacement, forced migration, cultural uprooting, famines, civil wars, and

armed insurgencies are always associated with deterioration of the ecological foundations.

In view of the visible effects on our earth, the hubris of North American industrial tower builders and the social and ecological narrow-mindedness of its architects are proving to be a self-destruction project. To realize this as a reality is most difficult for those who continue to profit from this development and those who follow into their footsteps in the subsequent development.

### **No Common Future without Admission of Guilt**

A path to just peace cannot be found as long as the ecological and social obligation towards countries of the southern hemisphere in Africa, Asia and Oceania, Central and Latin America is being denied. The magnitude of this obligation can not be expressed in numbers, and its full compensation is almost unthinkable. Fair burden-sharing already exceeds the highest conceivable redistribution. Nevertheless, the claim is still justified. Thus, the relationship that has historically grown between creditors and debtors is reversed. Countries in the south are the creditors and those from the north are the debtors. If there is a way to redeem this guilt, it can only be opened through acceptance of the guilt and the hope of forgive-

ness. This hope is strengthened if comprehensible regulations and structural conditions for a feasible retroactive and dependable, future burden sharing gain credibility as an object of the future politically responsible shaping of climate justice.

It is the mercy of the powerless that frees the mighty from their guilt. It follows the spirit of Christ, who gave His life for the sake of justice. However, it is preceded by the active repentance of those who abuse the freedom of God's children. Without regard for the suffering of the victims and consideration for their livelihood, just peace and climate justice remain hopeless.

The nearly tectonic shifts between economies and power relationships on earth in the last century already show that a number of emerging nations also contribute considerably to the problems of global warming. The evaluation report published by the UN on the millennium goals for the year 2010 points out a 35% increase in CO<sup>2</sup> emissions from 1990 until the present. This increase has been generated largely by the accelerated economic growth of the emerging countries.

This does not lessen the guilt of the primary polluters. However, a global basis of understanding

for the goal of limiting the emissions becomes all the more urgent. It no longer suffices to cling together on the magic number of 2 degrees global warming and to leave the implementation of the reduction plans to national governments. In addition, in its current form and with its measurement basis, which coordinates the CO<sup>2</sup> emissions of individually selected industrial nations with many exception regulations, the emissions trading system that is currently confined mostly to the European Union, does little to achieve any regulatory effects and come closer to the global burden sharing targets.

An effective dynamic process in this direction could be established if it were possible to agree on equal emission rights for all humanity. Countries and national economies, which exceed their emission limits in terms of their total populations, would be forced to purchase emission rights, where these limits are not reached. This would trigger much more than just a flow of capital in the sense of the burden-sharing that would enable burden sharing. For cost reasons alone, it would also give priority to investments in climate friendly technologies ahead of those who damage the climate. This foundation for a sustainable just peace in international relations, which seriously consid-



ers the balanced treatment of climate change and its consequences and makes the conservation of the natural foundations of life into a priority for all, provides the best justification for the project of global sustainable development.

The establishment of this new system raises many questions. It may also under no circumstance be considered as an easy answer to all problems in international relations. However, the trend to self-destruction would be broken. This would open the way to the most important scope of political action for a just and peaceful ecological-social shaping of the future.



*Growth! Growth!! Growth!!! – eco-system earth*

## Protagonists and their Options

There is little if anything to indicate that such a far-reaching perspective could become established among the actors who determine the current trends. The rise in the exploitation of fossil energy resources associated with the new race for economic growth is taking on awesome proportions. Deep sea drilling in the oceans and ice regions of the globe provoke incalculable consequences. Unscrupulous war lords in “failing states” are held in power by their armies, corruption, and mafia structures; entire countries are forced into new dependencies: human rights are violated, and military bases are built along the transport arteries.

The financial world with its globally reaching “business models” is largely disconnected from the real economy and continues to drive the depletion of resources through deliberately manipulated, price-driving shortage situations. The speculative activities on the commodity and food markets ensure high rates of return at the cost of more than a billion people, who according to UN statistics live below poverty level and have to make do with less than 1.25 US dollars per day. Their numbers have risen with the financial and economic crisis. Demands for a global wheat reserve are falling on

deaf ears. Disaster assistance is an indispensable but helpless reaction to the problem situations that have already been created.

In all this, the driving engine of economic development, the burning of fossil resources, continues to play a central role. Its provisioning with coal, the most harmful climate-damaging fuel before oil, is experiencing a renaissance. Politics, which follow this path, and its concomitant rhetorical calls for promotion of alternative energies, actually bolsters the existing dependencies vis-a-vis the self-destructive "growth path". This also includes the radioactive poisoning that continues despite the already recorded damage cases and the campaign for rehabilitation of nuclear energy as a "bridge technology" despite the unresolved nuclear waste issues even in areas where it is masked as being "only" an "extension of the useful life" of already existing nuclear power plants. This is where it becomes particularly obvious: As long as the burning of fossil resources continues to hold the promise of profits, irrespective of the associated risks, it will not be abandoned. The same applies to the exporters of fossil fuels who would incur massive losses of income with the decrease of such exports. Furthermore, the effective technological realignment to alternative energy systems

is politically prevented by the preferential treatment of established interest groups.

Valid plans and technologies for the reorientation and the needed transformation time, after which it would be possible to fully abandon from fossil fuels without a „supply gap“, have been in existence for quite some time. The claim to climate justice in international relations will not be extinguished by the implementation of this alternative. However, it will lead us out of the dead-end street of the putative dependency on energy supply through fossil fuels.

However, regarding the justice problem, we have to distinguish between two options.

The first option in the conversion to regenerative solution approaches for future energy supply follows the lead of big industry and is guided by global growth scenarios. The goal is the post-fossil "release" of new impetus for economic growth through low-emission, climate friendly technologies. The development and expansion of extended off-shore wind installations and large-scale thermo-solar desert projects with the corresponding transport channels for the produced energy and the appropriate energy storage facili-





ties is generally in line with the current financing models and existing economic structures. Such large-scale projects are still dependent on subsidies. Their realization, however, is already being spurred on by high profit expectations. The beneficiaries are those who dispose over the needed venture capital. Burden sharing with others plays only a subordinate role, if any. In view of the great magnitude of the hungry and malnutrition, large-scale plant farming for energy extraction, which reduces the arable land available for food production and additionally encourages buy-outs of such land beyond the confines of national borders, will not contribute to just burden sharing.



In this scenario, social justice and climate protection clash with each other. This creates a problem of balancing the legally protected interests, which – based on the existing fiscal mechanisms of profit orientation and global power relations, hardly leaves any dynamics that could sufficiently provide for justice aspect of the burden-sharing. Therefore the issue of a socially compatible political framework remains meaningful and must be answered before the new technologies take over with their infrastructural effects on international relations and create new social asymmetries or corroborate old ones.

The second option is distinguished by attainable saving potential of about two thirds or more in the present energy consumption constellation and the decentralisation (municipalization) of energy production. It follows the path of using regenerative energy with corresponding technological variants. The aim is to achieve the most extensive communal self-sufficiency (e.g. through wind energy, photovoltaic, geothermal energy and biogas). This is linked to the notion of undermining dominant centralised distributions, economic and financial structures by self-determined forms of cooperation. This option is linked to fundamental criticism of quantitative growth and its distribution mechanisms as well as with the established consumption habits. It champions the change of established lifestyles through understanding, conviction and education. Despite its local and regional field of activity, this option formulates a global concept that combines technological changes with equitable social relationships.

By creating the connection between due care for the ecology and social compensation through participation, this approach comes the closest to the biblical concept of justice. That is why it is not surprising that ecumenically active church groups and church development organizations are ori-

enting themselves to this option.

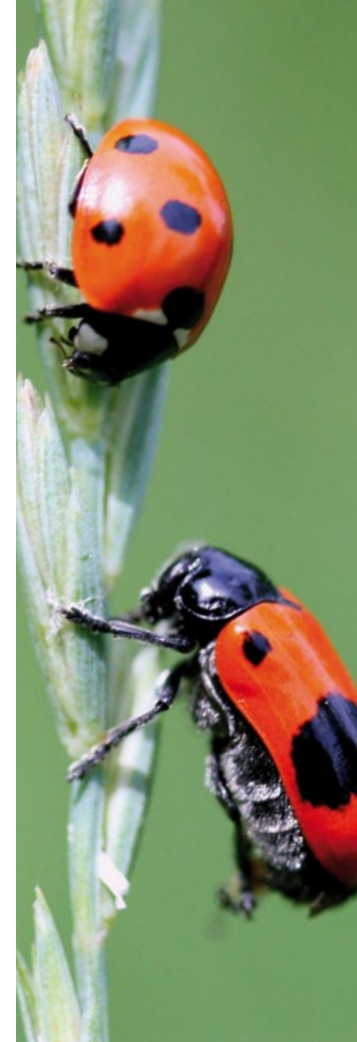
Models of global governance that could be expected to deliver effective decisions in this direction are not in sight. On the contrary, the governments responsible for such models and their international affiliations are caught up in the dominant economic logic of the financial and economic system and are additionally bound by national and geostrategic interests. This was clearly illustrated in the most recent global financial and economic crisis, when the previously dominant connection between the ruling Western paradigm of growth and the model of a democratic social order came under growing pressure in the face of the crisis-ridden environment caused by narrow-minded profit interests. As a result, the mix of autocratic rule and growth-oriented market-like economy practiced by some of the especially successful emerging nations is becoming more attractive in the very countries that supply fossil resources, from which they hope to reap their own development chances.

The race in the intensified exploitation of fossil resources is in an advanced stage. With regard to CO<sup>2</sup> emissions, in absolute terms, China has been ahead of the USA since 2008. In view of the popu-

lation figures, however, it has an enormous „catch up“ requirement compared to the USA. As a whole, Asia trails closely after the current top-ranked North-American and West European positions in absolute terms. However, in per capita figures, China would be entitled to a multiple of its present consumption.

Africa, Latin America and Australia are also major suppliers for the new customers, and the financial streams are flowing accordingly. They are controlled by those who are able to secure the power of control over these resources. Development is still linked to the so-called trickle-down effect, i.e. made dependent on factors that promote return on investment through employment and infrastructure. Thus, preference is given to structures that hinder just distribution and social participation and exclude the use of alternative energy supply for as long as the consumption and export of fossil fuels remain profitable.

In addition to the actors from the economy and politics, the globalization process gave rise to actors in civil society who attempt to gain influence on national and international developments at all levels, from the local up to the global. The spectrum ranges from development, peace, human rights





and environmental organizations all the way up to globalization-critical movements, which enter into alliances for their campaigns. Their agendas include debt relief, climate justice, the fight against poverty, civil conflict management, human rights campaigns, opposition against the ongoing expansion of atomic power plants, abolition of land mines and many other issues. Frequently, they also manage to take the issues of these agendas into the realm of the government actors and their international negotiation rounds.

International civil society presents the only public opposition to international government activity.



*World Climate*

It moves counter to the government organizations but also partly cooperates with them when the goals appear to be compatible. In effect, the critical potential and influence of civil social actors depend significantly on the achievable degree of mobilization of sensitive world opinion.

Amidst the heterogeneity of motives and plurality of world views and religious convictions, the prospect of just peace applies most clearly in ecumenical church ethics in this area of civil society. The same applies for the action field of climate justice and the related climate organizations, which promulgate anything from reform approaches to criticism of systemic principles. In this context, ecumenical ethics, which philosophically relate the prospects of just peace and climate justice, is in a good position to become a guiding force and mobilizing factor for the bundling and strategic orientation of faith-based civil social involvement, and much more.

### **"Glory to God and Peace on Earth" – The Peace Convocation of the World Council of Churches and its Contribution to Climate Justice**

When the ecumenical churches in Kingston put the prospect of just peace on their agenda, they continue the processes that have previously deter-

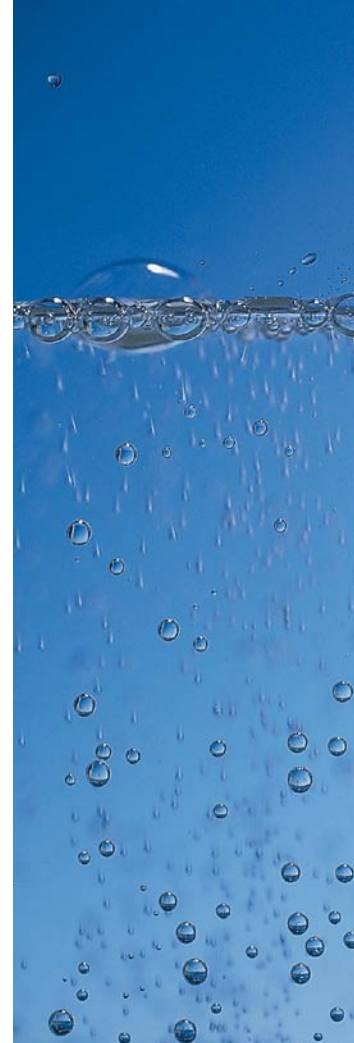
mined the history of their united testimony and their efforts to fulfill the Christian mandate for world responsibility. It is true that these processes are different in their thematic emphasis. However they bear an integral connection with the biblical promise of just peace. The Christian testimonies against racism and for women's rights, overcoming violence in the human, economic and political relationships, and the efforts for a just economic order and sustained, considerate treatment of nature are an expression of the faith-based, encompassing ecumenical world responsibility.

These different accents are conjoined in the conciliatory process for justice, peace and integrity of Creation, which provides the foundations of ecumenical ethics since the full assembly of the World Council of Churches in Vancouver in 1993. The perspective of just peace bundles this orientation and strengthens it.

The Peace Convocation in Kingston offers the opportunity to relate this testimony for just peace to the acute urgency of the climate justice problem and give priority to dealing with it as part of the world responsibility of the churches of the ecumenical movement.

To give glory to God is to recognize human limitations. This recognition is to acknowledge the sinful nature, which in human history alongside the continued destruction potential of nuclear weapons is now additionally threatening the ecological survival of all of Creation and puts the relationships of the people and nations to the test of peaceful global burden-sharing. To guide the „New order of economic paradigms“ (Statement/Declaration of the Executive Committee of the WCC on eco-justice and ecological debt) in the direction of global climate justice is a central condition for being able to walk on the path to just peace.

Just peace and climate justice are the ethical benchmarks against which human activity, approved by God is to be measured. In view of the complexity of global relationships this activity remains provisional. Because of its provisional nature even the desired "good" can turn into the unwanted "evil" (Romans 7: 18-20). This, however, does not exonerate the children of God from their responsibility to safeguard Creation and the peaceful and just relationships among people as an obligatory mandate. That is why the united testimony of world Christians is urgently needed.





This testimony is consistent with the church understanding of all churches of the ecumenical movement despite their different traditions. The message of God's righteousness and the mandate for safeguarding Creation is integral to all of them and a part of their liturgy and proclamation. Differences appear when it comes to practice and the church forms of action in the political arena. Against the background of the great magnitude of the problems of climate justice, however, such differences must not be allowed to obscure or even preclude the joint testimony. The world responsibility of the churches of the ecumenical movement is no less being put to the test than any other institution based on secular principles or any other religion. In view of the political actors' inability to reach an agreement, however, it is particularly important for the churches of the world council to send an important signal for credibility and truthfulness.

A threatened world peace through the direct or indirect consequences of climate change is the writing on the wall. Viewed as a whole, the prospect of just peace, which conceptually unites the care for the environment and social burden-sharing, is the counter point to the project of progressive self-destruction. If this counter point is to be

effective, enormous civil social commitment is required, especially from the churches and the ecumenical movement. The Peace Convocation in Kingston can send the starting impulse that conjoins the forces, emanates into the entire ecumenical movement, and gives it a common orientation and the courage to witness for just peace in the world to the glory of God.

### **Pray and Work for Just Peace and Climate Justice**

The credibility and truthfulness of the ecumenical testimony and involvement show what can be moved, even in a realistic assessment. For the churches of the ecumenical movement it is therefore within their own reach as well as within their sphere of influence to shape public opinion in the public discourse. Testimony and commitment thrive on the power of symbolic forms, which give faith and ethical orientation to others.

The peace convocation in Kingston can send a signal if it can manage to network the multitude of already existing activities to make the world aware of the unified testimony for just peace and climate justice. The convocation in Kingston does not replace the programs and projects that already exist at the local and global level, but it can relate

them to one another in order to achieve synergies at all levels. This is a demanding task which calls for strategically targeted work sharing and concomitant coordination within the whole. The following suggestion is made to this end.

With it, the PLEA for an ecumenical future would like to launch a process that will lead to the obligatory commitment of the World Council of Churches, its member churches and the entire ecumenical movement above and beyond Kingston.

Under the motto „Pray and Work for Just Peace and Climate Justice“ Kingston can become the starting point for a seven-year Sabbath walk.

The path allowed for a walk on the Sabbath was 2000 cubits long. The 2000-watt society is the goal against which the path to sustainable and just global distribution of energy consumption and limitation of global warming is measured. 2000 watts represents the average consumption per capita per hour for the total world population. The current average consumption in Europe is three times that amount. The tripling is the result of the development since the mid-1960s.

Nevertheless, the goal is ambitious. However, it is realistic if the existing facilities are used and the attitudes that shape our consumption patterns are changed accordingly. If the relations and dimensions change, and self-restraint is experienced not as a loss but as a gain in the quality of life, intelligent and sustainable technological processes for energy conservation and alternative energy production will enable us to grow out from the niche and from a model into the rule. Churches which champion this change are following Christ's message, that the spirit gives us life through righteousness.



*More heat, More heat, More heat, We are slowing down!*



The traditions of the liturgies in their ecumenical wealth support those who walk this path as a public church service for the benefit of the people and the praise of Gods Creation. Psalms and songs, preaching and celebration, prayer and blessing stir up togetherness in the diversity of the people who gather in it, and between local and global projects in which they are involved.

The network affiliations between the different church services and Christian movements are oriented to the connection between just peace and climate justice. Decentralized cooperation is paramount in this process, which is determined by experiential participation and self-organisation that can give rise to campaigns and activities at the regional and global level.

For this undertaking, the entire ecumenical movement is welcome in all its forms and organisations: initiatives and congregations, churches and their organisations and syndicates, religious and regional religious associations, training and education, peace, development, human rights and environmental organisations, missions and all those who wish to respond to the urgency of this joint testimony.

An ecumenical fund (Noah Fund) is compiled in this Sabbath walk. It promotes self-organization, improves the lives of the people who are directly affected, and provides legal assistance in legal disputes. The fund helps to mobilize the international public. In addition to private contributions, it should also be supplied from funds that are freed up in the churches through energy savings, or to whose payment the churches commit themselves if they do not reach their savings targets.

### **The 2000 -Watt-Society and the Right to Development**

The concept of a 2000-Watt-Society presumes that all people have the same right to the use of energy. It is directed at the target of limiting global warming to 2 degrees. According to the calculations of the Institute of Technology in Zurich, this means that only one ton of CO<sup>2</sup> per capita per year may be emitted by 2050. This will be achieved by a corresponding reduction in energy consumption and the use of renewable energies. According to current studies it is possible to win 500 watts from fossil fuels and 1500 watts from renewable energies in the future. The model is now used by a number of cities as a criterion for their energy planning.

<sup>2</sup> Steps towards a sustainable development. A White Book for R&D of energy efficient technologies. Eberhard Jochen (Editor). Novaatlantis, March 2004

Thorsten F. Schulz: Intermediate steps towards the 2000-Watt-Society in Switzerland: An energy-economic scenario analysis. Eidgenössische Technische Hochschule Zürich, 2007

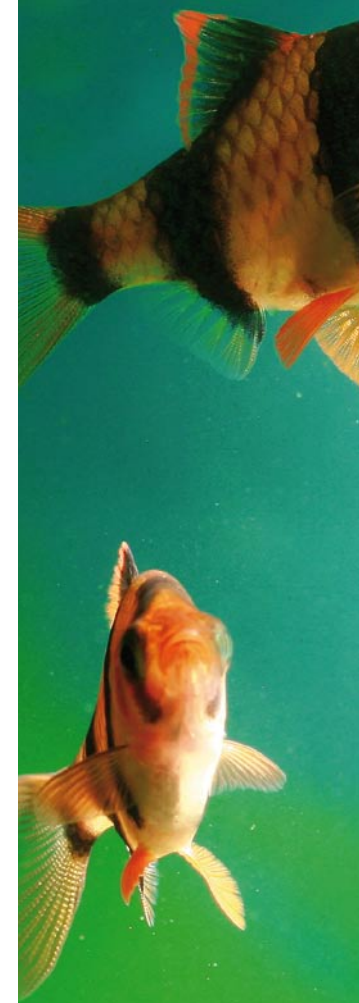
<sup>3</sup>The right to development in a climate constrained world. The Greenhouse Development Rights Framework. A report by Paul Bear and Tom Athanasiu of Eco Equity and Sivan Kartha and Erik Kemp-Benedict of the Stockholm Environment Institute. 2nd Edition, Sept. 2008

In terms of development and overall global burden-sharing, use can be made of the analysis and scenarios of the Greenhouse Development Rights Framework (created by EcoEquity and the Stockholm Environment Institute with support from Christian Aid and the Heinrich Böll Foundation). They would have to examine whether they can provide a reference framework for an ecumenical signal for global solidarity.



The *Greenhouse Development Rights Framework* argues for an individual right for development, instead of emission permits for businesses. For each person a threshold value from 16-20 US dollars per capita and per day is taken out of the calculation of the emission reduction targets in order to create new room for development, particularly for the countries of the South and Far East. The calculation of the *Responsibility-Capacity Index (RCI)*, which expresses the extent to which individual countries have to contribute to burden-sharing or are favored by it, includes parameters such as the level of economic power or the combined emissions in the past since 1990. In contrast to the emission trading rights this compensation comes closest to the biblical concept of justice. Particularly in the link between development and climate justice and its approach to burden-sharing, it offers specific guidance on the Sabbath walk.

The World Council of Churches should explore these approaches to the problem of climate justice in their courses of action for churches with the help of a group of experts and provide recommendations for ecumenical church action that could also be relevant for the conception of the special fund for climate justice.





### **The Way to the House of the Living Stones**

This memorandum is based on the fact that many people who have made the connection between a just peace and climate justice into their cause are underway in the Church of Jesus Christ. Frequently, they have been active for a long time in projects and activities.

The Sabbath walk of the ecumenical community will require collection points at which relationships are forged, maps are exchanged, appointments are made, and views and standpoints can be shared. Some of the unnecessary burden can

be left behind. Partial stretches should be examined in order to see whether they really merge into the same path. Above all, the testimony will have to take practical form, and must not remain at the level of lip service. It is high time to reaffirm the obligation of the ecumenical community visibly and audibly. The spiritual and practical renewal of the ecumenical movement is demonstrated in its courage and willingness to assume global responsibility. At this stage it is the responsibility of the ecumenical movement to exemplify Just Peace and to demand Climate Justice.

January 2011  
PLEA for an ecumenical future