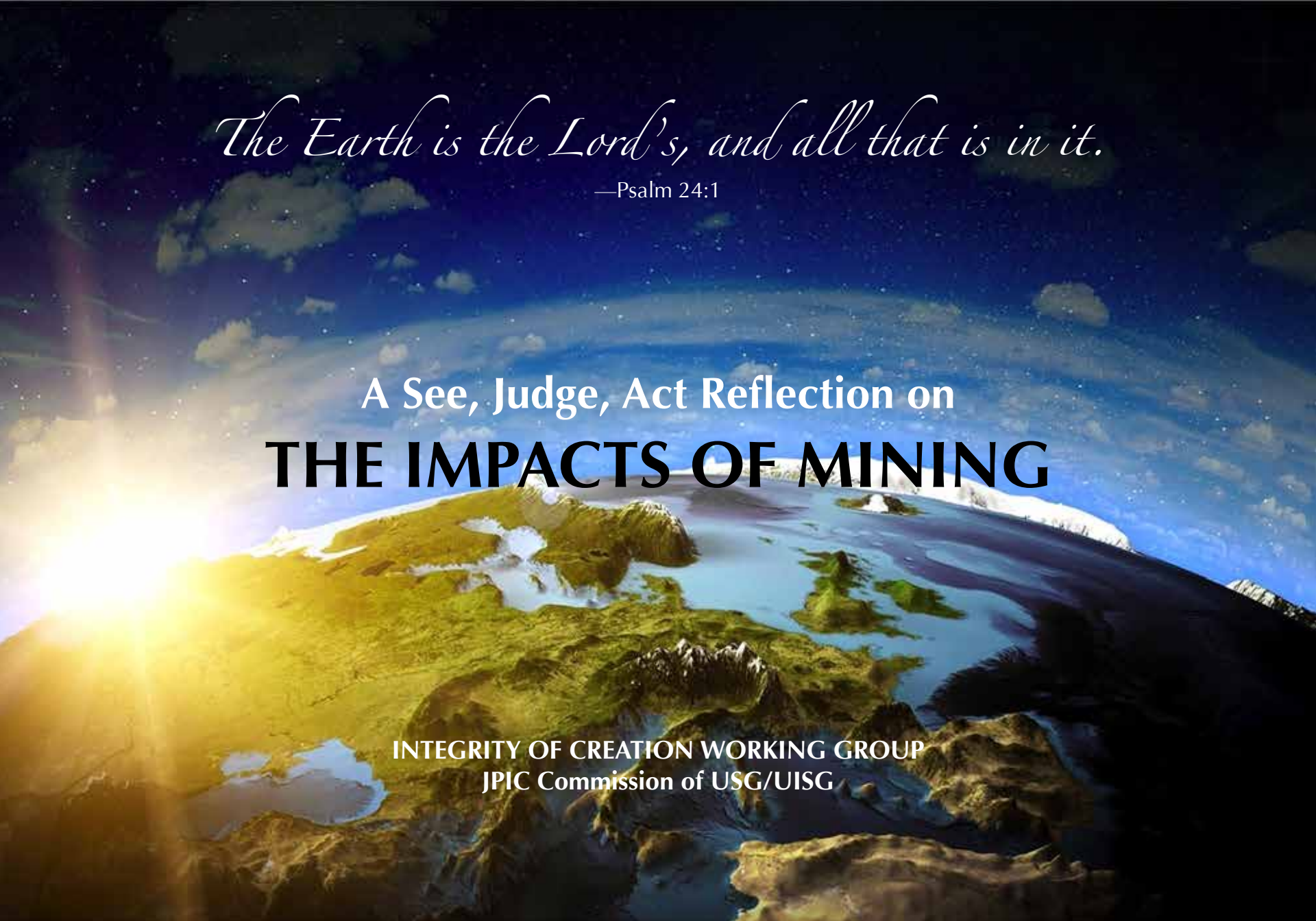


The background of the slide is a composite image. The upper portion shows a view of Earth from space, with a blue atmosphere and white clouds against a dark, star-filled sky. The lower portion shows a terrestrial landscape with green hills, a blue body of water, and a bright sun on the left side that creates a strong lens flare and illuminates the scene.

The Earth is the Lord's, and all that is in it.

—Psalm 24:1

A See, Judge, Act Reflection on
THE IMPACTS OF MINING

INTEGRITY OF CREATION WORKING GROUP
JPIC Commission of USG/UISG

The Earth is, the Lord's, and all that is in it.

—Psalm 24:1

A See, Judge, Act Reflection on
THE IMPACTS OF MINING

Integrity of Creation Working Group
JPIC Commission of USG/UISG

Rome, Italy
2014

The **JPIC Commission** promotes and supports the integration of JUSTICE, PEACE & INTEGRITY OF CREATION (JPIC) in the life and mission of the Union of Superior Generals (USG) and the International Union of Superior Generals (UISG) and their member congregations. It is responsible for animating men and women religious in justice, peace and integrity of creation according to the vows of the evangelical life, through experience, social analysis, spiritual reflection and action.

The JPIC Commission has its roots in the Pastoral Constitution, *Gaudium et Spes* (cf. n. 90) and in the Synod of Bishops on Justice in the World (1971). In 1982, it was formally established as a joint working group of the USG-UISG. The Commission serves the USG and the UISG, both as Unions and, each according to its own charism, as individual member generalates, to arrive at a greater awareness, clearer analysis and more effective action in matters of justice, peace and integrity of creation. Its preferential option is for the poor, it values collaboration and sharing, participation and communication, and it is committed to continual learning through observing, reflecting, acting.

The purpose of the Integrity of Creation Working Group (ICWG) is to gather information, to increase awareness, to provide informed reflections and to suggest actions concerning the environment. Within the networking of the JPIC Promoters in Rome, the members provide formation resources, encourage religious congregations to be proclaimers of an ecological dimension to our faith, share contributions, and publicize initiatives that religious congregations are continuing to make for the care of creation. To this end, the Integrity of Creation Working Group has put together this booklet on **The Impacts of Mining**. We invite and encourage you to disseminate this among the members of your community and colleagues in your ministry.

A PDF copy of the booklet is available on the JPIC website http://media.wix.com/ugd/e7a99a_caa491af54624ddf8e6e9555f57f51a6.pdf. Please feel free to download a copy for printing. To print on a copy machine, choose your paper size and select the FIT button, select PRINT ON BOTH SIDES and FLIP ON SHORT EDGE. Click on the LANDSCAPE orientation button. DO NOT use the booklet option.

2

When quoting sections of the booklet, please cite this booklet as your source and provide complete bibliographical/reference data.

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INTRODUCTION

This booklet was inspired by the overwhelming response to the 2013 Impacts of Mining Survey, conducted by the Rome-based Integrity of Creation Working Group of the USG-UISG's Commission on Justice, Peace and Integrity of Creation (JPIC).¹ It is intended to serve as a general introduction to understanding the impact of mining industries on the community and the environment.

Using the Pastoral Cycle or the See-Judge-Act Process model, the booklet is divided into three main sections: Part One ("See") provides an overview of some features of mining industries, as seen through the lens of equity; Part Two ("Judge") presents theological, scriptural and ethical reflections; and Part Three ("Act") offers practical suggestions for changing personal and communal behavior, which include ways of working for appropriate national and international legal frameworks, and implementation to ensure a sustainable future for the Earth Community. The booklet also suggests resources, experiences and prayers, including questions for you and your community.

¹The Integrity of Creation Working Group of the Union of Superiors General–Internation Union of Superiors General (USG–UISG) JPIC Commission in Rome conducted a survey from January 15–March 11, 2013 on **The Impacts of Mining: Establishing Relationships between Advocates, Persons at the Grassroots, Policy Makers and Mining Companies**. The Pontifical Council of Justice and Peace also collaborated by encouraging their episcopal connections to participate in the survey. Two hundred fifty-seven religious congregations, church leadership, and associated organizations completed the survey. No mining companies participated in the survey. The information is detailed: 628 questions with over 16,200 coded responses. The survey was conducted in English, Spanish, French and Portuguese and the results are available to the public in these languages at <http://jpicroma.wix.com/jpicroma#!integrity-of-creation/c1b8q>.



**“CREATION IS NOT A PROPERTY,
WHICH WE CAN RULE OVER AT WILL;
OR, EVEN LESS, IS THE PROPERTY
OF ONLY A FEW. CREATION IS A
GIFT, IT IS A WONDERFUL GIFT THAT
GOD HAS GIVEN US, SO THAT WE
CARE FOR IT AND WE USE IT FOR
THE BENEFIT OF ALL, ALWAYS WITH
GREAT RESPECT AND GRATITUDE.”**

—POPE FRANCIS



ACCORDING TO INTERNATIONAL LABOR ORGANIZATION ESTIMATES, ABOUT A MILLION CHILDREN WORK IN SMALL-SCALE MINES AND QUARRIES, WORLDWIDE. PHOTO FROM [HTTP://THEBACKBENCHER.CO.UK/WP-CONTENT/UPLOADS/2013/07/CHILDREN+G+MINE.JPG](http://thebackbencher.co.uk/wp-content/uploads/2013/07/CHILDREN+G+MINE.JPG).

ACCESSED JAN. 5, 2014.

We encourage you to particularize relevant parts of the reflection according to your local circumstances. Adapt it to the most pressing challenges of mining industries in areas where your institute ministers and reflect on the ecological dimension of your charism.

THE PASTORAL CYCLE OR THE SEE-JUDGE-ACT PROCESS

The Pastoral Cycle or the See-Judge-Act Process is also known as the ‘Doing Theology Spiral’.² This method of working ensures a balance between reflection and action. Its importance lies in the results it produces. Through this process we engage ourselves in a program of commitment, action and transformation as followers of Christ in the world. It helps us to develop critical judgment about situations, events and structures. Often, the stages overlap and intermingle.³

EXPERIENCE/SEE

Starting from our own experience, sharing your own understanding and knowledge of a particular issue, gives your group a foundation on which to build as well as plenty of opportunities to discuss their concerns and learn from other people’s experience.

Ask the following questions about the issue:

- ☞ What do I know about this?
- ☞ What have I experienced about this?

²Cf. Adapted from “The Pastoral Cycle or ‘See, Judge, Act’” (http://www.southwarkjandp.co.uk/resources_files/The%20Pastoral%20Cycle.pdf). Accessed May 13, 2014.

³See *Living the Gospel 3 – Doing Justice*, a handbook for groups (CAFOD, Pax Christi, SCIAF & CIIR, 1994), p. 29.

- ☞ Who are most affected by this and how?
- ☞ How did the issue arise?

ANALYSIS/SEE

Human beings are not creatures who live independently of other members of the human community and the natural world. We need to understand the role we play in the structures which order human society, the links between our lives and the lives of the poor with whom we wish to be in solidarity. We recognize how we see ourselves connected with all of creation. Thorough analysis needs to form the basis of our work, so that we can identify instances where we may be unconsciously participating in the oppression facing marginalized peoples, and the ways in which we can most effectively challenge that oppression. Thorough analysis will enable us to determine our impact on the rest of creation.

Questions:

- ☞ Why is this happening?
- ☞ Who gains from this situation?
- ☞ Who loses out?
- ☞ Why does this situation continue?

THEOLOGICAL (FAITH) REFLECTION/JUDGE

We need to discern what our faith has to say about the realities we face. Through our ministries, we put faith into action, participating in building God's Kingdom. Listen to the word of God by reflecting on Scripture, particularly through the eyes of the poor and marginalized.



**“WE NEED TO UNDERSTAND THE
ROLE WE PLAY IN THE STRUCTURES
WHICH ORDER HUMAN SOCIETY, THE
LINKS BETWEEN OUR LIVES AND THE
LIVES OF THE POOR WITH WHOM WE
WISH TO BE IN SOLIDARITY.”**



6

“THE RELIGIOUS VOICES HOLD THE PROMISE OF BRINGING NEW URGENCY AND NEW DIMENSIONS TO THE DEBATE. THEIR FOCUS STARTS WITH THE LIVING, DAY TO DAY IMPACT OF MINING FOR PEOPLE AND ABOVE ALL THE POOREST PEOPLE... THEY FRAME THEIR WITNESS WITH A CONSTANT CALL TO RESPONSIBILITY, TO GOD AND TO OUR FELLOW MAN, TO A TRUE COVENANT TO BE HONORED.”—FROM IGNATIAN ADVOCACY, “BISHOPS AND EXTRACTIVE INDUSTRIES: A HUMAN FACE OF MINING” BY KATHERINE MARSHALL, HUFFINGTON POST, MAY 4, 2012. [HTTP://WWW.IGNATIANADVOCACY.ORG](http://www.ignatianadvocacy.org)

Question:

☞ What particular insight/view does our faith, Church teachings, Scripture, etc. provide with regard to serving the disadvantaged in our society?

ACTION/ACT

The group has to decide on what it wants to do or is able to do. Set objectives that are realistic, taking into account the availability of resources, talents and time.

Questions:

☞ What needs to be done to resolve the situation?

☞ What can I/we do?

☞ How will my/our action change those involved?

☞ How can I/we tell if it is successful?

1 SEE

WHAT ARE EXTRACTIVE INDUSTRIES?

When people speak about extractive industries, they usually refer to oil, gas and mineral exploration and production, as well as the companies that mine these products. Logging and plantation forests are also considered as extractive industries by many because the dynamics of forest exploitation and that of oil, gas and mineral are very similar. Water, “mined” through privatization, may also be included in the list. This booklet is limited to oil, gas and mineral extraction, which we refer to as mining.

WHY WE NEED MINING INDUSTRIES

The products of mining provide not only many of the essential consumer goods we use, but also much of the infrastructure that we rely on daily—highways, electrical and communications networks, and housing, to name a few. It is difficult to imagine a world without them. But how these materials are extracted is the problem that must be addressed, particularly when injustices and environmental damage are involved.

Check out examples of mining products on the following page.



A SMALL-SCALE MINER HOLDS HIS GOLD THAT WAS MELTED TOGETHER AT A PROCESSING PLANT LOCATED AROUND 100 KM. (62 MILES) NORTH OF THE MONGOLIAN CAPITAL CITY, ULAN BATOR, APRIL 5, 2012.—

PHOTO BY REUTERS/DAVID GRAY FROM [HTTP://WWW.BUSINESSINSIDER.COM/THE-COST-OF-MINING-GOLD-2013-6#ixzz2r8NOKF9F](http://www.businessinsider.com/the-cost-of-mining-gold-2013-6#ixzz2r8NOKF9F). ACCESSED JAN . 22, 2014.

THE MESSAGE OF THE CHURCH'S
SOCIAL DOCTRINE REGARDING
SOLIDARITY CLEARLY SHOWS THAT
THERE EXISTS AN INTIMATE BOND
BETWEEN SOLIDARITY AND THE
COMMON GOOD, BETWEEN SOLIDARITY
AND THE UNIVERSAL DESTINATION
OF GOODS, BETWEEN SOLIDARITY
AND THE PEACE IN THE WORLD. —
[420] JOHN PAUL II, ENCYCLICAL LETTER
SOLLICITUDO REI SOCIALIS AS QUOTED IN
THE COMPENDIUM (194)

SAMPLES OF MINING PRODUCTS

	BATTERIES—CADMIUM, LITHIUM, NICKEL AND CO- BALT		COSMETICS AND JEWEL- RY—GOLD, DIAMONDS, IRON OXIDE, ZINC AND TITANIUM DIOXIDE
	CELL PHONES—OIL, COL- TAN, CASSITERITE, WOL- FARMITE, GOLD)		ELECTRICITY—COAL AND URANIUM
	CIRCUITRY—GOLD, COP- PER, ALUMINUM, STEEL, SILVER, LEAD AND ZINC		EYEGASSES—LIMESTONE, FELDSPAR AND SODA ASH
	COMPUTER AND TELE- VISION SCREENS— SILICON, BORON, LEAD, PHOSPHORUS AND INDIUM		FERTILIZER—PHOSPHATE, NITROGEN, SULPHUR AND POTASH
	COOKING PANS—IRON, COPPER, LEAD, ALUMINUM, CARBON		HOUSING CONSTRUCTION— GYPSUM, CLAY, LIMESTONE, SAND AND GRAVEL

	HYBRID CAR COMPONENTS— RARE EARTH ELEMENTS SUCH AS DYSPROSIUM, LANTHANUM, NEODYMIUM AND SAMARIUM		SPORTS EQUIPMENT— GRAPHITE, ALUMINUM AND TITANIUM
	METAL ROOFS— TERNEPLATE, ZINC, IRON, COPPER, ALUMINUM)		SUN PROTECTION AND MEDI- CAL OINTMENTS—ZINC
	MUSICAL INSTRUMENTS— COPPER, SILVER, STEEL, NICKEL, BRASS, COBALT, COPPER, IRON AND ALUMINUM		SURGICAL INSTRUMENTS— STAINLESS STEEL
	PLASTIC BUCKETS AND BOWLS AND TUBS—OIL		VEHICLES AND TIRES— STEEL, COPPER, ZINC, BARIUM, GRAPHITE, SUL- PHUR AND IODINE
	REBAR—IRON, CARBON		ARE THERE OTHER MINING PRODUCTS YOU CAN ADD TO THIS LIST?

Images from <http://www.acareerinmining.ca/en/industry/everydayproducts.asp>. Accessed Jan. 22, 2014.

**ONE OF THE FUNDAMENTAL TASKS
OF THOSE ACTIVELY INVOLVED IN
INTERNATIONAL ECONOMIC MATTERS
IS TO ACHIEVE FOR MANKIND
AN INTEGRAL DEVELOPMENT IN
SOLIDARITY, THAT IS TO SAY, “IT
HAS TO PROMOTE THE GOOD OF
EVERY PERSON AND OF THE WHOLE
PERSON.”—[764] PAUL VI, POPULORUM
PROGRESSIO, 24 AS QUOTED IN THE
COMPENDIUM (373)**

**TO ACHIEVE THIS TASK REQUIRES
A VISION OF THE ECONOMY THAT,
ON THE INTERNATIONAL LEVEL,
GUARANTEES AN EQUITABLE
DISTRIBUTION OF RESOURCES AND
THAT IS RESPONSIVE TO AWARENESS
OF THE INTERDEPENDENCE—
ECONOMIC, POLITICAL AND
CULTURAL—THAT UNITES PEOPLE
DEFINITELY AMONG THEMSELVES
AND MAKES THEM FEEL LINKED BY
A SOLE DESTINY.—[765] CATECHISM
OF THE CATHOLIC CHURCH, 2437-2438 AS
REFERRED IN THE COMPENDIUM.**



GLOBALLY, INDIGENOUS PEOPLE MAKE UP APPROXIMATELY 5% OF THE POPULATION, YET CONSTITUTE 15% OF THE WORLD'S POOR.—(SEE “WALK AS ONE,” CARITAS AUSTRALIA CAMPAIGN: [HTTP://WWW.CARITAS.ORG.AU/ACT/WALK-AS-ONE-INDIGENOUS-PEOPLES-CAMPAIGN](http://www.caritas.org.au/act/walk-as-one-indigenous-peoples-campaign). ACCESSED JAN. 5, 2014. THIS CAMPAIGN INCLUDES A STUDY OF INDIGENOUS PEOPLES’ REALITY, ISSUES, AND WORLD PERSPECTIVE.)

CHALLENGES POSED BY THE MINING INDUSTRIES: A MATTER OF INEQUITY¹

RESOURCE ALLOCATION

People who live closest to the sources of a country’s natural resource wealth are usually among its poorest citizens. In many countries, immense wealth is acquired by the political and economic elite as a result of natural resource exploitation, while the rest of the population becomes more impoverished. Some countries have set up systems to channel a portion of revenues from the mining industries back into the regions—usually poor, rural areas—where the resources are extracted. Even so, those benefits are often captured by elites before they ever reach the poor.

DECISION-MAKING

Another type of inequity that characterizes the mining issue is the lack of access to decision-making by those most affected by the exploitation of resources. Most decisions take place at high levels between governments and mining companies, with little or no input from the people whose lives will be directly affected.

Case Study: Community Consultation in Guatemala

In June 2005 the people of Sipakapa undertook an historical community consultation process in which 95% of those voting rejected the expansion of mining activities into their region. In violation of ILO Convention 169, the local

¹The inequity challenges have been edited from Catholic Relief Services, “Extractives and Equity: An Introductory Overview and Case Studies from Peru, Angola and Nigeria.” See more at <http://www.crsprogramquality.org/publications/2011/11/29/extractives-and-equity-an-introductory-overview-and-case-stu.html#sthash.0GyyY3p4.dpuf>. Accessed June 4, 2013. The specific concrete examples and images included in this section are as cited.

community was not consulted in any meaningful way regarding the awarding of the state concession to the mining company, nor the commencement of mining activities.

In response, Sipakapa residents set up their own consultation process, which adhered to national and international law, and was undertaken with the permission of municipal authorities. The process was well-organized and voluntary. The result was an emphatic 'No!' to mining activities in the Sipakapa region (2,564 people took part in the consultation: 2,448 said 'No' to mining; 35 said 'Yes'; 5 votes were void; 1 was blank, 35 did not give an opinion).

In 2007 Guatemala's Constitutional Court ruled that consultation processes are legal, but not binding. Nevertheless, the Sipakapa consultation process is significant for a number of reasons:

1. It was the first time that a Guatemalan indigenous community stood up to both the Guatemalan State and the World Bank in rejecting a mining project on their land.
2. It was an empowering process: the indigenous population learned that it is both legal and legitimate for them to defend their rights. According to the Guatemalan Peace & Ecological Pastoral Commission (COPAE) which accompanied the community throughout the process, nothing can happen now at the municipal level without prior consultation. Local authorities learned that there is a need to respect human rights and democratic decision-making.
3. It has become a tool which has been used by community groups to defend their rights in another 20 municipalities in four different regional departments.



ON MARCH 24, 2014, THE MAYAN COUNCIL OF SIPACAPA CLAIMED THEIR COLLECTIVE RIGHTS AND DEMANDED THE CANCELATION OF THE MINING PERMIT "CHOCOYOS", IN A PUBLIC HEARING IN AN APPELLATE COURT IN GUATEMALA CITY. ON JULY 18, 2014 THEY WERE NOTIFIED OF THE JUDGMENT: GUATEMALAN COURT RULES IN FAVOR OF MAYAN SIPAKAPAN PEOPLE AGAINST GOLDCORP'S CONTINUED ILLEGAL LANDGRAB.—
[HTTP://WWW.CPO.ORG.GT/INDEX.PHP/ARTICULOS/168-GUATEMALAN-COURT-RULES-IN-FAVOR-OF-INDIGENOUS-PEOPLE.](http://www.cpo.org.gt/index.php/articulos/168-guatemalan-court-rules-in-favor-of-indigenous-people)
ACCESSED AUGUST 1, 2014.



**INDUSTRIAL CONTAMINATION OF THE
LOCAL WATER SUPPLY IN RIO TINTO
SPAIN.—**[HTTP://UPLOAD.WIKIMEDIA.ORG/
WIKIPEDIA/COMMONS/B/BO/RIO TINTO
RIVER CAROLSTOKER NASA AMES
RESEARCH CENTER.JPG](http://upload.wikimedia.org/wikipedia/commons/b/bo/Rio_Tinto_River_CarolStoker_NASA_Ames_Research_Center.JPG).
ACCESSED JAN. 22, 2014

4. Even though not legally binding, community groups continue to use this tool. It is seen as a way for communities to draw attention to their objections to decisions the State makes on their behalf. It is also a means for indigenous groups to recapture and strengthen the exchange of ideas and discussions which has always been a part of indigenous decision-making processes.

(See CIDSE: Impacts of Extractive Industries in Latin America, January 2009, <http://www.trocaire.org/sites/trocaire/files/pdfs/policy/EPLAanalysisfinalENG.pdf>. Accessed Jan. 10, 2014.

The abbreviation CIDSE stands for the organization's French full name "Coopération Internationale pour le Développement et la Solidarité" which can be translated as International Cooperation for Development and Solidarity. Seventeen member organizations from Europe and North America come together under the umbrella of CIDSE.)

SOCIAL COSTS

The social costs of resource exploitation are also inequitably distributed. The poor are particularly vulnerable to the release of toxins into the air and water, deteriorating infrastructure, and reduced access to opportunities in the local economy. For example, industrial contamination of surface water has a greater impact on people who do not have access to effective potable water treatment facilities or who cannot afford to buy water.

They are also least able to obtain reliable information on these risks, or to register their concerns with those decision-makers who can respond to their demands. Other social costs include reduced social cohesion due to the influx of male workers and the attendant rise in forced labor, human trafficking, prostitution and transmission of sexually transmitted diseases, including HIV. One particular practice deserves mentioning here. Some mining companies bring their country's convicted felons to the mining site country to construct the needed infrastructure. At the conclusion of the construction phase, the contracted company returns to the home

country, leaving the workers, undocumented and now unemployed, to fend for themselves in the foreign country. Some of these uprooted workers revert to criminal behavior.

CHANGES IN THE LOCAL ECONOMY

In many cases, local expectations for jobs and local economic growth, often fueled by a company's rosy assurances, exceed the reality. Jobs available to the local people may be menial, low paid, and, in some cases, dangerous. Mining industries often attract labor from outside the area, which leads to additional challenges. As people come to the site of a mining operation to seek employment, they leave behind their own farms or businesses, putting themselves and their families in a less secure situation. The influx of people seeking work drives up local prices for food, water, construction materials and housing, making the poor even more vulnerable. Once the major infrastructure is completed, opportunity for work is diminished. Without long-range planning, businesses go out of business and empty housing marks the area.

From the Philippines: Economic consequences for a village

"The locals who used to plant rice in its terraced slopes, or maintain citrus orchards in its lush valleys, are now displaced, clustered in uniform wooden houses outside the gates of the mining complex, most working as laborers. ... Some remain as small-scale miners, chipping away at the remaining ground at the peripheries of the mine, panning for gold as they have done for years, with the most basic implements—not to haul away gold in huge quantities, but only to collect a few grams per week, enough to feed their families. They will not remain miners for long. ...Only three families of small-scale miners have hous-



MESSAGE FROM INDIGENOUS PEOPLE IN MINDORO, PHILIPPINES AGAINST A NICKEL MINING PROJECT: "NO LOCAL GOVERNMENT CONSENT, NO MINING."—ANDY WHITMORE, [HTTP://WWW.MINESANDCOMMUNITIES.ORG/ARTICLE.PHP?A=11427](http://www.minesandcommunities.org/article.php?a=11427)

es still standing in their original location. Only one of them is adamant to stay, the other two are already trying to negotiate the best price for their land. ...A local pastor of a church that was demolished during the peak of land grabbing says that the worst thing about the entry of large-scale mining is how it turned the people—even family members—against each other. What started as a clash between anti-mining and pro-mining sentiments among the people turned into feuds over land ownership and compensation when the company eventually gained a stronger foothold...”

(Ilang-Ilang D. Quijano, “Destroying Didipio,” <http://pinoyweekly.org/new/2013/09/destroying-didipio/>. Accessed Jan. 20, 2014.)

DISPLACEMENT

Mines and mineral processing can require extensive land and water resources. People who have lived, farmed, grazed their animals, fished and held areas sacred may be displaced to make room for the machines, the blasting, and for ponds of toxic waste. In addition to the sites of the wells themselves, oil and gas are often transported through pipelines that cut a wide swath through the land and through people’s lives.

There are international best practices for the resettlement of people displaced by industrial projects such as mines, wells, and pipelines. One of the most widely known is the International Finance Corporation (IFC) Performance Standard on Land Acquisition and Involuntary Resettlement² which is also incorporated as one of the Equator Principles.³

²See http://www.ifc.org/wps/wcm/connect/3d82c70049a79073b82cfaa8c6a8312a/PS5_English_2012.pdf?MOD=AJPERES. Accessed Jan. 22, 2014.

³See <http://www.equator-principles.com/>. Accessed Jan. 22, 2014.

Equitable compensation for people displaced by the Chad-Cameroon pipeline

When a right of way for the Chad-Cameroon Pipeline was cleared, people were supposed to be fully compensated for the loss of their homes, agricultural land, trees, and other productive assets. However, many people felt that the method used to calculate the compensation severely underestimated the value of what they had lost. Catholic Relief Services staff and Church representatives worked with people whose homes and fields were in the path of the pipeline to develop their own set of standards for compensation. Since the pipeline was being partially funded by a loan from the IFC, CRS supported local Justice and Peace Commissions and the Church to advocate with the IFC to improve the compensation system. They succeeded in getting more equitable compensation for the affected people and contributed to improvements in the IFC's internal protocol for calculating compensation for resettlement. Because of the work of the Church, CRS, and other NGOs, the IFC created an International Advisory Group of high-level international experts to monitor the impacts of the project.

(Extractives and Equity: An Introductory Overview and Case Studies from Peru, Angola and Nigeria. <http://www.crsprogramquality.org/publications/2011/11/29/extractives-and-equity-an-introductory-overview-and-case-stu.html#sthash.0GyyY3p4.dpuf>. Accessed June 4, 2013.)

QUALITY OF GOVERNANCE AND REGULATORY FRAMEWORKS

While some countries have managed their natural resource wealth in ways that invest in the future and promote sustainable economic growth and development, in other countries mismanagement and corruption have led to squandered funds, illicit transfer of cash to off-shore accounts, and ultimately poverty and withered development prospects for the majority of citizens. Competition for control of resource wealth can be a factor in election rigging, coups, and civil wars. The *quality*



WATER WELLS WERE INSTALLED AS PART OF A COMMUNITY COMPENSATION DURING THE CONSTRUCTION OF THE CHAD CAMEROON OIL PIPELINE. BUT IN SOME AREAS VILLAGERS SAY, “WE ASKED THE COMPANY TO DIG WELLS NEAR THE ROAD BUT THEY TOOK THE DECISION WITH THEIR SUB-CONTRACTORS TO BUILD THE WELLS IN THIS MARSHY AREA. THE WATER HERE CANNOT BE GOOD IF IT DOES NOT FLOW.” FOR SOME VILLAGERS IT IS A TWO KILOMETER WALK TO COLLECT WATER DAILY.—[HTTP://GOXI.ORG/PHOTO/NDTOUA-4COMMUNITY-INVESTMENT-OR-LIP-SERVICE-WATER-WELL-IN-NDTOUA](http://GOXI.ORG/PHOTO/NDTOUA-4COMMUNITY-INVESTMENT-OR-LIP-SERVICE-WATER-WELL-IN-NDTOUA)

of governance appears to be one of the central factors in whether or not the citizens of a country benefit from the exploitation of their national natural resource wealth.⁴

Many developing countries' laws have not kept pace with emerging international environmental, health, labor, and human rights standards or with the technologies currently used by companies. For instance, when a foreign company requested permission to open a uranium mine in Malawi, the national mining laws did not address the risks posed by uranium. The Church joined with several local NGOs and sued the government to stop the mine until legal reforms could be made. While the reforms were not made on the agreed timetable, this civil society action was successful in speeding work on improving the country's regulatory framework.

Even when countries do have robust laws and regulatory systems, enforcement can be very lacking. Corrupt officials may turn a blind eye to a company's infractions, either through lax inspection practices or by ignoring reports of infractions that they receive. The court system may not be impartial enough to uphold penalties imposed on a company. Where officials are committed to doing a conscientious job, they may lack the resources to do it. It is not uncommon for a mining ministry's local office to be understaffed or to lack funding for its operational costs, such as gasoline for its vehicles or a computer for writing reports, or even a copy of the mining laws and regulations.

Mining and development in Indonesia: an overview of the regulatory framework and policies

The mineral resources sector plays a vital role in the Indonesian economy. Mining contributes approximately five percent of the total Indonesian Gross Domes-

⁴For discussion as this applies to human trafficking in the extractive industry, see <http://www.WalkFree.org>.

tic Product and a much greater share within the regional economies of some resource-rich provinces. The industry has attracted many investors, including 'newcomers' from China, India, Russia and South Korea. Indonesian civil society (and specifically local communities) is demanding that mining companies recognize their 'local rights', which sometimes leads to conflict between companies and local communities.

1. Prior to the decentralization era, the Indonesian mining regulatory framework was governed with a centralized mining administrative system under Law 11/1967.
2. Decentralization and political reform resulted in significant changes to the Indonesian mining regulatory framework with a greater role given to sub-national governments.
3. Decentralization has encouraged a paradigm of 'localism' in natural resources and economic wealth for local communities.
4. Forestry and mining areas often overlap and there are conflicts between government agencies over their control.
5. Companies are required to obtain relevant environmental approvals as well as the 'new environmental license' as part of an Environmental Impact Assessment.
6. Social and environmental responsibility has been legally mandated in Indonesia, but with mixed outcomes from its implementation.
7. The Indonesian mining regulatory framework and practices are still in transition; however there is clear intent to ensure greater benefits to Indonesia's citizens.

Indonesia *at a glance*

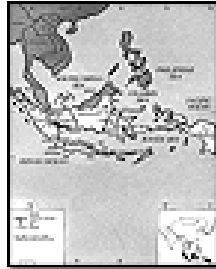


Area:
1,919,440 km²

Population: 234,693,997
(July 2007 est.)

Mineral Resources:
Tin, nickel, bauxite, copper, coal, gold, silver

Mining Factoids:
► In 2000, the export value of Indonesian minerals (excluding oil and gas) was \$3 billion, of which copper and gold accounted for 93%



Mineral Map
and mineral
industry profile
from the USGS

Indonesia Maps
from the
Perry-Castañeda
Map Library





NEW RESEARCH SAYS MINING EMISSIONS ARE A CAUSE OF LEAD POISONING IN CHILDREN IN MOUNT ISA IN NORTH-WEST QUEENSLAND.—[HTTP://WWW.ABC.NET.AU/NEWS/2013-06-17/MINING-EMISSIONS-IN-MOUNT-ISA-CAUSE-LEAD-POISONING-IN-CHILDREN/4757502](http://www.abc.net.au/news/2013-06-17/mining-emissions-in-mount-isa-cause-lead-poisoning-in-children/4757502)

Regulations, however framed, often lack serious implementation in many parts of the world, not just in Indonesia.

(Adapted from <http://im4dc.org/wp-content/uploads/2013/09/Mining-and-Development-in-Indonesia.pdf>. Accessed Jan. 30, 2014.)

ENVIRONMENTAL AND HEALTH RISKS

Negative environmental impacts are a frequent and serious problem with mining industries. For instance, industrial use of water can reduce the quantity and the quality of water available for use by local people and businesses. Smokestacks and gas flaring can spew toxic smoke and particulates that affect the health of humans, animals, and crops. Even the best of technologies can fail, allowing oil or toxic chemicals and heavy metals to escape into the air and into ground water and steams. Many companies are not using the best available technologies in their work.

Environmental and health impacts are complex to monitor and understand, and they have strong potential to raise local people's fears. Tensions can escalate and mistrust of a company can deepen when negative upstream effects go unaddressed, especially when people have no way to be certain whether the water they are giving to their children is safe to drink. Besides the inherent danger in mining, miners also experience the immediate and most serious health effects.

Fracking: Environmental and health impact

The growth of the hydraulic fracturing method of extraction, commonly known as fracking, has also seen an accompanying environmental and health impact. Fracking is the process of drilling and injecting fluid into the ground at a high pressure in order to fracture shale rocks to release natural gas inside. In the USA:

- Each gas well requires an average of *400 tanker trucks* to carry water and supplies to and from the site.
- *1-8 million gallons* of chemically-treated water per fracture
- *40,000 gallons* of chemicals per fracture
- Up to *600 chemicals* are used in the fracking fluid, including known carcinogens and toxins such as lead, uranium mercury, ethylene glycol, radium, methanol, hydrochloric acid, formaldehyde.

The math: 500,000 active gas wells in the US X 8 million gallons of water per fracking X 18 times a well can be fracked

Contamination: During this process, *methane gas* and *toxic chemicals* leach out from the system and contaminate nearby groundwater.

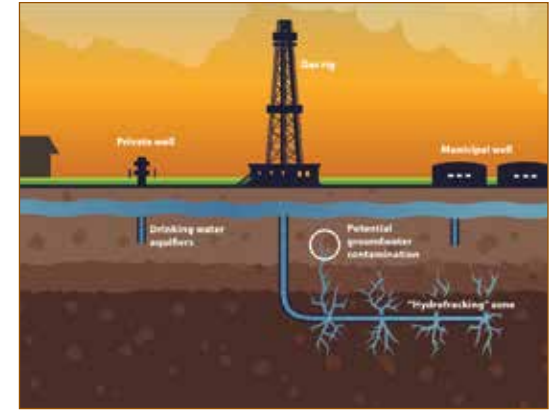
There have been over *1,000 documented cases* of water contamination next to areas of gas drilling as well as cases of *sensory, respiratory, and neurological damage* due to ingested contaminated water.

Left behind: Only 30-50% of the fracturing fluid is recovered, the rest of the toxic fluid is left in the ground and is not biodegradable.

The recovered waste fluid is left in open air pits to evaporate, releasing harmful VOC's (volatile organic compounds) into the atmosphere, creating contaminated air, acid rain, and ground level ozone.

In the end, USA hydraulic fracturing produces approximately 300 000 barrels of natural gas a day, but at the price of numerous environmental, safety, and health hazards.

(See <http://www.dangersoffracking.com/>. Accessed Jan. 22, 2014.)



NATURAL GAS HAS BEEN HYPED AS A CLEANER REPLACEMENT FOR COAL AND OIL, A “BRIDGE” BETWEEN THESE FOSSIL FUELS AND RENEWABLE ENERGY. BUT A NEW CORNELL UNIVERSITY STUDY HAS FOUND THAT EXTRACTING NATURAL GAS FROM SHALE IS SUCH A LARGE CONTRIBUTOR OF GREENHOUSE GAS EMISSIONS THAT IT DEFEATS THE PURPOSE—TO PROVIDE A CLEANER ALTERNATIVE—ITS PROPONENTS HAVE CLAIMED FOR IT.—[HTTP://WWW.TREEHUGGER.COM/FOOSSIL-FUELS/NEW-STUDY-PREDICTS-INCREASED-USE-NATURAL-GAS-WILL-MAKE-CLIMATE-CHANGE-WORSE-NOT-BETTER.HTML](http://www.treehugger.com/foossil-fuels/new-study-predicts-increased-use-natural-gas-will-make-climate-change-worse-not-better.html). ACCESSED AUG. 1, 2014.



**THE ONGOING CONFLICT IN THE
EASTERN PART OF THE DEMOCRATIC
REPUBLIC OF CONGO INVOLVES
“CONFLICT RESOURCES.”**

IMAGE: [HTTP://THEBACKBENCHER.CO.UK/
CONFLICT-MINERALS-THE-SAD-TRUTH-
ABOUT-WESTERN-TECHNOLOGY/](http://thebackbencher.co.uk/conflict-minerals-the-sad-truth-about-western-technology/).

ACCESSED NOV. 10, 2013.

CONFLICT

Dependence on exploitation of natural resources increases the risk of civil war. Examples abound. Diamonds were an important source of funding for warring parties in countries like Angola, Liberia and Sierra Leone. The government of oil-rich Chad has weathered numerous coup attempts, while the 2011 Arab Spring took place in several oil-rich countries. In the mineral-rich eastern Democratic Republic of Congo (DRC), control over mines and transport routes helps fuel the ongoing violence. Oil, gas and minerals can also fuel cross-border conflicts; the eastern DRC has been invaded repeatedly by its neighbors.

High levels of tension and concern in communities near mining industry operations can fuel local-level conflict as well. Conflicts related to mining industries have pitted poor communities against companies and against the state.⁵ Demonstrations, blocking roads or access to company operating sites, and other protests have sometimes been met with violence by state or private security forces. The majority of the social conflicts registered in many regions of Peru, for example, are related to natural resource exploitation—particularly oil, mining, and logging.

Inequities within communities between those who bear more costs and those who receive more benefits, and competition for jobs and patronage, can leave community members in conflict with each other. Reducing conflict and rebuilding *internal* social cohesion within the community is often a necessary step towards addressing the *external* problems caused by mining industry activities.

⁵The indigenous peoples of Canada have been organizing to stop the practice of tar sands extraction. See <http://www.ienearth.org/what-we-do/tar-sands/>, http://www.honorearth.org/tar_sands_putting_indigenous_communities_at_risk_an_online_discussion, <http://intercontinentalcry.org/tar-sands-and-canadas-violation-of-indigenous-people/>. Accessed Jan. 20, 2014.

A particular reason for conflict in some local communities is the communal ownership of the land. Because of this reality, companies and government officials negotiate not with the community but just with a group of villagers whom they might easily influence.

QUESTIONS FOR REFLECTION

- ☞ What impact has the SEE section had on you?
- ☞ What is the mining reality in your locality?
- ☞ What are the particular inequity issues faced in your experience of the mining reality?
- ☞ What prophetic witness does your congregation give to the mining industry?



SOME CALL THE CONFLICT IN THE CONGO THE “CELL PHONE WAR,” SINCE COPPER AND COBALT ARE MINED IN THE AREA, AND OTHERS CALL IT THE RE-COLONIALIZATION OF AFRICA.—[HTTP://WWW.POPULARSOCIALSCIENCE.COM/2012/12/20/NATURAL-RESOURCES-AND-CIVIL-WAR/; HTTP://ECOSOULINTELLECTUAL.BLOGSPOT.COM/2011/05/OTHER-RAPING-IN-CONGO-ARE-NATURAL.HTML](http://www.popularsocialscience.com/2012/12/20/natural-resources-and-civil-war/http://ecosoulintellectual.blogspot.com/2011/05/other-raping-in-congo-are-natural.html)



Mount Tenabo, Nevada

2 JUDGE

God created the world and all that is in it out of great love. All of nature is a window into the endless creativity, fruitfulness and joy of God. “The world is our meeting place with God.”¹ We are called to “rethink humanity’s place in the scheme of thing...because the earth is (presently) our only home and the home of all other beings as well” and “we must share the space...with other human beings, other animals, and the natural world.”² Our starting point is to be one that “de-centers us as the goal of creation (and) re-centers us as the caretakers of our planet...a way of seeing ourselves living in the earth as our home, a home we share with many other beings...loved by God.”³

“God has acted to bring salvation to our world in the life, death, and resurrection of Jesus and in the outpouring of the Spirit.”⁴ “What broke through in the person of Jesus was a new consciousness and relatedness to God that ushered in the world a new way of being God-centered, earth-centered, and in communion with one another.”⁵ This is the nature of the reign of God preached by Jesus.

¹Sallie McFague, *Models of God* (Augsburg, Fortress Press, 1987).

²Sallie McFague, *The Body of God: An Ecological Theology* (Augsburg, Fortress Press, 1993).

³Ibid.

⁴Denis Edwards, *How God Acts: Creation, Redemption, and Special Divine Action* (Augsburg, Fortress Press, 2010).

⁵Ilia Delio, *The Emergent Christ. The Unbearable Wholeness of Being: God, Evolution, and the Power of Love* (Orbis Books, 2013).

THE EARTH IS THE LORD’S, AND ALL
THAT IS IN IT.—Ps 24:1

MANY PEOPLES WILL COME AND
SAY, “COME, LET US GO UP TO THE
MOUNTAIN OF THE LORD.”—IS 2:3

Therefore, each mining site—while the site is explored for resources, while it is being prepared, during the actual mining, and, finally, after the process is completed—must be seen as sacred and as not ours. “Our universe is thoroughly interconnected, so that even our own being is not our own. Reality by its very nature is interconnected.”⁶ Every person, animal, plant, mineral, and the earth itself, must be considered a stakeholder in the mining project. And every stakeholder must have a place at the table when considering the act of mining, when executing the mining, when restoring the space at the conclusion of the mining. Inequity occurs when any one of these voices is unheard or silenced. All mining projects need to be marked by relationship, interdependence, dialogue, respect, and reverence. We offer the following selections for reflection. Gathered from recent papal and episcopal documents, the Compendium of the Social Doctrine of the Church, as well as stakeholders often not at the table when considering a mining site, these statements, challenges, and questions provide the theological and ethical framework when considering mining.

FOCUS STATEMENT⁷

The Dignity of the Human Person. Inequity among stakeholders occurs when the principle of the inherent worth of every person, as image and child of God, is overlooked, ignored, or dismissed. The examples of inequity offered in Section 1: SEE often highlight this. The dignity of every person also refers to coming generations, whose wealth cannot justify the suffering of the present generation, nor can the present be at the cost of the future.

⁶Ibid.

⁷First six principles adapted from the Canadian Catholic Organization for Development and Peace, “Theological Backgrounder: A Voice for Justice,” Campaign 2013 (<http://www.devpc.org/voiceforjustice>). Accessed Feb. 20, 2014.

The Sacredness of Creation. If we approach the extraction of natural resources from a purely economic perspective, it is easy to see why a company looking to increase shareholder value would want to operate in a country with weak environmental laws, as this will incur fewer costs for the company. However, bearing these costs should be imperative, no matter where a company operates, if we are to protect the sacredness of creation.

Solidarity. As children of the same God, we are all interconnected, both this generation and future generations. We believe that solidarity is established when people seek just relationships. We must seek a just relationship between mining companies and the people of all countries whose mineral wealth companies seek to exploit.

Option for the Poor. God's special love for the poor is one that we are called to emulate. This means that if the mineral wealth of any country does not directly contribute to the development of its poorest communities, then new ways of using that wealth must be found. It also means that we must listen to the voices of those who are most affected by the mining industry.

Common Good. We believe God created us as social beings, made to live with one another. Respect for the common good is essential for establishing the well-being of any society. Far too often, the mineral wealth of countries is extracted primarily for the foreign good. Foreign companies will extract wealth for a certain period of time and then leave, without fully rehabilitating the area or properly compensating the communities that must live with the consequences of the mine. On the part of some governments, environmental laws are not established or not enforced. We need to support efforts that ensure that companies and governments respect the common good, whereby the profits from mining contribute to the real development of host communities and countries, and whereby companies and governments exercise care for people and care for the environment.



**“THEY TOLD US THAT THE OPENING OF THE MINE WOULD BRING NEW OPPORTUNITIES. BUT THE YOUNG PEOPLE ARE STILL UNEMPLOYED, AND THE SITUATION OF OUR COMMUNITY HAS NOT IMPROVED. I’M WORRIED ABOUT MY CHILDREN’S AND MY GRANDCHILDREN’S FUTURE.”—
WIFE OF THE VILLAGE CHIEF, MADAGASCAR**

Integral Human Development. We believe that development is not merely an economic enterprise but one that includes the political, social, spiritual, and ecological dimensions of the human person. Any model of development that only focuses on economic gain, such as extracting wealth from the Earth as quickly and efficiently as possible without regard for the other dimensions, cannot be true development. Extracting wealth in this way, which harms the other dimensions of the human person, makes this model of development questionable.

Subsidiarity. The principle of subsidiarity insists that activities that smaller and subordinate organizations can do should best be left with these organizations and is applied in understanding the roles and responsibilities of national government, local government units, mining corporations large and small, mining-affected communities, especially indigenous peoples. Along with other stakeholders, subsidiarity challenges all in observing the rule of law and avoiding corruption.⁸

PAPAL SOURCES

FROM FRANCIS' GREETING TO MINING INDUSTRY REPRESENTATIVES

(Today is an opportunity for mining industry representatives) to reflect on the importance of their human and environmental responsibilities. In other words, they wish to make a serious examination of conscience on what must be done so that their industry may offer a constant positive contribution to integral human development.

⁸Sylvia Miclat, "Catholic Social Teaching and Mining in the Philippines," *Ecojesuit*, September 15, 2012 (<http://www.ecojcsuit.com/catholic-social-teaching-and-mining-in-the-philippines/3703/>). Accessed May 16, 2014.

The extraction industries are seen, not always without reason, as unjustly exploiting resources and local populations, resorting even to slavery and to the forced removal of entire populations. An ancient proverb of the People of Israel says, “The fathers have eaten sour grapes and the children’s teeth are set on edge” (Jer 31:29). This warning is perennially valid. It not only alludes to the complexity of ethical questions, difficult to resolve with one answer that is valid for all, but also reminds us of the seriousness of our human actions. Mining, like many other industrial activities, has ecological and social consequences which go well beyond national borders and pass from one generation to the next.

The participants at this meeting are aware that, so as not to repeat grave errors of the past, decisions today cannot be taken solely from geological perspectives or the possible economic benefits for investors and for the States in which the companies are based. A new and more profound decision-making process is indispensable and inescapable, one which takes into consideration the complexity of the problems involved, in a context of solidarity. Such a context requires, first of all, that workers be assured of all their economic and social rights, in full accordance with the norms and recommendations of the International Labor Organization. Likewise it requires the assurance that extraction activities respect international standards for the protection of the environment. The great challenge of business leaders is to create a harmony of interests, involving investors, managers, workers, their families, the future of their children, the preservation of the environment on both a regional and international scale, and a contribution to world peace.

(I pray) that the meeting...may lead to such a process guided by moral principles which seek the good of all parties involved in the sector. This will enable

**THE GREAT CHALLENGE OF
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CONTRIBUTION TO WORLD PEACE.—
POPE FRANCIS**

the industry's leaders to face the difficulties that arise, with special attention to miners and their families, to the surrounding population, to the environment, and to global and intergenerational solidarity.⁹

FROM BENEDICT XVI

Today, we all see that man can destroy the foundations of his existence, his earth, hence, that we can no longer simply do what we like or what seems useful and promising at the time with this earth of ours, with the reality entrusted to us. On the contrary, we must respect the inner laws of creation, of this earth; we must learn these laws and obey these laws if we wish to survive. Consequently, this obedience to the voice of the earth, of being, is more important for our future happiness than the voices of the moment, the desires of the moment. In short, this is a first criterion to learn: that being itself, our earth, speaks to us and we must listen if we want to survive and to decipher this message of the earth. And if we must be obedient to the voice of the earth, this is even truer for the voice of human life. Not only must we care for the earth, we must respect the other, others: both the other as an individual person, as my neighbor, and others as communities who live in the world and have to live together. And we see that it is only with full respect for this creature of God, this image of God which man is, and with respect for our coexistence on this earth, that we can develop.¹⁰

⁹Pope Francis, "Greeting to Mining Industry Representatives for Day of Reflection," September 9, 2013 (<http://www.zenit.org/en/articles/pope-francis-greeting-to-mining-industry-representatives-for-day-of-reflection>). Accessed February 7, 2014.

¹⁰Pope Benedict XVI, "Meeting with the Clergy of the Dioceses of Belluno-Feltre and Treviso," July 24, 2007 (http://www.vatican.va/holy_father/benedict_xvi/speeches/2007/july/documents/hf_ben-xvi_spe_20070724_cle-ro-cadore_en.html). Accessed Aug. 28, 2013.

In nature, the believer recognizes the wonderful result of God's creative activity, which we may use responsibly to satisfy our legitimate needs, material or otherwise, while respecting the intrinsic balance of creation. If this vision is lost, we end up either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God's creation. (48)

Projects for integral human development cannot ignore coming generations, but need to be marked by solidarity and inter-generational justice, while taking into account a variety of contexts: ecological, juridical, economic, political and cultural. (48)

Questions linked to the care and preservation of the environment today need to give due consideration to the energy problem. The fact that some states, power groups and companies hoard non-renewable energy resources represents a grave obstacle to development in poor countries. Those countries lack the economic means either to gain access to existing sources of non-renewable energy or to finance research into new alternatives. The stockpiling of natural resources, which in many cases are found in the poor countries themselves, gives rise to exploitation and frequent conflicts between and within nations. These conflicts are often fought on the soil of those same countries, with a heavy toll of death, destruction and further decay. The international community has an urgent duty to find institutional means of regulating the exploitation of non-renewable resources, involving poor countries in the process, in order to plan together for the future. (49)

NATURE EXPRESSES A DESIGN OF LOVE AND TRUTH. ... [I]T IS CONTRARY TO AUTHENTIC DEVELOPMENT TO VIEW NATURE AS SOMETHING MORE IMPORTANT THAN THE HUMAN PERSON. ...[I]T IS ALSO NECESSARY TO REJECT THE OPPOSITE POSITION, WHICH AIMS AT TOTAL TECHNICAL DOMINION OVER NATURE....[I]T IS A WONDROUS WORK OF THE CREATOR CONTAINING A "GRAMMAR" WHICH SETS FORTH ENDS AND CRITERIA FOR ITS WISE USE, NOT ITS RECKLESS EXPLOITATION.—POPE BENEDICT XVI, CARITAS IN VERITATE, 48

¹¹Pope Benedict XVI, *Caritas in Veritate*, June 29, 2009 (http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html). Accessed January 30, 2014.

**THERE ARE NO UNSACRED PLACES;
THERE ARE ONLY SACRED PLACES AND
DESECRATED PLACES.—WENDELL BERRY**

There is a pressing moral need for renewed solidarity, especially in relationships between developing countries and those that are highly industrialized. ...This responsibility is a global one, for it is concerned not just with energy but with the whole of creation, which must not be bequeathed to future generations depleted of its resources. Human beings legitimately exercise a responsible stewardship over nature, in order to protect it, to enjoy its fruits and to cultivate it in new ways...On this earth there is room for everyone: here the entire human family must find the resources to live with dignity, through the help of nature itself—God's gift to his children—and through hard work and creativity. At the same time, we must recognize our grave duty to hand the earth on to future generations in such a condition that they too can worthily inhabit it and continue to cultivate it. This means being committed to making joint decisions "after pondering responsibly the road to be taken, decisions aimed at strengthening that covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying." (50)

Let us hope that the international community and individual governments will succeed in countering harmful ways of treating the environment. It is likewise incumbent upon the competent authorities to make every effort to ensure that 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: the protection of the environment, of resources and of the climate obliges all international leaders to act jointly and to show a readiness to work in good faith, respecting the law and promoting solidarity with the weakest regions of the planet. (50)

FROM THE COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH¹²

Nature, the work of God's creative action, is not a dangerous adversary. It is God who made all things, and with regard to each created reality "God saw that it was good" (cf. Gen1:4,10,12,18,21,25). (451)

The whole of creation participates in the renewal flowing from the Lord's Paschal Mystery. (455)

A central point of reference for every scientific and technological application is respect for men and women, which must also be accompanied by a necessary attitude of respect for other living creatures. (459)

Man, then, must never forget that "his capacity to transform and in a certain sense create the world through his own work...is always based on God's prior and original gift of the things that are." He must not "make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray." When he acts in this way, "instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him." (460)

The tendency towards an "ill-considered" exploitation of the resources of creation is the result of a long historical and cultural process. "The modern era has witnessed man's growing capacity for transformative intervention. The aspect of

**THE INCARNATE WORD IS WITH US, IS
STILL SPEAKING, IS PRESENT ALWAYS,
YET LEAVES NO SIGN BUT EVERYTHING
THAT IS.—WENDELL BERRY**

¹²Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Church, May 26, 2006. http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html. Accessed January 30, 2014.



THE CITY OF LA OROYA IN PERU IS ONE OF THE MOST POLLUTED PLACES IN THE WORLD. A MINE THAT HAS BEEN IN OPERATION SINCE 1922 HAS HAD MAJOR CONSEQUENCES ON LOCAL INHABITANTS; THERE ARE DISTURBING LEVELS OF LEAD, ARSENIC AND CALCIUM IN THEIR BLOODSTREAMS AND THEY LIVE AMONG MOUNTAINS TURNED WHITE FROM POLLUTION AND DEVOID OF VEGETATION.— [HTTP://WWW.DEVP.ORG/EN/EDUCATION/FALL2013/PICTURES](http://www.devp.org/en/education/fall2013/pictures)

the conquest and exploitation of resources has become predominant and invasive, and today it has even reached the point of threatening the environment's hospitable aspect: the environment as 'resource' risks threatening the environment as 'home'. (461)

"Technology that pollutes can also cleanse, production that amasses can also distribute justly, on condition that the ethic of respect for life and human dignity, for the rights of today's generations and those to come, prevails." (465)

Programs of economic development must carefully consider "the need to respect the integrity and the cycles of nature" because natural resources are limited and some are not renewable. The present rhythm of exploitation is seriously compromising the availability of some natural resources for both the present and the future. (470)

Particular attention will have to be reserved for the complex issues surrounding energy resources. Non-renewable resources, which highly-industrialized and recently-industrialized countries draw from, must be put at the service of all humanity. ...The use of energy, in the context of its relationship to development and the environment, calls for the political responsibility of States, the international community and economic actors. Such responsibility must be illuminated and guided by continual reference to the universal common good. (470)

The relationship of indigenous peoples to their lands and resources deserves particular attention, since it is a fundamental expression of their identity. (471)

As regards the ecological question, the social doctrine of the Church reminds us that the goods of the earth were created by God to be used wisely by all. They must be shared equitably, in accordance with justice and charity. This is essentially a question of preventing the injustice of hoarding resources: greediness, be

it individual or collective, is contrary to the order of creation. Modern ecological problems are of a planetary dimension and can be effectively resolved only through international cooperation capable of guaranteeing greater coordination in the use of the earth's resources. (481)

The attitude that must characterize the way man acts in relation to creation is essentially one of gratitude and appreciation; the world, in fact, reveals the mystery of God who created and sustains it. If the relationship with God is placed aside, nature is stripped of its profound meaning and impoverished. If on the other hand, nature is rediscovered in its creaturely dimension, channels of communication with it can be established; its rich and symbolic meaning can be understood, allowing us to enter into its realm of mystery. This realm opens the path of man to God, Creator of heaven and earth. The world presents itself before man's eyes as evidence of God, the place where his creative, providential and redemptive power unfolds. (487)

EPISCOPAL SOURCES

BISHOPS OF AFRICA

Multinational organizations continue systematically to invade the continent in search of natural resources. In complicity with African leaders, they oppress local companies, buy thousands of hectares of land and expropriate populations from their lands. Their adverse effect on the environment and creation affects the peace and well-being of the African people, and, thus, the prospects of their living in harmony.¹³

¹³Synod of African Bishops, *Instrumentum Laboris*, March 19, 2009. http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20090319_instrlabor-africa_en.html. Accessed May 16, 2014.

It is now clear that our involvement as a church in Central Africa with the issue of oil does not arise from meddling in issues reserved for the authorities of our States. We are witnesses to the suffering of the people to whom we belong. Our prophetic mission impels us to launch a heartfelt appeal to all those who participate in oil exploitation in our region or who wield any political and economic power. Together, let us offer the chance of integral development to the men and women of our region by a more humane exploitation of oil, as with all our natural resources.”¹⁴

BISHOPS OF LATIN AMERICA

*From the 2007 CELAM Aparecida Document*¹⁵

A globalization without solidarity has a negative impact on the poorest groups. It is no longer simply the phenomenon of exploitation and oppression, but something new: social exclusion. ...The excluded are not simply “exploited” but “surplus” and “disposable.” (65)

International extractive industries and agribusiness often do not respect the economic, social, cultural, and environmental rights of the local populations, and do not assume their responsibilities. Preserving nature is very often subordinated to economic development, with damage to biodiversity, exhaustion of water reserves and other natural resources, air pollution, and climate change. (66)

¹⁴Central African Bishops Conference (ACERAC), The Church and Poverty in Central Africa: The Case of Oil, July 2002. <http://www.relufa.org/programs/economicjustice/documents/AfricanBishopsStatementonOilandPovertyEnglish.pdf>. Accessed May 16, 2014.

¹⁵One of the principal authors of this document was Pope Francis, then Cardinal Jorge Bergoglio, so it is quoted at length. <http://www.celam.org/aparecida/Ingles.pdf>. Accessed May 16, 2014.

To disregard the mutual relationships and balance that God himself established among created realities is an offense against the Creator, an attack on biodiversity and ultimately against life. (125)

The universal destiny of goods demands solidarity with both the present and future generations. Because resources are ever more limited, their use must be regulated according to a principle of distributive justice, while respecting sustainable development. (126)

Structures must be created to firmly establish a social, economic, and political order without inequity and with opportunities for all. ...[W]e focus our attention on the faces of the new excluded: ...miners. (402)

Shape a Christian ethics that sets as a challenge achieving the common good, creating opportunities for all, battling corruption, and enforcing labor and labor union rights. (406)

[See] nature as a free legacy that we receive to protect, as a precious space for shared human life and as careful responsibility of human stewardship for the good of all. (471)

Today the natural wealth of Latin America and the Caribbean is being subjected to an irrational exploitation that is leaving ruin and even death in its wake, throughout our region. ...A similar warning must be made about resource extraction industries which, when they fail to control and offset their harmful effects on the surrounding environment, destroy forests and contaminate water, and turn the areas exploited into vast deserts. (473)



QUICHA GRANDE RESIDENTS IN PERU WANT DEVELOPMENT FOR THEIR REGION BUT THE OPEN-PIT MINE COULD HAVE MAJOR CONSEQUENCES ON THEIR MEANS OF SUBSISTENCE, SUCH AS AGRICULTURE AND LIVESTOCK PRODUCTION.

BISHOPS OF THE UNITED STATES

The extraction of natural resources, such as oil, gas, copper, coal, lumber, and diamonds, is a central feature of modern economies, one that creates new opportunities and imposes new burdens. Extractive industries can bring progress, but when exploited improperly, they can also bring social conflict, feed corruption, displace people from their homes and lands, pollute air, rivers and seas, destroy people's health, and cause irreversible biodiversity loss.

In eastern Democratic Republic of the Congo (DRC), militias and government forces struggle to gain control over lucrative mines that can finance the purchase of arms to wage civil war. Civilians are caught in the crossfire. Sexual violence and rape perpetrated against women are ways to terrorize and destabilize communities, making them more vulnerable in the struggle for dominance in these mineral rich regions.

In the United States, new mining and extractives practices, such as "fracking," have caused grave concern due to their potential for adverse health and environmental consequences. Too often, people end up suffering not only from the effects of badly managed extractive operations, but also from the conflicts created by the struggle over control of the wealth generated.

The Church's social teaching calls on Catholics to uphold the life and dignity of every human person, to be in solidarity with our brothers and sisters worldwide, and to care for God's creation. Catholic agencies and affected people have been engaged in advocacy with their own governments, international financial institutions, and extractives companies, urging them to become more transparent, to reduce the negative impacts of resource extraction on people and the environment, and to increase benefits for local populations, especially poor persons. To protect the lives and digni-

ty of poor people and to assure that potential benefits of natural resource extraction are realized, all parties involved in the extractive industry sector—producers and consumers—need to adjust their practices and work together.¹⁶

...We must ask: Is our mining technology in 2010 equal to the technology that is easily available in other industries? Why is it safer to travel in space than to work in a West Virginia mine?

We know that our elected representatives are actively seeking answers to questions such as these. In doing so, they are part of “that great struggle in which men in the course of the ages have sought to improve the conditions of human living” (*Gaudium et Spes*, 34).

As believers, we recognize that “this human activity accords with God’s will” (*GS*, 34).

The Church has an obligation to continue to remain vigilant in these areas to ensure that justice is served and human dignity is protected. It is an essential part of proclaiming the Gospel of Life. Indeed, by virtue of human dignity, all persons have a right to a safe work environment and one in which unsafe conditions can be reported without fear of blacklisting or loss of one’s job. Workers have a right to a living wage and to reasonable work hours. The Church has long recognized and supported workers’ rights to organize. In the coalfields, such organization has had measurable benefits in terms of safety and we applaud all that the United Mine Workers of America have achieved. We must discover why

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THE GOSPEL OF LIFE. —USCCB**

¹⁶United States Conference of Catholic Bishops (USCCB), “Background on Natural Resources: Promote Health, Reduce Violent Conflict, Ensure Development,” February 2013. <http://www.usccb.org/issues-and-action/human-life-and-dignity/global-issues/trade/upload/2013-02-Natural-Resources-Backgrounder-FINAL>. Accessed May 16, 2014.



THE VILLAGE OF MARIBONG ON THE ISLAND OF PALAWAN, PHILIPPINES IS LOCATED IN THE SHADOW OF AN OPEN-PIT NICKEL MINE THAT HAS CONTAMINATED THE RIVER WHICH IS THE MAIN WATER SOURCE, FURTHER IMPOVERISHING THE COMMUNITY.—
[HTTPS://WWW.DEVP.ORG](https://www.devp.org) (ACCESSED AUGUST 19, 2014)

union mines have a lower fatality rate in West Virginia and appear to have a much better safety record.¹⁷

BISHOPS OF EUROPE

Romania. God's Creation and our ancient built heritage will be obliterated if the gold-mine is opened. ...It is our calling to protect God's Creation, and to preserve our heritage against an environmental "ticking time bomb" which could ultimately unleash a natural disaster on the entire European population, by polluting key waterways. The mine would destroy hundreds of houses, nine churches, and ten cemeteries. We do not accept the destruction of our property. ...May God protect our environment and future!¹⁸

BISHOPS OF ASIA

We believe that the Mining Act destroys life. The right to life of people is inseparable from their right to sources of food and livelihood. Allowing the interests of big mining corporations to prevail over people's right to these sources amounts to violating their right to life. Furthermore, mining threatens people's health and environmental safety through the wanton dumping of waste and tailings in rivers and seas. Our experiences of environmental tragedies and incidents with the mining transnational corporations belie all assurances of sustainable and responsible mining that the Arroyo Administration is claiming. Increasing number of

¹⁷Bishop Michael Bransfield, On My Holy Mountain: Mine Safety in West Virginia, Wheeling-Charleston Diocese Pastoral Letter 2010. This was released after the April 5, 2010 deaths of 29 of the 31 miners on site. http://209.240.5.45/files/Pastoral_Letter/Web_Pastoral%20Letter_Mine%20Safety.pdf. Accessed May 16, 2014.

¹⁸Message from the bishop's office on proposed gold mining in Romania, September 16, 2013. Prepared and signed by bishops across Christian denominations, including Roman Catholic. <http://www.uupcc.org/media/news/message-bishops-office-proposed-gold-mining-romania>. Accessed May 14, 2014.

mining affected communities, Christians and non-Christians alike, are subjected to human rights violations and economic deprivations. We see no relief in sight.¹⁹

According to many experts, the mode of production and the ideologies of development that industrial countries have implemented have substantively contributed to global warming and climate change. Tragically, this has extended to Asia due to the corruptive collusion between local and international developers. They pillage Asia's virgin forests and operate destructive extractive industries such as various forms of large-scale mining for the sake of short-term economic gains, while sacrificing the common good.²⁰

ADDITIONAL VOICES

CIDSE²¹, PAX CHRISTI INTERNATIONAL AND CARITAS EUROPA

Following the logic of Catholic Social Teaching (CST), extractive industry companies, which play a dominant role in the economies of many southern countries, have a duty to consider how to balance their legitimate interests with their obligations to the common good. In exploring the link between CST and Corporate Accountability, Peter O'Driscoll from the Center of Concern (USA) makes a

“GOVERNMENTS LIKEWISE HAVE A DUTY TO PROMOTE AND DEFEND THE COMMON GOOD, AND TO MAKE SURE THAT ECONOMIES WORK FOR THE BENEFIT OF THE POOR.”—CIDSE

¹⁹Catholic Bishops Conference of the Philippines (CBCP), “A Statement on Mining Issues and Concerns,” 2006. <http://www.cbcponline.net/documents/2000s/html/2006-AStatementonminingissuesandconcerns.html>. Accessed May 16, 2014.

²⁰Catholic Bishops Conference of the Philippines (CBCP), “A Statement on Mining Issues and Concerns,” 2006. <http://www.cbcponline.net/documents/2000s/html/2006-AStatementonminingissuesandconcerns.html>. Accessed May 16, 2014.

²¹CIDSE stands for the organization's full name in French, *Coopération Internationale pour le Développement et la Solidarité*, which can be translated as International Cooperation for Development and Solidarity. Seventeen member-organizations from Europe and North America come together under the umbrella of CIDSE.

“HUMAN BEINGS HAVE A RESPONSIBILITY TO SAFEGUARD THE INTEGRITY OF CREATION AND TO ENSURE THAT ALL BENEFIT FROM THE SUSTAINABLE USE OF THE FRUITS OF THE EARTH. THOSE IN POSITIONS OF POWER AND INFLUENCE HAVE A SPECIAL DUTY TO PROMOTE AND DEFEND THE COMMON GOOD.”— CIDSE

clear distinction between the notions of corporate responsibility and corporate accountability. Whilst the former suggests that companies can adequately improve their own social and environmental impacts through voluntary measures alone, the latter embraces the imperative that regulatory structures must be reformed to prevent the commission of social sin.

Governments likewise have a duty to promote and defend the common good, and to make sure that economies work for the benefit of the poor. ...

Revenues from natural resource extraction reach governments in the form of taxes, fees, royalty and signature bonus payments. But the revenue generated remains a closely guarded secret: neither governments nor companies involved disclose how much money has actually been paid. This problem is particularly serious in countries which are highly dependent on revenue from natural resource extraction; citizens cannot access information in order to hold their governments to account on revenue expenditure and governments can divest themselves of the need for popular legitimacy. Resource revenues have helped to sustain autocratic governments and warlords who rule through coercion and patronage and have contributed to arms purchasing, fuelling a vicious cycle of conflict and poverty exacerbated by embezzlement, corruption and revenue misappropriation. There is a long list of countries where problems of this nature have been identified, including Algeria, Angola, Azerbaijan, Burma/Myanmar, Cambodia, Chad, Congo-Brazzaville, Democratic Republic of Congo, Equatorial Guinea, Gabon, Kazakhstan, Nigeria, Sudan and Venezuela. ...

Two key, interlinking principles of CST for our purposes are the principle of the common good and the universal destination of earthly goods. The CST clearly

states that the world's resources should not remain in the hands of a few, and that the right to private property (such as control over natural resources) is not absolute, but should be ordered to the common good. Human beings have a responsibility to safeguard the integrity of creation and to ensure that all benefit from the sustainable use of the fruits of the earth. Those in positions of power and influence have a special duty to promote and defend the common good.

Following on from this, natural resources should not be for the private use of governments or individuals in prominent positions to sell for personal enrichment. Governments act as agents or administrators of a state's natural resources, on behalf of the people of that state. Contracts made between governments and companies to extract natural resources are effectively agreements whereby the peoples' sovereign resources are exchanged for money. It is therefore incumbent on companies to make publicly available details of money paid for extracting resources to the people of that state. ...

The bishops from Central Africa have been unequivocal in stating that the Catholic Church cannot remain silent at the risk of being an accomplice to great wealth being squandered whilst the poor remain hungry. They have called for a moral and transparent use of natural resource wealth, understanding the links between transparency, accountability, poverty reduction, development and peace. Whilst the benefits of natural resource revenue remain so drastically skewed in favor of an elite few, there will always be the danger of tensions overflowing into violent conflict. But there is a way out: the promotion of transparency and accountability should not only help to increase the proportion of revenue going into poverty reduction and development, but should also help

“OUR FUTURES AS INDIGENOUS PEOPLES ARE THREATENED IN MANY WAYS BY DEVELOPMENTS IN THE EXTRACTIVE INDUSTRIES. OUR ANCESTRAL LANDS—THE TUNDRA, DRYLANDS, SMALL ISLANDS, FORESTS AND MOUNTAINS—WHICH ARE ALSO IMPORTANT AND CRITICAL ECOSYSTEMS HAVE BEEN INVADDED BY OIL, GAS, AND MINING DEVELOPMENTS WHICH ARE UNDERMINING OUR VERY SURVIVAL.”

to rebuild the fabric of war-torn societies, the checks and balances which are needed for more peaceful futures in the long-term.²²

INDIGENOUS PEOPLES

Our futures as indigenous peoples are threatened in many ways by developments in the extractive industries. Our ancestral lands—the tundra, drylands, small islands, forests and mountains—which are also important and critical ecosystems have been invaded by oil, gas, and mining developments which are undermining our very survival. Expansion and intensification of the extractive industries, alongside economic liberalization, free trade aggression, extravagant consumption and globalization are frightening signals of unsustainable greed. ...

We note that ‘sustainable development’ is founded on three pillars which should be given equal weight if such development is to be equitable, namely, environmental, economic and human rights. ...

We, indigenous peoples, reject the myth of ‘sustainable mining’: we have not experienced mining as a contribution to ‘sustainable development’ by any reasonable definition. Our experience shows that exploration and exploitation of minerals, coal, oil, and gas bring us serious social and environmental problems, so widespread and injurious that we cannot describe such development as ‘sustainable’. Indeed, rather than contributing to poverty alleviation, we find that the extractive industries are creating poverty and social divisions in our communities, and showing disrespect for our culture and customary laws.

²²CIDSE, Pax Christi International and Caritas Europa, Transparency: A Christian Concern (Catholic Social Teaching and the Case for Transparent and Accountable Practices in Extractive Industries), A Position Paper, September 2003. http://pwypdev.gn.apc.org/sites/pwypdev.gn.apc.org/files/cidse_transparency.pdf. Accessed January 30, 2014.

Our experience of mining, oil and gas development has been:

- ✎ Violation of our basic human rights, such as killings, repression and the assassination of our leaders.
- ✎ Invasion of our territories and lands and the usurpation of our resources.
- ✎ By denying us rights or control over our lands, including subsurface resources, our communities and cultures are, literally, undermined.
- ✎ Many of our communities have been forced to relocate from their lands and ended up seriously impoverished and disoriented.
- ✎ Extractive industries are not transparent, withholding important information relevant to decisions affecting us.
- ✎ Consultation with our communities has been minimal and wholly inadequate measures have been taken to inform us of the consequences of these schemes before they have been embarked on.
- ✎ Consent has been engineered through bribery, threats, moral corruption, and intimidation.
- ✎ Mines, oil, and gas developments have ruined our basic means of subsistence, torn up our lands, polluted our soils and waters, divided our communities and poisoned the hopes of our future generations. They increase prostitution, gambling, alcoholism, drugs, and divorce due to rapid changes in the local economy.
- ✎ Indigenous women have, in particular, suffered the imposition of mining culture and cash based economies.



KATHY RAMOS, 17, CARRIES HER SON EDSON NEAR THE PATARCOCHA LAGOON, WHICH IS USED AS A DUMP FOR SEWAGE AND HUMAN WASTE IN THE MINING TOWN OF CERRO DE PASCO, PERU.—[HTTP://WWW.NBCNEWS.COM/ID/36632794/NS/WORLD_NEWS-WORLD_ENVIRONMENT/T/PERU-TOWN-BEING-DEVoured-MINE/#.U_PqNdZFA-G](http://www.nbcnews.com/id/36632794/ns/world_news-world_environment/t/peru-town-being-devoured-mine/#.U_PqNdZFA-G)

- ✎ Extractive industries are unwilling to implement resource sharing with indigenous peoples on a fair and equal basis.²³

QUESTIONS FOR REFLECTION

- ✎ Which particular reference(s) were especially helpful or meaningful for you?
- ✎ After reading the Church and Papal documents, what has broadened your understanding, caused you to question, or enlightened you in new ways?
- ✎ What do you feel called to personally or as a congregation after reflecting on this section?



²³Indigenous Peoples' Declaration on Extractive Industries. Oxford, United Kingdom, 15 April 2003. http://bankwatch.org/documents/decl_wbeir_ip_04_03.pdf. Accessed February 8, 2014. This document was located on the website of CEE Bankwatch Network, which works across the central and eastern European region to monitor the activities of international financial institutions and propose constructive environmental and social alternatives to the policies and projects they support.

3 ACT

ACT¹ offers practical suggestions for changing personal and communal behavior. These include ways of working for appropriate national and international legal frameworks and implementation to ensure a sustainable future for the Earth Community.

SUGGESTED ACTION²

1. ACKNOWLEDGE THE *MAGNITUDE AND URGENCY* OF THE ISSUE.

Familiarize yourself with the reality of the mining industries in your country of residence and the countries where your religious community ministers. Consider this reality from one or more of the perspectives of inequity as articulated in Section 1: SEE—Resource Allocation, Decision Making, Social Costs, Changes in the Local Economy, Displacement, Quality of Governance and Regulatory Frameworks, Environmental and Health Risks, and Conflict.

¹Images of people in this section and the photo on this page are from <https://www.devp.org> (Development and Peace is the official international development organization of the Catholic Church in Canada and the Canadian member of Caritas Internationalis. These images are found in their *Fall 2013, A Voice for Justice Campaign*. Accessed Jan. 5, 2014.

²The first four ways suggested here are adapted from “The Praxis—Exploring How These Teachings/Statements Inform Taking Action for Justice,” Catholic Social Teaching and the Environment Seminar, Social Action Office, CLRIQ, March 2002. http://sao.clriq.org.au/publications/cst_and_environment.pdf. Accessed Jan. 5, 2014.



THIS NICKEL MINE IS LOCATED ON THE ISLAND OF PALAWAN, RENOWNED FOR ITS BIODIVERSITY AND NATURAL WONDERS, IN THE PHILIPPINES. THE ORANGE POOLS ARE DAMS THAT COLLECT THE MINE WASTE. THEY LIE IN CLOSE PROXIMITY TO A RIVER THAT IS A WATER SOURCE FOR A NEARBY COMMUNITY.

O MOST HIGH, ALL POWERFUL,
 GOOD LORD GOD,
 TO YOU BELONG PRAISE, GLORY,
 HONOR AND ALL BLESSING.
 BE PRAISED, MY LORD, FOR ALL
 CREATION!—CANTICLE OF CREATION,
 ST. FRANCIS OF ASSISI

2. DEVELOP AN APPROPRIATE *THEOLOGY* OF CREATION CARE THAT FINDS YOU ECO-CENTERED, NOT EGO-CENTERED.

See the RESOURCES following this section, for suggested readings to assist you in developing this theology.

3. PROMOTE A SIMPLE AND ECOLOGICALLY CONSCIOUS LIFESTYLE.

- ☞ Consider ways to reduce consumption and demonstrate solidarity with the poor and vulnerable. We suggest that you turn to pages 8-9 and examine your use of the minerals and products listed on these pages. Examine your own use of the minerals and products highlighted on this page. Are there ways you can reduce, reuse, recycle?
- ☞ Give some time each week to be present to and appreciate nature. It does not have to be great lengths of time but sufficient to grow in awareness of its beauty, connectedness, systems of exchange, the ecosystems around your home, etc....
- ☞ Live the “ethics of enough” ... using just what is needed for work, life, leisure, sustenance; so there will be enough for all people to have their basic needs fulfilled.
- ☞ Explore ways to reduce use of gasoline and donate or recycle old phones, computers, and computer games, etc.
- ☞ Write to companies and ask them to:
 - a) produce “conflict free” and environmentally friendly goods, and
 - b) fully implement the laws on transparency in payments to governments and sourcing of conflict minerals.

- ☞ Purchase diamonds, jewelry, electronics, and other articles that are certified “conflict free” and made with “clean” materials that were mined with respect for the environment and human rights.
- ☞ Find groups, especially in mining-affected areas, which are critical to mining industries and look for the possibility to network with them.
- ☞ Here are some thoughts for a letter to a leader involved in the mining concerns:
 - a) Strive to establish a mutually receptive spirit with those with whom you are advocating.
 - b) Be upfront with your agenda when addressing change: Know what the leaders have done, praise their efforts wherever possible, state the problem, urge the needed change and let them know that you are praying for them.

Sample letter:

Dear _____:

Thank you for _____. I am concerned about _____.

I urge you to do _____. I will continue to follow-up on your response to my concerns.

Know that you and your loved ones are in my prayers.

Sincerely yours,



**“THE MINE TOOK OUR LAND
AND OUR LIVELIHOOD.”—
MR. RAKOTOARIMANANA,
MADAGASCAR**

4. WORK TO CHANGE SYSTEMS/STRUCTURES THAT ARE ETHICALLY AND ECOLOGICALLY UNSOUND IN THE MINING INDUSTRIES.

- ☞ Work for strong legislation. Write to decision makers with your concerns about the mining industry.
- ☞ Advocate. Urge decision-makers/elected officials/corporations to support transparency and peace efforts.

Possible points to make:

- ☞ Ask what assurances are in place to preserve and conserve our water and soil from any adverse effects from gas/oil exploration and mining.
- ☞ Express concern about possible contamination due to the mining process.
- ☞ Express concern that the water being used in mining takes away from the availability of water for farming purposes.
- ☞ Address the possible contamination of soil from chemicals used in mining.
- ☞ Express concern that good farming land is being disrupted by having oil wells on the farm land.
- ☞ Recognize the disruption to farming because of the extra roads, oil wells, traffic and pipelines.
- ☞ Acknowledge the difficulty of farmers finding workers when the gas companies can pay high wages.
- ☞ Address the division being caused in country towns due to the promise of prosperity from the mining industry and the possible loss of livelihood for farming families.

- ❧ Express concern about what to do with the contaminated water that is brought to the surface in the mining process.
- ❧ Support the ability of governments to manage mining revenues in ways that reduce corruption and promote human development in areas such as education and health.
- ❧ Familiarize yourself with and work to strengthen the implementation of the Extractive Industries Transparency Initiative (EITI) which enlists governments and companies, voluntarily, to agree to follow established standards and guidelines and to «publish what they pay» so that the huge financial flows involved are more open and transparent.
- ❧ Promote and facilitate dialogue among the stakeholders. To protect the lives and dignity of poor people and to assure that potential benefits of natural resource extraction are realized, all parties involved in the mining industry sector—producers and consumers—need to adjust their practices and work together.
- ❧ Promote and facilitate free, prior and informed consent and roundtable discussions. In particular, indigenous peoples have a traditional, spiritual connection to land which can make the impact of mining projects particularly devastating to their culture and way of life, in addition to the violation of other rights (environmental, health, and well-being). Often this holistic understanding of indigenous communities is neither understood nor respected by companies undertaking mining projects, which presents particular challenges in dealing with their potential or actual negative impacts.



**“THE MINE POLLUTED OUR WATER
AND POISONED MY BLOOD.”—ELIZA
HERNANDEZ, PHILIPPINES**



**“THE MINE WILL DISPLACE OUR
VILLAGE AND WE HAVE NO SAY.”—**
ARTURO CASTRO, PERU

- ☞ Dialogue with mining sector corporations on issues related to free, prior and informed consent as well as the environmental and social impact of their activities.
- ☞ Respond to action alerts and other invitations for engagement to help support policies promoting resource use that contributes to human development, promote human rights, and reduce conflict.

5. CALL FOR AN ALTERNATIVE DEVELOPMENT MODEL.

The present globalized model includes a heavy emphasis on economic growth. An alternative model would be based on a different value system which places the human being at the center of development objectives and would promote equity and social justice; the protection, sustainable use and management of the environment and natural resources; and respect for fundamental human rights.

RECOMMEND THOSE INVOLVED IN THE MINING INDUSTRIES ADHERE TO THE FOLLOWING PRINCIPLES:³

1. COMMITMENT TO HUMAN RIGHTS AND ENVIRONMENTAL JUSTICE

- ☞ In compliance with the UN Declaration of Human Rights, mining industries should respect and support the dignity of the human person, including the right to safeguard the global commons and sustainably develop natural resources.

³From “Faith-based principles on actions of extractive industries.” Maryknoll Office for Global Concerns (<http://www.maryknollogc.org/article/faith-based-principles-actions-extractive-industries>). With the following edit: “extractive” replaced with “mining”. Accessed Feb. 28, 2014.

- ✎ Mining industries should respect the rights of dissenting individuals and organizations to express their dissent through the use of protest, negotiation, and other nonviolent means.

2. TRANSPARENCY AND ACCOUNTABILITY

- ✎ Policies and decisions about mining industries should be transparent and should involve the meaningful participation of the most vulnerable stakeholders.
- ✎ Mining industries must advance the common good and be evaluated in the light of their impact on the environment as well as those who are most vulnerable such as: women, indigenous persons, and people who are impoverished.
- ✎ Mining industries should employ workers from the local community and help fund its social, education, and development projects to enhance the local and national economies and to ensure sustained growth.
- ✎ Mining industries should respect the role of legitimate governments, in collaboration with civil society, working together to set policies regarding the development and welfare of people and the natural world. In order to ensure restorative justice for affected families and communities, an independent third party must help resolve the grievances.

3. CONCLUSION

Local communities have a right to be consulted and heard in all natural resource exploration and development in their region. Therefore, mining industries must adopt policies that mandate that they obtain comprehensive local community consent, Free Prior and Informed Consent (FPIC), before beginning any industry projects. This consultation includes communities' rights to reject projects.

PARTICIPANTS IN THE 2013 MINING SURVEY PROVIDED EXAMPLES OF BEST PRACTICES. SEVERAL OF THESE ARE AVAILABLE ON THE WEBPAGE OF THE INTEGRITY OF CREATION WORKING GROUP.—

[HTTP://JPICROMA.WIX.COM/](http://JPICROMA.WIX.COM/)

[JPICROMA#!INTEGRITY-OF-CREATION/C1B8Q](http://JPICROMA.WIX.COM/INTegrity-Of-Creation/C1B8Q)



PRAYER: GUIDED MEDITATION

Suggested environment: a globe, or satellite image of the earth, or a world map; several rocks.

The prayer leader is encouraged to significantly pause during the meditation.

Initial preparation: center yourself in the presence of God, sitting quietly.

Meditation: Consider the shoes you are wearing. They may be composed of materials from fossil fuels, or contain metal pieces. Bring the miners, who gathered these materials for your shoes, to this prayer. ...

Perhaps you are wearing a crucifix or symbol of your religious community. Perhaps you wear a ring of consecration. Bring the miners, who gathered the metals for these important images for you, to this prayer. ...

Consider your clothing. Perhaps it is made of synthetic materials or plastic buttons or metal buckles or studs. Bring the miners who first extracted the oil and the metal for your clothing, to this prayer. ...

If you are wearing a watch or jewelry, bring the miners, who gathered the necessary minerals for you, to this prayer. ...

You may be wearing glasses or have dental work that contains metal. Bring the miners, who extracted the oil and metal for your glasses and dental work, to this prayer. ...

You may have a cell phone with you. You may have left your laptop or desktop computer in your office, ... a tablet or other electronic devices. ... Bring the miners, who gathered the minerals and metals and oil for your technology, to this prayer. ...

This holy space is now filled with many miners—men, women, and children—whose toil has contributed to our quality of life. Thank them...Thank God for their gift of labor...Pray for their health and safety...Pray for their rights and dignity...Ask God for an understanding of what action you can do in gratitude.

ANOTHER PRAYER OPTION

In the spring of 2013, the Integrity of [Creation Working Group](#) prepared a prayer service on the extractive industries: [Special Prayer for World Environment Day](#) (http://media.wix.com/ugd/e7a99a_d67b7d230d9b4386a0a1df7b7a6e6dc1.pdf).





<http://development.savethetarkine.org/wp-content/uploads/2011/12/a-Savage-River-Pit-2.jpg>

SUGGESTED RESOURCES

Visit the web page of Integrity of Creation Working Group of the JPIC Commission of USG/UISG at <http://jpicroma.wix.com/jpicroma#!integrity-of-creation/c1b8q>.

In addition to the websites cited within the SEE, JUDGE, ACT sections, we offer the following suggestions:

ECO THEOLOGY AND SPIRITUALITY

These authors will lead you to others:

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Pope Benedict XVI. Letter to the Bishops of Latin America and the Caribbean, June 29, 2007. <http://www.celam.org/aparecida/Ingles.pdf>.

Pope Benedict XVI. Meeting with the Clergy of the Dioceses of Belluno-Feltre and Treviso, July 24, 2007. http://www.vatican.va/holy_father/benedict_xvi/speeches/2007/july/documents/hf_ben-xvi_spe_20070724_clero-cadore_en.html

Pope Benedict XVI. *Caritas in Veritate*, June 29, 2009. http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*, May 26, 2006. http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Pope Francis. "Greeting to Mining Industry Representatives for Day of Reflection," September 9, 2013. <http://www.zenit.org/en/articles/pope-francis-greeting-to-mining-industry-representatives-for-day-of-reflection>

Synod of African Bishops. *Instrumentum Laboris*, March 19, 2009. http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20090319_instrlabor-afri-ca_en.html

United States Conference of Catholic Bishops (USCCB). Background on Natural Resources: Promote Health, Reduce Violent Conflict, Ensure Development, February 2013. <http://www.usccb.org/issues-and-action/human-life-and-dignity/global-issues/trade/upload/2013-02-Natural-Resources-Backgrounder-FINAL>

Bishop Michael Bransfield. "On My Holy Mountain: Mine Safety in West Virginia," Wheeling-Charleston Diocese Pastoral Letter 2010. Released after the April 5, 2010 deaths of 29 of the 31 miners on site. http://209.240.5.45/files/Pastoral_Letter/Web_Pastoral%20Letter_Mine%20Safety.pdf

WEBSITES AND ONLINE VIDEOS

350.org: building a global climate movement. Online campaigns, grassroots organizing, and mass public actions are coordinated by a global network active in over 188 countries. Campaigns (as of 2014): Stop the Keystone XL Pipeline, Divest from Fossil Fuels. <http://350.org>

CAFOD: official Catholic aid agency for England and Wales <http://www.cafod.org.uk/>. Campaign for transparency in mineral extraction <http://www.cafod.org.uk/News/Campaigning-news/Love-truth-2012-02-17>, "Love truth: open up the books on mineral extraction" (last updated June 18, 2012). Transparency in the gas, oil and mining industries since 2002, when they helped found *Publish What You Pay*.

Catholic Climate Covenant: includes links to many resources, i.e., energy statement by the USCCB Committee on Social Development and World Peace, moral dimensions of energy policy, clean energy, tar sands, fracking/natural gas. <http://catholicclimatecovenant.org/catholic-teachings/energy-statements/>

International Council on Mining and Minerals: the International Council on Mining and Metals (ICMM) was founded in 2001 to improve sustainable development per-

formance in the mining and metals industry. Today, they bring together 21 mining and metals companies as well as 33 national and regional mining associations and global commodity associations to address core sustainable development challenges. <http://www.icmm.com/>

KAIROS Canadian Ecumenical Justice Initiatives unites 11 churches and religious organizations in faithful action for ecological justice and human rights. <http://www.kairoscanada.org/sustainability/resource-extraction/>

Publish What You Pay (PWYP): a global network of civil society organizations united in their call for an open and accountable extractive sector, so that oil, gas and mining revenues improve the lives of women, men and youth in resource-rich countries. This global network is made up of more than 750 member organizations across the world, including human rights, development, environmental and faith-based organizations. <http://www.publishwhatyoupay.org>

Tearfund: a leading relief and development charity, working in partnership with Christian agencies and churches worldwide to tackle the causes and effects of poverty. Its Transparency Campaign: “Unearth the Truth Q&A” (2012). <http://www.tearfund.org/~media/files/main%20site/campaigning/governancecorruption/unearth%20the%20truth%20faq.pdf>

“Putting Ourselves in Their Shoes: The Dialogue Table of Tintaya:” a video for best practices about the rising resentments among community members to the operations of Tintaya mine through the course of its government ownership and subsequent privatization, and the way these came to a head when ownership passed to BHP Billiton. <http://vimeo.com/32384076> (English and Spanish)

DOCUMENTARIES/FILMS

Fracking: *Gasland* (2010) and *Gasland Part II* (2013), *Promised Land* (2012)

Gold Fever: a brand new documentary about Guatemala and the conflicts of mining. The trailer may be viewed on <https://www.facebook.com/events/298813520261101/>

ADDITIONAL COMMENTS

- ✧ Christian ecotheology draws on the writings of such authors as Pierre Teilhard de Chardin, philosopher Alfred North Whitehead, and cultural historian Thomas Berry. It is well represented in Protestantism by John B. Cobb, Jr., Jürgen Moltmann, and Michael Dowd, in Ecofeminism by theologians Catherine Keller, and Sallie McFague, in Roman Catholicism by John F. Haught, and in orthodoxy by George Nalunnakkal (presently Bishop Geevarghese Mor Coorilose)
- ✧ Creation theology is another important expression of ecotheology that has been developed and popularized by Matthew Fox.
- ✧ Abraham Joshua Heschel and Martin Buber, both Jewish theologians, have also left their mark on Christian ecotheology, and provide significant inspiration for Jewish ecotheology.
- ✧ Hindu ecotheology includes writers such as Vandana Shiva. Seyyid Hossein Nasr, Muslim theologian, was one of the earlier voices calling for a re-evaluation of the Western relationship to nature.
- ✧ Annie Dillard, American author, also combined observations on nature and philosophical explorations in several ecotheological writings, including *Pilgrim at Tinker Creek*.

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