

FINAL STATEMENT OF THE II LATINAMERICAN GATHERING ON CHURCHES AND MINING

Brasilia, December 5th, 2014.

It is with joy and hope that we, men and women of faith representing several religious congregations in Latin America and the Caribbean, and inspired in the Prophetic and Social Dimension of the Holy Gospel, share the thoughts, values and promises embraced during the II Latin-American Gathering on Churches and Mining, which took place in Brasilia, from December 2nd to the 5th, in 2014.

Considering all the concerns and initiatives of several communities and local churches around the continent regarding the increase in aggressions against commonly held natural resources and life itself, deriving from the extractive model, and in continuance of the 2013 gathering on Churches and Mining, which took place in Lima, Peru, we have reunited in order to reflect, share, celebrate and generate changes. In following the Holy Gospel, these changes will allow us to accompany Latin-American communities that are, in one way or another, feeling threatened and condemned to endure the destruction of their means of life and the denial of their future, in open contradiction of the promotion of *life*, which is the Christian vision proclaimed throughout the world.

During these few days we have reaffirmed how the imposition of this extractive model, promoted by large corporations, global economies and with the compliance of governing bodies of our National States, far from contributing to the well-being of all, is in reality increasing inequalities, violations of individual and collective Human Rights, the division of the Latin-American family and our communities, and the destruction of areas of our continent that are privileged with richness in natural goods and immense bio-diversity.

It is with sadness that we recognize not only the severe violations of the Fundamental Rights of the Latin American communities, but also the worsening of the ecologic crisis, which has been caused by a consumerist and mercantilist mode of life and an extractive model that does not recognize or respect our planet's limits. On top of fragmenting the Earth and accelerating its degradation and vulnerability, this extractive model is turning our territories' resources, minerals, biodiversity, fossil fuels, natural gas, wind energy, water, sun, and all other natural goods into merchandise.

All of these resources were given to us by our Lord, our Creator, with the intention that they be used as life sustenance, as well as for enjoyment and the collective wellbeing; and not for unlimited enrichment that does not recognize the collective rights shared by all of us as human beings who inhabit this planet at this historic moment. It is not to forget the responsibility we have with future generations to provide them with a better world, remembering the world that was provided to us.

The valuable cultural diversity found in America's communities, with respectful and harmonic visions towards Mother Nature, is nowadays seriously affected and threatened by the imposition of this model that monopolizes territories at any cost and turns itself into an active process of plundering, which tramples those who resist it, using tools that range from threats, prosecution, cooption, criminalization, to the assassination of community leaders, defenders and pastors who accompany these struggles.

Commercial media contributes to the promotion of the falseness that characterizes this model, seducing the community with false pretenses and promises that are not kept, given the fact that the extreme expression of the neoliberal model has as its objective the accumulation of capital, and not the equal distribution of goods.

As diverse sectors and leaders of Christian Churches, we gladly share that we have assumed the prophetic mission of accompanying communities and individuals that defend Creation, Life and Rights in the face of this extractive model. We assume this accompaniment as a concrete manifestation of fidelity to our ecclesiastic mission in this specific moment in history. We trust and hope that every day our churches, from their bases all the way to the top of the hierarchy, will more and more assume adequate positions in the face of the problems generated by this extractive model, which devours resources, just as it was stated in the document *Aparecida*, "...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" (*Concluding Document, Aparecida, par. 473*).

In the face of this reality, we define ourselves as an articulation of individuals and religious entities with an ecumenical and interreligious spirit, and in faithfulness to our preferential option for the poor, we stand in favor of Life and all the Goods of Creation.

In regards to the communities, we reaffirm our commitment to work with the bases, which includes the exchange of knowledge, experiences, strategies of protection, defense and solidarity, as well as accompaniment in the process of generating and presenting complaint actions on the local, national and international levels.

We would like to deepen a mysticism that animates our actions, allowing us to create proposals and helping us to advance in our reflections and theological study.

We commit ourselves to continue promoting international coordination for dialogue, advocacy and complaints, in alliance with several other religious entities such as: Franciscans International, Vivat International, Mercy International, CIDSE Network, Pan-Amazonic Ecclesiastic Network (REPAM), the Pontifical Council for Justice and Peace, as well as the Latin America Mining Conflicts Observatory (OCMAL) and other social expressions that share our common purposes and visions for the continent.

May the spirit of brotherhood and sisterhood that has characterized this encounter encourage us to assume with elevated energy the prophetic mission and collective responsibility to care for life and all common goods.

Brasilia, December 5th, 2014.

To contact us and to receive more information about our concrete proposals please write to us at: iglesiaymineria@gmail.com

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Associação Madre Cabrini, Irmãs Missionárias do Sagrado Coração de Jesus - Brasil
Caritas de El Salvador, El Salvador
Caritas Jaén, Perú
Centro de Ecología y Pueblos Andinos -CEPA- Oruro Bolivia
Centro de Justicia y Equidad -CEJUE- Puno, Perú
Centro Franciscano de Defesa dos Direitos, Brasil
Claretianos San José del Sur, Uruguay, Paraguay y Chile
Coalición Ecuménica por el Cuidado de la Creación, Chile.
Consejo Latinoamericano de Iglesias - CLAI-
Consejo Mundial de Iglesias, Justicia Climática -CMI-
Conselho Indigenista Missionário -Brasil-
Coordinación Continental de Comunidades Eclesiales de Base
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Comitê em Defesa dos Territórios frente à Mineração, Brasil.
Comunidades Construyendo Paz en los Territorios - Fe y Política -Conpaz- Colombia.
Conferencia Nacional dos Bispos do Brasil -CNBB-
Comisión Intereclesial Justicia y Paz -Colombia-
Comissão Pastoral da Terra -CPT- Brasil.
Comunidades de Vida Cristiana -CVX-
Comunidades Eclesiales de Base, ColectivoSumajKausay, Cajamarca, Argentina.
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Observatorio de Conflictos Mineros de América Latina -OCMAL-
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