



News Brief ▪ June 30, 2015 ▪ *Enhancing the study and practice of Catholic peacebuilding*

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The Catholic Peacebuilding Network has recently focused on resource extraction in relation to armed conflict and peacebuilding, along with other key issues facing the world and the Church today. This news brief brings you key themes and quotes from *Laudato Si'* related to the global Church, ethics, resource extraction, and conflict.

- **Part I, Quotes:** *Laudato Si'* on Ethics, Resource Extraction, and Violence
- **Part II, Sources:** *Laudato Si'* Citations from Bishops' Conferences Worldwide (including several CPN affiliates)

Our previous News Brief outlined some efforts and texts from the global Church related to resource extraction and armed conflict. [Click here to read it online.](#)

PART I, QUOTES: LAUDATO SI' ON ETHICS, RESOURCE EXTRACTION, AND VIOLENCE

2. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. **The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life.** This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in travail” (*Rom 8:22*). We have forgotten that we ourselves are dust of the earth (*cf. Gen 2:7*); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.

29. One particularly serious problem is the **quality of water available to the poor.** Every day, unsafe water results in many deaths and the spread of water-related diseases, including those caused by microorganisms and chemical substances. Dysentery and cholera, linked to inadequate hygiene and water supplies, are a significant cause of suffering and of infant mortality. **Underground water sources in many places are threatened by the pollution produced in certain mining, farming and industrial activities,** especially in countries lacking adequate regulation or controls. It is not only a question of industrial waste. Detergents and chemical products, commonly used in many places of the world, continue to pour into our rivers, lakes and seas.

31. Greater scarcity of **water** will lead to an increase in the cost of food and the various products which depend on its use. Some studies warn that an acute water shortage may occur within a few decades unless urgent action is taken. The environmental repercussions could affect billions of people; **it is also conceivable that the control of water by large multinational businesses may become a major source of conflict in this century.**[23]

48. The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to **causes related to human and social degradation.** In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet: “Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest”. [26] For example, the depletion of fishing reserves especially hurts small fishing communities without the means to replace those resources; water pollution particularly affects the poor who cannot buy bottled water; and rises in the sea level mainly affect impoverished coastal populations who have nowhere else to go. **The impact of present imbalances is also seen in the premature death of many of the poor, in conflicts sparked by the shortage of resources,** and in any number of other problems which are insufficiently represented on global agendas. [27]

51. Inequity affects not only individuals but entire countries; it compels us to consider an ethics of international relations. **A true “ecological debt” exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time.** The export of raw materials to satisfy markets in the industrialized north has caused harm locally, as for example in mercury pollution in gold mining or sulphur dioxide pollution in copper mining. There is a pressing need to calculate the use of environmental space throughout the world for depositing gas residues which have been accumulating for two centuries and have created a situation which currently affects all the countries of the world. The warming caused by huge consumption on the part of some rich countries has repercussions on the poorest areas of the world, especially Africa, where a rise in temperature, together with drought, has proved devastating for farming. There is also the damage caused by the export of solid waste and toxic liquids to developing countries, and by the pollution produced by companies which operate in less developed countries in ways they could never do at home, in the countries in which they raise their capital: **“We note that often the**

businesses which operate this way are multinationals. They do here what they would never do in developed countries or the so-called first world. Generally, after ceasing their activity and withdrawing, they leave behind great human and environmental liabilities such as unemployment, abandoned towns, the depletion of natural reserves, deforestation, the impoverishment of agriculture and local stock breeding, open pits, riven hills, polluted rivers and a handful of social works which are no longer sustainable". [30]

54. It is remarkable how **weak international political responses** have been. The failure of global summits on the environment make it plain that our politics are subject to technology and finance. There are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected. The *Aparecida Document* urges that **"the interests of economic groups which irrationally demolish sources of life should not prevail in dealing with natural resources"**. [32] The alliance between the economy and technology ends up sidelining anything unrelated to its immediate interests. Consequently the most one can expect is superficial rhetoric, sporadic acts of philanthropy and perfunctory expressions of concern for the environment, whereas any genuine attempt by groups within society to introduce change is viewed as a nuisance based on romantic illusions or an obstacle to be circumvented.

57. It is foreseeable that, once certain resources have been depleted, the scene will be set for new wars, albeit under the guise of noble claims. **War always does grave harm to the environment and to the cultural riches of peoples, risks which are magnified when one considers nuclear arms and biological weapons.** "Despite the international agreements which prohibit chemical, bacteriological and biological warfare, the fact is that laboratory research continues to develop new offensive weapons capable of altering the balance of nature". [34] **Politics must pay greater attention to foreseeing new conflicts and addressing the causes which can lead to them.** But powerful financial interests prove most resistant to this effort, and political planning tends to lack breadth of vision. What would induce anyone, at this stage, to hold on to power only to be remembered for their inability to take action when it was urgent and necessary to do so?

66. The **creation accounts** in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations. This in turn distorted our mandate to "have dominion" over the earth (cf. *Gen 1:28*), to "till it and keep it" (*Gen 2:15*). **As a result, the originally harmonious relationship between human beings and nature became conflictual** (cf. *Gen 3:17-19*). It is significant that the harmony which Saint Francis of Assisi experienced with all creatures was seen as a healing of that rupture. Saint Bonaventure held that, through universal reconciliation with every creature, Saint Francis in some way returned to the state of original innocence. [40] **This is a far cry from our situation today, where sin is manifest in all its destructive power in wars, the various forms of violence and abuse, the abandonment of the most vulnerable, and attacks on nature.**

70. In the story of **Cain and Abel**, we see how envy led Cain to commit the ultimate injustice against his brother, which in turn ruptured the relationship between Cain and God, and between Cain and the earth from which he was banished. This is seen clearly in the dramatic exchange between God and Cain. God asks: "Where is Abel your brother?" Cain answers that he does not know, and God persists: "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground" (*Gen 4:9-11*). **Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.** When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered. We see this in the story of Noah, where God threatens to do away with humanity because of its constant failure to fulfil the requirements of justice and peace: "I have determined to make an end of all flesh; for the earth is filled with violence through them" (*Gen 6:13*). These ancient stories, full of symbolism, bear witness to a conviction which we today share, that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others.

82. Yet it would also be mistaken to view other living beings as mere objects subjected to arbitrary human domination. When nature is viewed solely as a source of profit and gain, this has serious consequences for society. **This vision of "might is right" has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all.** Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus. As he said of the powers of his own age: "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant" (*Mt 20:25-26*).

105. There is a tendency to believe that every increase in power means "an increase of 'progress' itself", an advance in "security, usefulness, welfare and vigour; ...an assimilation of new values into the stream of culture", [83] as if reality, goodness and truth automatically flow from technological and economic power as such. The fact is that "contemporary man has not been trained to use power well". [84] because **our immense technological development has not been accompanied by a development in human responsibility, values and conscience.** Each age tends to have only a meagre awareness of its own limitations. It is possible that we do not grasp the gravity of the challenges now before us. "The risk is growing day by day that man will not use his power as he should"; in effect, "power is never considered in terms of the responsibility of choice which is inherent in freedom" since its "only norms are taken from alleged necessity, from either utility or security". [85] But human beings are not completely autonomous. Our freedom fades when it is handed over to the blind forces of the unconscious, of immediate needs, of self-interest, and of violence. In this sense, we stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it. We have certain superficial mechanisms, but we cannot claim to have a **sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint.**

190. Here too, it should always be kept in mind that "environmental protection cannot be assured solely on the basis of financial calculations of costs and benefits. **The environment is one of those goods that cannot be adequately safeguarded or promoted by market forces**". [134] Once more, we need to reject a magical conception of the market, which would suggest that problems can be solved simply by an increase in the profits of companies or individuals. Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations? Where profits alone count, there can be no thinking about the rhythms of nature, its phases of decay and regeneration, or the complexity of ecosystems which may be gravely upset by human intervention. Moreover, biodiversity is considered at most a deposit of economic resources available for exploitation, with no serious thought for the real value of things, their significance for persons and cultures, or the concerns and needs of the poor.

142. If everything is related, then the health of a society's **institutions** has consequences for the environment and the quality of human life. "Every violation of solidarity and civic friendship harms the environment".^[116] In this sense, social ecology is necessarily institutional, and gradually extends to the whole of society, from the primary social group, the family, to the wider local, national and international communities. **Within each social stratum, and between them, institutions develop to regulate human relationships. Anything which weakens those institutions has negative consequences, such as injustice, violence and loss of freedom.** A number of countries have a relatively low level of institutional effectiveness, which results in greater problems for their people while benefiting those who profit from this situation. Whether in the administration of the state, the various levels of civil society, or relationships between individuals themselves, lack of respect for the law is becoming more common. Laws may be well framed yet remain a dead letter. Can we hope, then, that in such cases, legislation and regulations dealing with the environment will really prove effective? **We know, for example, that countries which have clear legislation about the protection of forests continue to keep silent as they watch laws repeatedly being broken.** Moreover, what takes place in any one area can have a direct or indirect influence on other areas. Thus, for example, drug use in affluent societies creates a continual and growing demand for products imported from poorer regions, where behaviour is corrupted, lives are destroyed, and the environment continues to deteriorate.

146. In this sense, it is essential to show special care for **indigenous communities** and their cultural traditions. **They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed.** For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values. When they remain on their land, they themselves care for it best. Nevertheless, in various parts of the world, pressure is being put on them to abandon their homelands to make room for **agricultural or mining projects** which are undertaken without regard for the degradation of nature and culture.

195. The principle of the maximization of **profits**, frequently isolated from other considerations, reflects a misunderstanding of the very concept of the economy. As long as production is increased, little concern is given to whether it is at the cost of future resources or the health of the environment; as long as the clearing of a forest increases production, no one calculates the losses entailed in the desertification of the land, the harm done to biodiversity or the increased pollution. In a word, businesses profit by calculating and paying only a fraction of the costs involved. **Yet only when "the economic and social costs of using up shared environmental resources are recognized with transparency and fully borne by those who incur them, not by other peoples or future generations",^[138] can those actions be considered ethical.** An instrumental way of reasoning, which provides a purely static analysis of realities in the service of present needs, is at work whether resources are allocated by the market or by state central planning.

197. What is needed is a politics which is far-sighted and capable of a new, integral and interdisciplinary approach to handling the different aspects of the crisis. Often, politics itself is responsible for the disrepute in which it is held, on account of **corruption** and the failure to enact sound **public policies**. **If in a given region the state does not carry out its responsibilities, some business groups can come forward in the guise of benefactors, wield real power, and consider themselves exempt from certain rules,** to the point of tolerating different forms of organized crime, human trafficking, the drug trade and violence, all of which become very difficult to eradicate. If politics shows itself incapable of breaking such a perverse logic, and remains caught up in inconsequential discussions, we will continue to avoid facing the major problems of humanity. A strategy for real change calls for rethinking processes in their entirety, for it is not enough to include a few superficial ecological considerations while failing to question the logic which underlies present-day culture. A healthy politics needs to be able to take up this challenge.

204. The current global situation engenders a feeling of **instability and uncertainty**, which in turn becomes "a seedbed for collective selfishness".^[145] When people become self-centred and self-enclosed, their greed increases. The emptier a person's heart is, the more he or she needs things to buy, own and consume. It becomes almost impossible to accept the limits imposed by reality. In this horizon, a genuine sense of the common good also disappears. As these attitudes become more widespread, social norms are respected only to the extent that they do not clash with personal needs. **So our concern cannot be limited merely to the threat of extreme weather events, but must also extend to the catastrophic consequences of social unrest.** Obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction.

PART II, SOURCES: LAUDATO SI' CITATIONS FROM BISHOPS' CONFERENCES WORLDWIDE

Approximately 12% of the encyclical's footnotes come from bishops' conferences throughout the world.

The citations are presented here by region, including links to the original texts where available.

Several bishops' conferences have collaborated with CPN in the past; they are marked with asterisks ().*

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Asia

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- Canadian Conference of Catholic Bishops, Social Affairs Commission, Pastoral Letter ["You Love All that Exists... All Things are Yours, God, Lover of Life"](#) (4 October 2003), 1.

Oceania

- New Zealand Catholic Bishops Conference, [Statement on Environmental Issues](#) (1 September 2006).
- Australian Catholic Bishops' Conference, [A New Earth – The Environmental Challenge](#) (2002).

Other Selected Scholarly and Secular Sources

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- Romano Guardini, *Das Ende der Neuzeit* (1950).
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