

Extractive Industries

The policy of the National Investing Bodies of the Church of England and the Ethical Investment Advisory Group's Advisory and Theological Papers





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The Extractive Industries policy of the National Investing Bodies

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Upon the advice of the Ethical Investment Advisory Group (EIAG) and noting the EIAG's Extractive Industries Policy Paper and Theological and Biblical Reflections, the Church of England National Investing Bodies (NIBs) have decided to adopt the following policy set out in sections 1-5 below:

1. POLICY AMBITION

The Church of England National Investing Bodies (NIBs) aspire to be at the forefront of institutional investors' approaches to responsible and ethical investment, and are committed to considering carefully the ethical and environmental, social and governance (ESG) aspects of extractive industries. Extractive industries play a number of positive roles in society; providing key resources, and contributing to societal wealth and wellbeing. In common with the wider Church, the NIBs have an interest in, and commitment to, encouraging extractive industries to benefit society and the common good.

2. POLICY RATIONALE

The key ethical concerns in extractive industries are not to be found in extraction as such, nor generally in the product of extraction¹, but in matters of business conduct including the management of risk, the side effects of operation and operating standards. The key areas that this policy aims to address are responsibility, corporate governance, and five broad areas under which there are 'ethical risks': human rights; social concerns; health and safety; corruption and taxation; environment and ecology.

While the NIBs believe that good practice is growing, the NIBs acknowledge that extractive sectors are particularly vulnerable to poor governance and ethical controversy, and that harmful impacts in this sector can be profound and long lasting on communities and the environment

3. POLICY APPROACH

As investors in the extractive industries, the NIBs will pay close attention to ethical and ESG issues, seeking, primarily through engagement, to improve company performance and contribute

¹ This policy complements and extends the NIBs' Climate Change Policy (2015), in which the NIBs raised concerns over carbon intensive extraction. The NIBs continue to seek appropriate action on climate change from the companies in which they invest, and have implemented an investment exclusion relating to the most carbon intensive fossil fuels.

towards making the sector more sustainable and responsible. As a last resort, and on a case by case basis, the NIBs may disinvest from companies where engagement is rebuffed or is clearly not leading to progress. There is a vital role for 'enlightened' public policy and a positive vision of what extraction can contribute. The NIBs recognise that this is a long term approach and one that requires the NIBs to play a constructive role through partnership and discussion with other investors, business, government, directly-affected communities and wider civil society. This policy:

- a. Provides a basis for alignment and a coherent approach between the three NIBs, guided by Christian and Anglican theological reflection,
- b. Promotes engagement as the principal and most effective means by which the NIBs can address ethical concerns and monitor individual company performance in this sector,
- c. Underlines the importance of 'knowing your company' across all of the NIBs' extractive holdings, and particularly in support of effective and time-scaled engagement,
- d. Acknowledges that it may be onerous to engage meaningfully with a 'long tail' of investments that are generated through certain investment vehicles such as 'tracker funds'. These engagements are not likely to be effective given the relatively small size of some holdings. With these considerations in mind, the NIBs may decide to take steps to limit their exposure to small holdings in extractives companies because of the ethical risk they may display.
- e. Acknowledges the need to prioritise how the NIBs engage and,
- f. Where necessary, and as a last resort, supports disinvestment from and exclusion of companies that are unresponsive, would require a disproportionate level of engagement and/or pose too great an ethical risk to warrant continued engagement/investment.

The NIBs believe that it is prudent to use third party research and data, alongside the results of any engagement activity to evaluate ESG risks and ethical controversies in extractive industries. Where poor governance is found alongside other high ethical and ESG risks, and a judgment is made that engagement would be ineffective, those companies may, at the discretion of trustees, be placed on the NIBs' restricted list.

In ethical as well as financial matters, past performance does not guarantee future performance, so effective monitoring is important. The NIBs will keep under review their exposure to ethical risk in extractive industries, and will review and report annually on this approach and progress seen via engagement. The assessment of ethical risk will be used to inform clear engagement objectives.

4. CORPORATE ENGAGEMENT

The NIBs will identify, understand and engage on the basis of ethical concerns as they relate to companies in which the NIBs hold investments. The NIBs will seek to go beyond standard ESG methodology in establishing communications at the board level, engaging to prompt and encourage improved performance, remedy where appropriate, and the prevention of future harm. In carefully considered instances, ongoing investment in companies showing particular room for improvement may afford the opportunity for engagement that helps to raise standards across the sector as a whole.

The NIBs expect engagements to fall under the following headings, and have identified further areas (outlined below, and see EIAG's advisory note for further detail) in which the NIBs will play a role as Church investors:

Human Rights; e.g. forced displacement, indigenous/community rights

Social and economic concerns; e.g. labour standards, community engagement, fair pay, and the right to collective representation. In some instances, the timing and speed of extraction ought not to be determined entirely by market forces, due to the risk of adverse effects such as the 'Resource Curse'.

Health and safety; e.g. workplace and community impacts

Corruption and taxation; e.g. corrupt payments, tax transparency

Environment and ecology; e.g. toxic/non-toxic waste, water

Complementing these more comprehensive categories, the NIBs wish to note a particular focus on Joint Ventures (and similar corporate structures), protected areas, and extractive infrastructure such as tailings dams. The NIBs welcome the detailed consideration and guidance the EIAG has provided in sections 16 to 40 of their advisory note. These more specific concerns raise issues of responsibility and governance. They have emerged from the policy development process as issues that are worthy of further attention by the NIBs.

Given the nature of the extractive industries and tendency for issues to emerge unexpectedly, the NIBs will continue to monitor instances of human rights violations, major health and safety breaches, environmental disasters and other matters of concern. In such instances the NIBs will undertake intensive engagement.

5. POLICY ENGAGEMENT

The NIBs are committed to going beyond an approach that only avoids the negative (such as human rights compliance), and will encourage the extractive sector as a whole to play a positive, constructive role in improving its impact on society and the common good. Good economic management aligned with strong ethical standards of operation can go hand in hand with increased and enhanced long term economic sustainability. The NIBs will continue to support high level dialogues with extractive companies through relevant initiatives such as the Mining and Faith Reflections Initiative, working towards a vision of good mining that articulates corporate purposes that serve the common good.

The NIBs will engage with public policy, where appropriate, in order to support initiatives and proposals consistent with this policy, because good business needs to be supported by effective legislation and sound economic policy. We note in particular the UN Guiding Principles on Business and Human Rights, and their relevance across extractive industries.

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- 1 Humankind has a divinely mandated responsibility for the physical world, for its creatures and for one another, especially the weakest and least. While we are legitimately involved in a process of change and adaptation, this mandate also requires us to do all we can to minimise whatever is damaging creation and God's creatures, and to promote all that is good and that brings the kingdom of heaven into ever greater realisation on earth. How we translate this understanding to the extractive industries imposes a special obligation on companies and on us as investors. This policy considers the extraction of minerals, metals, oil and gas, and closely associated industry² and how we can best respond.
- 2 Extractive industries provide material for many of the products used in modern daily life, jobs for many millions of people around the world, vital revenue for some of the poorest countries in the global south. They therefore constitute a very important set of sectors. However, extractive industries can be vulnerable to poor governance, ethical controversy, and stand to have profound and long term impacts on communities and the environment. The EIAG's recommendations, guided by theological reflection, seek a way to 'do good and avoid evil', in encouraging investors, companies and the extractives industry more widely and carefully to consider the positive and negative impacts on people and the environment.
- 3 The EIAG, drawing on theological reflection (see Christian Ethics and Extractive Industries: Theological Reflections below), consider there to be no in-principle objection to extraction as such. There is a clear need for wisdom, as the products of extraction can be used for good or ill. Non-renewable resources must be extracted for the long term benefit of humanity, and however difficult it is to measure and promote the Common Good, it deserves to be at the core of an ethical approach to extraction. This policy acknowledges that as an investor in extractive industries there is a substantial responsibility on the National Investing Bodies of the Church of England to play an engaged role to drive further change within the sectors. Particular focus should be given to maintain respect for human rights, health and safety, ecological and other fundamental business standards. "Moral responsibility includes a shared responsibility for evils committed by others from which one may oneself profit" (Christian Ethics and Extractive Industries, paragraph 47)
- 4 After a process of theological reflection, expert input, open consultation and site visits, the EIAG have identified a series of key topics under which we believe the National Investing Bodies have particular responsibilities to act as good stewards of the monies they hold on behalf of their beneficiaries and/or the wider church:
 - Responsibility; (as key to ensuring consistent high standards)
 - Corporate Governance (as the mechanism to effect change and monitor progress)
 - And five areas where concern with extractive operations are common:
 - Human Rights; e.g. forced displacement, indigenous/community rights
 - Social and economic concerns; e.g. labour standards, community engagement, fair pay and the right to collective organisation, the Resource Curse
 - Health and safety; e.g. workplace and community impacts
 - Corruption and taxation; e.g. corrupt payments, tax transparency
 - Environment and ecology e.g. toxic/non-toxic waste, water
- 5 The EIAG expects the NIBs to show a willingness to identify unsatisfactory performers and companies unable or unwilling to uphold high standards and to assess whether dialogue and engagement with those companies may produce a positive outcome in terms of improved standards. Failure to do so may result in disinvestment.
- 6 This policy complements the EIAG's Climate Change policy (2015), which addressed the impact of the most carbon intensive extraction. This is being implemented through an extensive engagement program and the exclusion from the NIBs portfolios of businesses that focus on thermal coal and oil sands.

2. Downstream industry (e.g. steelmaking) and the use of extracted products (e.g. power generation) are not in scope.

- 7 It may be onerous to engage meaningfully with a 'long tail' of investments that are generated through certain investment vehicles such as 'tracker funds'. These engagements are not likely to be effective given the relatively small size of some holdings. With these considerations in mind, the NIBs may decide to take steps to limit their exposure to small holdings in extractives companies because of the ethical risk associated with them. Due to different investment strategies and appetites for investment risk the NIBs may implement this in different ways. They will be united, however, in their approach to ethical considerations, and will jointly develop their list of restricted stock, take part in the annual review of holdings and report on ethical risk, and will take a shared approach to engagement with companies including when egregious cases and controversies emerge.
- 8 We are proposing an industry led approach to addressing the many and various serious challenges that these sectors face, supported by investors and civil society more broadly (including faith communities). If there is insufficient response from the industries, then the concerns highlighted below are and should be a matter for public policy (along with investor advocacy and NGO campaigning) in the country of listing.



EIAG Advisory Note on Extractive Industries

3

"Surely there is a mine for silver, and a place for gold to be refined..."

"But where shall wisdom be found? And where is the place of understanding?..."

'Truly, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'" Job 28:1, 12, 28

Introduction

- 1 Over the past 18 months (to November 2018) the Church of England Ethical Investment Advisory Group (EIAG) has been considering the extractive industries as part of an ethical review of the way the Church of England National Investing Bodies (NIBs) invest in and engage with companies in those sectors.
- 2 We have held an online public consultation, hosted a roundtable meeting involving civil society organisations, international bodies, business representatives, governments and policy experts. We have undertaken a study visit to South Africa and Zambia led by the Bishop of Manchester, Rt Revd David Walker, and met with members of the Anglican Communion, Catholic Church, Methodist Church and a broad range of other stakeholders. We have also carefully considered the current holdings of each investing body. In all our deliberations we have been aided by Mr Ian Johnson, former Vice President of the World Bank, as an advisor to the EIAG.
- 3 The starting point for the EIAG's considerations were to scope the range of issues that the extractives industry present. It was important that this was informed by the online consultation and roundtable. Once completed, the Revd Dr Malcolm Brown, Director of Mission and Public Affairs for the Church of England, aided by the Revd Canon Professor Richard Burrage FKC, Dean of King's College, and the Revd Canon Edward Carter, Canon Theologian at Chelmsford Cathedral led a process of theological and biblical reflections. Their insights, detailed in the Theological Paper (Annex 2), provided the basis for the EIAG to approach each issue and to formulate the policy recommendations to be made to the National Investing Bodies. As part of this final phase a study visit to South African and Zambia served to test emerging thinking and offered an

opportunity to hear directly from communities, to meet workers and management in the extraction sectors.

Why Extractive Industries?

- 4 Extractive industries remain among the most controversial of economic activities. For some, they have been a blessing: a rich gift of high value resources, providing the basis for wealth creation and sustained future prosperity. For others they have contributed to a "resource curse": Windfalls of income have not provided the expected benefit, they have been squandered or, even worse, misused, leading to macro-economic and political instability, to inequity and increased poverty. Yet it is important to recall that many wealthy countries owe their prosperity and high living standards to the exploration and development of minerals. Extractives are well placed to have a positive impact on achieving the Sustainable Development Goals.
- 5 Although many countries have moved their economies towards the services and/or manufacturing sectors, extractives remain important. Almost half the world's population live in countries rich in oil, gas or minerals. Increasingly, poorer countries are playing an important role in the sector. Extractives accounts for 20% of total exports and over 20% of government revenues in 29 low income developing countries. Perhaps more importantly they are a major employer. The larger, publicly traded companies, employ around 2.5 million people worldwide and some 80 to 100 million people work in small scale artisanal mines in developing countries. Despite the risks, for many, mining is a means to escape poverty.
- 6 The goal must be to advocate for a global industry which avoids the worst pitfalls of the "resource curse", while ensuring that the economic and social benefits are maximised in

a sustainable and equitable manner.³ There are a number of special sector characteristics that pose challenges in meeting these goals.

Special Characteristics of the Extractives Sector

- 7 The extractives sector has a number of important characteristics that affect the design, location and impact of investment strategies and influence any policies designed to address the sector. These include:

i) Economy-wide impacts can be important

The extractives sector is large and often dominates macro-economic decisions. Prices of many extractives commodities are set on world commodity markets. This limits the influence governments and companies can have on setting prices. Revenue volatility and the attendant swings in economic wealth and employment are always a risk. The sheer size of the sector, relative to the economy at large, can cause a number of problems:

- Macro-economic distortions where a major financial windfall produces a massive influx of foreign exchange and a resulting appreciation of the exchange rate. This, in turn, results in exports becoming expensive and imports becoming cheaper which makes other sectors in the economy, especially manufacturing, less competitive. This phenomena is often termed as the “Dutch Disease” and is a form of the ‘Resource Curse’. To counter its effects requires careful economic management.
- Sector-wide distortions can occur when windfall revenues are used to increase consumption and promote investment in non-productive activities. Some countries, such as Norway, manage revenues from extractives in a prudent manner, ensuring that resources are used for sustainable purposes and are available for future generations.
- Large economic rents in the extractives sector can promote corruption and illegal activities. The extractives sector has a long and undistinguished reputation

for encouraging corruption between governments and private operators. Weak governments are especially prone to large scale corruption.

ii) High capital intensive and long and risky exploration and development periods

Most mining and oil companies’ investment horizons are measured in decades not years. Financial commitments, once made, are typically fixed for years.

iii) Rising exploration and production costs

Many of the “low hanging fruit” projects have already been brought to market. The sector is now beginning to assess high risk and high costs site worldwide: The Arctic and the tropical forests of Africa to name just two. In their wake, these sites invite great risks too; highly visible impacts on the environment such as oil spills, forest destruction, threats to biodiversity etc.

iv) High degree of sophistication, especially in the oil and gas sector

At least with the larger companies, this typically requires imported skills and relies little on indigenous knowledge. This, in turn, can often produce an imbalance in access to information. Governments often with a weak capacity to deal with high technology companies, often suffer from limited access to key data (such as reserves). Technically, decision makers in this sector need to consider issues of optimal extraction rates, the design of complementary fiscal regimes and, of utmost importance, the appropriate use of revenue resources. Artisanal mining often employs low technology and high levels of low paid labour.

v) Outside the Oil and Gas sector, the largest producer countries are in the emerging markets while the largest companies are in the developed world

3. See Theological Reflections Paper paras 87, 89, 91 on stewardship

The emerging economies currently include the world's largest producers of iron ore (Brazil); aluminium (China); copper (Chile); silver (Peru); gold (China); platinum (South Africa); and diamonds (Botswana). And yet of the thirty largest global non-oil mining companies, only six are emerging economy companies. This can be a source of political tension but equally can be an opportunity for genuine collaboration and technology and capacity transfer. Companies from the emerging economies (especially India, China, Brazil) are growing rapidly and increasingly seek business opportunities overseas.

vi) Profitability is, at least partially, exogenously determined

Supply and demand drivers are often out of the scope of influence or control of individual companies and are subject to periodic imbalances and high levels of short term price volatility. This contrasts with an extraction sector that must take a long view on investment decisions. The extractives, especially oil and gas, remain profitable but revenues fluctuate and are volatile.

vii) Companies rarely operate alone

Even the large multi-nationals rarely operate independently⁴. Most operate through various forms of joint ventures, or buy into smaller, often local and national, companies. This is done for legitimate reasons, related to risk management, acquisition of local knowledge, and access to local workforces. It can also be a way national governments ensure some of the value of what is extracted remains in-country. However, it can also cause a dilution of standards, and be used to mitigate reputational risk and liability. Ensuring that smaller local companies meet standards of due diligence and operational performance, is essential if the overall standards of the investment are to be maintained.

viii) Price Volatility has important business and macro-economic impacts

As previously noted prices of many extractive

4. See Theological Reflections Paper paras 2-4 on ownership

commodities are set on world markets with individual governments or companies having little influence. At times, substantial economic rents accrue, especially where short run production costs are significantly below export prices. Issues that arise include questions of risk bearing between government and the companies. Furthermore the rapid rise and fall of revenues and the occasional income windfall can have profound macro-economic consequences. As resources become depleted, new challenges emerge as to how to move away from the extractive sectors to other forms of economic activity. As illustrated in the United Kingdom, this can be a long and painful transition with high social and employment costs.

ix) Adverse environmental risks are likely to be on the increase⁵

Extractive industries are at the forefront environmental risk. Risk increase as companies seek mining opportunities in more remote, more geologically complex and more ecologically fragile areas. The range of risks includes ecological damage to important biodiversity; water contamination; soil erosion exacerbated by roads, pipelines and associated infrastructure; unexpected operational disasters such as spills and tailings releases; and, of course, the impact on greenhouse gas emissions both through operations and with respect to the final product consumption. Many companies and governments now have environmental impact assessment requirements, as well as codes of environmental management. In the coming decades extracting resources from the earth will become increasingly risky.

x) Adverse social risks are always present⁶

Many larger scale mining operations are enclaves, mining sites adjacent to, but separated from, local communities. Payment disparities often cause local inflation, anti-social behaviour and other social ills. As mines

5. See Theological Reflections Paper paras 5, 6, 7, 8, 59, 72, 76 on the importance of protecting the natural environment

6. See Theological Reflections Paper paras 8, 9, 11, 39, 43, 58, 59, 70, 75, 77-81 on social risks and human rights

close, governments have often been left to pick up the pieces: high unemployment; transitional management to new economic opportunities; migration. Increasingly some of the more enlightened companies are recognising the need to build sustainable social infrastructure such as housing, schools and other community facilities. Nevertheless, many companies do not invest adequately in these socially responsible activities. Human rights abuses associated with the extractives sector have been identified in many countries, particularly in emerging economies and especially in Africa.

xi) Non-economic considerations are prevalent

In many cases, non-economic factors complicate the relationships between extractive companies and host communities and countries. Good examples include historical exploitation (for which companies may not be in a position to provide remedy/compensation) and the strong connection many indigenous communities feel towards their land (which cannot be understood or compensated for in purely financial terms).

xii) Transparency may be weak

In some countries, revenues are clouded in obfuscation and lack transparency, making it difficult for citizens to know the level of revenues collected and the use to which they are made⁷. Uncollected taxes diminish the funds available for essential public services, leading to both local and national civil disturbance as well as violence and human rights abuses.

- 8 The extractives industry is not homogeneous. It includes both some of the largest companies in the world and small artisanal, informal and family based mining. Artisanal mining operates at national and local levels, employs millions of people, and is often unregulated, unsafe and low paid. It does not present an aspect of the extractives sector that is investable. However, the relationship between artisanal mining and investable mining companies should come under

scrutiny, in terms of the supply chain and the companies' relationships with their neighbours and their social license to operate.

Policy Guidance for the National Investing Bodies

- 9 The extractives sector affects and is affected by policies at the global, national, local, and company level. While it is important to establish a policy commensurate with the scale and intent of investment in the sector, it is equally important to understand the influences extractive industries have on all aspects of economic, social and ecological life.
 - **At the global level**, issues mainly revolve around trade (World Trade Organization), finance, climate change and the impact of greenhouse gases (the NIBs climate change policy addresses this issue). Other global effects include the impact on biodiversity (the Convention on Biological Diversity).
 - **At the national level**, the impact of the sector on macro-economic growth, governance, transparency, revenue management and labour standards are all important to the overall welfare of a country, as well as the potential impact on areas of important biological diversity or cultural interest.
 - **At the local and /or regional level**, job creation, social conditions, community development and sustained income are all important issues as are arrangements to ensure community well-being long after the mines have closed.
 - **At the project or company level**, issues arise related to health and safety, environmental standards, operating procedures, employment benefits and conditions of employment.
- 10 While companies may not have full responsibility and liability for the impact of the extractives sector (for example, on macro-economic management) they do have responsibilities to the wider community in which they operate. Fortunately, companies that operate under high standards tend also to care about the

⁷ See Theological Reflections Paper para 55 on 'rendering account'

broader issues that affect their sector. There is increasing evidence that adopting high standards of performance and due diligence makes strong economic and financial sense, especially where investments are large and long-term. We believe that good economic management aligned with strong ethical standards of operation can go hand in hand with increased and enhanced economic sustainability: “Doing things right” leads to “Doing the right thing.”

- 11 The larger multinationals have an opportunity and responsibility to shape the overall performance of the extractives sector by driving up standards and requiring junior partners to adopt similar high standards.
- 12 Governments have a duty to ensure that the extractives sector operates in a responsible manner with regard to human health, safety and welfare standards, and to ensure that revenues accruing from the sector are used to improve the well-being of their people.
- 13 Companies have a duty to ensure that high levels of due diligence are applied to all their operations. Communities affected by the extractives sector have a right to be heard, listened to and treated with dignity. The opportunities are available to ensure that the often substantial financial gains from the extractives sector are used as a powerful instrument for wider societal good.

The Importance of the National Investing Bodies (NIBs) as an Investor in the Extractive Sector

- 14 The EIAG advises the NIBs to ensure that their investments meet high environmental, social and governance standards. It also takes an interest in ensuring that the extractives sector, as a whole, plays a constructive role in improving the quality of society's life. This requires taking a holistic view of the extractives industries as part of a broader response to the sector. It must also consider its investment portfolios to ensure that key ethical considerations are taken into account. To do so requires:

- A deep understanding of the companies' operating practices and the extent of their commitment to upholding high standards of ethical investment and operational procedures, both for the companies themselves as well for their partners.⁸
- An understanding of the business environment within which investment take place. In particular the level of political stability, quality of governance and transparency and the potential for corruption.⁹
- An understanding of a companies' commitment (especially with host governments) to dealing with legacy issues in a sensitive and proactive manner, especially those that affect local communities.¹⁰
- A eagerness to identify unsatisfactory performers and companies, unable or unwilling to uphold high standards and to assess whether dialogue and engagement with those companies may produce a positive outcome in terms of improved standards. Failure to do so may result in disinvestment.
- An appreciation that investments in the sector are often very large (relative to a country's GDP) and long term. This places a special responsibility in understanding that these investments can have a profound influence on macro-economic, environmental and social outcomes.

Core policy themes

- 15 The EIAGs policy development process has resulted in developing the following themes which underlie its policy advice to the NIBs. These core policy themes emerged from our expert roundtable, online consultation, and site visits to South Africa and Zambia. There is a wide diversity found within extractive industries. The likelihood of unexpected issues arising means that this policy cannot pretend to achieve comprehensive coverage. For this reason, we have also recommended a 'watching

8. See Theological Reflections Paper paras 2-4, 6, 23, 27, 28, 34, 45, 50, 52, 64, 88

9. See Theological Reflections Paper paras 14, 22, 27, 46, 47, 56

10. See Theological Reflections Paper paras 9, 12, 76, 72

brief' and annual appraisals, during which Trustees will be able to exercise judgment based on the best available information. The key areas below present focal areas of interest for the EIAG, and are recommended to the NIBs for consideration:

- Responsibility
- Corporate governance
- and five broad areas under which there are particular 'ethical risks':
 - Human Rights;
 - Social concerns;
 - Health and safety;
 - Corruption and tax transparency;
 - Environment and ecology.

Responsibility

16 The EIAG is committed to encouraging the whole extractive sector to play a constructive role in improving the quality of life in society. "We must do all we can to mitigate whatever is damaging creation and God's creatures, and to promote all that is good and brings the Kingdom nearer (Rom. 13.11-14)"¹¹. Good economic management aligned with strong ethical standards of operation are in line with increased and enhanced economic sustainability, and wider social benefit. In support of this approach, the EIAG advises the NIBs to continue to engage with extractive companies and support high level dialogues with the sector(s) through relevant initiatives.

17 Extractive industries are, or risk being, particularly impactful, given the nature of their operations. In an important sense, they are not sustainable: once the resource has been extracted, it is gone from that area. The EIAG believe that this places a special burden of responsibility on companies, governments and on investors in these sectors. The nature of this responsibility is reflected in wider discussion on business' social license to operate. A shareholder value mantra that always defers to profit maximisation does not sufficiently take into account the wider responsibilities of extractive operations, their important contribution to society (as well as shareholders)

11. Theological Reflections Paper para 58. See also paras 8, 59, 67 on responsibility.

and companies' political, community and individual relationships¹². Neither legality nor accepted common practice are guarantees of good business or ethical behaviour.

18 The role of joint ventures (JVs), non-operated joint ventures (NOJV) and 'operated by others' (OBOs) are key features of extractive industries, and in some cases, required by national governments to retain benefits of extraction, in-country. The EIAG is keen to encourage the extractive industries to address further the ethical responsibilities that arise from partnering with companies or entities that may not operate to the highest industry standards. We consider a company's joint ventures to be just as ethically important as the sites they manage. "Moral responsibility includes shared responsibility for evils committed by others, from which one may oneself profit."¹³ Our concern is that JVs may lead to double standards, and an inconsistency in company reporting. Often equity held in joint ventures is reported annually. But the health and safety, environmental, and other sustainability factors which may be reported on by a company on their core operations is typically not or is only inconsistently reported on JVs. We acknowledge the challenges NOJV's present, particularly where there may be a difference of opinion among partners. However, this kind of ownership structure should not afford those involved, the opportunity to abrogate their responsibilities. Core standards should be consistent, reported on, and high enough to satisfy investors. Therefore, we encourage the NIBs to focus engagement with companies and industry bodies on JVs, NOJVs and OBO projects.

Corporate Governance

19 Good corporate governance including policy, implementation and reporting must be at the heart of an investor's appraisal of extractive companies¹⁴. The NIBs, as ethically minded institutional investors, need to have confidence that sound policies, effective implementation

12. See for example the Natural Resource Charter, Precept 5. [<http://resourcegovernance.org/analysis-tools/publications/natural-resource-charter-2nd-ed>]

13. Theological Reflections Paper para 47 on 1 Kings 21. See also para 46

14. Theological Reflections Paper para 14

and clear reporting are to be found in the companies in which they invest. On the two occasions where the NIBs have taken the decision to disinvest from specific extractive companies, this has occurred where particular controversies have coincided with persistent questions over governance. The EIAG welcomes ICMM's first principle for responsible investment which is to, "Apply ethical business practices and sound systems of corporate governance and transparency in support of sustainable development, and is keen to see similar approaches developed within the oil and gas sector.

- 20 Transparency is an important principle in extractive industries. While the practice should be sensitive to commercial data, the strong presumption should be on transparency. Transparency can improve accountability, and mitigate corrupt or unfair practices. It is relevant in relation to negotiation, tax arrangements, beneficial ownership, fair pricing, corporate reporting, compensation and relationships with communities. Transparency is a way that the extractive industries can build trust and establish their 'social license to operate'. The EIAG strongly support the work of the Extractive Industries Transparency Initiative (EITI), and will encourage companies in which they invest to practice and promote transparency.
- 21 Given the nature of the extractive industries and for issues to emerge unexpectedly, the EIAG advises the NIBs to monitor with particular attention instances of human rights violations, major health and safety breaches and environmental disasters. In such instances the NIBs will undertake intensive engagement and companies will be considered within the highest category of ethical risk.

Human Rights

- 22 Human Rights are a significant area of concern as the most basic protection for individuals¹⁵. Extraction can be done well; representing an enterprising contribution to the wealth of nations, supporting the common good and respecting the human rights of those directly and indirectly affected by the work. There

is clear theological support for a robust and long term approach to human rights: "The judgement of the sheep and goats turned on how they treated 'the least of my brothers and sisters'" (Matt. 25:31-46). Such 'neighbours' and 'least' must not only be 'intragenerational', that is to include not only the poor who are 'always with us' (Matt. 26:11), but also 'intergenerational', with regard for those of future generations... [and] the early church's practice of sharing resources 'as any had need' should impact upon our consideration...(Acts 2:44-45; 4:32-35)"¹⁶. "The principle of the common good does not allow some to be ignored or over-ridden in order that others may flourish - it is a principle of inclusion deriving from our fundamental equality before God."¹⁷

- 23 There are an increasing number of initiatives devoted to human rights and business. Important international declarations and norms: The UN's Guiding Principles on Human Rights (UNGPs), the Voluntary Principles on Security and Human Rights (VPs), the OECD's Guidelines for Multi National Enterprises, the IFC's Sustainability Framework, the ILO Declaration on Fundamental Principles and Rights at Work and associated labour standards. Human Rights concerns are also increasingly in the regulatory spotlight e.g. France has introduced legislation on corporate human rights and environmental due diligence in the supply chain (its "Duty of Vigilance Law"), and increased investor interest, e.g. the Corporate Human Rights Benchmark (launched in March 2017). However, none of these initiatives can be used to abrogate the asset owners responsibility to scrutinise their portfolio and challenge companies on practice, procedure and when any well evidenced accusation of human rights abuse are made. It is incumbent on the NIBs to ensure that human rights is a key factor in assessing individual company performance.

- 24 Particularly relevant to extractive industries are the rights communities and individuals hold not to be subject to violence (e.g. forced evictions), for communities' voices to be heard in consultation on proposals that may affect them, and for the rights of indigenous peoples

¹⁵. See Theological Reflections Paper paras 8, 58, 73, 75, 77-81

¹⁶. EIAG Climate Change Policy §2.1.7

¹⁷. Theological Reflections Paper para 75

to be protected. We would expect companies to identify, prevent, mitigate and remedy infringements of human rights. Oversight of human rights should be held at the most senior level of the company. We note that concerns have been raised with us over the public reporting of human rights due diligence¹⁸, the quality of human rights impact assessments, and over the use of private remedy (i.e. out-of-court settlements).

Social concerns

25 'Social concerns' have the potential to cover a very wide scope. It could be construed so widely to include the basic economic functioning of society, and the way extractive industries support such a substantial part of (particularly developing) countries' economies. We are interested in a more focused set of questions relating to a business' responsibilities towards their neighbours¹⁹. We consider neighbours to include their workforce, those who depend on and or support their workforce, as well as wider society. We hope and expect that extractive companies will have a lasting, positive impact on the societies in which they operate.²⁰

26 Free Prior and Informed Consent (FPIC) is used in the sector to show respect towards those who have prior claim on the land and resources marked for extraction²¹. FPIC establishes bottom up participation and consultation of an Indigenous Population (or other groups with prior claim e.g. traditional nomadic peoples). Meaningful consultation is essential. But the question remains as to who would have the deciding vote if an acceptable compromise cannot be reached? We believe, following ICMM, that "governments in the first instance, not companies, get to decide whether an indigenous communities' right to say "no" is unequivocal." This is not withstanding special cases where e.g. a combination of historical factors and an unjust lack of recognition of indigenous groups by governments would

put a greater responsibility on companies to respond to the views of local and indigenous people. We believe that companies should be concerned with FPIC under the Ruggie Principles (the UN's Guiding Principles on Business and Human Rights), and that it is important for business, as well as ethical reasons, to engage and consult with the communities in which businesses operate, and on whom their work impacts. "The ways in which decisions are made which involve conflicting interests should reflect the equality before God of all people"²². This is central to extractive companies' "social license to operate".

27 In many parts of the world, extractive industries operate in the context of complex social histories and structures. Extractive industries have not always unequivocally been a force for good. This can challenge a company's social license, even where their current policies and practices are industry leading.

28 Related to these structural challenges, some modern day extraction has been subject to the accusation of "Resource Colonialism". We have heard and agree that more effort is needed, "to ensure more of the wealth generated by extraction remains in-country, appears in the audited National accounts and is used beneficially in improving health, education and poverty alleviation."²³ Finding the right tone of voice or policy priorities for negotiating a "post-colonial political environment"²⁴ will be a key concern. Pope Francis' encyclical *Laudato Si* ("On care for our common home") notes, "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" §51. Churches qua multinational institutions and multinational extractive companies may be able to share common perspectives on operating across cultures and legislative environments, and work together to promote best practice. (see, for example, the Mining and Faith Reflections Initiative).

18. See e.g. the limited uptake of the public reporting framework developed by the international NGO Shift in association with Mazaars: www.ungpreporting.org.

19. See Theological Reflections Paper para 58 on mercy, love and our neighbour.

20. Theological Reflections Paper paras 8, 9, 11, 39, 43, 58, 59, 70, 75, 77 - 81

21. Theological Reflections Paper paras 66 - 72 on land rights and local communities.

22. Theological Reflections Paper para 74

23. A consultation respondent.

24. Theological Reflections Paper para 3.

29 Location presents one of the risks and challenges of extraction. Good infrastructure may not be present. As a result of this, basic amenities (including water, housing, sanitation) can come under pressure, threatening the welfare of communities and populations adjacent to extractive sites. In labour intensive operations, there can be large numbers of migrant workers and dependants in the immediate vicinity, which can also result in significant strains on amenities.

30 As with environmental legacy issues (see below), we would expect commitments to communities to be honoured or improved when mines change hands or are closed. Where a mine supports a large community of miners and dependants, it has a particular responsibility to consider the on-going welfare and sustainability of the community.

31 In fragile states (where governments can be “simultaneously weak and predatory”²⁵) the role of the extractive industries is challenging. Companies may have a direct impact and influence over the Rule of Law and can be in an extremely (perhaps unfairly in relation to local communities) strong position to negotiate. In some situations companies have a greater capacity to provide for the welfare of local peoples than Governments, though, “problems are often found where companies become the quasi-government”²⁶. Fragile states can also provide challenges to traditional due diligence, for example, “it is very hard to know what it is to do due diligence in a place like Virunga”²⁷.

32 One respondent recommended independent funding, for an “international Socratic (i.e. disinterested party) regulator”²⁸ to act on behalf of communities and fragile states to ensure a level playing field for negotiation, and we would welcome initiatives to address unfair imbalances of power. We would also note that there is a role for Churches in representing concerns of local communities²⁹. Shared conversations between extractive

companies and faith communities are important in themselves and may help in a number of areas, for example, in ongoing negotiation over what is fair in particular circumstances, and mediation where disputes occur (e.g. In South Africa in 2012), or in taking the long view over the lifetime of a mine (where long term, community based perspectives may differ from a particular Government or mining company’s view: “In Jesus’ teaching, there is a clear strand of condemnation for those who seek enjoyment and consumption now at the expense of the long term (Matt. 16.24-46)”³⁰).

Health and safety

33 Health and safety metrics are important indicators of policy and practice in extractive industries³¹. We are interested both in occupational and community health and safety, and support a ‘Zero Harm’ approach. We note that extractive industries are inherently dangerous (particularly underground operations) but we expect to see constant improvements, a reduction of casualties across all mine sites, a special focus on challenging sites, and a parity of standards (best practice rather than lowest-common-denominator) across all operations including Joint Ventures (see above) and similar, where a company is an influencer rather than primary decision maker.

Corruption and Taxation

34 Corruption and bribery remain difficult issues to manage across extractive industries³², and an OECD report in August 2016 noted that 1 in 5 instances of transnational bribery occurs in the extractive sectors. “Corruption works as a tax on international investors, increasing the costs of doing business”³³ Transparency and accountability are themes of major international initiatives³⁴, and we support, for example, the Extractive Industry Transparency Initiative (EITI) as a way to combat corruption. Transparency is a step on the road towards full accountability

25. A contributor to our expert roundtable event.

26. A consultation respondent.

27. Roundtable contributor

28. A consultation respondent.

29. Theological Reflections Paper section 4 (paras 61 – 65)

30. EIAG Climate Change Policy §2.2.6

31. Theological Reflections Paper paras 77-81

32. Theological Reflections Paper paras 22, 27, 46, 47 and 56

33. http://www.keepeek.com/Digital-Asset-Management/oecd/development/corruption-in-the-extractive-value-chain_9789264256569-en#page11

34. For example, EITI

and responsibility. We encourage the NIBs to conduct robust engagement with companies where there are well-evidenced allegations of corruption. Transparency should work hand-in-hand with good corporate governance (see above). We have an expectation of fair business practices, and of clear lines of accountability. We do not recognise cultural practice as a reason for multinational companies to pay bribes or act in other corrupt ways. We have also heard that there is increased scope for greater due diligence and to limit the exposure of companies' supply chains to illegal mining and the use of forced or child labour. These should be issues of critical priority for a company, if they are to be viewed as acting responsibly. It is incumbent on investors to assure themselves that companies have relevant policies and are operating to the highest standards.

- 35 EIAG's tax policy is relevant to these sectors. There is a need, in the interests of the common good, for the payment of the right amount of tax at the right time, and transparently. As the resources being extracted are not renewable, the opportunity for governments to realise tax income is therefore limited.



Environment and ecology

- 36 Water quality and quantity, waste management (incl. tailings dams), air quality, noise, greenhouse gas and carbon emissions, cyanide, mercury and any radioactive products (e.g. radon gas from uranium mining) can all become critical environmental and ecological issues.

- 37 There are examples of good practice in minimising the environmental impact of mines, but where things go wrong, the question of who bears the responsibility for environmental legacy issues (e.g. restoring the landscape, mitigating on-going environmental impact, the maintenance of tailings dam (and toxic waste) integrity) can be very complicated, as a particular mine site might have changed hands many times, or even be gifted to a community (e.g. the Bougainville mine). Different governments, with different policies may also have been involved at various stages of extraction. In Zambia, the government accepted responsibility for legacy issues when it nationalised mines, but the level of responsibility and the extent to which this responsibility will survive a change in government has yet to be tested.

- 38 The EIAG believe that some areas are environmentally and ecologically precious³⁵, and incompatible with industrial scale activities. "The permanent depredation of the natural environment singles out the extractives sector from other exploitation of the earth's resources such as agriculture which works on a potentially fully sustainable cycle."³⁶ The EIAG notes the Archbishop of Canterbury's concern over extraction in the Arctic, expressed at General Synod in 2015³⁷. We support such classifications as the World Heritage Sites, categories of I to III protected area and core UNESCO biosphere reserves, and would expect companies to make 'no-go' commitments not to enter these highly protected areas. We note that a clear monitoring system that relates extractive licenses, concessions and activity to these sites is not currently available. We support

35. Theological Reflections Paper para 59, and 7, 8, 58, 72, 76

36. Theological Reflections Paper para 5

37. <http://www.archbishopofcanterbury.org/articles.php/5590/church-must-look-outwards-to-tackle-climate-change-says-archbishop>

the NIBs willingness to engage with the World Heritage Convention/UNESCO and others to develop a transparent and useable monitoring system, along the lines of the SPOTT system under development for Palm Oil production. Such a system would better support investor engagement with companies.

by governments and impacted communities, without risk of being held up in protracted legal proceedings. They may also help focus company boards' minds on this important responsibility. Legacy bonds would ensure that the long future of mine sites can be integrated into a sustainable plan for the area and local communities where they are located.

39 “Christians have a divinely mandated responsibility for the physical world, its creatures and for one another.”³⁸ Extractive industries can create both acute and chronic environmental impacts, and involve permanent depredation of the natural environment. Both Revd Dr Malcolm Brown’s theological reflection, which promotes the value of the language of penance,³⁹ and Pope Francis’ use of the phrase “ecological debt”⁴⁰ in *Laudato Si* point towards the need for companies to have plans in place to restore, repair and/or repay for the impact they cause, and the ecological risks borne by local communities.⁴¹ Further, our theological reflection on Naboth’s Vinyard (theological section 36ff) leads us to consider some non-economic factors relating to land ownership to be ethically important. Mining must be approached with cultural sensitivity, and an acknowledgment that there may be shared responsibility for evils committed by others from which one profits.

40 We are also particularly concerned with legacy issues on disposal (i.e. sale to another owner) and closure⁴². The EIAG would support the consideration by companies of the posting of a ‘tailings safety bond’ and ‘legacy bonds’ or similar, since tailings dams appear to fail with some regularity, causing significant loss of life, and losses to communities and the environment. We have heard from a number of industry sources that such events are ‘black swan’ events. However, the regularity of these incidents would suggest clearly they are not. The industry has a very considerable responsibility to do more to improve standards. Tailings bonds could act as an insurance should there be a dam burst, enabling swift access to resources

38. EIAG Climate Change Policy §2.1.2

39. See pp 19-20

40. *Laudato Si* §51

41. Theological Reflections Paper paras 5, 6, 7, 8, 59, 72, 76

42. Theological Reflections Paper paras 9, 12, 72 and 76

Christian Ethics and Extractive Industries: Theological reflections

4

This section is not “a theology of extractive industry” - it is a reflective exploration of themes relevant to the extractives sector intended to inform a wider debate about investment policy.

It adopts a number of complementary approaches to the task of “doing theology”. It starts with a story, demonstrating that theological reflection can spring directly from lived experience and reminding us how Christian thinking can start with narrative (not least in scripture) and the ways in which people encounter God.

The paper then turns to the study of scripture, choosing three passages for what they say about mining and similar activities in the divine dispensation, how the Bible shares visions of mined products glorifying God, and how they illustrate attitudes to ownership, land and justice which are all topics germane to the sector.

Then comes a change of approach, addressing themes around extractive industry through a framework from systematic theology which draws upon the classic Christian vocabulary of Creation, Fall, Incarnation, Atonement, Eschatology, Stewardship. Thus, systematic theology also “tells a story” based on the scriptures, in this case, relating

the particularities of one area of human endeavour to the foundational story of our salvation.

Finally, the paper looks at how the Church itself (in the phrase of the theologian Stanley Hauerwas) does not have a social ethic but is a social ethic in the ways it lives the Gospel. This approach to ethics holds up the practices of a secular activity – in this case, extractive industry – against the example of how the church seeks to live as a fallen yet redeemed community.

The paper thus approaches the ethical task through a number of theological methodologies. It does not pretend to have exhausted the subject – whether of the ethics of extractive industry or of ethical methodology – but we believe it offers a rich theological resource that can inform the discussion of policy in this important field of ethical investment.

The Revd Dr Malcolm Brown, Director of Mission and Public Affairs for the Church of England.

The Revd Canon Richard Burrige FKC,
Dean of King's College

The Revd Canon Edward Carter, Canon Theologian at Chelmsford Cathedral

Narrative theology - A true story...

In the late 1980s, I was Chair of Southampton Area Co-operative Development Agency, a voluntary-sector body for creating small cooperative businesses, especially for unemployed and disadvantaged people. SACDA entered into a three-way partnership with the City Council and an, initially unnamed, private sector sponsor, to provide sheltered workshop facilities for the main black and minority ethnic groups in the city.

Just after the agreement had been signed, it was learned that the private sponsor was a subsidiary

of Consolidated Goldfields of South Africa. With the apartheid regime still in place the BAME community immediately boycotted the project.

Late one night I had a long phone conversation with an executive of the sponsoring company. I never met him face to face and know nothing of his background or beliefs. But we quickly found ourselves using theological language to describe our dilemma. We agreed that the statement from the Chairman of Consolidated Gold Fields, that he personally “deplored apartheid”,

was utterly inadequate to express the moral context. But the take-over by CSG had not been the choice of the Executives of the British-based firm concerned. They were implicated in structural sins in which they had not directly participated.

“We are an extractive industry”, he said, “what we remove from the ground cannot be replaced. We do our best to remove it with as little disruption as possible - but it can never be put back. So we regard it as our duty to put something else back into wider society -

hence this project.” We went on to discuss this explicitly through the classic Christian vocabulary of Penitence, Confession, Absolution and, most importantly, Penance. The sponsorship of the project was by way of an act of penance - a public demonstration of contrition which confirmed the recognition that something irreparable had been done, but that those doing it were aware

of this, contrite that they could not restore what had been before, and could thus (they hoped) be socially forgiven.

We talked about what Penance might look like in the specific case. The firm had expected their logo to be on the workshops - but it was accepted that the revelation of the link to the apartheid regime made this impossible. It was clear that

the reason for the sponsorship was understood by the firm as a duty imposed by their main commercial activity, not an advertising opportunity. The logo could go.

For the purposes of this paper, this is where the story ends.

Malcolm Brown

1 There are a number of points in the story below which reveal theological and ethical questions relating to the activity of extractive industries. Some are ethical issues which the sector shares with other business ventures but which can sometimes be highlighted, or exemplified in particular ways, within the sector. Others are very specific to the extractive industries.

land or, more explicitly, what is the relationship between the land and its natural resources and the people who dwell on it? How deep toward the centre of the earth do ownership rights penetrate - and how deep should they penetrate, whatever the law on the matter says? There is more to say about the relationship of the people to the land when we turn to some Biblical sources.

Ownership matters

- 2 Extractives companies may be part of complex ownership structures and/or may operate across a wide variety of political and social contexts, some of which may involve regimes which are suspect or abhorrent by Western business standards. How these differences are managed and negotiated affects the moral standing of the company in all its locations. Mining in one political context is not the same as mining in another. Each influences the relationships in the other.
- 3 Apartheid may be over, but many problematic regimes remain. None of us – Churches, companies, governments – have yet found the right tone of voice or policy priorities for negotiating a post-colonial political environment. The CofE’s position, within the Anglican Communion, represents our “learning curve” - is there potential for mutual learning between the Church and some multi-national extractive companies?
- 4 Ownership matters in other ways too - not necessarily revealed in the story. Who owns the

“It can’t be put back once it has been taken”

- 5 The permanent depredation of the natural environment singles out the extractives sector from other exploitation of the earth’s resources such as agriculture which works on a potentially fully sustainable cycle. If there is a cycle in laying down fossil fuels, rocks and precious stones, humanity can never participate in the whole cycle. The harvest of a coal mine cannot include an allowance of coal for re-seeding the coal beds.
- 6 This once-and-for-all impact on the environment raises particular ethical obligations. These may include:
 - Doing all that is possible to restore the land to its former condition or better (Examples of this NOT happening are the bleak and largely lifeless landscapes which testify to Victorian lead mining in Shropshire, Wales, North Yorkshire, or the slate waste tips of Blaenau Ffestiniog.)
 - Compensatory sponsorship of projects aimed at enhancing the Common Good (as in the story above).
 - An attitude of humility toward the natural

order which recognises that irreversible change is being perpetrated, is careful to establish that this change does serve the common good, and acknowledges that benefits come with costs and that the costs may not always be borne by those who benefit.

The extractives sector involves many ethical questions which are not unique to the sector but which it exemplifies sharply

- 7 Because extractive activity is, of its nature, about humanity's relationship to the natural environment, the sector will always raise concerns about potential environmental damage and will be scrutinised for its performance in this area. Because extraction always entails removing something irreplaceable, the sector has to make the case that the benefits to the common good outweigh the losses. This kind of cost/benefit analysis, which must embrace the interests of numerous stakeholders and future generations, is not yet a fully established practice in business ethics, with a robust methodology and ideology.
- 8 Impact on the natural environment is often accompanied by impact on local communities. As many natural resources are to be found in developing nations or politically unsophisticated contexts, the relationship between the industry players and the local people may be difficult to mediate fairly. Even when extractive activity takes place in developed societies with robust political structures, it is often hard to reconcile the interests of the local community, the interests of the industry and the interests of the common good.
- 9 The impact of extraction is, to all intents and purposes, permanent. The industry is also, characteristically, one which operates through long cycles. There is thus a long-term aspect to the sector both in terms of its business activity and its social impact. This means that it often (in the case of its business) and always (in the case of its impact) operates on cycles that are longer than most financial cycles, or cycles of social attitude and awareness, and may be under pressure to maximise short-term profit

from those whose expectations are for quicker returns. There is a question here about the ethical and theological significance of the long term and about the problems of standing for a long term ethical view in a short term culture.

Religious language can help clarify what is at stake

- 10 The language and practices of the Christian Church may help make sense of this particular characteristic of the sector. In particular, the language of penitence and absolution and the way that, in the life of the Church, this means more than doctrines and words but only makes sense when played out as a life practice.
- 11 The vocabulary of the Common Good is central to Catholic Social Teaching (CST) and embedded in Anglican Social Theology and, indeed, in the Church of England's self-description as the church for all the people of the nation. The concept of the Common Good is widely recognised as a good to which lip service is paid. But it is one which is increasingly counter cultural in terms of the practices and moral assumptions of a deeply individualistic and socially atomised culture. Talk about the common good is easier than finding structures and practices that work towards it. Many religious traditions still articulate and practice ways of serving the common good.
- 12 Religions, typically, hold to a long term understanding of history ("churches think in centuries, not sound bites"). Christianity has a particularly subtle attitude to the long and short term. Christian ethics is, to use Ronald Preston's observation, about finding ways to live as if the Parousia is expected tomorrow, when experience tells us that God's "tomorrow" is not something for us to second-guess. At their best, churches hold together the sense of living for the long term, whilst caring profoundly for the immediate moment. This may be a strand of Christian theology that can be drawn upon to assist ethical thinking in an industry which has to hold the long and short term in a difficult tension.
- 13 If the language of penitence and absolution

resonates in the extractives sector, the language of sin must be part of the equation. The industry exemplifies the fact that - this side of the eschaton - serving the common good can still entail damage and cost. The Christian doctrine of original sin is pertinent here - human finitude means that the good that is done is tempered by the good that, as a result, could not be done and by the complex of consequences which all actions entail. But that is no excuse for doing less than the best that can be done - and the distinction in Christian ethics between original sin and sins of commission, omission etc. is a vital one which must not be elided.

- 14 Mining, quarrying and offshore drilling are known to be risky occupations. Risk to employees and others can be managed but not eliminated and the residual risk is often higher in these industries than in most others. Perceptions of acceptable risk are changing in Western society, but this is not universal, especially where employment is scarce and regulation scanty.

Biblical reflections

Revelation 21

- 15 Paradoxically, perhaps, a Biblical study of the moral significance of the earth's mineral wealth could start very close to the end of the Bible - in the penultimate chapter of the Revelation of St John the Divine.
- 16 Mineral wealth is deployed by John as part of his pivotal argument contrasting the faithless city of Babylon with the holy city, the New Jerusalem (contrast Chapters 18 and 21). The description of the fall of Babylon - the fruits of faithlessness - includes the weeping of merchants "since no one buys their cargo any more" (Rev.18:11) - these cargoes including gold, silver, jewels, bronze, iron and marble (to name only those listed goods extracted from the earth).
- 17 The great city of Babylon is described as adorned with gold and jewels but in one hour" laid waste (18:16—18). Again and again in this passage, the merchants who trade in the minerals and other goods which demonstrate

the wealth and splendour of the city are described as weeping and mourning as their business, including the trade in mined products, is destroyed with the city itself.

- 18 The judgement on the city is explicit - "With such violence Babylon the great city will be thrown down, and will be found no more ... for your merchants were the magnates of the earth, and all nations were deceived by your sorcery" (18:21-23). This is the fate of the city that has "become a dwelling place of demons ... and the merchants of the earth have grown rich from the power of her luxury" (18: 2-3).
- 19 Ostentatious mineral wealth is shown as one example of how faithlessness can manifest itself - and incur the judgement and wrath of God.
- 20 In contrast, Rev.21 turns to the vision of "the holy city, the new Jerusalem" after the first heaven and first earth had passed away. One of seven angels shows John the holy city, "coming down out of heaven from God", and describes its construction and extent:
- 21 "The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth cornelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the street of the city is pure gold... ." (Rev. 21: 19-21)
- 22 These jewels and gold are all fruits extracted from the earth. Where, in faithless Babylon, they adorned corruption and vice and glorified abusive human power, here they are turned to the glorification of God. Precious stones and metals are not intrinsically evil but can be used to give the semblance of greatness to evil people and evil institutions. But they are nonetheless part of God's created order and may be extracted from the earth legitimately to glorify their, and our, creator.
- 23 It would be reading too much into the passage to claim that God has hallowed the mining industry or even the market in precious stones by incorporating them into the heavenly city - this is, after all, a vision not an architect's

- brief - but the key point is that these minerals combine to express the glory of God and the way in which God's new dispensation will be beautiful as well as virtuous. Utility is not the only measure of godliness here.
- 24 Without the enterprise and labour associated with the extractives sector, we would lack the imagery with which to picture the heavenly city and, in more concrete terms, would lack the ability to represent that city, however inadequately, in the way we use beauty and visual richness to express something of the beauty and richness of God. And yet Revelation 18 shows clearly how the aggrandisement of evil may, similarly, deploy the products of mining to set up in opposition to the rule of God.
- 25 Revelation 21 offers one, rather positive, moral starting point for considering the extractives industry. Human ingenuity and toil in mining can reveal something of the wonders of the created order which express the abundance of God's goodness in giving us, not merely the necessities of life but the superfluity of beauty and rich things. These things themselves can be pointers to the nature of God and the awe-inspiring vision of the kingdom still to come. So extracting riches from the earth is not just an unfortunate process for meeting essential human needs - it can have a part in taking the expression of God's glory beyond the limits of human vocabulary.
- 26 It is important to place this passage in the context of John's vision of the New Jerusalem. The minerals and gold glorify God as part of a new city in which "there will be no night ... People will bring into it the glory and honour of the nations. But nothing unclean shall enter it, nor anyone who practise abomination or falsehood." (Rev. 21: 25-27). The glorification of God goes hand in hand with a redeemed creation. The new city is one where virtue flourishes and vice is cast out. The point is not just that mined products can glorify God but that glorifying God involves beauty and virtue - the jewels and gold of St John's vision are significant both for what they are in themselves and what they connote about redeemed humanity.
- 27 However, Revelation 21 must be read in the light of Revelation 18. We are not yet inhabitants of the New Jerusalem and, while we live with the presence of the Holy Spirit, we live also with the persistence of human sin. The Spirit may prompt and guide us to turn mineral wealth to the glory of God. But, in a fallen world, the propensity of humanity to glorify instead vice and corruption means that precious stones and metals may be deployed to glorify idols.
- 28 Whilst the key point we are drawing out from Revelation concerns the deployment of mineral wealth for glorifying God or evil purposes, it may be no accident that the trade of the merchants whose downfall is celebrated in Rev.18 includes not only the extracted goods already noted, as well as other costly and precious things, but also the trade in slaves and human lives (Rev.18:13). Extractive industry, through many centuries, has frequently been connected with human exploitation, including slave labour and casual attitudes to human life. Revelation 18 suggests, by the juxtaposition of mineral wealth and human slavery, that the misapplication of precious stones and metals may go hand in hand with exploitation of people and falls similarly under the condemnation of God.
- 29 Key points from Revelation.
- Products of extractive industries (themselves part of God's created order) can be deployed to the glory of God and symbolise important aspects of God's intentions for the world. They can also be used for the aggrandisement of evil. In whose service they are deployed is key.
 - Extractive industry may contribute to the human good and also help provide humanity with some of the imagery and metaphor through which perceptions of God may be expressed. It may also be part of an economic system which falls under condemnation for faithlessness and exploitation.
 - The Biblical symbolism of jewels, gold and other mined products is of a new city in which justice and virtue flourish and evil has been banished. If extracted goods are to

bear the theological symbolism attributed to them by St John in Rev.21, the methods by which they are extracted should reflect the theological imperatives of justice and mercy and be dissociated from the practices of “Babylon” outlined in Rev.18.

Job 28

30 In his excellent theological reflection offered to the 2015 Lambeth Palace round table on mining, Prof. David Clough explored the Book of Job - the only Biblical text that directly addresses mining as a practice.⁴³ Drawing on Job Chapter 28, Clough notes how the author of the text picks out many of the characteristic features of extractive industries - the fact that resources are where they are (by God’s hand) rather than where we would like them (vv.1-2); the remoteness of many mining communities and their sense of marginalisation from mainstream society (v.4); the skill and knowledge acquired through the processes of extraction (v.11), and questions of value in the things that are mined (vv.15-19).

31 Most of all, Clough highlights extraction as part of the pursuit of wisdom. He asks, Where shall we look to discover the wisdom that needs to accompany any extractive venture? He notes that the search for wisdom sits uncomfortably with human impatience for results.

32 Miners, the passage notes, “cut channels in the rock, and their eyes see every precious thing.” Those working in extractive industry encounter the created order in ways which are denied to most human beings. This may, indeed, be experienced as hard toil and uncomfortable work, but it involves a closeness to valuable things deep in the earth which no one (but God) has seen until they are uncovered by the exercise of mining ingenuity and skill.

33 However, this privileged human experience is not identical to God’s knowledge of the created order. Verse 23 notes that whilst mineral wealth is often hidden, “God understands the way to it, and he knows its place.” Human activity in mineral extraction may involve wonder at the experience of uncovering things known hitherto

only by God, but it is not on a par with God’s knowledge and wisdom. If human participation in revealing the glories of creation through mining is to reflect that divine knowledge, it must be pursued with an alertness to the demands of wisdom - which is also about human participation in aspects of God’s nature.

34 Clough commented that, “This Bible passage seems to me like a site visit report. It is about going out there, and seeing the mining that is happening. We are impressed with the expertise we have seen, but also aware of the need to go beyond expertise to find much greater wisdom in the wielding of such great power over local communities and the environment. In another sense, the passage expresses something of the approach from the industry to the Churches, saying we know what we are doing in our business, but we are in need of wisdom, we want input to try and understand how we are to do our job more wisely in relation to the communities with which we are working.”

35 Key points from Job 28:

- The text emphasises some of the characteristics of extractive industry through many centuries: remoteness, the need to go where deposits are to be found, the labour and ingenuity of miners.
- It places these characteristics within a framework structured around the need for wisdom: participation in an activity which brings people close to God’s creation, and involves them in changing that creation for ever (even if for good) requires deep wisdom in the pursuit of the activity and the choice of the ends to which it is directed.
- The writer asks - but does not answer directly - the question, “Where shall wisdom be found?” Great human ingenuity is expended on the search for mineral wealth - the search for wisdom is of no less importance and both go hand in hand.

43. See Annex 2 below, p41ff

1 Kings 21

- 36 The manner in which minerals and other riches are extracted from the land can be tainted by the way the relationship between the people and the land is (mis)understood. Another Biblical passage which may have both relevance and resonance is the story of Naboth's vineyard - a passage of the Old Testament which suggests some important perspectives on the relationship between people and the land.
- 37 In brief the story concerns King Ahab and Naboth whose vineyard abuts the king's palace. Ahab wants the land for a vegetable garden and offers Naboth either a fair price or a better vineyard. But Naboth refuses all offers, saying, "The Lord forbid that I should give you my ancestral inheritance." Ahab is encouraged in his resentment by his wife Jezebel who remarks: "Do you now govern Israel?... I will give you the vineyard of Naboth." By dint of forgery and false accusations, she arranges Naboth's execution and Ahab duly annexes the vineyard. However, the prophet Elijah charges Ahab with his usurpation and pronounces God's verdict on Ahab and Jezebel: "In the place where dogs licked up the blood of Naboth, dogs will also lick up your blood.... The dogs shall eat Jezebel within the bounds of Jezreel." Ahab's guilt leads him to fasting, sackcloth and humility and Ahab (temporarily) withdraws God's sentence.
- 38 On the face of it, Naboth's refusal of Ahab's offer defies commercial logic. He can only gain from the transaction - at least, if purely material concerns are in play. But Naboth expresses something more visceral than commercial considerations - the land is his ancestral inheritance. It is not to be given up to anyone else, however powerful - or even for a more profitable use. The idea that land can be bought and sold is one of the markers in the transition from a pre-modern to a modern society and, as such, is a relatively recent phenomenon. Our assumptions about the boundary between the given and the transactable are not historically all that deep-rooted. How might this connect to the work of the present-day extractive sector?
- 39 At the very least, the passage places our assumptions about the value of land, and transactions involving land, in a culturally relative context. If Ahab's proposition seems reasonable enough to us, Naboth's response shows that cultural foundations could clash even in Old Testament times. Ahab is a character straight out of modernist commercial life: Naboth stands for a different, to us perhaps perplexing yet powerful, culture in which it might be said that the land does not so much belong to us as that we belong to the land.
- 40 God's judgment, in the mouth of Elijah, is for Naboth - and the implication is not that this is simply a judgement against Jezebel's deceit and complicity in murder but also Ahab's willingness to profit from that wickedness. It is, at the least, a judgement which does nothing to ratify Ahab's commercial logic over the ancestral awareness that motivated Naboth. In cases of cultural conflict over the way things might be valued and transacted, the text suggests that God, at the very least, does not hallow the assumptions of business valuation and exchange - and it is possible that the judgement of God does indeed endorse Naboth's, literal, affiliation to the land.
- 41 Where extractive industries cross cultures, it is likely that cultural assumptions will sometimes clash. This biblical text tells us that the assumptions and logic, even of fair commercial transaction, are not God-given and may need to be relativized against the assumptions and valuations accorded by indigenous cultures. In an ideal world, perhaps, negotiation would enable contrasting cultures to find common ground and even to agree on questions of value. But where they cannot agree, the text is clear that power does not have the right to enforce its world-view over other world-views. Commercial logic and business institutions may have many advantages. They may also be so used to working with other players who share their cultural assumptions that they are puzzled by the discovery that these are not universal values. (The Enlightenment, which has achieved so much, has much to answer for in perpetrating the idea that, because reason is a universal human trait, all that can be claimed as rational is likewise universal and those who resist it are backward and deficient.)

- 42 Moreover, the attitude shown by Naboth concerned a vineyard which might become a vegetable garden. The land's re-use was, in principle, reversible. Naboth might have sold his vineyard and reasonably have hoped one day to reclaim it. The permanent impact of extractive processes adds a greater profundity to the story because the exploitation of the land will be irreversible.
- 43 And, in the case of extractive activities, the question of land ownership extends beneath the surface. Different legal systems have different interpretations of the extent to which ownership of the surface extends to the depths. There is no obvious reason why the commercial principle of transactability should pertain to a particular level, any more than that ancestral rights should extend to the core of the earth. But if one works with a view of the human condition which treats us as essentially ephemeral beings and temporary inhabitants of the earth, our rights to the sub-surface resources of the earth seem much more tentative - if our existence is essentially superficial, our claims to the earth must be similarly surface-deep.
- 44 But if we see the human race as somehow more intimately wedded to the created order and integral with all that God has made, we might claim a less superficial relationship to the earth and thus a claim on the sub-surface resources may have more moral substance. There is no easy theological resolution to this question - different theological approaches stress the transience of our existence on earth on one hand ("Who, in this transitory life....", "The days of man are but as grass...") and our integration with the rest of the created order, not superior to created matter but part of it, on the other.
- 45 Finally, the story of Naboth's vineyard is a reminder that, whilst there is much sin and wickedness in the world, the cynical assumption that we can simply profit from the way things are, asking few questions about how they came to be so, is not an option for the godly. Ahab took no part in the false accusation and murder of Naboth - we are not told whether he even knew how it happened: the implication is that he did not. Yet he is not spared Elijah's condemnation, at least until his guilt leads to his humbling and acts of contrition, and then he only escapes the fate prophesied for him for one generation.
- 46 The commercial world is full of opportunities to profit legally from others' dodgy practices, and extractive industries are no exception. They may, perhaps, be able to move in on a site after unhelpful elements in the population have been cowed or removed by factional groups with which the company itself has no link whatsoever. Some small extractive ventures exploit the detritus left by large-scale operations which failed to clean up properly. Throughout the story of Naboth and Ahab, the message is clear that legality alone does not guarantee morality and that sins committed, apparently, by individuals can wrap their tentacles around others who are content to benefit. This may be a hard teaching in today's commercial culture or across our Western culture of individualism in its entirety. The Bible reminds us that, under God, our culture - all cultures - are relative not absolute. Where industries work, of necessity, across cultures, and especially where the power of one culture easily trumps that of another, the knowledge that God seems to punish cultural hegemony is salutary.
- 47 Key points from 1 Kings 21
- Attitudes to land ownership - and to land purchase - can differ between cultures and eras. In this passage, it is clear where God's judgement falls. Our assumptions in today's Western commercial context are not universally held and the transnational and transcultural impact of mining must be approached with cultural sensitivity and awareness of the Biblical precedents.
 - The distinction between what should be treated as a given and what ought to be malleable by human endeavour is not always clear and needs to be approached with alertness to the wisdom that resides in religious traditions.
 - Moral responsibility includes shared responsibility for evils committed by others from which one may oneself profit.

Systematic Perspectives

- 48 We began our reflections on the challenges posed by climate change with the great story across the whole of the Bible, with a systematic treatment in turn of the major Christian doctrines of the Creation, the Fall, the Election of God's people, the Incarnation, Atonement, Resurrection and Eschatology. Since the issues raised by the extractive industries are also connected with our understanding of the world and the environment, there may be insight to be gained by taking the same approach here. In each case, we repeat the biblical systematic theology and then apply it briefly to extraction and mining
- 49 The Christian faith starts where the Bible starts, with the doctrine of Creation, to explain why we, and the whole universe, are here in the first place. At every stage, after the creation of the stars and planets, vegetation, fish, birds and animals, God sees that 'it is good'. (Gen 1.4, 12, 17, 21, 25). This faith in the essential goodness of the physical universe is unusual in ancient (and some modern) religions which treat the universe as evil or something to be escaped from into the intellectual or spiritual realms. However, the Bible declares that God is the Creator of everything and considers it to be good, and therefore he has his purposes for the physical world as well as for non-human species, with biodiversity being part of the glory of creation. However, it is only after the creation of male and female human beings that the adjective becomes superlative: 'God saw everything that he had made and indeed, it was very good' (Gen 1.31, emphasis added). This placing of the man and woman at the pinnacle of the created order suggests a mediating place for the human race between God and his creation, which is reinforced by the following story of Adam being placed in the garden 'to till it and keep it', as well as his giving names to all the animals (Gen. 2.15, 20). This means that Christians have a divinely mandated responsibility for the physical world, its creatures and for one another.
- 50 This is a reminder that the resources found in the earth are not there just for exploitation by human beings, nor do they belong to us. They

are a gift from God which have been created by the natural forces of creation over millions of years, which are to be used for the whole human race and for the glory of God (as we saw in the study of Revelation 21). Care is needed over the decisions whether to extract them from the earth, and the methods used in so doing, so that the earth itself is preserved through the process as part of God's mandate to Adam to 'till it and keep it'. Furthermore, the use to which these resources are then put, together with their benefits and profits should be for the local community and the wider world, rather than just the powerful elite.

- 51 However, the next story of the Garden of Eden explains why we tend to get things wrong. It recognizes that human beings are sinful, and make wrong choices out of greed or pride which leads to mutual recrimination, blaming each other or a creature, which comes between them and the good creation, leading ultimately to pain and suffering and to alienation from both the creation and its creatures (Gen. 3.6, 12-13, 14-17). Thus it is not surprising that the 'dominion' over the creation given by God to human beings (Gen. 1.26) has often become 'domination' in which human greed and selfishness have exploited the earth, its produce and its creatures for our own ends, rather than for the glory of God and the good of his world. This places upon us a responsibility to protect the planet, not only because of its own fragility, but also because of our tendency to (ab)use it for our own ends. The history of the human race also warns us to beware our human pride and overweening confidence that we can do anything (see the story of Babel in Gen. 11.1-9) and calls for a proper sense of humility in the face of challenges like climate change.
- 52 This frank assessment of human sin and greed provides a context within which we may assess and judge the results of the extractive industries. It is too easy to be driven by a desire for 'domination' of the earth, and the exploitation of its resources for the rich minority. Therefore it is reasonable to direct our investment towards companies with clear systems and processes to limit greed and exploitation, and whose intent is to use

the natural resources for the widest benefit, while seeking to avoid those who wish only to make the quickest profits with no concern for the consequences for the earth and the local communities after the resources have been extracted.

53 God's reaction to this is not to give up and destroy the world utterly (as in the Flood, Gen. 6.13), but to call into being a people to serve him in caring for his world through the story first of Noah (8.21-9.17), then the whole history of the call and choice of Israel as God's people, and eventually to enter himself into the experience of the physical universe in the incarnation of Jesus Christ (John 1.1-14). Even then human greed and pride, sin and selfishness responded by inflicting unimaginable pain and attempting to destroy him - yet through the cross and resurrection, God was making peace and reconciling everything to himself in a new creation, a task he has passed onto us (Col. 1.15-20; 2 Cor. 5.17-18).

54 Since God does not give up on human sin, we cannot simply refuse to be involved with the extractive industries purely because of past mistakes or former ways of behaving. Extraction and mining have always been dangerous businesses, with a larger share of pain and crucifixion - and yet they can also be a way of bringing new life to areas of the world. Therefore the attempt to follow God's involvement in the world's problems and the pattern of the self-giving of the crucified Jesus may provide a guide against which to assess and measure these industries.

55 Ultimately, in the End, the physical world is destined not for the destruction of global warming or the doom of heat death among the stars, but for 'a new heaven and a new earth', where the relationship between God and human beings, his creation and his creatures will be perfected (Rev. 21-22). This is the ultimate Christian hope. Before that, there is an inevitable judgement where those who 'sow the wind shall reap the whirlwind' (Hosea 8.7). Jesus' parables are full of ideas of rendering account or facing judgement and harvest (e.g. Matt. 13.24-30, 47-50; 25.14-46; Luke 16.19-31) while Paul warns that we must all stand before the

judgement seat of God and Christ (Rom. 14.10; 2 Cor. 5.10), which is later depicted in the story of the great white throne (Rev. 20.11-15).

56 This means that the extractive industries must be assessed in the light of eternity where the richest jewels and the brightest gold only serve to reflect the glory of God and the 'healing of the nations' (back to Rev. 21 again). Greed, sin and selfishness will have no place in the City of God - and therefore companies or industries built upon them cannot be a suitable vehicle for investment by Christians. On the other hand, this doctrine is a reminder that such resources do not have an intrinsic eternal existence in themselves, but can be properly extracted and exploited for the glory of God and the benefit of others. Companies which do so must behave in the light of the final judgement, while investors must similarly make their decisions under the scrutiny of the God who has created it all - and be prepared to render account to him for these choices.

57 Therefore we now live 'between the times', in the current age where we are called to continue God's reconciling work among his people, his creatures and his creation. This means that we are all engaged in the process of change and adaptation, looking towards the coming age of God's perfection and doing what we can to make his sovereign rule, the 'kingdom of God', an increasing reality. Paul uses the image of the creation 'groaning in labour pains' as it is 'waiting in eager longing' for that consummation (Rom. 8.18-24). Paul also stresses the urgency of the need for action: 'You know what time it is, how it is now the moment for you to wake from sleep.' (Rom. 13.11)

58 Therefore we must do all we can to mitigate whatever is damaging creation and God's creatures, and to promote all that is good and brings the kingdom nearer (Rom. 13.11-14). In making decisions about investments, as with anything else, we are to reflect the loving, generous and just nature of God, to be holy, merciful and perfect as he is holy, merciful and perfect (Lev. 19.2; Luke 6.36; Matt. 5.48). In particular our response to the commands to show mercy and love our neighbour as ourselves (Lev. 19.17) must recognize that our

neighbour may be from a different race, religion, or part of the world (see for example Jesus' clarification to the lawyer in the parable of the Good Samaritan, Luke 10.29-37). The judgement on the sheep and goats turned on how they had treated 'the least of my brothers and sisters' (Matt. 25.31-46). Such 'neighbours' and 'least' must not only be 'intragenerational', that is to include not only the poor who are 'always with us' (Matt. 26.11), but also 'intergenerational', with regard for those of future generations whose very existence may be damaged or precluded by our actions at this critical time. Other biblical concepts which may be of significant assistance include the ideas of Sabbath (Exod. 20.10-11; 31.14-16) and the year of Jubilee (Lev. 25.1-15), which suggest that both human beings and the land (and perhaps by extrapolation we should apply this to the very planet itself) need periods of rest and recuperation in order to be fruitful. Similarly, the story of God feeding his people with manna in the wilderness challenges us with the notion of 'what is sufficient or enough' as there was enough for everyone's need, but those who were greedy gained nothing (Exod. 16.17-18); equally, the early church's practice of sharing resources 'as any had need' should impact upon our consideration of this crucial issue (Acts 2.44-45; 4.32-35).

59 These concerns for justice, love of neighbour (including future generations) and providing enough for everyone's need should impact upon our consideration of the extractive industries at least as much as for the environment and climate change. The relevance of 'sabbath rest' may be different here, since leaving an area fallow will not lead to recuperation of the resources once they have been extracted - which takes us back to the opening remarks about 'what cannot be put back'. However, there may be a case to leave assets 'in the ground', unexploited and 'resting' as it were, if extracting them were to cause further environmental or climate change damage.

60 In this way, we can complement the consideration of the specific biblical passages in the previous section with a more systematic treatment arising from the over-arching story or metanarrative of the Bible which has also been an important driving force for theological development throughout Christian history.

Used carefully, such an approach can assist our consideration of the extractive industries, even when there are few specific relevant passages. It is therefore time to turn to the wisdom of the church down the ages.

4. The Wisdom of the Church

61 When the church speaks into a particular moral context, it does so not only by arguing from scripture and doctrine but also from the church's own experience of seeking to live as a saved community of fallen people. In other words, we look to the internal life of the church as a model for a viable ethic for other areas of human life as we inhabit together the theological interim in which the presence of the Holy Spirit and the persistence of human sin are equal realities. This section makes occasional connections to Tom Wright's book *The Cross and the Colliery*, which sprang out of a series of addresses he gave during Holy Week 2007 at the Church of the Ascension, Easington Colliery.⁴⁴ This is a former mining town in Durham Diocese where the church has a distinctive presence.

62 The church's engagement with issues of social, economic and industrial ethics does not take place from a supposed position of detachment. Our doctrine of sin does not allow the church to stand in judgement without first considering the "beam in its own eye" (Luke 6:41) and our understanding of the "theological interim" enables us to see that Christians individually, and the church corporately, are still affected by sin even as they know they have received the grace of God.

63 This, our "solidarity in sin", means that we cannot comment on the ethics of the extractives sector without recognising that we, too, are implicated in its practices. We benefit from its activities - from fuels, precious stones and metals, and so on. We are therefore implicated in its failures and sins of commission, since by enjoying or consuming those commodities we have helped generate the demand (and, through the workings of the market, helped set the price) which has led the industry to adopt practices of which we may

44. N.T. Wright, *The Cross and the Colliery* (London: SPCK, 2007).

wish to be critical. Any critique we make of the sector carries with it the implication that we are willing to reconsider our own economic participation, both in the ways we consume extracted goods and in the prices we are prepared to pay.

- 64 There are also important implications for the church's mission which touch directly on the ways our investment policies engage with the sector. The task of the church is to preach the Good News of Jesus Christ in word and action. But our words, and many of our virtuous actions, may be acutely undermined (excuse the pun) if they are resourced through income derived from investments in sectors whose activities belie the gospel message.
- 65 However, the recognition that we are implicated in sin and short-falling does not negate the church's duty, not only to preach the gospel in words but to seek to model its internal and external relationships on the image of God's Kingdom in so far as we understand it. This is a practical endeavour embodied by the church, as seen for example in the October 2015 event hosted by the Archbishop of Cape Town, Thabo Makgoba, for representatives of the South African mining sector, civil society, and faith communities. The aim of the gathering was to discuss the future of mining in South Africa in a meeting billed as a 'Day of Courageous Conversations'. In his welcome to mining industry leaders Archbishop Thabo encouraged them in their desire to reposition the sector as one that can be a partner for long-term sustainable development with host communities and governments, and expressed hope that the dialogue would spread to communities where mining is an integral part of the socio-economic fabric of South Africa. Archbishop Thabo's work in this area is a leading example of the witness undertaken by the Anglican Communion in many parts of the world where mining is a significant part of local economies. Much of this work happens under the auspices of the Anglican Communion Environmental Network, as exemplified in the 2015 Good Friday statement and call to action 'The World is our Host'.

Complexities of Place

- 66 We have seen how understandings of place derived from an Old Testament world-view offer a telling challenge to contemporary ideas about the ownership and exploitation of land. This impacts upon extractive industries in important ways since such industrial activity leaves an inevitable and permanent mark upon the land (beneath the surface and usually on the surface too) and because extractive industries must operate on land where deposits are to be found, and so questions of ownership and different understandings of the land's moral status are frequently encountered.
- 67 The church's approach to the significance of place is both profound and nuanced. Place, for Christians, is both vested with great significance and yet transcended by the boundlessness of God's love. It follows that Christians - and the church - must be highly alert to the importance of place, and yet not treat it as a matter of ultimate spiritual import.
- 68 As is noted by the Bishop of Worcester in his theological chapter of the recent Church Buildings Review:
- ... it could be argued that Jesus Christ, Lord of space and time, has eliminated attachment to particular places: Jesus is the new Temple and the Promised Land does not have the significance for Christians that it had for the people of Israel. ... however, the incarnation asserts the importance of place in a way different from, but no less important than, the Old Testament, initiating an unprecedented celebration of materiality and therefore of place in God's relations with humanity.⁴⁵
- 69 Getting this theological balance right is a constant work in progress for the church as it seeks to express the significance of place without making it of ultimate significance. This is lived out in, for example, the careful approach with which all perspectives are weighed together when church buildings are considered for closure. The church does not treat places that have been hallowed by years of prayer and worship to be simply abandoned, bought

45. Church of England, *Report of the Church Buildings Review Group* (GS 2008), 2015.

and sold to the highest bidder or redeveloped for any use at all. If there is no likelihood of the building being used for worship, its physical symbolism to the local community, the possibility of other community uses and the question of how it is to be maintained into the future are all weighed up before a decision is made.

- 70 This has implications for Christian Ethics in contexts where place is contentious, as it often is for extractive industries and the communities amongst whom they work. The realisation of the mineral wealth of a piece of land is not by any means out of the question, but nor is the land to be treated as if it were valued solely for its mineral potential. Where permanent change is inevitable, the principle of achieving the best outcome leads beyond simple cost/benefit analyses and factors in the historic, emotional and communitarian meanings of the place in question. As Pope Francis put it in his 2015 Encyclical *Laudate Si*:

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.⁴⁶

- 71 The “answers” are rarely simple or consistent but need to be determined through a careful process of engagement and dialogue. Again, there are parallels between how the church works, in practice, with ideas of place and how the extractive industries function. If a redundant church building is sold for commercial or domestic use, it may send messages about how once-sacred elements in the landscape

endure through change - or it may symbolise the rampant dominion of secular power. If a building is allowed to crumble back into nature, it may convey the unity of nature and the divine, or speak of the death of God. Only careful engagement with the people of the place, as well as those who enter that place for commercial activity, can determine how a mutually satisfactory meaning is to be secured.

- 72 For the extractive industries, this approach impacts upon decisions about where and how mining should take place, how the processes of extraction are conducted and how the physical and human environment is restored afterwards. Tom Wright comments about Easington Colliery: ‘On 30 April 1993 the last coal was drawn. The pit was then razed to the ground in 1994, and the entire area was grassed over. It feels like a graveyard.’⁴⁷ An alternative vision is seen in the coming Kingdom of God, in which the land is redeemed and made whole in Christ: ‘Part of my prayer for this church, for this community, for all of you this week as together we worship and wonder, ponder and pray, and for all reading these words, is that our bringing of these pains before our loving Lord, and our folding of them into the story of his passion, may be part of the means by which new life may come.’⁴⁸

Radical Human Equality and the Common Good

- 73 Place is of only penultimate significance to Christians because the church of Jesus Christ is a human community transcending all ages and continents. It is axiomatic that, despite divisions and inequalities that stem from the injustices of the fallen world, the church strives to live as a community - even as a family - marked by radical equality amongst its members. And, because identifying those who live in Christ is not a matter to be determined by men and women but by Christ alone, an assumption of equal status must be extended by Christians to all people. The New Testament is emphatic that those who will be first to enter the Kingdom of God are not necessarily those who make the loudest noise about their membership of the church.

⁴⁶ *Laudate Si - On Care for our Common Home*, 2015.

⁴⁷ *The Cross and the Colliery*, p. xii.

⁴⁸ *The Cross and the Colliery*, pp. 25-26.

- 74 It follows that the ways in which decisions are made which involve conflicting interests should reflect the equality before God of all people. In a fallen world, disparities of power (which include disparities of wealth) can easily relegate the interests of the vulnerable and write them out of the story. But that is not the way to which the church has been called. In seeking to embody, as far as the contingencies of the world will allow, the life of the Kingdom of God, the church attempts to live out the gospel imperative that the last shall be first and the first last, and that anyone who causes the vulnerable to stumble will pay a price.
- 75 This is an important corrective to the idea that the pursuit of the common good can be reduced to a utilitarian calculus of the good of the majority. The principle of the common good does not allow some to be ignored or over-ridden in order that others may flourish - it is a principle of inclusion deriving from our fundamental equality before God.
- 76 Extractive industry, as we have noted, must be located primarily where the relevant deposits are, and thus must interact with others who have some claim to that place. Questions then arise about how considerations of end-use, methods of extraction, restorative efforts after extraction, contributions to the life and people of the locality, the interests of people brought into the area to serve the industry and its people, and long term impacts on the whole environment, interact and, together, lead to a complex calculation of what justice demands. These are not simple calculations, but for Christians they cannot be short-circuited. Referring to Easington Colliery, Tom Wright speaks of an 'uncomfortable and tricky question: what is a town like this all about, once the mines have gone? How can the church play an appropriate part in helping a town at a time like this? Can the community spirit, so rich and important through the years of dangerous but productive work, be recaptured once it has escaped?'⁴⁹

Solidarity

- 77 A further principle which characterises the church as a community is taken from Catholic Social teaching but has much wider resonance among the churches. This is the principle of solidarity. It is one outworking of the radical equality between persons and emphasises simultaneously their intrinsic worth as individuals and their interdependence within community and society.
- 78 "We are all one family in the world. Building a community that empowers everyone to attain their full potential through each of us respecting each other's dignity, rights and responsibilities makes the world a better place to live."⁵⁰
- 79 The principle of solidarity arises in Anglican Social Theology too. "We are most human when we know ourselves to be dependent on others. ... (families) flourish best when there are networks of friendship, neighbourliness and mutual support around them. Our society celebrates the autonomy of individuals but does too little to acknowledge that dependency on others is what makes human beings social creatures."⁵¹ This solidarity is lived out at the Church of the Ascension, Easington Colliery, with its 'rich tradition of standing at the heart of the old mining community, which is symbolized by its own unique cross made out of miners' pickaxes.'⁵²
- 80 The 2016 paper, commended by the House of Bishops, entitled *Thinking Afresh about Welfare: The Enemy Isolation*, developed the idea of solidarity further and extrapolated some key points for the church's response to social issues:

This paper suggests that one guiding principle for our collective responses should be the restoration of social bonds, the encouragement of neighbourliness and the attack on trends that exacerbate isolation. If we take up this baton, our responses will be marked by the following characteristics:

50. *Sollicitudo Rei Socialis* - On Social Concern. 1987.

51. The House of Bishops, *Who is my Neighbour? A letter from the House of Bishops to the People and Parishes of the Church of England for the General Election 2015*.

52. *The Cross and the Colliery*, p. xiv.

49. *The Cross and the Colliery*, p. xiv.

- A strong sense of the significance of place and localism
- A strong commitment to work as a social good
- Commitment to simple, accessible systems
- Openness to renegotiating the state/voluntary boundary - and willingness to step up to the plate where the virtues of voluntary action are clear
- Refusal to be drawn into a crude either/or approach and a clear stress on concepts like dilemma, correctives and balance
- Coupled with this, empathy for the dilemmas which politicians face and the difficulty of communicating dilemmas in the present political and media context
- Most of all, a strong narrative about the evils of social atomism, the corrosive prevalence of loneliness and the need to restore institutions which provide and embody "social glue".⁵³

81 The paper is concerned primarily with the state's role in social welfare, but nonetheless the bullet points above are equally relevant to all kinds of policy areas, including private sector business activity. They could thus form a framework for applying the principle of solidarity to issues arising from practices of extractive industry.

Subsidiarity

- 82 A further principle, again derived from Catholic Social Teaching but widely adopted within Anglican social ethics, is the principle of subsidiarity - the idea that decisions and action should take place at the lowest level consistent with effectiveness.
- 83 The Bishops' Pastoral Letter for the General Election touched on the matter of subsidiarity. Again, the role of the private sector needs to be drawn out more explicitly if the relevance to the extractives sector is to emerge clearly, but the overall points are germane.
- 84 "Subsidiarity... does not mean that everything must be devolved to the most local level. Nor is it about handing small matters downwards whilst retaining all meaningful authority in the hands of the powerful. It does entail careful attention to the areas of life where we function

best as a nation and other areas where people function best as members of something smaller and more local."

- 85 Many firms operating in the extractives sector are multinational or transnational corporations and questions of subsidiarity arise for them in many contexts. Most companies will face questions of subsidiarity on a frequent basis. But the subsidiarity principle, for the churches, cuts much more deeply than corporate self-interest, involving the careful calculation of how an approach to subsidiarity can be empowering and life-giving for all stakeholders.
- 86 Where industries, such as the extractives sector, involve several nations, cultures and political systems in a single enterprise, questions of subsidiarity are almost sure to arise. The subsidiarity principle is usefully held together with the principle of solidarity and, together, they are given further concrete substance when questions of place are factored in appropriately. These are some of the ways in which the ethical life of the church can be used as a model for conducting good businesses in complex social and moral contexts.

Stewardship, Enterprise and Work

- 87 Connected to the sacredness of the land and the call to make good communities is the principle of wise stewardship, balanced by the human vocation to work and enterprise. The church has understood its purpose and role as encompassing a participation in God's creation and creativity. Different Christians have placed the emphasis in different ways, some stressing the vocation to preserve and protect, others placing more weight on the vocation to be creative and to fashion new things. Both strands are significant.
- 88 The Bench Marks Foundation, chaired by Bishop Jo Seoka, included within its key messages to the African Mining Indaba held in February 2015 that the church should 'promote the responsible stewardship of creation, i.e. the earth, the natural resources, and humanity born from this creation. The irresponsible extraction of resources threatens this creation for now and for generations to come.'⁵⁴

53. House of Bishops, *Thinking Afresh about Welfare: The Enemy Isolation*, 2016.

54. Bench Marks Foundation, *Key Messages to the African Mining Indaba*, 2015.

89 Christians are involved in the mining industry, for example as mining geologists. Michael Roberts, a retired Anglican minister and former exploration and mining geologist in Uganda and South Africa, comments: 'Most people don't think where their oil or copper comes from. Thus for a copper kettle weighing ½ kilo between 50 and 250 kilos of rock must be dug whether from underground or in an opencast mine.'⁵⁵ This he describes as potentially a 'justified human need' and involving 'much needed jobs'. However, his overarching perspective is based on a putative third great commandment: 'Thou shalt love the Creation.'

90 While the entire basis for the existence of the Easington Colliery was the provision of work in the mine, Christian reflection has focused particularly on the role of Methodism in coalfield trade union activity and politics. Tommy Hepburn, the founding father of what became the Durham Miners' Association, was a local preacher. He was a leading figure in the movement to reduce the hours of boys in the pit, so that they had some time for an education. There is an annual memorial service at the church where he is buried. Miners' banners are brought and the building is packed. The vocation to work as a miner is linked inextricably with the call to build better communities, to reach for justice, and to foster human solidarity.

91 Mining as an expression of human vocation and enterprise has its place within a Christian understanding of society, and therefore of the investable business sector. However, this must be balanced against the need for wise stewardship and sustainable patterns of human activity. In particular, the urgent need to develop and strengthen the practice of recycling extracted materials so that they do not need to be mined in such great quantities is something that many Christians feel is of leading importance. Pope Francis explains this in terms of a truly symbiotic relationship between human beings and nature, rather than an aggressive sense of 'resource extraction':

Men and women have constantly intervened in nature, but for a long time this meant being in tune

with and respecting the possibilities offered by the things themselves. It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us. Human beings and material objects no longer extend a friendly hand to one another; the relationship has become confrontational.⁵⁶

55. Drawn from a submission to the EIAG public consultation for this policy.

56. *Laudato Si* - On Care for our Common Home, 2015.

BIBLICAL AND THEOLOGICAL REFLECTIONS

2.1 Biblical reflections

2.1.1 We begin our reflections with the great story across the whole of the Bible, with a systematic treatment in turn of the major Christian doctrines of the Creation, the Fall, the Election of God's people, the

Incarnation, Atonement, Resurrection and Eschatology, which will lead into further theological reflections drawn from the history of the Christian tradition down the ages, before coming in Section 3 to Ecclesiological reflections on the various views and positions in the Church today.

2.1.2 The Christian faith starts where the Bible starts, with the doctrine of Creation, to explain why we, and the whole universe, are here in the first place. At every stage, after the creation of the stars and planets, vegetation, fish, birds and animals, God sees that 'it is good'. (Gen 1.4, 12, 17, 21, 25). This faith in the essential goodness of the physical universe is unusual in ancient (and some modern) religions which treat the universe as evil or something to be escaped from into the intellectual or spiritual realms. However, the Bible declares that God is the Creator of everything and considers it to be good, and therefore he has his purposes for the physical world as well as for non-human species, with biodiversity being part of the glory of creation. However, it is only after the creation of male and female human beings that the adjective becomes superlative: 'God saw everything that he had made and indeed, it was very good' (Gen 1.31, emphasis added). This placing of the man and woman at the pinnacle of the created order suggests a mediating place for the human race between God and his creation, which is reinforced by the following story of Adam being placed in the garden 'to till it and keep it', as well as his giving names to all the animals (Gen. 2.15, 20). This means that Christians have a divinely mandated responsibility for the physical world, its creatures and for one another.

2.1.3 However, the next story of the Garden of Eden explains why we tend to get things wrong.

It recognises that human beings are sinful, and make wrong choices out of greed or pride which leads to mutual recrimination, blaming each other or a creature, which comes between them and the good creation, leading ultimately to pain and suffering and to alienation from both the creation and its creatures (Gen. 3.6, 12–13, 14–17). Thus it is not surprising that the 'dominion' over the creation given by God to human beings (Gen. 1.26) has often become 'domination' in which human greed and selfishness have exploited the earth, its produce and its creatures for our own ends, rather than for the glory of God and the good of his world. This places upon us a responsibility to protect the planet, not only because of its own fragility, but also because of our tendency to (ab) use it for our own ends. The history of the human race also warns us to beware our human pride and overweening confidence that we can do anything (see the story of Babel in Gen. 11.1–9) and calls for a proper sense of humility in the face of challenges like climate change.

2.1.4 God's reaction to this is not to give up and destroy the world utterly (as in the Flood, Gen. 6.13), but to call into being a people to serve him in caring for his world through the story first of Noah (8.21–9.17), then the whole history of the call and choice of Israel as God's people, and eventually to enter himself into the experience of the physical universe in the incarnation of Jesus Christ (John 1.1–14). Even then human greed and pride, sin and selfishness responded by inflicting unimaginable pain and attempting to destroy him - yet through the cross and resurrection, God was making peace and reconciling everything to himself in a new creation, a task he has passed onto us (Col. 1.15–20; 2 Cor. 5.17–18).

2.1.5 Ultimately, in the End, the physical world is destined not for the destruction of global warming or the doom of heat death among the stars, but for 'a new heaven and a new earth', where the relationship between God and human beings, his creation and his creatures will be perfected (Rev. 21–22). This is the ultimate Christian hope. Before that, there is an inevitable judgement where those who 'sow the wind shall reap the whirlwind' (Hosea 8.7). Jesus's parables are full of ideas of rendering account or facing judgement and harvest (e.g. Matt. 13.24–30, 47–50; 25.14–46; Luke 16.19–31) while Paul warns that we must all stand before the judgement seat of God and Christ (Rom. 14.10;

2 Cor. 5.10), which is later depicted in the story of the great white throne (Rev. 20.11–15).

2.1.6 Therefore we now live ‘between the times’, in the current age where we are called to continue God’s reconciling work among his people, his creatures and his creation. This means that we are all engaged in the process of change and adaptation, looking towards the coming age of God’s perfection and doing what we can to make his sovereign rule, the ‘kingdom of God’, an increasing reality. Paul uses the image of the creation ‘groaning in labour pains’ as it is ‘waiting in eager longing’ for that consummation (Rom. 8.18–24). Paul also stresses the urgency of the need for action: ‘You know what time it is, how it is now the moment for you to wake from sleep.’ (Rom. 13.11)

2.1.7 Therefore we must do all we can to mitigate whatever is damaging creation and God’s creatures, and to promote all that is good and brings the kingdom nearer (Rom. 13.11–14). In making decisions about investments, as with anything else, we are to reflect the loving, generous and just nature of God, to be holy, merciful and perfect as he is holy, merciful and perfect (Lev. 19.2; Luke 6.36; Matt. 5.48). In particular our response to the commands to show mercy and love our neighbour as ourselves (Lev. 19.17) must recognize that our neighbour may be from a different race, religion, or part of the world (see for example Jesus’ clarification to the lawyer in the parable of the Good Samaritan, Luke 10.29–37). The judgement on the sheep and goats turned on how they had treated ‘the least of my brothers and sisters’ (Matt. 25.31–46). Such ‘neighbours’ and ‘least’ must not only be ‘intragenerational’, that is to include not only the poor who are ‘always with us’ (Matt. 26.11), but also ‘intergenerational’, with regard for those of future generations whose very existence may be damaged or precluded by our actions at this critical time. Other biblical concepts which may be of significant assistance include the ideas of Sabbath (Exod. 20.10–11; 31.14–16) and the year of Jubilee (Lev. 25.1–15), which suggest that both human beings and the land (and perhaps by extrapolation we should apply this to the very planet itself) need periods of rest and recuperation in order to be fruitful. Similarly, the story of God feeding his people with manna in the wilderness challenges us with the notion of

‘what is sufficient or enough’ as there was enough for everyone’s need, but those who were greedy gained nothing (Exod. 16.17–18); equally, the early church’s practice of sharing resources ‘as any had need’ should impact upon our consideration of this crucial issue (Acts 2.44–45; 4.32–35).

Annex 1

Extract from EIAG Climate Change Policy

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2.2 Theological reflections

2.2.1 These biblical themes of attentiveness to the least in the community, the balance between work and rest, and concentrating on sufficiency and meeting needs rather than desires, all lead to the conclusion that Christian discipleship involves a calling to simplicity as a contrast to rapaciousness.

2.2.2 There is a very long and deep tradition within the Christian churches of adopting simple lifestyles which impinge as little as possible on the finite resources of the earth as an expression of Christian discipleship and trust in God. There is plenty of warrant for this in the gospel accounts of Jesus's life (Luke 9.58), although Jesus was not against the idea of eating and drinking well (Matt.9.11) or the symbolism of lavish celebration in the right circumstances (Mark 14.3–9). The early church seems also to have encouraged lifestyles of simplicity and generosity (Acts 2.44) and the vow of poverty became one of the central features of life in many religious communities, the Franciscan order being especially noted for this. The vocation to live simply is followed in faiths other than Christianity ("live simply so that others may simply live" as Gandhi put it) and Pope Francis's adoption of such a way of life, symbolised in his choice of papal title, has rekindled interest in this approach to faith among many people who would not claim any faith at all.

2.2.3 Simplicity of life has not, however, been uncontentious in the church. As Christianity accommodated, in some respects, to temporal power, the church moved away from an emphasis on simplicity and simultaneously generated a more extreme asceticism in reaction. These tensions became acute at periods during the middle ages, and have not disappeared today - as growing interest (at least in the West) in Mennonite theology, and communities such as the Amish, testifies.

2.2.4 It is possible that the question of simple lifestyles, vows of poverty and so on became (like many things) more complicated as time forced the early church to revise its theology of the end of all things, which had been expected imminently but came to seem further away. An ethic for a community which expects to be around for generations has to take a rather different form from an ethic for "end times". A viable and sustainable

economy, for example, becomes a necessity and not an irrelevance. Chosen poverty, not least because it often relies on others who are not poor, becomes morally more ambiguous in a context where the long term is a major consideration. But, paradoxically, it is precisely that long term view which today re-emphasises the significance of simplicity and minimising humanity's impact on the environment.

2.2.5 Once the early church had, perforce, to move beyond its initial focus on an imminent parousia (popularly referenced as the Second Coming), a greater emphasis on long term issues became more deeply embedded in Christian ethics. The New Testament marks a movement from a dependence on descendants to ensure the continuity of one's family, blood-line and inheritance into the future, to a dependence on the Christian community as the new family which ensures the persistence of the gospel ethic as a shared inheritance. Thus, as the need for a long term ethic developed, the church became the vehicle for ensuring that people could understand how what they did today held a deep significance for how the world would be after their death. This sense that discipleship means living for others, not only in the present but in generations to come, orientates Christians towards a concern for a future which they will never themselves see. With the decline of public belief in any kind of afterlife, contemporary culture has become increasingly casual about the continuities between the present and the long term future, and the Christian world-view with its developed long termism has become more explicitly counter cultural. Nor is this perspective unique to Christians. Many religions which, in their own ways, express the eternal nature of religious truths and the ephemerality of individual human life are profoundly concerned with the long term fate of the earth.

2.2.6 In Jesus's teaching, there is a clear strand of condemnation for those who seek enjoyment and consumption now at the expense of the long term (Matt.16.24–26). He contrasts immediate consumption and the desire to possess and control (which Augustine called the libido dominandi) with the concern for one's immortal soul. The implication is that the person who treats the fruits of the earth as his or her plaything, existing only in order to satisfy personal wants, has forfeited the rewards that God offers to those who live in ways which

reflect God's own love for all that he has made. He includes, among those who have had their reward already, the ostentatiously pious as well as those who act rapaciously (Matt.6.2), but simplicity of life versus the desire for rewards now, is a constant thread in Jesus's message and, hence, an abiding theme in the church's teaching about humanity's relationship to the created order.

2.2.7 This theological focus helps shift the debate away from the dilemmas of growth and development to the ways in which consumption becomes treated as a good or as an end in itself. It is not that growth is bad, or that developing nations should be stopped in their tracks. Following the emphasis in the teaching of Jesus, amplified by Augustine, the theological (and, some would say, the economic, political and environmental) problems arise when humanity behaves rapaciously toward the created order. To seek simplicity of life is not to oppose growth and development per se. God has given humanity a creative role which echoes God's own, and our imaginations, skills and labour should be directed to transforming the material world and discovering the potentials that God has placed within it. One of the tasks of business and industry is precisely to enable people to participate in this co-creativity. But growth directed to satisfying as many of humanity's desires as possible is another matter. This consumerist mind-set has, in many developed nations, obscured humanity's relationship to, and trust on, God and skewed unsustainably our relationship with the rest of God's creation. God provides enough for all. Human activity, including industry and commerce, has the potential to develop God's created order for the benefit of all. But consumerism, by justifying the desire to accumulate beyond need, prevents the creation from serving the needs of all.

2.2.8 When this perspective is coupled with Jesus's especial love for the poor, those who have little and those who are nothing in the world's eyes, the place of simplicity in Christian discipleship is made even clearer. It is the converse of the attitude which treats everything - people, natural resources and artefacts alike - as existing only for personal benefit. It is the converse of the life which seeks fulfilment in consumption or in human acclaim. Given the extent to which consumerism has contributed to the threat to the world's resources and natural systems today, the gospel focus on an ethic of simplicity is ripe for re-emphasis. In so far as anthropogenic climate change is a consequence

of the exponential rise in consumption in the last decades, and a consequence of the demand for natural resources, especially fossil fuels, which consumption has driven, then the approach to simplicity, and the gospel concern for the long term are, together, part of a very direct response. The churches are faithful to the gospel in emphasising the importance of respect for creation, epitomised in simple lifestyles which put God, not humanity, at the centre of all things, and a long term view of history which allows God to be in charge rather than assuming that all God has made is our plaything. As human consumption of natural resources accelerates, the gospel message of simplicity is a crucial corrective which might call us back from hubris to faithfulness.

2.2.9 Thus these biblical and theological reflections about the place of human beings within God's good creation, and our divinely mandated responsibility for the physical world, its creatures and for one another, especially the weakest and least, must drive any Christian response to the challenges of climate change, assisted by the lessons from the experience of the church down through history and around the globe today.

2.2.10 The basic theology that we have presented in this policy - that the world is God's and that we all have a responsibility to Creation and to our neighbour - is not contested within the Christian church. Nor is it contested that we all have a personal Christian responsibility to live more sustainable lives and to challenge ourselves about our patterns of consumption, our use of fossil fuels and our personal contribution to climate change.

2.2.11 However, our work in preparing our policy recommendations has exposed various differences which revolve around how urgently we should seek to end our dependence on fossil fuels. Should we make this our top priority, now, regardless of any short-term negative consequences for the economy? And should the Church divest, now, from all fossil fuel companies, regardless of any negative consequences for the Church's investments? For some divestment campaigners with whom we have dialogued, this a 'kairos' moment like that in the struggle against apartheid in South Africa, which demands instant attention which overrides everything else.

2.2.12 Meanwhile, others expressed their preference for a more cautious approach based upon their assessment of the scientific detail and urgency. A further approach believes that through human ingenuity and new scientific discoveries, the human race will be able to meet and offset the challenge of climate change without having fundamentally to change our attitudes to wealth creation and economic growth which have enriched many (but arguably also impoverished other parts of the human race).

2.2.13 Having received this variety of representations, the EIAG believes that mitigating climate change and effecting the transition to a low carbon economy is a task of great complexity that will not be accomplished simply through divestment from fossil fuel companies, but by sustained efforts on many fronts over many years, as is recognised by those governments who have committed to a process of carbon emissions over the decades through to 2050 and by the Shrinking the Footprint campaign, which recognises that the Church of England cannot cut emissions to 20% of their level in the first decade of this century until 2050.

2.2.14 We also believe that such an approach which seeks to set the highest goals and aspirations while attempting to earth this in the realities of daily life along the way reflects the approach of Jesus Christ as portrayed in the gospels whose words and ethical teaching was always demanding at the highest, yet his actions and pastoral care was equally directed to the poorest and weakest, who struggled to follow him along the way.

But where shall wisdom be found?

This is an abridged and edited version of the presentation made by David Clough, Professor of Theological Ethics at the University of Chester.

When I joined this process I expected to learn a lot about mining [*which I have done*]. But I did not expect to learn something about the Bible. That has been my experience and that is what I want to share with you during the next few minutes.

(Refer to Chapter 28 of the Book of Job from the Old Testament). I think it is a particularly interesting text that gives insight into the conversation between Churches and the mining industry. It is the only text in the Bible that deals with mining and it does so in a very interesting way. So let's spend a few minutes looking at it together.

Verses 1–2

"Surely there is a mine for silver, and a place for gold to be refined.

Iron is taken out of the earth, and copper is smelted from ore".

This is text from 2,500 years ago or thereabouts and it seems that very little has changed. Note the emphasis on place there. *(I think Sam mentioned earlier that God put resources in strange places and that is the focus of this passage. There is a place for these different resources.)*

Verse 3

"Miners put an end to darkness, and search out to the farthest bound the ore in gloom and deep darkness."

There is a view of celebration here of this human activity of mining that is innovative and pushing the limits of human endeavour in order to get out these resources.

Verse 4

"They open shafts in a valley away from human habitation; they are forgotten by travellers, they sway suspended, remote from people."

I was listening to the site visit talks and that seems to me very insightful insofar as the remoteness of mining operations is concerned, and reflects how consumers of the products of mining are apt to forget about how these things came into being.

And then there are the risks - 'sway suspended' is another aspect of this endeavour, which has safety implications.

Verse 5

"As for the earth, out of it comes bread; but underneath it, it turned up as by fire."

That is slightly harder to get our heads around. We understand the purpose of the earth is to bring the harvest; so, out of the earth comes bread. The text is saying that the subterranean environment is altogether more challenging. It is 'turned up' and difficult to manage. Miners have to be able to work with that. On our site visit in Western Australia, all of the miners talked of the difficulty of managing this subterranean environment.

Verses 6–9

"Its stones are the place of sapphires, and its dust contains gold."

"That path no bird of prey knows, and the falcon's eye has not seen it."

"The proud animals have not trodden it, the lion has not passed over it."

Here is a real celebration of human knowledge, prospecting knowledge, gleaned while discovering the remote places of these resources.

"They put their hand to the flinty rock, and overturn mountains by the roots."

(When John was talking earlier about his sense of this mountain having been reduced to rubble, I had in mind this verse.) So, even 2,500 years ago, we were dealing with this kind of power over the natural environment.

Verse 10

"They cut out channels in the rocks, and their eyes see every precious thing."

Verse 11

"The sources of the river thy probe - and the hidden things they bring to light."

So verses 1 to 11 of Chapter 28 of Job seem to me to be an unambiguous celebration of the ability of human beings to gain this knowledge - about where

resources are to be found, to push to the limit of human endeavour and techniques, and what it takes to get these resources out, and then the raw power that humans exercise in order to derive, extract and refine these good things.

So, it is fitting that conversations by the Churches, need to take place in the context of this relevant text, which recognises human knowledge, expertise and power.

Here is the hinge of the chapter, we have celebrated all that human expertise and now we go to Verse 12 ...

Verse 12

"But where shall wisdom be found?"

We know where to find gold, we know where to find silver, we know where to find sapphires, but where shall wisdom be found? It seems to me that this is the question, at the back of all that we have been talking about today.

Where shall wisdom be found and where is the place of understanding?

Verse 13

"Mortals do not know the way to it, and it is not found in the land of the living."

Verse 14

"The deep says 'it is not in me' and the sea says 'it is not with me.'"

So where is the place of wisdom?

Verse 15

"It cannot be gotten for gold, and silver cannot be weighed out as its price."

Verse 16

"It cannot be valued in the gold of Ophir, in precious onyx or sapphire."

Verse 17

"Gold and glass cannot equal it, nor can it be exchanged for jewels of fine gold."

Verse 18

"No mention shall be made of coral or of crystal; the price of wisdom is above pearls."

Annex 2

Theological reflection for Lambeth roundtable on mining

6

Verse 19

"The chrysolite of Ethiopia cannot compare with it, nor can it be valued in pure gold."

This is about the value of stuff. Wisdom is far beyond what has already been acknowledged as hugely valuable goods; wisdom goes beyond it all. In modern language one would say "what would the share price be of wisdom" if a company was dealing in that? How would we value wisdom on a global commodity stage? Thus we return to the question.

Verse 20

"Where does it come from? And where is the place of understanding?"

So, where do we go to get it?

Verse 21

"It is hidden from the eyes of the living, and concealed from the birds of the air."

Verse 22

"Abandon and Death say, 'We have heard a rumour of it with our ears'."

Verse 23

"God understands the way to it, and he knows its place."

Verse 24

"For he looks to the ends of the earth and sees everything under the heavens."

Verse 25

"When he gave the wind its weight, and apportioned out the waters by measure."

Verse 26

"When he made a decree for the rain and a way for the thunderbolt."

Verse 27

"Then he saw it and declared it, he established it, and searched it out."

Verse 28

"And he said to humankind, 'Truly, the fear of the Lord, that is wisdom, and to depart from evil is understanding.'"

So we have celebrated human ingenuity in the path of mining and have a mining metaphor for what might lead to gaining wisdom. How are we to find it? How are we to extract it? The passage says that true wisdom is fear of the Lord and departing from evil.

It seems to me that this Chapter 28 could be a very useful way to understand what it is that we are doing together when in conversation.

In one perspective, this Bible passage seems to me like a site visit report. It is about going out there, and seeing the mining that is happening. We are impressed by the expertise we have seen, but also aware of the need to go beyond expertise to find much greater wisdom in the wielding of such great power over local communities and the environment.

In another sense the passage expresses something of the approach from the industry to the Churches, saying we know what we are doing in our business, but we are in need of wisdom, we want input to try and understand how we are to do our job more wisely in relation to the communities with which we are working.

If we take this interpretation, we need to recognise what Esther said earlier - that the Church is by no means a monopoly holder of wisdom. We have learned that, like mining companies, churches have been unwise in relation to some community issues. The church can say that wisdom is the fear of God and the departure from evil. But we need to specify what this means in the contexts you face.

It seems to me that if we continue the mining metaphor for the search for the wisdom we need, the first task would be prospecting. Where are we going to find this wisdom? This Day of Reflection, and the Day of Reflection at the Vatican, are important first steps.

After prospecting, you need to dig deep down, and there seems to have been a lot of that during the day.

And then we need to bring to surface some issues that need attention so we have a chance of gathering up and extracting what we need.

Also, what we need to think about in this final phase of the day is refining - getting out of this process what we need to go forward.

I am struck by the need to make quick progress with this search as we go forward from today, because of an impatience on both sides. Mining companies are impatient to do their job to produce resources that the world needs; many in the churches, NGOs, and the industry are impatient for mining companies to be obviously and unambiguously a positive net contribution to the good of local communities and environments.

We have started today a conversation that has the potential to make things better: let's seek wise and clear steps to take together going on from today to make a real difference to the practice, and reputation of mining.

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