

Doing the PASTORAL CYCLE



**Artisanal
Mines**



Doing the PASTORAL CIRCLE

FOREWORD

Consider this document as a working tool
that offers proposals.

Please adapt it to your context and situation!







STEP 1: SEE

The first step is to see and touch the reality of mining in your area.





- 1. What is the mining reality in the region and in your locality where you live and work?**
- 2. What is happening? What do you know about this? What have you experienced about it?**
- 3. How is the mine organized? What are the different activities and interactions?**
- 4. What does the local population say about this reality?**



- 5. How to know more about this reality? How to meet the people who are there?**
- 6. Which people, which associations and organisations can be contacted to find out more about the reality of artisanal mining? What do they do on the ground?**
- 7. How can you obtain statistics and scientific data (if they exist!) on this phenomenon ?**



STEP 2: ANALYSE

The second step is to go deeper in analysing the problems encountered. Several questions can help you to discover and deepen this reality.



- 1. Who are concerned by the mining and how are they affected?**
- 2. Where do the people working in and around the mines come from? What are they doing?**
- 3. Who are the most vulnerable? Who benefits from the situation?**
- 4. How is the relationship between the miners and the local population?**



5. **What is the impact of mining on the environment? On land, water, local climate? In short, medium and long term?**
6. **What is its impact on the local culture (customs, traditions, ...) ?**
7. **What socio-environmental conflicts do you observe? What are the tensions and violence around it?**
8. **How and why is this happening?**
9. **What is the legal situation (operating title,...)?**



STEP 3 : DISCERN

The third step is to reflect and discern about what the Word of God, the social teaching of the Church, your charism and the Holy Spirit tell you.



The following texts will help you to deepen and discern about these concerns:

- ✓ *What particular perspectives do your faith, the Bible and the Church's social teaching bring to the social and environmental impact of mining?*
- ✓ *What does this mean for your pastoral ministry?*
- ✓ *What does this mean for future generations?*

Laudato Si' N°48 :

The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to **human and social degradation....**

N° 49 : ... Today, however, we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the **cry of the earth** and the **cry of the poor**.



Laudato Si' N°29 :

One particularly serious problem is the **quality of water** available to the poor... Underground water sources in many places are threatened by the pollution produced in certain mining, farming and industrial activities, especially in countries lacking adequate regulation or controls. It is not only a question of industrial waste. Detergents and chemical products, commonly used in many places of the world, continue to pour into our rivers, lakes and seas.



Africae Munus N°80 :

Some business men and women, governments and financial groups are involved in programmes of exploitation which pollute the environment and cause unprecedented desertification. Serious damage is done to nature, to the forests, to flora and fauna, and countless species risk extinction. All of this threatens the entire ecosystem and consequently the survival of humanity. I call upon the Church in Africa to encourage political leaders to **protect such fundamental goods** as land and water for the human life of present and future generations and for peace between peoples.



Laudato Si' N°159 : Intergenerational Justice

The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from **intergenerational solidarity**.



Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us.

Evangelii Gaudium N°20: A Church which goes forth

The word of God constantly shows us how God challenges those who believe in him “to go forth”. Abraham received the call to set out for a new land (cf. Gen 12:1-3). Moses heard God’s call: “Go, I send you” (Ex 3:10) and led the people towards the promised land (cf. Ex 3:17). To Jeremiah God says: “To all whom I send you, you shall go” (Jer 1:7).



In our day Jesus’ command to “go and make disciples” echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization, and all of us are called to take part in this **new missionary “going forth”**. Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the **“peripheries”** in need of the light of the Gospel.

EG N°197: God's heart has a special place for the poor, so much so that he himself "became poor" (2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor...

EG N°198: ... the Church has made an **option for the poor** which is understood as a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness". This option – as Benedict XVI has taught – "is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty". ...

We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.

EG N°199: Our commitment does not consist exclusively in activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an **attentiveness** which considers the other "in a certain sense as one with ourselves". ...





Laudato Si' N°14:

I urgently appeal, then, for a **new dialogue** about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all.

All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.



PLAN

4

STEP 4 : PLAN ACTION

The fourth step is to propose actions, and to plan them in order to bring about change and transformation.



PLAN

4

- 1. How can this reality of mining be integrated into your pastoral care?**
- 2. How can you take into account the people who work in the mines and live in precarious camps?**
- 3. How can the local population in the surrounding area be taken into consideration?**



PLAN

4

4. What are the possibilities of collaborating with other actors (religious and non-religious, associations, organizations, public administration, ...)?



Points to be clarified:

- ✓ What to do?
- ✓ How to do?
- ✓ Who does what? With whom?
- ✓ Where?
- ✓ When?



STEP 5 : EXECUTE ACTION

The fifth step is to implement the action plan.





EVALUATE

6

STEP 6 : EVALUATE

The sixth step is to evaluate the actions undertaken in order to adjust and improve them.



EVALUATE

6

- 1. What are the outcome and the change you are observing as a result of your commitment?**
- 2. What are the strengths, the weaknesses?**
- 3. What can you improve and how?**

→ PLAN → ACT → SEE → ANALYSE → DISCERN → PLAN → ACT → SEE → ANALYSE →

SEE → ANALYSE → DISCERN



DISCERN → PLAN → ACT → SEE → ANALYSE →

The **PASTORAL CYCLE** ('Circle' or 'Spiral') is a **PROCESS**: a way of being missionary Christian and of living the commitment for the transformation of the world.

← ANALYSE ← SEE ← ACT ← PLAN ← DISCERN

Importance of sharing and communicating your experiences:

Please share your experiences with other pastoral agents, with diocesan, national and international JPIC Commissions!



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JPIC Commission, USG-UISG
Rome, Italy www.jpicroma.org

Produced by:

Gaspard Cirimwami, MAFR - Ghana

gaspaci@yahoo.fr

Andreas Göpfert, MAFR - Rome/Italie

andreasgopfert@gmail.com



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Pawel Hulecki, Hans Schering, Gaspard Cirimwami,
Emilio Escudero Yangüela✝ (Centre Sénoufo Sikasso)