

KAIROS:
Canadian Ecumenical Justice Initiatives

Ethical Reflections on the Northern Gateway Pipeline

July, 2012



KAIROS: Canadian Ecumenical Justice Initiatives unites eleven churches and religious organizations in faithful action for ecological justice and human rights.

www.kairoscanada.org

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July 2012

Table of contents:

Ethical Reflections on the Northern Gateway Pipeline.....	1
Appendix 1: Save the Fraser Declaration.....	11
Appendix 2: Statement by the Anglican Bishops of British Columbia and Yukon.....	12
Appendix 3: The Synod of the Diocese of New Westminster of the Anglican Church of Canada.....	14
Appendix 4: The presbytery of Westminster.....	15
Appendix 5: ANCC1 Northern Gateway Pipeline.....	17

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Introduction

In its Fall 2011 meeting, the KAIROS Ecumenical Circle of Collaboration on Sustainability identified the Northern Gateway pipeline as a topic of concern for the work on tar sands, energy, and climate change. Given its proposed route, the pipeline is also of concern for KAIROS' commitments to Indigenous Rights. In the absence of a distinct policy on the pipeline, the KAIROS Board indicated that it would appreciate the development of an "ethical framework" for this and other issues that are central to our work but not explicitly covered in existing policy.

This document applies an ethical framework to the question of the Northern Gateway pipeline. It is meant not as a statement but as a discernment tool to assist members who are considering this issue. It should not be understood to represent the position of any particular member at this time. It is anticipated that the document may result in any of a number of actions including (but not limited to) public statements, educational programs, advocacy positions, and participation in campaigns.

We welcome feedback on the framework of questions that guided the content for this document (see adjacent column) and on the content itself. Feedback can be sent to Ed Bianchi at ebianchi@kairoscanada.org.

This Ethical Reflection is based on the following framework of questions:

- 1. Naming the issue*
- 2. What are the facts?*
- 3. Which communities does the issue affect?*
- 4. Why does the issue matter?*
- 5. What can guide our decision-making?*
- 6. What is urgent about this issue?*
- 7. What are the best options for response in this situation?*

1. Naming the issue

The proposed Northern Gateway pipeline from Alberta to Kitimat, British Columbia presents intersecting challenges for economy, ecology and Canada's relations with Indigenous peoples.

A strong focus on anticipated wealth creation threatens to obscure the magnitude of profound challenges for ecological justice and Indigenous rights—key priorities of KAIROS.

Commitments to human dignity and covenantal right relations inspire KAIROS to work with First Nations communities to pursue Indigenous land and treaty rights, including the right to free, prior and informed consent (FPIC) before major development projects proceed. These rights are at stake in development of the Northern Gateway pipeline.

The integrity of God's Creation motivates KAIROS to seek respect for Earth's natural limits and recognition of ecosystems as inherently valuable, as well as complex and essential parts of our shared existence. The Gateway project poses threats of contamination, and contributions to increased carbon emissions and in turn climate change, that would disrupt eco-systems critical to shared survival.

Ultimately, there are concerns that the Northern Gateway project stands counter to two much needed priorities for Canada: the affirmation of the right of Indigenous peoples to be self-determining, distinct peoples with an adequate land base and the much needed development of a just, clean and sustainable energy strategy.

2. What are the facts?

A 1,172 kilometre pipeline would carry up to 525,000 barrels a day of diluted bitumen to the west coast for export by supertankers (primarily to Asia) while a second pipeline would carry 193,000 barrels of condensate (used to dilute the bitumen) back to Alberta each day. The pipelines would traverse hundreds of streams and rivers where salmon spawn and cut through a landscape prone to landslides and occasional earthquakes. The supertankers would have to navigate narrow marine channels, including Hecate Strait, which has been assessed by Environment Canada as one of the most dangerous bodies of water in the world.

The pipeline would enable increased extraction of bitumen from the Alberta tar sands, resulting in a substantial increase in greenhouse gas emissions which cause climate change. If the Northern Gateway pipeline were to operate at capacity, combustion of the oil it would carry would add approximately 82 megatonnes (millions of tonnes) of carbon dioxide to the atmosphere each year.¹ This quantity is almost as large as the 94 megatonnes of annual

greenhouse gas emission reductions expected by 2020 from all existing federal, provincial and territorial abatement policies as projected by the National Roundtable on the Environment and the Economy.²

Although the pipeline proposal is currently being reviewed by a Joint Review Panel under the National Energy Board Act and the Canadian Environmental Assessment Act, the government has introduced new legislation that would move final decision-making to the federal cabinet.³

3. Which communities does the issue affect?

A substantial majority of First Nations communities that would be affected by the pipeline anticipate significant negative impacts from Northern Gateway. Though not all affected First Nations have publicly stated their opposition to this project, most have. Opposition has been expressed in a variety of ways including through the “Save the Fraser Declaration,” a piece of Indigenous law that bans the Northern Gateway pipeline and tankers and other similar projects from the territories of the 106 First Nations signatories in British Columbia, Alberta and the Northwest Territories.⁴ (For a list of these communities, please consult the “Save the Fraser Declaration” in Appendix 1.)

The number of communities affected is also highlighted by the federal government’s acknowledgement that more than sixty First Nations need to be consulted because the proposed project may impact their Aboriginal and treaty rights.⁵

First Nations have expressed concern for how every aspect of the ecosystem will be impacted by Northern Gateway. For example, even tree growth is linked to the salmon spawn. At the Northern Gateway Joint Review Panel hearings in Skidegate, BC, Haida elder Roy Jones Sr. spoke to the interconnectedness of species and the fragility of ecosystems:

We need the herring because all salmon feed on the herring... The herring will get affected quicker than any fish in the ocean because they surface and flip in the morning, night and evening. They can be wiped out if there ever was an oil spill.⁶

For many First Nations in the path of the Northern Gateway project, this relationship to ecosystems is described in cultural and spiritual terms. Allan Adam, Chief of the Athabasca Chipewyan First Nation, describes it this way:

As Denesuline People, we have an intricate relationship with Mother Earth that keeps our physical, mental, emotional, and spiritual well-being in balance. This sacred connection is shared by our brothers and sisters in B.C. and is the very reason we support the opposition to the Gateway pipeline.⁷

Many First Nations fear an oil spill or pipeline rupture that would cause ecological devastation as well as grave damage to the livelihoods and cultural identity of Indigenous peoples.

Other communities in Canada clearly anticipate benefits from the Northern Gateway project. Enbridge Inc. and a number of other corporations at work in the Alberta tar sands expect to realize immense profit potential from increased export capacity. The question of direct employment benefits to communities along the route is more complicated. Enbridge estimates that the pipeline would create 62,694 person-years of employment during its construction phase and 1,146 full-time jobs once it is completed.⁸ However, a study by the Canadian Centre for Policy Alternatives (CCPA) examined the assumptions behind these employment projections. The CCPA study concludes that even if all of the steel pipe is manufactured in Canada, only approximately 8,600 person-years of direct employment would be created during the construction phase with only 217 permanent jobs created to operate the pipeline.

The CCPA study notes that Enbridge overestimates the number of induced jobs that would be created through spending in local communities by making a number of implausible assumptions such as assuming that workers in a region with current labour shortages would be unemployed in the absence of a pipeline.⁹ More than three times as many jobs could be created if investments were made in energy conservation or renewable energy projects.¹⁰ There is also the question of what jobs might be lost. According to First Nations living along the coast, 56,000 jobs in fishing and tourism would be at risk in the event of a pipeline or tanker spill.¹¹

4. Why does this issue matter?

Posing profound concerns for ecological justice and Indigenous rights, Northern Gateway becomes an issue of faithful discernment.

KAIROS holds the theological principle that **the way we treat the vulnerable and all of Creation is a reflection of our faithfulness to God.**¹² Both the Hebrew Scriptures and the Gospels describe the ways in which our care of those living on the margins is directly related to our dedication to God. This causes us to look carefully at situations that dramatically increase risk—of ecological harm, disruption of livelihood, erosion of cultural identity—to communities, such as the First Nations communities along the Gateway route, that already struggle with legacies of injustice and inequity.

Moreover, greenhouse gas emissions resulting from the extraction and combustion of bitumen shipped through the pipeline would increase the carbon footprint of fuels exported from Canada. This is especially true if the bitumen is refined in China, where emission controls during the refinement process are less stringent than in Canada. This would amplify climate change that is already causing more severe storms, droughts and floods whose greatest impact is on vulnerable and impoverished peoples in Canada and around the world, and especially in Sub-Saharan Africa and the Pacific.¹³

KAIROS affirms the world as God's handwork with its own inherent worth and value.¹⁴ Declared in Genesis 1 as "good," the earth can be understood, in contemporary terms, as also now vulnerable given the nature of our current ecological crisis. The potential ecological harm of the Gateway project, both from possible ruptures and spills and through increased climate change, poses serious challenges to a faith perspective that prioritizes care for God's vulnerable earth.

KAIROS believes that **we are called into covenantal relationships**, such as between God and the people of Israel, renewed by Jesus Christ "who proclaimed the equality of all human beings as sons and daughters of creation."¹⁵ We also understand ourselves as sharing in God's covenanted relationship with all Creation.¹⁶

Majority Canadian society, including Canadian churches, has fallen far short of covenantal relationships with Indigenous peoples, which should have been the basis of living out treaties and nation-to-nation understandings. It is vital that future opportunities bring an intention and realization of justice and right relations. The federal government has indicated in numerous ways that the voices of the First Nations along the pipelines and tanker route may not be respected. No separate process has been established to address First Nations' constitutionally protected rights; much of the consultation has been delegated to Enbridge, even before the hearings began; and government statements point to a pre-determined outcome. Most recently, national environmental assessments have been "streamlined," shortening the Northern Gateway review process and making it even more difficult for Indigenous peoples to be involved in meaningful consultation.

Simply put, the federal government has indicated that it will unilaterally push through Northern Gateway, notwithstanding the threats it poses to the environment and First Nations along its route. This approach falls far short of a covenantal relationship, threatens to violate the rights of the original inhabitants, and will result in even further damage to our relationship with First Nations.

Historically, theological commitments have motivated Canadian churches to play important roles during pipeline assessment processes. During the Mackenzie Valley Pipeline Inquiry,

KAIROS: Ethical Reflections on the Northern Gateway Pipeline

Project North (the precursor of the Aboriginal Rights Coalition, now a part of KAIROS) worked to ensure that the voices of the Indigenous communities that would be directly impacted by the project were heard in Southern Canada, and encouraged Canadians to move from a lifestyle of consumerism to one of conservation. This coalition of churches spoke out on the pipeline based on passages of the Bible that call us to stand up for the rights of the dispossessed (Habakkuk 2:9-10; Amos 5:7-11) and the principle that justice calls for action. Recognizing that churches had played a role in dispossessing Indigenous peoples in Canada, Project North felt that churches should now play a role in ensuring Indigenous peoples' rights were upheld.

This work in Canada has also been informed and inspired by global partners, including Indigenous organizations, human rights groups and churches in other parts of the world. These partnerships have led churches, as well as KAIROS, to accompany communities, often Indigenous, that have experienced displacement, human rights violations and ecological degradation as a result of resource extraction, learning from the responses and alternatives proposed by these communities.

As with the Mackenzie Valley pipeline process, and with key moments for partners in our countries of concern, the Northern Gateway project presents an important moment for churches to uphold the rights of the dispossessed and to work to ensure that the voices of Indigenous communities are heard on this issue.

5. What can guide our decision-making?

In reflecting on this critical public issue, a number of key KAIROS statements can guide our decision-making:

In 2007, the Canadian churches reaffirmed ***A New Covenant Towards the Constitutional Recognition and Protection of Aboriginal Self-Government in Canada***. This pastoral statement by the leaders of the churches that form KAIROS calls for a new covenant with Aboriginal peoples in Canada, one that upholds their rights to be self-determining, distinct peoples with an adequate land base. These rights are central to the *UN Declaration on the Rights of Indigenous Peoples*, the implementation of which is one of the foci of KAIROS' Indigenous Rights work.

The federal government's Aboriginal consultation framework for Northern Gateway does not ensure that impacts to Aboriginal rights and title will be taken into account in the decision. Respecting Indigenous Peoples' jurisdiction over their lands is the foundation of the rights described in the covenant. In addition, the *UN Declaration* calls for the recognition and implementation of Indigenous peoples' right to free, prior and informed

consent (FPIC) as a minimum standard for consultation when projects that will impact Indigenous lands are being considered. Failing to recognize these rights jeopardizes the survival of Indigenous peoples. Indigenous peoples have defined FPIC in diverse ways including as a process that balances Indigenous and Canadian law.

In 2010, KAIROS issued a Position Paper on the tar sands titled ***Drawing a Line in the Sand: What Canada needs to limit tar sands expansion and invest in a green economy.*** This position paper calls for “no further approvals for tar sands projects.”¹⁷ Current pipeline capacity for transporting bitumen from the tar sands is 3.8 million barrels a day (mbd). This is sufficient to handle both current production capacity of 1.9 mbd and new production capacity of 1.8 mbd that has already been approved. The construction of any new pipelines, including the Northern Gateway, the Keystone XL or expansion of the TransMountain pipeline to Burnaby, BC would imply the approval of new tar sands projects.

In the 2007 ***Re-energizing the Future: Faith and Justice in a Post-Petroleum World*** and in the 2010 KAIROS tar sands Position Paper, KAIROS called for a just, clean and sustainable energy strategy for Canada, including targets and timelines for such a shift, as well as incentives to facilitate the transition. In a recent research study titled ***A Sustainable Energy Economy is Possible***, KAIROS elaborates on this vision, which includes a “transition away from fossil fuels towards energy efficiency, conservation and a reliance on renewable sources.”¹⁸ The Northern Gateway project would represent a clear obstacle to such a transition, implying expansion of the tar sands through an export-oriented approach.

As well as KAIROS policy positions, a number of statements from member churches also provide important guidance. (These statements are attached in Appendices 2, 3, 4 and 5)

- a. The Anglican Bishops of British Columbia and Yukon have expressed their concern that the hearings into the proposed pipeline be conducted with “integrity, fairness and freedom from political pressure ..., hear the views of all people who live along the intended route ... [and] in particular ... pay close attention to the concerns expressed by First Nations communities whose traditional territories and waters the proposed pipeline and the maritime supertanker traffic would cross.”¹⁹
- b. The Synod of the Diocese of New Westminster [BC] of the Anglican Church of Canada has recently declared its opposition to the Enbridge Northern Gateway pipeline project and requested the Bishop to convey his support to the signatories of the *Save the Fraser Declaration*, who have declared that they will not permit the pipeline to cross their traditional territories.

- c. With reference to the Northern Gateway project, the Presbytery of Westminster of The Presbyterian Church in Canada has expressed “concern over the Canadian Government’s weakening of the environmental review and assessment process.”²⁰
- d. In addition, the United Church of Canada’s BC Native Ministries Council, which consists of Aboriginal congregations in BC, has stated that “[w]e are united in our belief that this project and others like it will do a disproportionate amount of direct harm to the life-sustaining air, food, and water that we all share on Earth.”²¹ This position is outlined in a proposal that is going forward to the August 2012 General Council 41 for its support.

6. What is urgent about this issue?

In a very immediate way, Northern Gateway threatens the survival of the First Nations whose territory it crosses. A spill would devastate livelihoods, the land, food sources and the ability to pass on to future generations, values, principles, languages and core aspects of how these peoples’ cultures are practiced.

As BC Assembly of First Nations Regional Chief Jody Wilson-Raybould states, Northern Gateway “is one of the biggest issues facing First Nations and Canada. How this process unfolds will be far-reaching with respect to... Aboriginal title and rights.”²²

Climate scientists maintain that to reduce greenhouse gas emissions sufficiently to keep global temperature increases below two degrees Celsius we must avoid any expansion of the tar sands. The release of the massive amounts of carbon contained in the tar sands would push us past a tipping point where a runaway greenhouse effect endangering life on Earth as we know it is inevitable.²³

Gateway is being considered for approval while at the same time the federally funded National Round Table on the Environment and the Economy, which is mandated with researching and advising the Canadian Government on sustainable development, including emission reduction, is being dismantled.

7. What are the best options for response in this situation?

- A: That KAIROS maintain a close and ongoing dialogue with the Indigenous and non-Indigenous communities most affected by the proposed pipeline in order to respond to any requests for solidarity actions.
- B: Noting how the issues raised by the Northern Gateway pipeline constitute an educational opportunity and a point of focus to raise awareness, enhance understanding, and build advocacy capacity and public support for Indigenous rights,

that KAIROS make every effort to keep church members informed as the issues evolve in public debates and before courts of law.

While the deadline for applying to appear before the Northern Gateway Project Joint Review Panel as an intervener or to make an oral statement has passed, KAIROS, member churches and local communities may make their views known by submitting letters communicating their views through the following web page:

<http://gatewaypanel.review-examen.gc.ca/efile/LetterOfComment.aspx>.

- C: That KAIROS submit letters to the Ministers of Aboriginal Affairs, Natural Resources and the Environment and, if the timeline permits, the Gateway Project Joint Review Panel:
- i. Asserting that the *UN Declaration on the Rights of Indigenous Peoples* must be implemented. Northern Gateway shows, in a very concrete way, the threats to Indigenous peoples when Indigenous rights, including rights to culture, land, economic and social well-being, and the right to free, prior and informed consent, are not respected.
 - ii. Reasserting KAIROS' opposition to further approvals for tar sands projects, while noting that current pipeline capacity is adequate for production from both existing and already approved projects without any need to build new extraction and export-related facilities (such as pipelines);
 - iii. Reiterating KAIROS advocacy for "a clean and sustainable energy strategy, based on conservation and the development of renewable energy as well as a funded transition plan for sustainable jobs in a renewable energy sector."²⁴

1. This calculation is based on the US Environmental Protection Agency's data for 0.43 metric tonnes of CO₂ per barrel of oil at <http://www.epa.gov/greenpower/pubs/calcmeth.htm#oil>

2. Calculated from National Round Table on the Environment and the Economy. *Reality Check: The State of Climate Progress in Canada*. Ottawa: National Round Table on the Environment and the Economy. June 2012. Figure 9, Page 70. The NRTEE notes that if these abatements are achieved Canadian Greenhouse Gas emissions in 2020 will still be 734 megatonnes larger than the Canadian government's official target of 607 megatonnes.

3. Shawn McCarthy. "Harper government asserts control: Cabinet to have final say on projects of major economic importance, including controversial Northern Gateway pipeline." *The Globe and Mail*. April 18, 2012, A3.

4. See http://yinkadene.ca/index.php/resources/save_the_fraser_declaration2012

5. See consultation initiation letters sent out by the Canadian Environmental Assessment Agency. <http://www.ceaa.gc.ca/050/05/documents-eng.cfm?evaluation=21799&type=5>

6. Hearing Order OH-4-2011, para 20617. [https://www.neb-one.gc.ca/ll-eng/livelink.exe/fetch/2000/90464/90552/384192/620327/628981/802757/International Reporting Inc. - Vol.30-WedMar21.12 - A2R5T4?nodeid=802758&vernum=0](https://www.neb-one.gc.ca/ll-eng/livelink.exe/fetch/2000/90464/90552/384192/620327/628981/802757/International%20Reporting%20Inc.-Vol.30-WedMar21.12-A2R5T4?nodeid=802758&vernum=0)

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7. Allan Adam. "Op Ed: Pipeline threatens a way of life." *Edmonton Journal*. May 5, 2012.
 8. Enbridge Northern Gateway website. Benefits for Canadians. www.northerngateway.ca/economic-opportunity/benefits-for-canadians/
 9. Marc Lee. *Enbridge Pipedreams and Nightmares: The economic Costs and benefits of the Proposed Northern Gateway Pipeline*. Vancouver: Canadian Centre for Policy Alternatives. March 2012. Pages 5 and 14.
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 13. "Is Durban the world's last, best hope to avoid climate disaster?" KAIROS Policy Briefing Paper No. 28, October 2011 at <http://www.kairoscanada.org/wp-content/uploads/2011/10/PBP28-Durban.pdf>
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 15. Stan McKay. "Aboriginal relationship to the Land and the Jewish Teachings of Jubilee". Restoring Right Relations. Canadian Ecumenical Jubilee Initiative. 2000.
 16. KAIROS. Position Paper: "Re-energizing the Future: Faith and Justice in a Post-Petroleum World." 2007.
 17. "Drawing a Line in the Sand: Why Canada needs to limit tar sands expansion and invest in a green economy", KAIROS Position Paper, July 2010, at <http://www.kairoscanada.org/fileadmin/fe/files/PDF/EcoJustice/TarSands/10-08-TarSands.pdf>
 18. John Dillon. KAIROS Research Paper: "Sustainable Energy Economy is Possible." May 28, 2012.
 19. Anglican Bishops of British Columbia and Yukon, "Statement of Provincial House of Bishops: Northern Gateway Pipeline," April 6th, 2012. <http://www.vancouver.anglican.ca/News/DiocesanNews/tabid/252/Mode/ViewArticle/ArticleId/1461/Default.aspx>
 20. See Appendix 4.
 21. See Appendix 5.
 22. The First Nations Leadership Council. News Release: "Federal Government comments damaging to the impartiality of the review process." Jan. 10, 2012. http://www.ubcic.bc.ca/News_Releases/UBCICNews01101202.html#axzz1sKGIWe14
 23. See "Arctic Melting Sounds the Alarm for Life on Earth." KAIROS Policy Briefing Paper No. 29, December 2011. at <http://www.kairoscanada.org/wp-content/uploads/2011/12/PBP29-ArcticIce.pdf>
 24. See "Drawing a Line in the Sand: Why Canada needs to limit tar sands expansion and invest in a green economy", KAIROS Position Paper, July 2010.

Save the Fraser Declaration

WE THE UNDERSIGNED INDIGENOUS NATIONS OF THE FRASER RIVER WATERSHED DECLARE:

We have inhabited and governed our territories within the Fraser watershed, according to our laws and traditions, since time immemorial. Our relationship with the watershed is ancient and profound, and our inherent Title and Rights and legal authority over these lands and waters have never been relinquished through treaty or war.

Water is life, for our peoples and for all living things that depend on it. The Fraser River and its tributaries are our lifeline.

A threat to the Fraser and its headwaters is a threat to all who depend on its health. We will not allow our fish, animals, plants, people and ways of life to be placed at risk.

We have come together to defend these lands and waters from a grave threat: the Enbridge Northern Gateway Pipelines project. This project which would link the Tar Sands to Asia through our territories and the headwaters of this great river, and the federal process to approve

it, violate our laws, traditions, values and our inherent rights as Indigenous Peoples under international law. We are united to exercise our inherent Title, Rights, and responsibility to ourselves, our ancestors, our descendants and to the people of the world, to defend these lands and waters. Our laws require that we do this.

Therefore, in upholding our ancestral laws, Title, Rights and responsibilities, we declare:

We will not allow the proposed Enbridge Northern Gateway Pipelines, or similar Tar Sands projects, to cross our lands, territories and watersheds, or the ocean migration routes of Fraser River salmon.

We are adamant and resolved in this declaration, made according to our Indigenous laws and authority. We call on all who would place our lands and waters at risk – we have suffered enough, we will protect our watersheds, and we will not tolerate this great threat to us all and to all future generations.

Declared at T'exelc (Williams Lake), Secwepemc Territory, and Vancouver, Coast Salish Territories, and affirmed by the following Indigenous nations:

FRASER NATIONS:

Chief Jason Leon
Adams Lake

Harvey Sand
Alexis Creek First Nation

Chief Tony Porter
Bonaparte

Chief O'Brien
Boston Bar First Nation

Chief Bradley Jack
Bridge River Indian Band

Chief G. G. G.
Burns Lake Band

Chief P. P. P.
Chawathil First Nation

Chief M. M.
Coldwater Band

Chief Harold White
Cook's Ferry Band

Chief F. F. F.
Esketemc

Chief S. S. S.
Kwantlen

Chief P. P. P.
Lake Babine Nation

Chief P. P. P.
Lhooskuz Dehe Nation

Chief S. S. S.
Lhtako (Red Bluff)

Chief Robert Anderson
Mt. Currie Band/Lil'wat Nation

Chief M. M. M.
Musqueam Indian Band

Chief N. N. N.
N'Quatqua

Chief N. N. N.
Nadleh Whut'en

Chief N. N. N.
Nak'azdli

Chief N. N. N.
Nicomen Indian Band

Chief K. K. K.
Nooaitch Indian Band

Chief S. S. S.
Saik'uz

Chief S. S. S.
Shackan Indian Band

Chief S. S. S.
Siska Indian Band

Chief S. S. S.
Skatsin/Neskonlith

Chief S. S. S.
Skeetchestn

Chief S. S. S.
Soowahlie

Chief S. S. S.
Splatina

Chief S. S. S.
St'at'imc

Chief S. S. S.
Stswecem'c/Xgat'tem (Canoe Creek)

Chief S. S. S.
Sumas

Chief S. S. S.
Takla Lake First Nation

Chief S. S. S.
T'exelc (Williams Lake Band)

Chief S. S. S.
T'it'q'et

Chief S. S. S.
Tl'azt'en

Chief S. S. S.
Tl'esqox/Toosey

Chief S. S. S.
Tsq'escen First Nation (Canim Lake Band)

Chief S. S. S.
Tzeachten

Chief S. S. S.
Ulkatcho Band

Chief S. S. S.
Upper Nicola

Chief S. S. S.
Wet'suwet'en Hereditary Chiefs

Chief S. S. S.
Wet'suwet'en First Nation

Chief S. S. S.
Xat'sull (Soda Creek)

Chief S. S. S.
Xaxli'p

Chief S. S. S.
Xeni Gwet'in First Nations Government

Chief S. S. S.
Yakwekwioose

SUPPORTING NATIONS:

Chief S. S. S.
Kwakiutl

Chief S. S. S.
Ktunaxa Nation

Chief S. S. S.
Cape Mudge Band

Chief S. S. S.
Campbell River

Chief S. S. S.
Da'naxda'xw Nation

Chief S. S. S.
Fort Nelson

Chief S. S. S.
Lyackson

Chief S. S. S.
Okanagan Indian Band

Chief S. S. S.
Penticton Indian Band, Okanagan Nation

Chief S. S. S.
Quatsino

Chief S. S. S.
Tseshaht First Nation

Chief S. S. S.
Athabasca Chipewyan

Chief S. S. S.
Smith's Landing

Chief S. S. S.
K'at'odeeche

Chief S. S. S.
Deh Gah Gotie

Chief S. S. S.
Liidlii Kue

Chief S. S. S.
Dene Nation

Chief S. S. S.
Dehcho

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Keepers of the Athabasca

Chief S. S. S.
Dene Tha'

Chief S. S. S.
Beaver Lake Cree

Chief S. S. S.
Coastal First Nations

Chief S. S. S.
Gitxaala

Chief S. S. S.
Haida Nation



**Statement by the Anglican Bishops of British Columbia and Yukon
Good Friday
April 6th 2012**



**Northern Gateway Pipeline:
Integrity of the Environmental Impact Review**

As bishops of the Anglican Church of Canada in British Columbia and Yukon we write to express our hope that the National Energy Board (NEB) hearings into the proposed Northern Gateway pipeline will demonstrate integrity, fairness, and freedom from political pressure.

Recent public statements by various officials of the federal government, including the announcement last week of the streamlining of environmental assessment reviews, have raised concerns that NEB hearings may become subject to improper time constrictions and industry influence.

In a project of this magnitude, it is imperative that the final NEB Report on Northern Gateway be thorough and credible and command wide public support. To this end, it will be critical to hear the views of **all** people who live along the intended route of the pipeline. In particular, we call upon the Board to pay close attention to the concerns expressed by First Nations communities whose traditional territories and waters the proposed pipeline and the marine supertanker traffic would cross.

We urge serious study of these concerns as expressed in the Save the Fraser Declaration ¹ of indigenous communities, and by the Union of BC Indian Chiefs. ² We also draw attention to the statement by KAIROS, ³ a national ecumenical research group of Canadian Churches, and commend its analysis of the Northern Gateway project to careful study by all people of faith.

In the Christian year, this is the season of Holy Week. Throughout the nations, churches of every kind are recalling the suffering, death, and resurrection of Jesus Christ. Our prayer is that the created world, which flows from his life, will be respected and safeguarded by all.

¹ www.savethefraser.ca

² http://www.ubcic.bc.ca/files/PDF/ChiefsCouncilResolutions_Nov2011.pdf

³ http://www.kairoscanada.org/wp-content/uploads/2012/01/SUS_RE_KAIROSGatewayAnalysis.pdf

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For comment or more information please contact Bishop Ingham or Archbishop Privett,
as above.

APPENDIX 3

The Synod of the Diocese of New Westminster of the Anglican Church of Canada

Motion #2 as amended

That this Synod:

- a. confesses its complicity in economic systems which exploit the natural creation as a source of wealth, and acknowledges our unhealthy dependence upon non-renewable forms of energy; and,
- b. declares its opposition to the Enbridge Northern Gateway pipeline project and requests the Bishop to convey its support to the signatories of the Save the Fraser Declaration, who have declared that they will not permit the pipeline to cross their traditional territories. and,
- c. asks the Administration & Finance Committee to explore the exclusion of all Enbridge and Kinder Morgan stock from our Diocesan investment portfolio.

Moved by: Mr. Keane Tait

Seconded by: The Reverend Elizabeth Mathers

Amended Motion # 2 carried by a vote of 131 to 97

Anglican Diocese of New Westminster Synod, May 2012



The Presbytery of Westminster

The Presbyterian Church in Canada

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Clerk: Rev. Diane Tait-Katerberg

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Moderator: Rev. Emery Cawsey

June 9, 2012

The Right Honorable S. Harper,
Prime Minister
Government of Canada

The Hon. Joe Oliver
Minister of Natural Resources
Government of Canada

The Hon. Peter Kent
Minister of the Environment
Government of Canada

The Presbytery of Westminster of The Presbyterian Church in Canada met in regular session and was constituted with prayer. at Haney Presbyterian Church), Maple Ridge, BC, on 1 May, 2012.

Among other matters addressed, it was moved, seconded and carried that the Presbytery of Westminster send the our expression of concern to the Government of Canada, and particularly to Prime Minister Stephen Harper, Joe Oliver, Minister of Natural Resources, and Peter Kent, Minister of the Environment.

Concern Over the Canadian Government's Weakening of the Environmental Review and Assessment Process

Recent legislative actions and public statements by the Canadian government, relating to environmental reviews and assessments of major projects, are cause for grave concern to all who care for the environment and have legitimate concerns about projects that will deliver millions of barrels of crude oil through the pristine wilderness of B.C. and loaded onto supertankers for transport to Asian markets. The Canadian government has made it clear that it is committed to approving the \$5.5-billion Enbridge Northern Gateway pipeline and marine terminal project, as well as the \$5-billion twinning of the Kinder Morgan pipeline to Vancouver. It has indicated its belief that the extraction, transport and sale of fossil fuels is the engine that will drive the future economy of Canada, and has shown little interest in, or support for, local government or private-sector organizations that are working to develop sustainable alternatives to our dependence upon carbon-emitting and toxic fossil fuels.

Furthermore, the government has demonized those who oppose these projects as "radicals" who are "sabotaging Canada's economy" and working "against the national interest". It has also legislated the "investigation" of charitable organizations that it sees as opposed to its economic priorities, and will deny them charitable status if it decides they are too involved in "political action" that interferes with those priorities. It has declared that cabinet will have the final word on projects that it deems to be in the national interest - and these two projects fall into that category - which means that the cabinet will not be bound by the recommendations of the National Energy Board review and has the right to veto them. It has passed legislation that will "streamline" the review process by limiting the amount of time an assessment may take and placing limits on who may appear at environmental review hearings. It has severely reduced the federal departments that were involved in environmental assessments and were able to provide scientific and sober second opinions. The Prime Minister, during a recent visit to China, gave verbal guarantees that Canada will clear the way for Canadian oil to be available to the Chinese market.

And the government's recent decision to close BC's command centre for oil spills and move its operations to Quebec, plus its decision to exclude the impact upon fish habitat from the assessment process, add to what is already overwhelming evidence that the government of Canada has already made up its mind about the safety of these projects and that it is arranging things so that nothing stands in the way of the development of the oil sands and the approval of these pipeline projects.

At the end of the day, the government may be right about pipeline safety and the importance of oil sands development to Canada's future. But we will never know that unless and until our government (1) restores the integrity of the environmental review and assessment process for projects that are of concern to all Canadians, and (2) allows a thorough, complete, impartial and binding review of these major projects instead of bulldozing them through a truncated review process.

Sincerely,

A handwritten signature in black ink, appearing to read "Diane Tait-Katerberg". The signature is fluid and cursive, with a large initial "D" and a long, sweeping underline.

(Rev.) Diane Tait-Katerberg
Clerk

Title: ANCC1 Northern Gateway Pipeline

Originating Body: All Native Circle Conference

Financial Implications if known: Cost of 10 days staff time

Staffing Implications if known: Drafting and sending a letter to government officials and Enbridge; drafting and distributing a media release. Preparing a brief study guide with worship resources for congregational use.

Source of Funding if known: Office of the Moderator and General Secretary, Indigenous Justice and Residential Schools Steering Committee, Aboriginal Ministries Council

The All Native Circle Conference proposes that

The 41st General Council (2012):

- 1. Publicly support the Native Ministries Council of British Columbia Conference in categorically rejecting construction of the proposed Enbridge Northern Gateway Pipeline; and**
- 2. Direct the Executive of General Council to communicate this decision to all the courts of the church, to the Governments of Canada, Alberta and British Columbia, to Enbridge, and to all Canadians via media release to major media outlets.**

Background:

From BC Native Ministries Council

British Columbia Native Ministries Council has spent considerable time visiting and speaking with church leaders, native elders, and congregation members on the specific issue of the Northern Gateway Pipeline and its current review by a Joint Review Panel mandated by the federal Minister of the Environment and the National Energy Board of Canada.

As First Nations members of the United Church of Canada, we are called upon to look after and honour all the gifts of the Creator, and to pass along these gifts in turn to our children. We are united in our belief that this project and others like it will do a disproportionate amount of direct harm to the life-sustaining air, food, and water that we all share on Earth.

- 1. Air:** This pipeline threatens the air we breathe. Everything that lives also breathes, and we share this resource as equals. What human beings put into the air effects the atmosphere, and our Church recognizes the real threats of both air pollution and climate change in related issues such as acid rain and ozone depletion. From humanity as a whole down to individual actions we must deal with how hydrocarbon dependency will also affect global food and water sources, especially with respect to future stewardship.
- 2. Food:** This pipeline threatens to poison the food we eat as peoples who live off the land. The plants, animals, and fish that come from these lands will share our suffering. As First

Nations we hold feasts to honour our ancestors and to carry forward our traditions. Many know this ceremony as the Potlatch, but within Prince Rupert Presbytery alone there are almost a dozen different indigenous languages spoken, so we commonly use the word feast to describe this tradition. The spirits of our ancestors feast with us during these ceremonies, and enjoy the same foods that were familiar to them during their own lifetimes. This ritual must remain pure because it represents our connection to the past.

3. **Water:** This pipeline threatens to poison the water we drink and the sea where we cast our nets. This precious resource is the giver of life, but some sins do not wash away. Within Prince Rupert Presbytery the Turtle Point burial ground is contaminated by the shipwreck of The Queen of the North. This wreck and others like it on the coast of British Columbia foul the surrounding marine life with poisons, including hydrocarbons, that enter the food chain. First Nations communities continue to suffer from these costly mistakes and live in fear of even larger ones to come because the rivers, lakes, and the Pacific Ocean directly sustain us culturally and economically. Unique creatures such as the Spirit Bear take fish from the same waters as we do. Threatened species and endangered whales call these waters home. The salmon swim far up into the rivers of the interior, bringing food to last the people through the long winter. The eagles will still fly overhead and bear witness to our deeds. This way of life is, and forever has been, our present.

In every corner of this vast Presbytery the food allows us to feast and celebrate our culture and our heritage. The plants and animals that represent our stories, families, clans, and houses, are the sacred beings and forces at the foundation of our spirituality and traditions from time immemorial for as long as they continue to exist.

This is how we understand the bond between Heaven and Earth, ourselves and our Creator. Without air, food, and water together as one in our bodies, we can have no life, no culture, no language, and no religion. To diminish these in any way, is also to diminish our bond with the sacred and the divine.

We stand together united in our faith and we know our responsibilities. We are of many Nations, but we are all baptized by the same water, have broken bread with each other, and received our breath of life that is our covenant with our Creator and we celebrate this within the United Church of Canada.

Adapted from the Kairos Website:

<http://www.kairoscanada.org/sustainability/resource-extraction/gateway/>

The proposed Northern Gateway pipeline from Alberta to Kitimat, British Columbia, would run 1,172 kilometers and carry 525,000 barrels a day of diluted bitumen to the west coast for export by tankers mostly to Asian markets. A second pipeline would carry hundreds of thousands of barrels of condensate (used to dilute the bitumen) back to Alberta each day. It would allow for increased extraction of bitumen from the Alberta tar sands, resulting in a substantial increase in greenhouse gas emissions.

Gateway would traverse hundreds of streams and rivers where salmon spawn and cut through landscape prone to landslides and occasional earthquakes. The oil tankers would navigate narrow marine channels, including the Hecate Strait, one of the most difficult bodies of water in the world in terms of navigation.

A KAIROS policy statement calls for no further approvals for tar sands projects to help contain climate change and out of concern for Indigenous peoples whose rights to be self-determining, distinct peoples with an adequate land base, health and livelihoods are threatened by tar sands projects. These rights are central to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Sixty-six First Nations in British Columbia came together in 2010 to declare their opposition to the proposed Enbridge Northern Gateway Pipeline and protect their lands, territories and watersheds, and ocean migration routes of Fraser River salmon. Since then, an additional 40 First Nations from BC, Alberta and the Northwest Territories have signed the document (http://yinkadene.ca/index.php/resources/save_the_fraser_declaration2012/).

Intermediate Court Action:

At its February 2012 meeting, the national Aboriginal Ministries Council asked the United Church of Canada to speak out in solidarity with its Indigenous members in British Columbia who are opposing the pipeline.

In April 2012, the Native Ministries Council of British Columbia Conference, meeting in the community of Cape Mudge, Quadra Island, BC, reached clear consensus on its concerns about the Northern Gateway Pipeline, and the tanker traffic it will generate through the narrow coastal waters of northwestern British Columbia. This proposal comes out of that meeting.

It was presented to the All Native Circle Conference in July 2012 and they are
