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Development and Peace  
– Caritas Canada

Policy: #1

**Partnership Policy  
(Revised)**

Issued By: National Council  
Effective: February 2021

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## Purpose of the Policy

This policy is intended to codify and reaffirm Development and Peace’s underlying vision of partnership in order to ensure that partner relationships are consistent, respectful and adhere to the values and beliefs of the Catholic Church. A core characteristic of Development and Peace’s action, our notion of partnership is rooted in Gospel values and the teachings of the Catholic Church regarding respect for and service to the poor. This commitment to the dignity and equality of all humankind unites us as equal partners with others in building a world of justice and solidarity.

## Policy

1. National Council mandates the International Partnerships Committee to design and recommend to the National Council a process for the consideration and approval of new partners/termination of existing partnerships.
2. National Council will require the International Partnerships Committee to ensure that each partnership agreement reflects the criteria found in this policy and is regularly monitored for compliance. Issues related to non-compliance will be reported promptly to the National Council.
3. The International Partnerships Committee will ensure that Management follows the process. This process will include regular submissions, to be presented at least 3 times per year to the National Council, of an executive summary on each partnership agreement newly entered into or ended.
4. Once approved by this process, partners will be added to a “list” of partners with whom Development and Peace may enter into projects.
5. Emergency assistance projects will use the same partnership list. Organizations not already on the list may be approved for addition by the International Partnerships Committee on an exceptional basis as the situation warrants.
6. In its annual plan the International Partnerships Committee will indicate the scope of its monitoring of partnership agreements for the upcoming year. Progress will be reported to the National Council at each meeting.
7. Should a controversy arise in a partnership, the International Partnerships Committee will review the controversy and work to ensure a satisfactory and just resolution. The International Partnerships Committee will provide the National Council with a report on the controversy and its resolution.
8. Notwithstanding the authority that is delegated to the International Partnerships Committee to approve and/or terminate partnerships, the National Council retains ultimate authority for all partnership agreements, including, in exceptional circumstances, the authority to terminate any agreement which, in its determination, no longer adheres to organizational principles.<sup>1</sup>
9. Management will keep the National Council advised on developments and trends applying to partnering generally in the international development field and in the specific areas in which the organization is active.

## Monitoring the Policy

Much of the monitoring of this policy rests with the International Partnerships Committee, however the National Council may initiate, from time to time, such other steps as it deems necessary.

## Criteria

1. Partnership Agreements will be sought and implemented with groups and organizations:
  - that are in pursuit of just social, political and economic structures,
  - that are competent in pursuing their objectives,
  - that demonstrate integrity in carrying out their activities,
  - that are transparent, accountable, and responsible,
  - whose actions are consistent with Catholic Social Teaching, which in turn calls for
    - Defending and promoting human dignity and equality,<sup>2</sup>
    - Respect for human life in its broadest sense, from conception to natural death,<sup>3</sup>
    - Respect for the gift of human sexuality, and in particular of marriage and the family as the cornerstone of human society,<sup>4</sup>
    - The preferential option for the poor,<sup>5</sup>
    - The common good,<sup>6</sup>
    - Nonviolent peace building,<sup>7</sup>
    - Respect for creation, and promotion of integral ecology,<sup>8</sup>
    - Solidarity, subsidiarity, and mutual reliance.<sup>9</sup>
2. In fulfilling its mission, CCODP/Caritas Canada will consider partnerships with organizations, including those outside the Catholic Church, that are committed to promoting justice and peace<sup>10</sup>, with a preferential option for those organizations that work with the poor directly.
3. Such partners will be expected to respect the Catholic identity of CCODP/Caritas Canada.<sup>11</sup>
4. CCODP/Caritas Canada will always seek the approval of the local competent ecclesiastical authority before entering a partnership, and will respect his wishes, subject to canonical norms.<sup>12</sup>

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- 1 Any such decision to terminate shall take into consideration any economic, political and social ramifications.
  - 2 *Compendium of the Social Doctrine of the Church*, 132-48 “The Many Aspects of the Human Person”.
  - 3 Francis, *Gaudete et Exsultate* 101, 2018. “Our defence of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection.”  
Benedict XVI, *Caritas in Veritate*, 51, 2009. “If there is a lack of respect for the right to life and to a natural death, if human conception, gestation, and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology. It is contradictory to insist that future generations respect the natural environment when our educational systems and laws do not help them to respect themselves. The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development.”  
*Compendium of the Social Doctrine of the Church* 152-59, “Human Rights.”
  - 4 *Compendium of the Social Doctrine of the Church* 209-54, “The Family, Vital Cell of Society.”
  - 5 *Compendium of the Social Doctrine of the Church* 182-84, “The universal destination of goods and the preferential option for the poor.”
  - 6 *Compendium of the Social Doctrine of the Church* 164-70, “The Principle of the Common Good.”
  - 7 *Compendium of the Social Doctrine of the Church*, 488-520 “The Promotion of Peace.” Also, Benedict XVI, *Caritas in Veritate*, 72, 2009.
  - 8 Francis, *Laudato Si’*, 137-62, “Integral Ecology.” Also, *Compendium of the Social Doctrine of the Church* 451-87, “Safeguarding the Environment.”
  - 9 *Compendium of the Social Doctrine of the Church* 449. The principles of solidarity and subsidiarity are enunciated throughout the *Compendium*.
  - 10 Articles of Continuance, *Canadian Catholic Organization for Development and Peace, 2014, lists the aims of the organization: “(e) To design, plan, administer and offer, directly or indirectly, material or intellectual assistance to any philanthropic, scientific, religious, educational, or humanitarian work undertaken by any group of individuals, peoples, or portion thereof located anywhere in the world; . . . (h) to administer, convert, allocate, distribute or otherwise dispose of the funds or assets of the Corporation in favor of these philanthropic, scientific, religious, educational or humanitarian endeavors.”*
  - 11 Although partner organizations need not be Catholic nor actively espouse Catholic Social Teaching, it is necessary that their actions not contradict this teaching, nor support causes in opposition to it – thereby giving scandal to the faithful – which could include distributing or publishing views that contradict Catholic Social Teaching.
  - 12 Cf. *Intima Ecclesiae Natura*, Art. 13: “The local ecclesiastical authority retains the full right to give permission for initiatives undertaken by Catholic agencies in areas of his jurisdiction, with due respect for canonical norms and the specific identity of the individual agencies. It is also the duty of the Bishop to ensure that the activities carried out in his Diocese are conducted in conformity with ecclesiastical discipline, either prohibiting them or adopting any measures needed in cases where that discipline is not respected.”