



**A REFERENCE DOCUMENT
KEY PRINCIPLES FOR THE WORK
OF DEVELOPMENT AND PEACE**

“And Jesus said to them: ‘Go therefore into every part of the world...’” (Mk. 16:15)

CANADIAN CATHOLIC ORGANIZATION FOR DEVELOPMENT AND PEACE

National Council Standing Liaison Committee

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The Canadian Catholic Organization for Development and Peace is the official international development agency of the Catholic Church in Canada and the Canadian member of Caritas Internationalis¹. We are “inspired by the values of the gospel and by Catholic Social Teaching (CST), particularly the preferential option for the poor.”²

Centred in **human dignity**³, Development and Peace/Caritas Canada roots its activities in a holistic approach that Pope Paul VI named “**authentic development**”⁴ (Populorum Progressio 14). Both members and non-members are invited to discover the principles of Catholic Social Teaching and see how these principles guide the work of Development and Peace and their own lives.

These principles of Catholic Social Teaching lead CCODP to pursue its mission as a “democratic movement for international solidarity.”⁵ Development and Peace, in keeping with the teaching of Vatican II and its own founding principles, recognizes that “openness to life is at the centre of true development.”⁶ CCODP, as the official Canadian international development agency which was established by the Canadian Conference of Catholic Bishops (CCCB) in 1967, is likewise the national Caritas member of the worldwide Caritas Internationalis. As such, Development and Peace is called to work closely and in unison with the CCCB and the individual Bishops, as well as with its own members at the parish, diocesan and regional levels.

Taking to heart the call to feed the hungry, clothe the naked, and care for our sisters and brothers (Mt 25:35-36) we strive to “promote life, all life, from conception to natural death through a whole series of activities that foster the humanization of societies.”⁷ Pope Francis has challenged us in affirming that “Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity. So we cannot fail to consider the effects on people’s lives of environmental deterioration, current models of development and the throwaway culture.”⁸

1 <http://www.caritas.org/who-we-are/caritas-church/>

2 Article 4, General By-Laws 2014.

3 <http://www.devp.org/en/cst/dignity>

4 Pope Paul VI, Encyclical *Populorum Progressio* (On the development of peoples), March 26, 1967, 14.

5 Article 4, General By-Laws 2014.

6 Pope Benedict XVI, Encyclical, *Caritas in Veritate*, (On integral human development in charity and truth), June 29, 2009, 28.

7 Resource, “Ethical Criteria for working with partners”, June 2013, 6.

8 Pope Francis, Encyclical *Laudato Si’* (On the care for our common home), 24 May, 2015, 43.



We “collaborate in activities that are in keeping with the Gospel and that foster the principles of Catholic Social Teachings: the full respect for life linking life ethics and social ethics.”⁹

Development and Peace’s vision of “partnership is rooted in the Gospel’s commandment to respect and serve the poor”¹⁰.

In order to promote the dignity of the human person and the principle of subsidiarity, as well as to build international solidarity, Development and Peace believes in working in partnership with local organisations “*in the Global South in the pursuit of alternatives to unjust social, political, and economic structures*”.¹¹

Partnership is defined as both a relationship which “goes beyond the mere transfer of funds” as well as a process “which has a beginning, a maturity and an end.”¹² Our vision of partnership “is rooted in our desire to imitate Christ, to live out the Good News of the Gospel, to incarnate the preferential option for the poor,¹³ to propagate the forward-looking inspiration of Vatican II, and to respond to the Lord’s call to break the yoke of oppression and to liberate humankind from sin and corruption.”¹⁴

Experience has shown us “that a partnership agreement identifying the specific objectives being pursued is essential, particularly where partnerships take the form of broad alliances, coalitions, or networks. In the end, an agreement to partner should not be viewed as an endorsement of all of the causes that might be espoused by organizations with which we have chosen to ally ourselves.”¹⁵

At this time, our National Council has adopted three official documents which guide Development and Peace when it comes to partnerships. They are the *Partnership Policy: From Partnership to Solidarity* (adopted November 2014), the *Ethical Criteria for Working with Partners* (adopted June 2013) and the *3D Process* (adopted March 2013).

9 Pope Benedict XVI, Encyclical, *Caritas in Veritate*, (On integral human development in charity and truth), June 29, 2009, 15

10 Ibid.

11 Mission Statement, adopted Sept. 10, 1995

12 Ethical Criteria, 4

¹³ Cf. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, The principle of the universal destination of goods requires that the poor, the marginalized and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern. To this end, the preferential option for the poor should be reaffirmed in all its force. “This is an option, or a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness. It affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods. Today, furthermore, given the worldwide dimension which the social question has assumed, this love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without health care and, above all, those without hope of a better future”, 2004, 182.

14 Partnership Policy, 15

15 Ibid, 14



Our ongoing relationship with the Catholic Bishops of Canada has led us to establish a 3D Process, as a “facilitating a process ... when dealing with complex and conflicting issues.”¹⁶ The 3Ds are: Dialogue, Discernment, and Decision where each “D” represents a stage in a process designed for Development and Peace and the CCCB to follow in fostering a “collaborative approach when dealing with conflicting social, political and ethical issues.”¹⁷

Development and Peace, by following the example of Jesus, and as part of the Catholic Church in Canada and a member of Caritas Internationalis, strives “to act justly and to love mercy and to walk humbly” with God (Micah 6:8). We encourage others to join us in this journey.

¹⁶ 3D Process, 1

¹⁷ Ibid.