

one human family caring for creation

Confederation Strategic Framework 2015–2019

Approved by CI General Assembly on 17 May 2015,
and by CI Representative Council in July 2015

Contents

Laudato Si': a new vision	4
Hearing the cries of the poor: Challenges of today's world	5
Our vision, mission and values	7
Strategic orientations	10
Orientation 1: Caritas at the heart of the Church	10
<i>Uphold the Christian identity of Caritas as an essential service of the Church to the poor</i>	
Orientation 2: Save lives, rebuild communities	12
<i>Reduce the impact of humanitarian crises by enhancing disaster preparedness and response</i>	
Orientation 3: Promote sustainable integral human development	14
<i>Eradicate poverty in all its forms by empowering people and transforming unjust systems and structures</i>	
Orientation 4: Build global solidarity	18
<i>Address the causes of extreme poverty through strengthened communication, education and mobilisation, and enhance the visibility of Caritas</i>	
Orientation 5: Make the Caritas confederation more effective	20
<i>Build a stronger confederation based on professional and effective members guided by "formation of the heart";¹ and mobilise more resources</i>	

1 Pope Benedict XVI, *Deus Caritas Est*, #31.

The process

This Caritas Internationalis Strategic Framework was developed in stages, placing the contributions of all Caritas organisations at its core. A mid-term review on the progress of the 2011-2015 Operational Plan began with reflections from a representative group of confederation members. This formed the basis of a questionnaire to the wider confederation. The results were then shared with the membership through the regional coordinators after being endorsed by the Executive Board and the Representative Council. The key issues arising formed the basis for the strategic planning process. The regional structures discussed them, and some incorporated them into their own plans. The framework was discussed by the Executive Board and the Representative Council in March 2015 and was presented to the General Assembly for discussion during two different sessions. The second reading included suggestions that emerged from the thematic small group discussions held during the Assembly; these same group discussions also proposed elements to be included in the CI Operational Plan 2015–2019 to be prepared by the CI Representative Council.

The General Assembly approved the Strategic Framework as it was presented on 17 May 2015 and tasked the CI Representative Council to finalise it in accordance with additional suggestions offered during the second reading of the draft Framework.

Laudato Si': a new vision

"We must not think that these efforts are not going to change the world" (212) – Pope Francis

In his first encyclical, *Laudato Si' – on caring for our common home*, Pope Francis is calling for a new "integral ecology" to "protect our common home" including "a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change" (13).

The Strategic Framework approved at the last General Assembly which is now translated into a concrete work plan was developed at the time where many were already talking about a Papal Encyclical on Ecology! During his inaugural mass, Pope Francis launched an appeal to care for creation. This call influenced the choice of a theme for our last General Assembly as well as the development of a new Strategic Framework for the next four years. We are delighted to see that all five Strategic orientations find a clear resonance throughout this revolutionary Encyclical letter.

When we reaffirm that Caritas is at the heart of the Church we realize the important role that Caritas as an organised expression of the charity of the Church will have to play in the implementation of what can be called a global social, pastoral agenda for the Church called to "hear the cries of the poor", to bring the good news of God's love to the peripheries where God is suffering in any man and women, child, and elderly... As part of the Church we cannot ignore the call for "an ecological conversion" and Pope Francis seems to be telling us that there is no other way of being a credible Church today.

Responding to major emergencies is a key role for Caritas Internationalis. Pope Francis says we have overseen an "unprecedented destruction of the ecosystem" with a "cheerful recklessness" leaving "the Earth beginning to look more and more like an immense pile of filth" (24, 59, 21). Manmade climate change now threatens life's very survival. In this the poor and the vulnerable, that is to say most of the world's

population, have been worst hit. The pope writes that "We cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation" (48).

Our indifference towards our common home and our "cruelty towards fellow creatures" is matched by the "treatment we mete out to other human beings" (92) where "injustices abound and growing numbers of people are deprived of basic human rights and considered expendable" (158). Pope Francis writes, "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*" (49).

We can no longer live in denial or disdain, or in a blind confidence in technical solutions. The mantra that 'the market is always right' is collapsing because the market makes no distinction between the common good and consumerist greed, between the needs of the poor and the appetites of the rich.

"We can finally leave behind the modern myth of unlimited material progress. A fragile world, entrusted by God to human care, challenges us to devise intelligent ways of directing, developing, and limiting our power," writes the pope (78).

"The effects of the present imbalance can only be reduced by our decisive action, here and now," writes Pope Francis (161). The cries of the poor and the planet are a "summons to solidarity and a preferential option for the poorest of our brothers and sisters" (158). Our Advocacy work including of climate change, right to food, etc. is clearly an engagement to fight unjust structures and contribute to building a just and equitable society as to promote global solidarity.

We cannot achieve this alone, so working in synergy between all members of the Confederation will make us stronger and able to join other Church denominations and civil society organisations in promoting a much needed "universal fraternity" (228).

All quotations from Encyclical letter Laudato Si' of Pope Francis on care for our common home

Hearing the cries of the poor.²

Challenges of today's world

The Caritas Internationalis Strategic Framework 2015–2019 is rooted in the vision of Blessed Pope Paul VI, namely: to build a “civilisation of love and peace”.³ Pope Francis reaffirms the urgent need to promote such a civilisation in his pastoral analysis of modern-day trends: “In our time humanity is experiencing a turning-point in its history, as we can see from the advances being made in so many fields. We can only praise the steps being taken to improve people’s welfare in areas such as health care, education and communications.” However, he reminds us of the challenges that require our continued attention and action: “At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is

increasingly evident. It is a struggle to live and, often, to live with precious little dignity.”⁴ He calls our attention to the fact that, “While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation.”⁵ Thus he insists that we say “no to an economy of exclusion.”⁶ He expresses deep concern that “the family is experiencing a profound cultural crisis, as are all communities and social bonds.”⁷ He identifies as “doubly poor . . . those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights.”⁸

Pope Francis focuses particular attention on the “large numbers of people [who] are leaving their homelands, with a suitcase full of fears and desires, to undertake a hopeful and dangerous trip in search of more humane living conditions.”

2 Psalm 34.

3 Blessed Pope Paul VI, Regina Coeli Address, 17 May 1970, http://www.vatican.va/content/paul-vi/it/angelus/1970/documents/hf_p-vi_reg_19700517.html

4 Pope Francis, *Evangelii Gaudium*, #52, http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html

5 *Ibid.*, #56.

6 *Ibid.*, #53.

7 *Ibid.*, #66.

8 *Ibid.*, #212.

He sadly notes “often, however, such migration gives rise to suspicion and hostility, even in ecclesial communities, prior to any knowledge of the migrants’ lives or their stories of persecution and destitution.”⁹ He shares his distress “at the lot of those who are victims of various kinds of human trafficking.”¹⁰

He further identifies “the greedy exploitation of environmental resources” as “another threat to peace” and recalls the “popular saying: ‘God always forgives, we sometimes forgive,’” but warned “when nature – creation – is mistreated, she never forgives!”¹¹

Pope Francis strongly reminds us, however, that “an authentic faith ... always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells

here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses.” He encourages us with the “good news” that “the Church’s social thought is primarily positive: it offers proposals, it works for change and in this sense it constantly points to the hope born of the loving heart of Jesus Christ.”¹² He exhorts “each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society ... working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter.”¹³

In the midst of such burdensome challenges and heavy tasks, he reminds us that “God ‘... has loved us first’ (1 Jn 4:19) and that he alone ‘gives the growth’ (1 Cor 3:7). This conviction enables us to maintain a spirit of joy.”¹⁴

9 Pope Francis, *Message for the 101st World Day of Migrants and Refugees*, 2015, http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20140903_world-migrants-day-2015.html

10 *Evangelii Gaudium*, #211.

11 Pope Francis, *Address to the Members of the Diplomatic Corps Accredited to the Holy See*, 13 January 2014, http://w2.vatican.va/content/francesco/en/speeches/2014/january/documents/papa-francesco_20140113_corpo-diplomatico.html

12 *Evangelii Gaudium*, #183.

13 *Ibid.*, #187f.

14 *Ibid.*, #12.

Our vision, mission and values*

Vision: Building a civilisation of love

Inspired by the Holy Scriptures, by the teachings of the Catholic Church and by the life experiences and hopes of people living in poverty and other inhuman conditions, Caritas Internationalis strives for a world where love, justice, peace, freedom and solidarity flourish; where the dignity of the human being, made in the image of God, is upheld; where people are no longer excluded or cast aside and where all can prosper, where there is no more discrimination, violence, intolerance or dehumanising poverty; where the goods of the earth are shared, where everyone can enjoy the necessities of life; where all of creation is safeguarded; and where the voices of the excluded are listened to in the construction of a just and fraternal society.

Mission: Serve, accompany and defend the poor

Caritas Internationalis is an institution of the Catholic Church dedicated to serving the poor and promoting charity and justice. "For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being."¹⁵

Caritas Internationalis is committed to fostering communion between the Universal Church and the particular Churches in the exercise of charity, and among the faithful, in pursuit of the common good. Caritas attends to the poorest, responding to disasters, providing social services, promoting integral human development, speaking out against the causes of poverty and violence and convening all people of good will to advocate and take action toward a world built on love, peace and justice. Such integral human development includes a deep care for the earth as a gift of God to the whole human family, including the generations to come. In order to fulfil its mission, Caritas engages in:

- **Transforming lives:** Caritas promotes sustainable integral human development so that people in the most

disadvantaged communities are able to flourish and live in peace and dignity. Caritas works to ensure that nature is respected and managed responsibly and sustainably in the interests of the entire human family and all of God's creation.

- **Calling for a better world:** Caritas seeks a world where the voices of the poor are heard, a world in which governments and institutions are just and accountable, so that women and men, even in the poorest communities, are able to influence the systems and decisions that affect them.
- **Saving lives, rebuilding communities:** Caritas responds quickly and effectively to humanitarian crises such as conflicts, forced displacement of peoples, natural disasters and the effects of climate change. Caritas saves lives, relieves suffering, and helps rebuild livelihoods and communities.

Caritas Internationalis promotes fraternal cooperation among its members, without diminishing their autonomy, by carrying out mobilisation, coordination, communication, representation and capacity building.

Values

"Caritas is the heart of the Church" (Pope Benedict, 2013) and "Caritas is the caress of the Mother Church to those suffering" (Pope Francis, 2013). Pope Francis calls on Caritas to help make a "poor Church for the poor" and to enlighten society towards greater solidarity, fraternity and justice. Caritas is a living witness of the love of God for all creation.

Caritas Internationalis is a confederation of 165 national organisations, mandated by their respective Bishops' Conferences to promote charity and social justice. Caritas is inspired by the scriptures, doctrine and tradition of the Catholic Church and the experiences lived by the poor. Caritas works with people of all faiths and with non-believers.

Dignity of the human person

Caritas believes in the intrinsic dignity and equality of every

* see Code of Ethics of Caritas Internationalis, May 2014.

¹⁵ Pope Benedict XVI, *Deus Caritas Est*, #25a.

human person and the sacredness of human life, from conception to natural death, since “there is no human life that is more sacred than another, as there is no human life that is qualitatively more significant than another.”¹⁶ Thus we categorically reject the objectification or exclusion of poor, disabled, elderly, or any other vulnerable members of the one human family.

Mercy and compassion

Caritas is compelled to take action to alleviate misery and pain. Mercy is a Gospel value that is central to the message of Jesus and forms those engaged in the work of Caritas to be loving and compassionate.

Formation of the Heart

Caritas believes that “...while professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern. Those who work for the Church’s charitable organisations must be distinguished by the fact that they do not merely meet the needs of the moment, but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity. Consequently, in addition to their necessary professional training, these charity workers need a ‘formation of the heart.’”¹⁷

Equal opportunities and responsibilities

Caritas is committed to promoting equal rights and responsibilities of men and women.

Preferential Option for the poor

Caritas combats dehumanising poverty that deprives people of their dignity and promotes the rights of poor and vulnerable people. Caritas accompanies them as they rediscover their sense of self-worth and dignity and assume co-responsibility in building a better world for all.

Universal destination of the goods of the earth

Caritas condemns all structures – economic, financial, social, political and cultural – that stifle and prevent positive social transformation and justice. Caritas works to change this world into one based on the centrality of human persons and their communities and to help people to enjoy their rights.

Solidarity

Caritas is committed to solidarity¹⁸ among all peoples, but particularly with poor people, seeing the world through their eyes, and recognising the interdependence of the human family. Solidarity includes the persevering determination to work for the common good. “Socio-economic problems can be resolved only with the help of all forms of solidarity: solidarity of the poor among themselves, between rich and poor; of workers among themselves, between employers and employees in a business; solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part on this.”¹⁹

Subsidiarity, fraternal cooperation and togetherness

Caritas acknowledges that all receive as well as give. In a spirit of fraternal communion, Caritas works together among members of the confederation, recognising the principle of

16 Pope Francis, Address to Participants in a Conference of Catholic Medical Associations, 13 September 2013, Rome.

17 Pope Benedict XVI, *Deus Caritas Est*, #31.

18 The *Catechism of the Catholic Church* (#1939) teaches that “The principle of solidarity, also articulated in terms of ‘friendship’ or ‘social charity’ is a direct demand of human and Christian brotherhood.”

19 *Catechism of the Catholic Church* (#1941).

local autonomy and looking for effectiveness by taking a united approach in the realisation of our common mission.

Stewardship

For Caritas, the Earth and all its resources are entrusted to all humankind. As true stewards of creation, Caritas members seek to act and to inspire others to act in an environmentally sustainable and responsible way so that nature will be preserved for future generations.

Caritas Internationalis promotes fraternal cooperation among its members

Caritas Internationalis promotes fraternal cooperation among its members, without diminishing their own autonomy, but facilitating mobilisation, coordination, communication, representation, and capacity-building, in order to transform social realities²⁰ so that men and women may have life, and have it in abundance (*Jn 10:10*).

Fraternal cooperation makes us aware of the diversity in our confederation and, at the same time, makes us feel united by the same Lord in the community of His disciples. For this reason this framework, which belongs to the entire confederation, should be implemented with due respect for each level and should be guided by subsidiarity, which is one of its foundational principles. Its aim is to develop a pastoral ministry that is characterised by inclusion, respect, service and dialogue with respective cultures and their protagonists, that begins at the parish level and proceeds in a spiralling movement that engages the whole confederation. The reason for this is that we seek to find a better response to today's

challenges and that this task must be accomplished in solidarity rather than in an isolated manner.

In order to strengthen itself as a family, as a network, Caritas needs to develop specific services at the levels of the parish, of the diocese, Bishops' Conference, zones, and regions, and to diversify responsibilities at these different levels of the network. In this respect, priority should be given to improve the capacity of the various Caritas organisations, so that, once they are strengthened, they can promote the self-empowerment of more vulnerable groups. The latter, in turn, could then participate more strategically and actively in the process of evangelising society, beginning at the local level, and proceeding to the national, regional and even the global levels.

In order to achieve this, Caritas works toward a vision in which the point of reference in a respective country is the national Caritas, which could be accompanied by other member organisations in a synergistic manner in order to avoid all duplication of effort and every obstacle to coordination by the national Caritas.

20 "Transforming social realities with the power of the Gospel, to which witness is borne by women and men faithful to Jesus Christ, has always been a challenge and it remains so today at the beginning of the third millennium of the Christian era." Quote from the Presentation of *Compendium of the Social Doctrine of the Church*, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Strategic orientations

The 2015–2019 Strategic Framework, adopted by the 2015 General Assembly, will be developed into an operational plan, integrating the following core functions: animation, coordination and cooperation, implementation of programmes and services, advocacy, communication, institutional development, capacity building and representation.

Strategic Orientation 1: Caritas at the heart of the Church

Uphold the Catholic identity of Caritas as an essential service of the Church to the poor

The exercise of charity is an integral part of the Church's mission to build a "community of love". Reading the signs of the times and inspired by her highest leadership, the Church today is called to reach out to the peripheries, to the victims of the globalisation of indifference, to promote dialogue among people, cultures and religions, and thus be an instrument of Peace, Reconciliation and Justice. As an expression of the organised charity of the Church and a sign of God's love for humanity, Caritas Internationalis accomplishes the specific task entrusted to her by attending all in need, giving priority to the poorest and the most needy, in humanitarian emergencies and helping to spread charity and justice in the world in the light of the Gospel and of the teachings of the Catholic Church.

Strategic Objectives

Outcomes

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| 1. We nurture an organisational culture of service, spiritual commitment and fraternal cooperation based on the Teachings of the Catholic Church. | All staff members and volunteers throughout the confederation have received appropriate training on the Social Teaching of the Church and on the exercise of charity in the Church ("Being Caritas in the Church"), <i>cf.</i> 5.7.
Appropriate spaces, structures and material are made available so that all Caritas staff and volunteers, as well as people experiencing poverty, have access to useful and accessible tools/materials relating to Caritas spirituality, Catholic identity and mission. They can learn about and be trained in the Social Teaching of the Church, share good practices, etc. |
| 2. We enhance communion between all sectors of the Church, based on harmonious collaboration and synergy at all levels of the confederation: global, regional, national, and diocesan. | a. Structure and spaces for cooperation and coordination between and among Caritas and other sectors of the Church, such as education, catechism, and formation, including formation of clergy at all levels, and especially at parish level, are functioning harmoniously and collaboratively in promoting the Church's social and development work.
b. Caritas and other socio-pastoral actors are living witnesses of Gospel values. They are committed to promoting a society where justice, peace and reconciliation, prosperity and dignity for all prevail. They speak with a prophetic voice to condemn injustice. |
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Strategic Objectives

Outcomes

	<ul style="list-style-type: none">c. More Caritas messages and actions permeate the grassroots level.d. Church teaching inspires and informs all Caritas policy, position papers, documents, statements and agreements.
3. We promote and strengthen the in-country coordination and leadership role/function of the national Caritas in the spirit of the social teachings of the Church and under the guidance of Bishops'Conferences and members of the Church hierarchy in every country.	<ul style="list-style-type: none">a. Caritas plans and programmes are developed in cooperation with and under the guidance of the Church hierarchy at all levels and are promoted by these Church leaders.b. Member organisations contribute to the preparation of positions and statements that are articulated by the Church hierarchy in the respective country.c. The Caritas confederation participates in ongoing dialogue with Church leaders/hierarchy at international, regional and national levels.
4. We contribute to and promote a culture of partnership and ecumenical and interreligious cooperation in the humanitarian and development fields.	Caritas is recognised as an agent of cooperation among peoples, cultures and religions.
5. We promote the organisation of committed faith communities through a strengthened network of parish Caritas and associations of the faithful at community level.	Parish Caritas and associations of the faithful at community level are promoted and animated and become places where persons living in poverty and/or with other needs can be invited to share their experiences, their joys, and their hopes. They provide living witness of solidarity and are well organised to respond to emergencies, promote development activities and engage in social justice.
6. We promote respect for religious diversity and work toward eliminating all forms of religious fundamentalism by promoting respect for the right of all people to live in peace.	Caritas organisations have integrated understanding of religious diversity into education programmes and thereby are working to prevent religious extremism.

Strategic Orientation 2: Save lives, rebuild communities

Reduce the impact of humanitarian crises by enhancing disaster preparedness and response

Caritas strives for a rapid, high-quality and coordinated response to humanitarian crises such as conflicts, epidemics, natural disasters and the effects of climate change, supporting local, national and regional capacities to save lives, relieve suffering, provide protection and initiate immediate planning for rehabilitation and recovery and for peace and reconciliation. Men, women and children in the most vulnerable communities are able to survive, rebuild a dignified life and thrive as measures and policies are in place to prevent future disasters and be better prepared to cope with them when they do occur.

Strategic Objectives

Outcomes

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| 1. We promote coordinated, rapid, and effective emergency responses according to international humanitarian standards, implemented in a spirit of fraternal cooperation, and in cooperation with other organisations. | <ul style="list-style-type: none">a. Caritas organisations at all levels are equipped and ready to provide quality humanitarian assistance to alleviate human suffering in times of crisis, based on the principles of subsidiarity and togetherness, in a spirit of fraternal cooperation, thus being the key actors alongside communities in providing humanitarian response.b. Caritas organisations have developed specific competences which have enhanced the collective efforts of the Confederation in emergency response.c. The capacity of the Confederation is effectively enhanced, mapped and coordinated to make cooperation effective for vulnerable communities.d. Confederation-wide humanitarian and accountability policies, standards and systems are in place to ensure Caritas is meeting the needs and interests as identified by the people affected.e. The Caritas confederation is one of the most accountable, effective, and visible humanitarian actors. Its specificity is based on responses that take into account local situations and cultures, and those who are forgotten. |
| 2. We influence governments, intergovernmental organisations, and the private sector to promote those humanitarian policies that provide better and safe humanitarian access, assistance and protection to the most vulnerable communities. | <ul style="list-style-type: none">a. Caritas proactively engages in changing humanitarian policies and practices at national and intergovernmental levels.b. Caritas makes the voices of the poorest people affected by humanitarian crises heard at global, regional, and national levels and this is translated into actions, as well as related policies and practices in the private sector.c. Caritas intervention has actively contributed to changes in international humanitarian law and disaster response mechanisms. |
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*Strategic Objectives**Outcomes*

<p>3. We strengthen coping capacities of communities and help them develop systems and responses to make them more resilient to disasters through disaster risk reduction and preparedness.</p>	<p>a. Disaster responses are comprehensive and community-based. More communities served by Caritas have the technical and financial means to adapt to erratic climate threats.</p> <p>b. Community-based Disaster Risk Reduction (DRR) is mainstreamed into recovery and development programmes.</p> <p>c. Caritas has mobilised national and local governments, Church-related groups, and communities to be more proactive in the implementation of the post-Hyogo Framework for Action 2015 in the field of DRR.</p>
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<p>4. We engage in, support and develop peace building and reconciliation activities in conflict areas.</p>	<p>a. Conflict resolution and transformation, peace and reconciliation are integrated within post-disaster response in conflict zones.</p> <p>b. Communities have the tools and means to engage in a dialogue of peace and to return to being peaceful communities, including inter-religious dialogue, <i>cf.</i> SO 3.1.</p> <p>c. Lobbying and advocacy activities are carried out in the programmes related to disaster response in conflict zones.</p>
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<p>5. We provide due attention to the protection and support to the most vulnerable, giving priority to families, women and children.</p>	<p>a. The specific vulnerabilities, concerns and needs of families, women and children are systematically assessed and responded to in emergency interventions.</p> <p>b. More women take the lead in emergency interventions and peace-building activities at all levels.</p> <p>c. The leadership role of women is promoted and highlighted.</p>

Strategic Orientation 3: Promote sustainable integral human development

Eradicate poverty in all its forms by empowering people and transforming unjust systems and structures

Sustainable development is essential to achieving human dignity. Caritas promotes and advocates collective actions so that the poorest, most disadvantaged and marginalised women and men and their communities are able to empower themselves to engage in developing their own means of livelihood and to influence the systems and decisions that affect them. Upholding human rights and inspired by the concept of integral ecology, Caritas aims to promote good governance and equal access to essential services, such as education, healthcare, social protection and decent work; equal access to basic resources, such as clean water, land and energy; and to defend the basic right to a dignified life for all.

Strategic Objectives

1. We advocate together with the poorest women, men, children, and families for an enabling and sustainable environment at all levels, which allows transformation of the situations, systems and structures that affect them.

Outcomes

- Caritas Internationalis has working structures and processes in place that contribute to achieve the following:
- a. **The right to food** is attained through relevant policies and innovative programmes, prioritising women, which promote sustainable agriculture fisheries, livestock breeding, forestry and family farming, the right to land, water and social protection, and in general, to a decent life. **Food waste is reduced** through coordinated awareness raising, education and advocacy.
 - b. **Justice is attained with respect to climate change** and the use of **natural resources**, through conducive policy change at various levels and programmes, resulting in more resilient communities and responsible and equitable relations with the environment, including better access to affordable and green energy, protection of fragile ecosystems and of the rights of indigenous peoples.
 - c. **Peace and reconciliation activities are increased** and integrated into the development projects and thus promote social harmony. Caritas is a recognised peace-building actor, supported by advocacy and communications at all levels of the confederation. More **advocacy actions** are undertaken to promote peace, caring for creation, and the centrality of sustainable human development in extractive activities, *cf.* 2.4.

Strategic Objectives

Outcomes

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| <p>2. We promote the empowerment of people through animation and training so that they can enhance their role as citizens and organise themselves into dynamic and self-reliant communities, whether in urban or rural peripheries, in order to create and ensure their access to basic rights.</p> | <p>d. More people have access to universal healthcare, prevention and treatment of non-communicable and infectious diseases, including HIV/AIDS, tuberculosis and malaria, as well as of mental health disorders; emphasis and focus was placed on community-based health services, Caritas increased its advocacy activities to promote more just and fair funding opportunities for religious organisations engaged in the health field, for affordable and accessible diagnostics and treatment, and for access by poor people and families to health insurance programmes.</p> <p>e. Member Organisations have succeeded in eliminating situations of human trafficking of human beings, exploitative <i>and</i> precarious working conditions and promoted decent work and access to justice, including for migrants, regardless of their legal status.</p> <p>f. More national policies concerning migrants enable safe and lawful migration, include the needs and protection of migrant children and women, and promote the unity and integrity of the migrant family; migrants are perceived as contributors to societies and development.</p> <p>g. Social policies support and strengthen families, in order to enable them to fulfil their role as a caring and educating structure for their members.</p> |
| <p>a. Caritas has undertaken reflection on new development and social protection models, including an economy built on solidarity and communion (“Just as the commandment ‘Thou shalt not kill’ sets a clear limit in order to safeguard the value of human life, today we also have to say ‘thou shalt not’ to an economy of exclusion and inequality”),²¹ and has encouraged peer learning, especially between and among poor and vulnerable people.</p> <p>b. Good practices that help marginalised and poor men and women in rural and urban areas to achieve sustainable livelihoods are systematically collected and are cited in advocacy activities.</p> | |
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21 Pope Francis, *Evangelii Gaudium*, 53.

Strategic Objectives

Outcomes

3. We participate in developing Church-inspired and civil society organisations at all levels in order to address governance and basic human rights issues.

- a. Caritas Internationalis contributes to the promotion of an enabling environment for civil society and seeks cooperation with ecclesial structures and other stakeholders, as appropriate.
- b. Caritas Internationalis actively participates in the world social movements.
- c. Caritas fosters representation of those affected by national- and global-level advocacy work, making best use of its representations in Geneva, New York and Rome, and promoting the presence of community leaders, including women and youth.
- d. Caritas relationships with strategic allies, in particular with Councils and Commissions for Justice and Peace, religious congregations and with other Church-inspired structures at all levels, including global, regional, zonal, national, and local, are clear and well defined.

4. We monitor the implementation of the Sustainable Development Goals at all levels.

- a. Caritas members have a thorough understanding of the Sustainable Development Goals and their implications.
- b. More Caritas members are able to systematically monitor the adequacy and implementation of the Sustainable Development Goals to clearly advocate for the benefit of the poor and marginalised. Poverty alleviation is addressed based on implementation of the SDGs. Poverty alleviation mechanisms are critically analysed at global, regional and national level and poverty issues are addressed based on facts.
- c. Caritas has contributed to the introduction of “pro-poor policies” at international, regional and national levels.

5. We promote environmental justice and sustainable care for creation.

- a. Caritas members are engaged and mobilised to facilitate global recognition of the urgency of the climate crisis, and of the need for a paradigm shift in our approach to creation and in the promotion of a different way of life that respects creation. CI and its members relied upon Pope Francis’ Encyclical on Ecology “Laudato Si” to inform their entire programme of work.

*Strategic Objectives**Outcomes*

	<ul style="list-style-type: none"> b. The voices of those affected by climate change, including women in their specific roles and responsibilities, were heard at all levels of governance, industry and civil society. Caritas exercised its moral and spiritual credibility to demand accountability from high-profile transgressors, both governments and private sector. c. CI and its members contributed to the transformation of systems and structures that have an impact on the environment, in order to ensure that creation is stewarded for future generations. CI actively participated in the debates around climate change at the annual UN COP and at national and regional levels and contributed to making climate justice a real priority in all levels of society.
<ul style="list-style-type: none"> 6. We support and strengthen families in unstable economic, social and human conditions as they engage in integral human development at all levels. 	<ul style="list-style-type: none"> a. Caritas contributes to programmes for families living in disadvantaged and unstable human conditions and promotes the education of families in such values as love, communion, sharing, solidarity and inter-generational dialogue. b. Caritas engages in awareness-building among families and in the legal protection of their basic human rights; it urges governments to promote housing and employment policies that enable families to thrive and grow. c. Caritas advocates for policies aimed at the reunification of migrant families and of victims of war, famine, and environmental disasters. d. Caritas implements job training programmes, fosters solidarity funds, microcredit and small entrepreneurship in order to assist poor families and ensure their full participation in society. e. Caritas develops programmes aimed at education and social inclusion of young people at risk in order to prevent their marginalisation and criminalisation; f. it advocates for the rights of street children to citizenship.

Strategic Orientation 4: Build global solidarity

Address the causes of extreme poverty through reinforced communication, education and mobilisation, and enhance the visibility of Caritas

Caritas promotes the voice of the poor, condemns the injustice inflicted on the poor and downtrodden, and calls for solidarity. Through systematic coordinated communication and advocacy strategies, Caritas plays a prophetic role, leading to conversion of hearts and minds and engagement with the poor, which also will result in enhancement of its own visibility as a force for positive social change. Believing in the duty to understand, explain and challenge the structural causes of poverty, and through using “greater possibilities for communication [that] thus turn into greater possibilities for encounter and solidarity for everyone”,²² Caritas brings the voices of the grassroots to the global stage.

Strategic Objectives	Outcomes
1. We promote the voice of the poor in awareness raising on situations of extreme poverty and injustice and call for action.	Caritas fosters representation of those affected by global level advocacy work, and promotes the presence of community leaders, both men and women.
2. We are carrying out a global campaign to bring about change and eliminate the root causes of poverty and exclusion, to defend the dignity and rights of all human persons, and to promote a way of life that is in harmony with the environment.	<ul style="list-style-type: none"> a. Caritas has implemented a global campaign, and is recognised as one of the leading protagonists promoting a world without poverty, as well as promoting integral human development. b. Caritas is recognised as an agent of cooperation among peoples, cultures, and religions. c. Member organisations across the world have engaged local Church structures and communities, as well as the general public, on one common issue, resulting in policy and behavioural changes.
3. We create synergy among members, committing them to exchange knowledge, tools and good practices, in a spirit of open and transparent sharing.	<ul style="list-style-type: none"> a. Member organisations have the tools and platforms to share information on their areas of work across the confederation. b. Member organisations are committed to building internal knowledge databases that sum up their work, and to sharing them within the confederation.
4. We enhance the visibility of Caritas by focusing on its specificities: volunteering, permanence, reach, identity, activities, togetherness.	a. Caritas Internationalis is recognised as a major integral human development and humanitarian network, improving the advocacy impact and fundraising potential of all member organisations.

²² Pope Francis, *Evangelii Gaudium*, #87.

Strategic Objectives

Outcomes

- b. Co-branding as Caritas in major emergencies is achieved.
- c. An in-depth survey of Caritas national and diocesan organisations regarding programming, staff, reach and impact – followed by annual, systemised collection of data – has been published in a report.
- d. Member organisations prioritise communications in their own operational plans, providing resources and support for this function. They also provide training in adequate understanding and correct use of social media.
- e. Regional communications strategies are developed and resourced.

Strategic Orientation 5: Make the Caritas Confederation more effective

Build a stronger confederation based on professional and effective members, guided by the “formation of the heart”,²³ and mobilise more resources

The Caritas Confederation members further enhance their organisational expertise and standards to respond to the need for quality service to the poor, marginalised and vulnerable, and for aid efficiency. They are accountable, financially sustainable, compassionate, and able to work professionally with the poor in diverse cultural settings and in fraternal cooperation. They provide for integrated training of Caritas staff, including pastoral, relational, spiritual and professional knowledge and skills.

Strategic Objectives

Outcomes

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| <p>1. We implement the CI Management Standards and Codes of Ethics and Conduct through effective institutional development and capacity building.</p> | <ul style="list-style-type: none">a. CI Management Standards have been implemented on an experimental basis. Improvement plans have been introduced for further organisational development. Member organisations have improved their professionalism, transparency and accountability.b. CI Codes of Ethics and Conduct have been implemented by Caritas structures at all levels of the Confederation, including General and Regional Secretariats and member organisations.²⁴c. Fewer member organisations are in fragile situations.d. All member organisations have appropriate governance structures in place.e. Caritas member organizations, encouraged by the Church's hierarchy, are identified as the Church's charitable organisations at regional, national and local levels and are sensitive to diverse cultural dimensions, while simultaneously meeting the standards established by the Confederation.f. In 2018, after the evaluation planned during 2017, CI governance makes decisions regarding improvements and adjustments in the CI Management Standards and their methodology for the period starting in 2019.g. Basic terms of reference for all aspects of a Caritas organisation have been introduced and promoted. |
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²³ Cf. *Deus Caritas Est*, #31.

²⁴ These codes could be utilised as important tools in programmes aimed at “formation of the heart” and orientation on the Catholic identity of Caritas.

*Strategic Objectives**Outcomes*

2. We enhance the coordination of capacity-strengthening activities between all levels of the confederation (global, regional, and national).	<ul style="list-style-type: none"> a. Regional strategies for institutional development and capacity building are in place and implemented. b. Member organisations benefit from capacity-strengthening initiatives provided by other member organisations across regions and within regions and those at global level, in a coordinated and synergised way. c. An accompaniment system is in place and working to address Member Organisations in fragile situations, respecting the principle of subsidiarity and the right to self-determination, and recognising the mutual benefits of accompaniment between small and large CI member organisations. Emphasis is placed on a “culture of evaluation” in Caritas and includes both Caritas organisations themselves and their partners. d. Caritas member organisations have renewed their commitment to adhere to, respect and implement its “Partnership Guidelines” within the Confederation. e. Caritas has established a data bank on activities of national Caritas organisations in order to facilitate information and experience exchange.
3. We enhance resource mobilisation and diversification of funding sources to support Caritas programmes and actions.	Member organisations have developed and implemented fundraising strategies.
4. We actively promote and associate young Caritas workers and volunteers.	<ul style="list-style-type: none"> a. A space is in place where young Caritas staff and volunteers can share experiences and knowledge. b. Human Resource policies of Caritas member organisations promote the inclusion of youth at both staff and volunteer levels. Youth leaders actively cooperate with Caritas staff and volunteers to develop leadership programs for the next generations of Caritas leaders.
5. Within the confederation we promote an equitable representation of leadership roles and responsibilities among women and men, including within governance bodies.	<ul style="list-style-type: none"> a. There has been an increased representation of women in the CI REPCO and among Caritas national directors. b. There has been an increased representation of women in Confederation meetings and working structures. c. Member organisations proactively promote equal rights and responsibilities of men and women within their work.

Strategic Objectives

Outcomes

	<p>d. A Women’s Forum has been established where the advancement of women in the Confederation is being monitored and actions to promote women’s participation are being developed.</p>
<p>6. Adequate attention and resources are allocated to “formation of the heart”, in addition to programmes of technical, management and professional training, <i>cf.</i> 1.1</p>	<p>Caritas staff and volunteers at global, regional, national, and local levels have been trained in and are knowledgeable about the Christian values and principles that form the inspiration and motivation of Caritas activities. Caritas services clearly reflect these values and principles.</p>

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