CAFOD A better world needs all of us

CAFOD Trustee recruitment 2026/2027



Thank you for your interest in becoming a Trustee of CAFOD.

CAFOD is the official international development agency of the Catholic Church in England and Wales. Inspired by Scripture and guided by our values of Hope, Compassion, Dignity and Solidarity, we work alongside people living in poverty, whatever their religion or culture, offering practical support and standing with communities as they shape their own futures.

I hope this pack gives you a clear sense of CAFOD's mission, the responsibilities of trusteeship and the contribution you could make to our work.

Thank you again for considering serving CAFOD in this important role.

+Stephen Wright
Chair of Trustees

As a Trustee, you will be a **custodian of our Vision, Mission and Values**. You will actively oversee how our **strategic vision** is put into action, ensuring that the resources entrusted to us are used with **probity, accountability and good governance**. Your expertise will be vital in providing **constructive challenge and effective oversight** to help the organisation maximise its potential, make a real difference to people's lives and ensure that decisions reflect the principles of the Charity Commission Code of Governance.

We are seeking Trustees who will collectively strengthen the Board's governance, oversight and accountability, as well as the work of its committees. We do not expect any one candidate to bring all the expertise listed below; appointments will be considered in the context of the Board's overall skills mix, with priority given to candidates who bring significant expertise in one or more of the following areas:

CAFOD Trustee recruitment 2026/2027 - continued

Financial and organisational governance: financial oversight and accountability; corporate or charity governance; budgeting and financial planning; statutory reporting; revenue and cost management; internal control; compliance; and broader financial, commercial or charity management.

International development, humanitarian response and risk: experience of international development or emergency and humanitarian work, including security and risk management in conflict-affected settings, ideally in Africa.

Fundraising and income strategy: experience of developing and managing a diverse income portfolio, particularly public fundraising, including individual giving, legacies, community fundraising and major donor engagement.

Alongside expertise in at least one priority area, all candidates should demonstrate alignment with CAFOD's goals, ethos, culture and values; analytical and strategic thinking; the ability to work effectively as part of a Trustee team; sound independent judgement and a willingness to speak their mind; and the commitment to prepare thoroughly, engage with Board and committee business, and meet the minimum time requirements of the role.

We want every Trustee to feel welcomed, well prepared and supported to make a meaningful contribution. If you are appointed, you can expect:

- A thorough induction and relevant training, with time to understand CAFOD, the responsibilities of charity trusteeship and how the Board works together.
- Practical support to take part fully in the role, including reimbursement of reasonable expenses incurred in carrying out Trustee duties, such as travel to Board meetings.
- Ongoing opportunities to build your knowledge and confidence, develop your Trustee skills and connect with other senior professionals.
- Opportunities to get to know CAFOD's work and community by meeting staff and supporters across England and Wales and, where possible, visiting one of our international projects during your tenure.
- A dedicated Trustee "buddy" to provide informal guidance, answer questions and support you through your induction and first year on the Board.
- Regular opportunities to reflect on how the role is going and discuss any further support you may need, including follow-up conversations with the Vice Chair and/or Governance Trustee Lead and the relevant Committee Chair after six months and again after one year.

CAFOD Trustee recruitment 2026/2027 - continued

The **expected time commitment** for our Trustees is approximately 10 days per year. Trustees are expected to attend the four board meetings each year, including a residential weekend meeting in October, a one day in person meeting in March (in Romero House) and two full day online meetings in July and December.

In addition to the main Trustee Board, it is usual for Trustees to sit on one of our three committees, and membership will be aligned with each Trustee's principal area of expertise.

Finance, Audit, Legal and Risk - meets quarterly in
February, June and November

Strategy and Performance Committee - meets quarterly in
February, June and November

Remuneration Committee - meets twice annually in
July and December

Trustees should also anticipate joining other occasional events or projects.

Trustees based outside the UK are required to attend the October residential meeting in person every year, and all other meetings remotely.

The standard term of service for Trustees is four years, renewable once.

At CAFOD, we are committed to building a Board that reflects the breadth and diversity of the communities we serve and support. We welcome applications from people with a wide range of backgrounds, identities, experiences and perspectives, and particularly encourage those whose voices and lived experiences are currently underrepresented in charity governance.

CAFOD is a welcoming, supportive workplace committed to a safe, inclusive culture where everyone is respected. CAFOD will make reasonable adjustments at every stage of the recruitment process to ensure candidates with disabilities or individual needs are fully supported.

If you have any questions about any of our requirements or what the role involves, please get in touch with our **Governance and Compliance Manager, Clare McGillSharpe cmcgill-sharpe@cafod.org.uk**

How to apply: The information pack (attached) has more details about CAFOD and the role and our Board of Trustees, we encourage you to read this before applying. If you would like to be considered, please send a summary CV, together with a covering letter to **cmcgill-sharpe@cafod.org.uk** outlining your relevant areas of expertise and what you will contribute to CAFOD's Board.

Deadline for applications: Monday 30th November 2026

The Catholic Agency for Overseas Development (CAFOD) is the official aid agency of the Catholic Church in England and Wales and part of Caritas International.Registered charity no. 1160384. Company no. 09387398

INFORMATION PACK

CAFOD Board Terms of Reference

This document outlines the duties and expectations of CAFOD's Board of Trustees collectively and Trustees individually. It was approved by Trustees in July 2026 and will be reviewed in 2029.

Introduction

From its roots in actions led by women in Catholic parishes across England and Wales more than 50 years ago, the Catholic Agency for Overseas Development (CAFOD) has been an expression of the compassion of the Catholic community of England and Wales and its solidarity with the poorest and most marginalised, regardless of faith, gender, race, ethnicity or other defining features. CAFOD is the official aid agency of the Catholic Bishops' Conference of England and Wales ("CBCEW").

Trustees are the custodians of CAFOD's Vision, Mission and Values, which are expressed in our strategic framework "Our Common Home".

Our Vision: Our common home is transformed to reflect the Kingdom of God, with social, economic, political and cultural systems and structures that put 'the last' first, so that all people, communities, and the earth may flourish.

Our Mission: Inspired by Gospel values and as part of the Catholic community in England and Wales, we come together in partnership with others, locally and globally:

To support people, communities, and our local partners to be artisans of their own destiny.

To prioritise and work with those who experience poverty and are most vulnerable and excluded, to provide lifesaving support, relieve suffering, and strengthen resilience, in ways that protect and regenerate the environment.

To challenge and transform the structures and behaviours that drive poverty, vulnerability, inequality, injustice and exclusion, and harm the environment.

To educate, enable and inspire the diverse Catholic community in England and Wales to act in solidarity for the common good.

Our Values are informed by scriptures and Catholic Social Teaching. They are Hope, Dignity, Compassion and Solidarity. Our values also inform the CAFOD Code of Conduct which all staff, volunteers and Trustees are obliged to follow.

Authority

The CAFOD Trustee board takes its authority and its responsibilities from the following key sources:

As the official international aid and development agency of the Catholic Church in England and Wales, CAFOD delivers its mission on poverty and injustice.

CAFOD's Articles of Association (constitution), which outline CAFOD's own rules for operating, including the appointment of Trustees. Should there be a conflict, the Articles of Association take precedence of other CAFOD governance documents.

CAFOD is a registered charity, and Trustees are "the persons having the general control and management of the administration of a charity." (section 177 of the Charities Act 2011).

The Charity Commission regulates and registers all charities in England and Wales, producing guidance for Trustees on how they should meet their legal duties and responsibilities.
CAFOD is a charitable company limited by guarantee. CAFOD's Trustees are the directors of the company and must comply with the duties of a Director under the Companies Act 2006.

All Trustees have a duty to act in CAFOD's best interests, to manage CAFOD's resources responsibly, to act with reasonable care and skill, and to ensure CAFOD is accountable.

Through the scheme of delegation, Trustees delegate some authority to the Executive and Trustee committees.

Trustees have the authority to direct the Executive.

Trustees always remain collectively accountable for all decisions that are made and actions that are taken with Trustee authority.

Collective Duties and Purpose

Strategy and Performance: The Board gives strategic direction to CAFOD, setting the overall vision, mission, values and strategic direction of CAFOD as well as setting overall policy, defining goals, setting targets, and evaluating performance against agreed targets. The Board plays a key role in scanning the external environment in which CAFOD operates both internationally and in England and Wales, seeking opportunities which ensure CAFOD maximises its potential as a faith-based agency in working to reduce global poverty. The Board works closely with CAFOD's Executive Team (CET) on the formation of vision and strategy. The Board monitors and communicates CAFOD's performance against its strategy, organisational plan and budget. The Board acts as the guardian of CAFOD's assets, both tangible and intangible.

Risk Management: CAFOD's work to eradicate poverty is inherently risky, particularly in fragile or conflict-prone countries, or when speaking out on difficult or controversial issues. Managing risks effectively is integral to the achievement of CAFOD's essential purpose, and Trustees mandate structures to ensure the early identification and mitigation of key risks and support the delivery of CAFOD's strategy within their agreed

risk appetite. Risk management forms an integral part of CAFOD's decision-making and is incorporated within strategic and operational planning.

Resourcing: The Board ensures that systems and structures are in place to enable CAFOD to work effectively, and through the oversight and appropriate allocation of financial resources provides stewardship of that trust. The Board ensures that CAFOD resources are used responsibly, reasonably and honestly (duty of prudence) to further CAFOD's Mission.

Safeguarding: The Board ensures effective safeguarding policies and procedures that all Trustees, staff and volunteers follow and that partners have the right protections in place.

The Board ensures there are sufficient resources, including appropriately skilled and trained people, for safeguarding and protecting people.

Reputation: The Board safeguards the good name and values of CAFOD whilst ensuring that appropriate action is taken in the event of incidents. It welcomes feedback and complaints, including through the Whistleblowing route. Incidents can result in significant damage: physical and emotional harm, financial loss or liabilities, and/or loss of trust. Should a serious incident occur, the Trustees will take all reasonable steps to ensure the dignity and support the wellbeing of those affected and to minimise future harm. The Board ensures that serious incidents are reported, dealt with and that lessons are learnt to stop a repeat.

Accountability: The Trustees ensure that CAFOD is in line with standards and fulfil the appropriate expectations of accountability from the different stakeholders with whom CAFOD works.

Sound governance: The Board ensures that CAFOD's governance is of a high standard, compliant with its governing document (Articles of Association) and any other legal and regulatory requirements.

Decision making

In order for the Trustees to exercise appropriate governance, the following specific areas of responsibility are held by them:

- Appointment of the Director of CAFOD
- Approval of the strategic framework and annual plans
- Approval of the financial framework and annual budget
- Adoption of the annual report and audited accounts
- Appointment of the auditor*
- Approval of policies as outlined in the policy framework
- Approval of terms and conditions for the Director and reward policies related to the Director
- Monitoring overall performance of the organisation and ensuring corrective action
- Maintaining an overview of the reputation of the organisation including due diligence of complaints handling
- Agreeing the appropriate delegation of authorities

▪ Delegating any of their powers or functions to any committees* and reviewing output from said committees.

Member Trustees have discretion over the composition of committees, but the decision is usually taken collectively by the whole Board

Board membership and composition
A combination of the following competencies and
skills are considered important for the effective working of the Trustees Board:

▪ Strong participation in the Catholic Community in England and Wales or empathy with the Roman Catholic Church
▪ International development or humanitarian response expertise
▪ Analytical, strategic thinking
▪ Commercial acumen and financial skills
▪ Communication skills
▪ Expertise and the ability to undertake the safeguarding Trustee role
▪ HR / organisational development
▪ UK legal skills
▪ Ecclesiastical knowledge – practical knowledge of the Church

The Board should reflect the diversity and demographic of the Catholic Community in England and Wales. By custom the board includes one Young Adult Trustee and one parish priest Trustee.

Member Trustees: By virtue of being a charitable company limited by guarantee, CAFOD is required to have members, and the members are those Trustees who are Member Trustees.

The appointment of Member Trustees is approved in writing by the CBCEW. There shall be at least four (4) Member Trustees at all times, of which two, by custom, are bishops. Member Trustees have reserved powers, including:

▪ appointing the Chair from the Member Trustees, determining the Chair's term of office and removing the Chair from office (although see below)
▪ appointing Trustees and determining (a) their term of office and (b) whether they are a Member Trustee (although the appointment of a Member Trustee requires the prior written approval by the CBCEW)
▪ removing a Trustee
▪ appointing auditors
▪ determining the composition of committees to which the Trustees have delegated powers or functions
▪ delegating the management of investments to financial experts (which is not relevant)
▪ by special resolution, directing the Trustees to take or refrain from taking specified action.

Lay Member Trustees will usually have served as (ordinary) Trustees prior to being appointed a Member Trustee. They can serve a further four-year term, renewable once, as a Member Trustee.

Terms of Office:

The Trustee term of office is 4 years, renewable once, with the exception of England and Wales Bishops, who serve two Terms as a standard with an optional third term, if agreed and based on organisational need.

In exceptional circumstances, a Trustee may be requested to extend his or her term of office by Member Trustees. Should a Trustee step down or be removed during their term, a new Trustee will be recruited to serve the remainder of that term of office. The new Trustee is then eligible to serve at least one further full term in line with CAFOD's cyclical Trustee recruitment processes.

Member Trustees can decide to appoint this Trustee for a full second term, particularly if the initial partial term was less than two years.

Board Composition:
All Trustees sit on the Board of Trustees which is composed of at least four Member Trustees plus usually a further ten Trustees. There is a rolling programme of planned Trustee recruitment every two years, periodically to refresh the Board of Trustees in line with the schedule of terms of office and good governance.

Committees: The Board has agreed to establish a number of Committees to scrutinise information on behalf of the Board, drawing on external expertise through the use of advisors. These are:

- FLAR (Finance, Legal, Audit and Risk)
- SPC (Strategy and Performance Committee)
- RemCo (Remuneration Committee)

All Committees have terms of reference agreed by the Board and the composition of the Committees is agreed by the Member Trustees. The work of the Committees is reported back to Trustees at meetings of the Board.

Specific roles: In addition to committees and to make the collective duties of the Board manageable, some tasks are held by specific Trustees on behalf of the Board in addition to their normal Trustee role. Postholders are expected to provide feedback to the whole Board and, where decisions were taken outside of meetings, to seek retrospective ratification by the whole Board.

The Chair of Trustees: The Chair is customarily a Bishop, nominated by the CBCEW and formally appointed as Chair by the Member Trustees. In addition to chairing meetings, the Chair is the primary liaison point with the CBCEW, may act as a spokesperson for CAFOD and signs the annual report on behalf of the Board of Trustees. The Chair holds regular 1:1 meetings with the Director, but can share line management with Vice Chair or another Trustee.

The Treasurer: The Treasurer has specific financial expertise and experience, and s/he also chairs the Finance, Legal, Audit and Risk (FLAR) Committee. The Treasurer is the first point of contact in matters of fraud or loss, or integrity breaches that require reporting as a Serious Incident (apart from Safeguarding incidents which are dealt with by the Safeguarding Lead) and for guidance on any financial matters that may have reputational issues.

Other roles have been agreed and can be changed with agreement of the Board:
The Vice Chair: Provides general support to the Chair, usually shares in the line management of the Director and is first point of contact in crisis management, specifically with regard to reputational issues. The Vice Chair is by custom nominated by the Chair; the degree to which the Vice Chair exercises those roles either jointly with the Chair, or as delegated by the Chair, will reflect the availability and disposition of the Chair.

Committee Chair: Trustees appointed as committee chairs are responsible for ensuring their committee fulfils its delegated role and stays within its delegated authority. They report back key decisions and considerations to the full board in a timely manner.

Trustee Safeguarding Lead: Assists the Board to fulfil its responsibilities and supports the CET in ensuring safeguarding issues are well managed. Provides assurance of organisational risk management and improvement of practices relating to safeguarding. Is the first point of contact in matters of Safeguarding that require reporting as a Serious Incident.

Trustee Security Lead: Assists the Board to fulfil its responsibilities and supports the CET in ensuring security issues are well managed. Provides assurance of organisational risk management and improvement of practices relating to security.

Governance Trustee Lead: Supports and advises Trustees on governance risks and on their governance responsibilities, including in relation to Trustee recruitment, appraisal and succession planning. The Governance Trustee Lead also performs the role of Trustee

Whistleblowing Lead, as outlined in the Whistleblowing Policy.
RJ/EDI Sponsor: provides oversight and guidance on matters of racial justice, equity, diversity, and inclusion (RJ/EDI), ensuring CAFOD's accountability through collaboration with the Racial Justice Steering Group and relevant committees. Facilitates communication of RJ/EDI issues to the Board and attends relevant organisational meetings to support RJ/EDI internally.

The Board may decide to allocate a Trustee(s) to accompany the CET in a specific piece of work, usually a significant project. In those circumstances, responsibilities and limitations are clearly agreed and the work undertaken by that trustee(s) should be reported back to the Board.

Meeting and workplace practices
Meeting Cycle:
A. The Board meets at least four times a year, usually in March, July, October

(residential weekend) and December. Meetings can be face to face or using remote technology. Three Board meetings take place during normal UK office hours. Each meeting starts with a prayer or reflection, followed by formal approval of minutes and actions and declaration of interests. The rolling agenda outlines the cyclical decision-making needs. Papers are circulated at least 5 days in advance of the meeting.

B. Quorum: In order to be quorate, a minimum of three Trustees, of whom a minimum of two must be Member Trustees, must be present. Refer to Articles 18.2.1 for further details.

C. Emergency procedures: If it is necessary to take urgent decisions outside of the usual programme of Board meetings an emergency meeting may be called by two Trustees. Ordinarily, the decision to call an emergency meeting will be made by the Chair or Vice Chair and a specialist Trustee (e.g. the safeguarding lead), advised by the Director and in line with the existing CAFOD Crisis Management guidelines.

D. Voting: In the event that a vote is considered necessary, this will be by show of hands or other means, any proposal or resolution being carried by a simple majority of the Trustees present (if quorate) and the result will be recorded in the minutes. In the event of deadlock, the Chair has an additional casting vote. CAFOD employees in attendance do not have any voting rights

E. Occasional additional roles: The Board may establish temporary working groups to deal with particular issues needing attention. Such working groups must report to the Board as required and can involve external members. The Board can also nominate individual Trustee(s) to accompany or undertake specific tasks. Where Trustees take on additional CAFOD duties, these should be mandated by the board with appropriate report back to the board as outlined in the Trustee Accompanier terms of reference.

F. Information storage: All Board and committee papers as well as key documents (such as terms of references, the articles of association, etc.) are stored on the secure CAFOD extranet. Trustees must ensure that any documentation or notes stored on personal devices or paper are stored securely. Trustees are required to follow CAFOD's data protection policy.

G. Support: The work of the Board is supported by the various CAFOD executive functions. The Board secretary function is resourced from the Performance & Governance Team.

H. Working with the CET: The Board has delegated the day-to-day management of the affairs of CAFOD to the CET and the CET is to implement the strategy adopted by the Board within the budget approved by the Board. The CET therefore has a responsibility to involve the Trustees in the shaping of new directions for CAFOD, to report progress against the organisational plan and key strategies, to defer key

decisions to the Board and to alert Trustees to new issues and serious incidents. The Board informs the CET of areas of concern and holds them to account for acting on them. It is expected that specific members of the CET will attend all Board meetings, both to speak to specific agenda items in their field of responsibility, as well as to provide wider input and discussion to the work of the Board. Other colleagues will attend in relation to specific agenda items in their field of responsibility. The Board may from time to time decide to consider specific confidential items without staff (including the director) present. Summary notes will be shared for the record or record keeping will be agreed with the Head of Performance & Governance.

I. Company Secretary: The Governance and Compliance Manager acts as Company and Board Secretary, supporting Trustees with adequate record keeping of Board business. Trustees are legally responsible for CAFOD's records, accounts and performance and ensuring that these are submitted in time to Companies House and the Charity Commission.

Collective responsibility and transparency

• Accountability: As the aid agency of the CBCEW and deeply rooted in the Catholic community, CAFOD and CAFOD's Board are accountable to the CBCEW and the Catholic community for the support given in trust and the communities that it serves overseas.

• Communications: CAFOD gives account through a number of different channels, including through its annual report and audited financial statements, a diocesan report and letter to the CBCEW alongside the annual report, the CAFOD website, newsletters and through events which gather supporters on a local level. A summary account of Board meetings will be provided to staff by the CAFOD Director.

• Transparency: The names and credentials of all Trustees are published on the CAFOD website. The annual report is published on CAFOD's website. Key information is published on the Charity Commission Charity Register as requested. The total committee and Trustee expenditure will be reported in the Financial Statements.

Expectations of individual Trustees

Commitment to CAFOD

All trustees are expected to show a commitment to the mission of CAFOD and work effectively as a member of a team in the best interest of CAFOD. Trustees should be active advocates for CAFOD's work, supporting the Catholic Community in England and Wales to participate in CAFOD's Mission through giving, taking action and prayer.

• Trusteeship is a form of volunteering. Trustees are unremunerated but can claim all reasonable out of pocket expenses associated with attendance at Board meetings.

• Trustees are expected to sign and abide by the CAFOD Volunteer Code of Conduct,

the Information Assurance & Data Protection Policy and the Conflict-of-Interest Policy.

• Engagement and attendance

• Engagement: Trustees are expected to prepare fully for meetings, to engage actively in discussion and decision making, to accept collective decisions that have been taken, to exercise collective responsibility and to respect confidentiality where required.

• Terms of office: The Trustee role is a timebound role. Trustees should indicate early to the Governance Lead whether they would like to serve a second four-year term.

• Time commitment: The trustee role will require approx. 12 days per year. All meetings (except the weekend residential) take place during working hours. Trustees are expected to give some time to CAFOD between meetings.

• Attendance: All Trustees are expected to attend all board meetings or offer written input to the Chair if unable to attend. After two absences in any rolling 12-month period a conversation will take place with the Governance Lead highlighting the expectations in the Articles of Association.

• Roles: Trustees should expect to be appointed to a committee that has meetings between Board meetings or volunteer for specific roles (Treasurer (and FLAR Chair), SPC Chair, Safeguarding, Security, Vice Chair, Governance Lead, RJEDI Sponsor). In addition, all Trustees may be asked to undertake ad hoc or time-bound roles such as the accompanier role. Trustees should be open to chairing a Board Committee, for which support will be provided, and prior committee experience will be helpful.

During their second term, Trustees should also be willing to offer support ('buddy') to a new Trustee joining the Board in their induction period. The Treasurer is a specialist role and is likely to be appointed specifically for this position, meaning they are likely to serve two terms in the role.

Transparency

Declaration of interests: Trustees have a duty to avoid a situation where:
• they have an interest which conflicts or may conflict with the interests of CAFOD; or
• they have or may have a conflict of loyalty arising from their duties to CAFOD and to another organisation.

If in doubt, the detailed provisions of the Articles of Association should be consulted but generally, where any member has a potential or actual conflict of interest as regards any item of business being dealt with, they must declare it at the start of the meeting or when it becomes apparent and take no part on influencing or reaching any decision on that

matter. In addition, Trustees must complete an annual declaration of interests and declare when there are significant changes. A register of Trustee interests is kept. It is usual practice to not be present for discussions of items where a conflict of interest exists.

Visibility and engagement with CAFOD stakeholders:

• All Trustees are expected to be active advocates for CAFOD's work, supporting public fundraising, advocacy and events. All Trustees should participate in at least one opportunity to meet CAFOD supporters outside their own parish once a year and may be asked to undertake some official CAFOD representation. As appropriate, Trustees are expected to visit CAFOD partners working in the field during their first term and again during their second term if the opportunity arises. Like staff, Trustees have the right to refuse travel, in which case CAFOD will attempt to arrange an opportunity for the Trustee to meet with a partner and international programme staff visiting the UK. Trustees will meet key staff during their induction period and may be encouraged to attend other CAFOD staff events.

• Use of data: Trustee personal information (including copies of passports, date of birth, current and past addresses) is sometimes required in support of funding applications and local registration with authorities. Trustees will be notified before their information is shared.
Skills development and performance

• Induction and training: CAFOD will support Trustees' skills development through a personalised induction programme, which includes CAFOD Code of Conduct and Safeguarding Training. New Trustees will be paired with an experienced Trustee 'buddy' for their first year. Trustee skills development can be supplemented with external courses, e.g. on Finance for Trustees. The Governance Team circulate a schedule of events on a quarterly basis. In addition, Trustees may identify training and development which may be of benefit.

• Ongoing development: All Trustees are expected to stay informed about legal requirements for trustees, e.g. by reading relevant Charity Commission guidance and the Code of Governance; CAFOD is committed to offering opportunities to do this. The Governance Team circulate a quarterly legal compliance update which gives detail on relevant upcoming policy change which impact CAFOD policies or processes. Trustees are encouraged to attend online webinars etc. when there is a change of regulation which impacts on their role as a Trustee to support guidance on decision making and good practice.

• Appraisals: in line with Charity Commission good practice, Trustees take time to review their performance as a board (every two years or so) and are also asked to participate in individual performance appraisal conversations as needed.

i. Currently the annual report, a breakdown of expenditure and remuneration above £60k.
ii. The Leadership and Governance team will facilitate any practicalities associated with making such a claim for expenses.

CAFOD Catholic Agency for Overseas Development



Our Common Home

Our vision of progress
Our agenda for change

April 2024

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> *We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combatting poverty, restoring dignity to the excluded, and at the same time protecting nature.*
>
> Pope Francis, Laudato Si' #139



Suchitra lives by the Pwashur river. Working with Bangladesh Association for Sustainable Development - BASD on sustainable and self-sufficient permaculture has provided enough food for her family to live comfortably. Eco Villages, Bangladesh

Picture credits: CAFOD, Caritas Lebanon, CENDA, Thom Flint, Goma Notre Maison Commune, Kezia Lavan, Louise Norton, Amit Rudro, Olusoji Seye, Barnaby Jaco Skinner/Trocaire

Picture on the front page: Shukla, 25, lives in Bangladesh in an eco-village – a community of people working together to produce food and earn a living while caring for and protecting their natural environment.

CAFOD, Romero House, 55 Westminster Bridge Road, London SE1 7JB, cafod.org.uk, Tel: 020 7733 7900
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Our Common Home

In 2020, we launched our strategic framework 'Our Common Home', which takes its name from Pope Francis' Encyclical Laudato Si' - On Care for Our Common Home. Three years later, we reflected on our progress, shared our challenges and lessons learned, celebrated our successes, and considered events in the wider world.

The launch of our strategy coincided with the beginning of the COVID pandemic – a global tragedy that impacted us all and reinforced our understanding of progress: that everything is connected, those who experience poverty, vulnerability, and exclusion suffer most, and collective action is vital, and possible, to achieve global solutions.

Since 2020, climate chaos has continued to destroy lives, reminding us of the ever more urgent need for action. We have witnessed populist rhetoric and political failures, and suffered conflicts, old and new. We have been disheartened by the indifference, and even hostility, shown towards migrants, people of other faiths, people of colour, women, members of the LGBTQ+ community, and those who experience poverty.

Yet amid these challenges, we have been inspired by the bravery of activists, those who defend human rights, seek to build peace, and stand up to protect the environment in the face of injustice and oppression – their bravery serves as a beacon of hope and fuels our determination. And Pope Francis continues to inspire, with the publication of Fratelli Tutti (2020) and Laudate Deum (2023), which provide further critique of dominant social, economic, and political systems and structures.

Our reflections and experiences re-affirm the need for a radical global re-think. They have prompted us to evolve Our Common Home, hone our focus, and sharpen our ambition to better guide practical action. We will continue to build on the best of what we do. We will continue to work with the Catholic Community in England and Wales, in collaboration with local experts, organisations, and social movements, alongside the global Catholic community and other partners. Together, we are devoted to achieving transformative change so that every person, community, and our common home, may flourish.



Christine Allen, Director

Local young farmers in Tawuya, Kambia district, Sierra Leone with their harvest of tomatoes and peppers. The farm is run by and for local unemployed and underemployed young people.



Tamara, Nana, Fr Tim, Mike, and Jane, raising awareness of CAFOD's 2023 Lent appeal, during the Lent Family Fast Day, at Our Lady of Mount Carmel & St George Parish, Enfield, Westminster Diocese.

Our choice

What kind of world do we want to leave to our children and future generations?

Our world is enduring an interconnected social and environmental crisis. Everyone is at risk, yet those who experience poverty and are most vulnerable and excluded, especially women and girls, are being hit first and hardest.

Pope Francis draws our attention to how climate chaos, environmental degradation and biodiversity loss are intertwined with social issues including the disproportionate and unruly growth of many cities, a decline in the quality of human life, water and food poverty, persistent injustice (including gender and racial injustice), social breakdown, and mass displacement of people.

He encourages us to recognise that the deepest roots of this crisis lie in our broken relationships – with ourselves, our neighbours, the earth, and all living things – which fuel the broken global economic and political systems that maximise profit over social or environmental considerations. These systems treat the earth's resources as infinite, encourage a throwaway culture, promote the short-sighted use of technology, and create a disconnect between our daily lives and the suffering of others. This has caused enormous, irreversible damage to our common home, its people, and all living things. Immediate action is imperative to prevent even greater harm. Yet global responses have been inadequate, with weak political commitment and a lack of leadership. We risk being trapped in the mindset of papering over the cracks, while continuing to contribute to the deterioration of our common home. We cannot rely on superficial actions or wait for new technologies to rescue us. A profound transformation is necessary. Our generation can choose to act so that our children and future generations may flourish.

As people of faith and hope, we can choose to redefine our understanding of 'progress' and to change the way we live to better serve the common good and protect our common home. As an organisation, we embrace this urgent challenge, as the official international aid agency of the Catholic Church of England and Wales and member of Caritas Internationalis and CIDSE.

> *I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live.*
>
> Deuteronomy 30:19 NRSV

Our vision

Our common home is transformed to reflect the Kingdom of God, with social, economic, political and cultural systems and structures that put 'the last' first, so that all people, communities, and the earth may flourish.

> *So the last will be first, and the first last.*
>
> Matthew 20:16 ESV

Our mission

Inspired by Gospel values and as part of the Catholic community in England and Wales, we come together in partnership with others, locally and globally:

- To support people, communities, and our local partners to be artisans of their own destiny.
- To prioritise and work with those who experience poverty and are most vulnerable and excluded, to provide lifesaving support, relieve suffering, and strengthen resilience, in ways that protect and regenerate the environment.
- To challenge and transform the structures and behaviours that drive poverty, vulnerability, inequality, injustice and exclusion, and harm the environment.
- To educate, enable and inspire the diverse Catholic community in England and Wales to act in solidarity for the common good.

> *But those who hope in God renew their strength, they put out wings like eagles. They run and do not grow weary, walk and never tire.*
>
> Isaiah 40:31 JB



Quechua and Mayan indigenous communities working towards human development and resilience in the context of climate change.

Our values

Our four organisational values, rooted in the Gospel, underpin our day-to-day behaviours, and guide our decision-making.

Hope

Hope transforms despair, feeds love and fuels our work. We are profoundly hopeful, inspired by Scripture, Catholic Social Teaching and the resourcefulness and strength of our supporters, volunteers, local partners and the people and communities we seek to serve. It joins us in confidence with others to act for the common good.

> *Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope.*
>
> Pope Francis, Laudato Si' #161

Dignity

The glory of God is reflected in the intrinsic dignity and worth of every person and our collective diversity, yet our world is blighted by poverty, discrimination, and injustice. Together, we seek inclusion and justice for all. We work with people regardless of gender, race, disability, age, ethnicity, nationality, culture, sexual orientation, political or religious belief, recognising the overlapping and interdependent nature (intersectionality) of these social categorisations.

> *It is not God's will that some people have everything, and others have nothing.*
>
> St Oscar Romero

Compassion

Our compassion at the cries of 'the poor' and 'the Earth' is rooted in love and empathy. It compels us to act, to draw near to those in need, and to stand with them as equals. We refuse to accept the suffering of our brothers and sisters or our common home.

> *We cannot all do great things, but we can do small things with great love.*
>
> Saint Mother Teresa

Solidarity

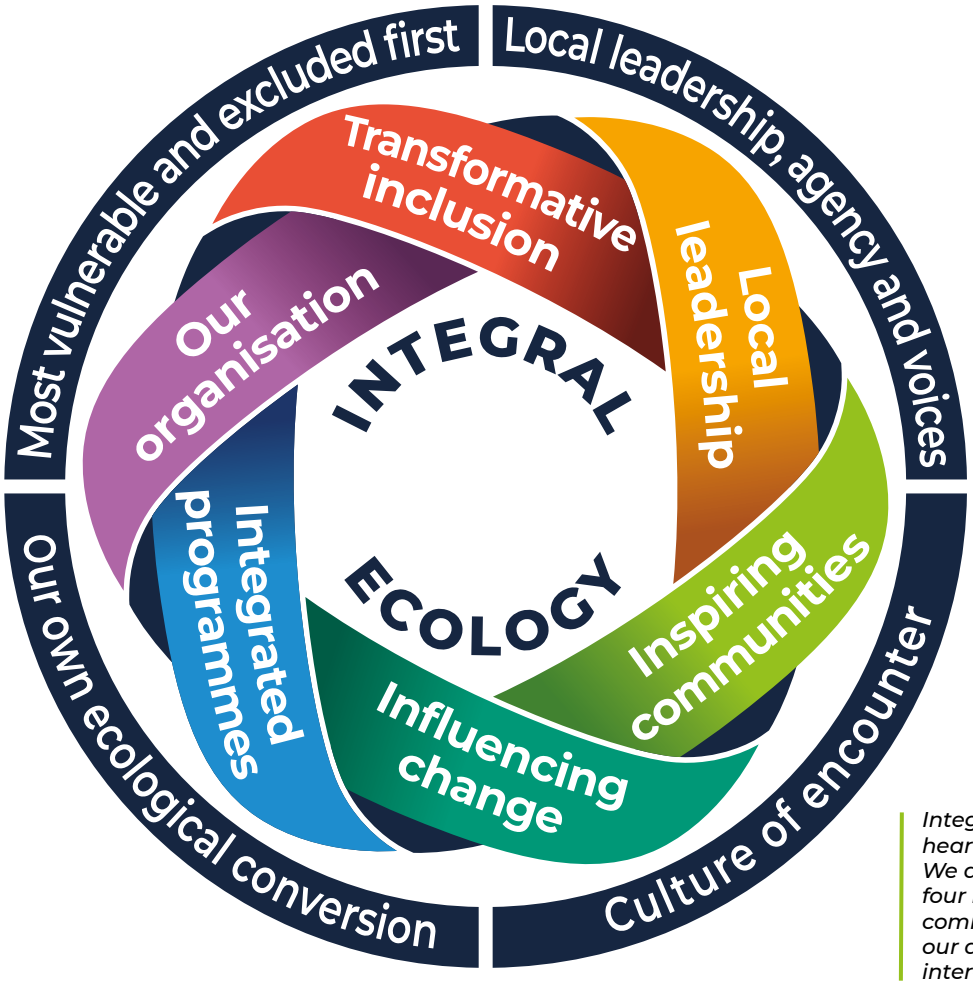
We believe in community. We strive to walk alongside others, with a 'preferential option' for 'the poor' and oppressed, making their cause our own. We invite others to act in solidarity. We seek to unite in prayer and action for the common good so everyone can be part of and contribute to building their local and global community.

> *Solidarity... is a firm and persevering determination to commit oneself to the common good... to the good of all and of each individual.*
>
> St John Paul II, Sollicitudo Rei Socialis #38



Pastoralists and agro-pastoralists - Borena zone, southern Ethiopia. Mortikana, 70, is a community representative to the Oromia Pastoralist Association.

Integral ecology: our new way to view the world



Integral ecology is at the heart of everything we do. We articulate this through four inter-connected commitments and express our ambition through six inter-dependent goals.

We believe that integral ecology offers a way to heal our broken world and respond to the inseparable Cries of the Poor and the Earth. This is grounded in the principles of Catholic Social Teaching, including the 'common good', the 'universal destination of goods', the 'preferential option for the poor', 'subsidiarity', and the intrinsic value of all Creation.

Integral ecology recognises that everything is connected and provides a lens through which to see those connections. It helps us to understand that the good of people and the good of the earth are inseparable. That caring for the earth is integral to tackling the scandal of global poverty, vulnerability, inequality, injustice, and exclusion. That ultimately, no one can truly flourish if another person is hungry, lost or abandoned, nor can humanity flourish while our common home is degraded and exploited for the good of the few.

Integral ecology can inspire our individual and collective transformation (our 'ecological conversion'). To think of ourselves differently, in a humbler, more fruitful way. To have the courage to make radical changes. To become vital agents of change.

Integral ecology can inspire individual and collective action to address the *symptoms* of the social and environmental crisis, and more critically, its *causes* – to transform the world's broken social, economic, political, and cultural systems, structures, and behaviours, with power held in ways that serve the common good. This requires a long-term perspective and a renewed sense of solidarity and justice within and between generations, and between local, national, and global communities. It will involve profound changes to our lifestyles, to how and what we produce, consume and discard.

> *We must dare to be different, to point to ideals other than those of this world, testifying to the beauty of generosity, service, purity, perseverance, forgiveness, fidelity to our personal vocation, prayer, the pursuit of justice and the common good, love for the poor, and social friendship.*
>
> **Pope Francis, Christus Vivit, #36**

The nature of integral ecology is profoundly political, calling on all people to serve the common good. Integral ecology can help us visualise a future where we all live in right relationships with ourselves, our neighbours, the earth, and all living things.

Where every woman, man and child are safe. No one is discriminated against, marginalised, or excluded because of their gender, race, or other social categorisation. Citizens are at the centre of power. Civil society is valued, protected, vibrant, and diverse, with local leadership, agency and voices celebrated and prioritised.

> *"An integral ecology is inseparable from the notion of the common good... the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment... The notion of the common good also extends to future generations.*
>
> Pope Francis, Laudato Si' #156 – 159

Where all communities have access to appropriate public services, adequate nutritious food and safe drinking water, sustainable livelihoods, and green employment. Communities are prepared for, resilient to, and able to recover from shocks and humanitarian emergencies, with their needs, capacities, and solutions prioritised.

Where the world's institutions, models of production, consumption, and work recognise the diverse and distinctive contributions of women and girls and the distinct obstacles they face. All women and girls live free from violence, fear and discrimination, experience just power relationships with men and boys, and have equal opportunities to participate, influence and lead in all aspects of life.

Where the environment is protected, with the gravest effects of the climate crisis averted, degraded environments regenerated, and biodiversity strengthened. The finite nature of the earth's resources is reflected in public policies, business practices, and consumer behaviours. Its fruits nurtured for all, with the reduced use of resources in some parts of the world so that all people and the environment may flourish.

As an organisation, integral ecology inspires us to challenge conventional notions of 'progress', drives us to act with urgency and a profound sense of hope, and ensures we focus on why and how, not not just on what we do.

We are not neutral: we are always on the side of those who experience poverty, are most vulnerable or excluded, and our fragile common home. We will not impose our own solutions. We will be bold and open to risk as appropriate.



Moyori, 19, is a college student who lives with her parents, Narayan and Rina, in an eco-village in Banishanta, Bangladesh.



> *We find ourselves faced with a call to change our way of relating to our sister-mother earth and all that she represents in terms of the diversity of the goods of creation, to a fundamental change in our relationship with each other, on the grounds that we have installed an unprecedented process of exploitation and accumulation... which has brought the planet to a state of intensive care and to the end of its limits.*
>
> Mauricio Lopez, Pan-Amazon Ecclesial Network, REPAM, General Secretary, 2019

Caritas Congo is supporting actions aimed at contributing to the promotion of ecological culture. Tree planting in the school courtyard with students from local primary and secondary schools, Goma, Democratic Republic of Congo.

Our commitments

Integral ecology is relevant to everything that we do. All our actions must be undertaken in ways that reflect our four inter-connected commitments:

- Putting the most vulnerable and excluded first
- Prioritising local leadership, agency, and voices
- Promoting a culture of encounter for transformative change
- Transforming ourselves through our own ecological conversion

OUR COMMITMENT

Putting the most vulnerable and excluded first

Integral ecology challenges us to put 'first', those who are often placed 'last' by society and broken economic and political systems. This includes the earth, maltreated, laid waste and abandoned.



A member of Caritas Lebanon hands out a bag of essentials to an elderly lady in Beirut after a huge explosion resulted in the deaths of over 200 people and more than 300,000 others being made homeless.

The ancient Greek, Aramaic, and Hebrew words used in the Bible, translated into English as 'the poor', refer to those who are not part of the elite but are called to fulfil God's promise of justice. These are people who may have lost everything, including their familial and social ties or other support networks, and are rendered to a level of helplessness, namelessness, or voicelessness. Jesus draws our attention to those whom society may prefer to ignore or consider undeserving. He amplifies their previously unheard voices, recognises their inherent dignity, and reveals 'the poor' to have faces and names. Similarly, in the original languages of Pope Francis' teachings, 'cry' does not suggest passive weeping, but evokes a powerful sense of collective shouting or clamouring.

Integral ecology rejects the attitudes and practices that view those who experience poverty, vulnerability, or exclusion as an undifferentiated group, blame them for their condition, marginalise, silence, or ignore them in favour of those with wealth or status, or treat them as passive objects of charitable endeavour.

Instead, the needs and priorities of those who experience the harshest realities should be elevated above those who are wealthy or powerful. Every person can give something of themselves through a 'culture of encounter'. All people and communities should be able to fulfil their potential and act for the common good. Political and economic policies and actions must be judged from the diverse perspectives of those who are most vulnerable and excluded, future generations, and indeed, the earth and all living things.

Integral ecology encourages us to identify and challenge the systems, structures and social norms that discriminate against those who experience poverty, women and girls, people of colour, and other excluded groups. No-one should dominate to the detriment of others or our planet. Our future must not be determined by powerful, and often unaccountable, elites. No decisions should be imposed on those with least power. No-one, including individuals, Non-Governmental Organisations (NGOs) , countries, multinational corporations, or supra-national institutions, should be allowed to impose their own solution on others.

As an organisation, we will seek to ensure the safety, accessibility, dignity and inclusion of all people and communities that we engage with, directly or indirectly. We will prioritise partnerships with those organisations and movements that work with, represent, or are focused on those who are most vulnerable and excluded, and those that seek to protect or regenerate the environment. Specifically, we will strengthen collaboration with women-centred organisations to work towards gender justice.

> *This vision of 'might is right' has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all. Completely at odds with this model are the ideals of harmony, justice, fraternity and peace as proposed by Jesus.*
>
> Pope Francis, Laudato Si' #82

OUR COMMITMENT

Prioritising local leadership, agency, and voices

Integral ecology embraces inclusion as the foundation for building positive change. It identifies those who experience poverty, vulnerability, and exclusion as critical agents of change (especially women, young people, and indigenous communities) and emphasises the importance of local organisations, movements, and networks. Only with their leadership, agency, and voices can progress be achieved.

> *The greatest figures of prophecy and sanctity step forth out of the darkest night... Certainly the most decisive turning points in world history are substantially co-determined by souls whom no history book ever mentions.*
>
> St Teresa Benedicta of the Cross (Edith Stein)
> Verborgenes Leben und Epiphanie: GW XI, 145

Too often, however, those with power or status dominate, exclude, and disadvantage those without, regardless of intent. Social, economic, and political inequalities limit people's power, resources, and capacity – it hinders their leadership, constrains their agency, and silences their voices.

Integral ecology encourages us to recognise these power inequalities, remove barriers to inclusion, and prioritise the perspectives and needs of the most vulnerable and excluded. Inclusion must be on *their* terms, not at the direction or discretion of those with power.

We know that local people, communities, and organisations are best placed to understand their context and lead the initiatives that affect them. Yet, their visibility, access to resources, and ability to influence is often unequal. This is exacerbated by shrinking civil society space, governments who legislate against humanitarian aid, and the persecution of human rights defenders and environmental activists. Actions that are often prompted by corporate interests colluding with political powers to uphold the privileges of a select few.

We know that the role of local environmental activists, human rights defenders, peacebuilders, and wider civil society is vital. Activists from very different countries can help and support one another, pressure the sources of power, and collectively transform society from the ground up. Together, civil society can help resolve the failings of our current national and global systems, structures, and institutions.

As a British, faith-based international NGO, we want to reflect on our power, and recognise our capacity to perpetuate, sustain or challenge injustice. We want to use our power and capacity to challenge gender and racial injustice and other inequalities and promote justice for all. This drives our determination to be an anti-racist organisation and to work with others to shape a more just and equitable future. We will drive positive change within our organisation and through our relationships and programmes. This will require an ability to tolerate discomfort and a willingness to relinquish power and control when necessary. We will identify and dismantle any discrimination that perpetuates inequalities in our operating models, ways of working, funding models, and communications. We will support local leadership, agency, and voices. We will only speak on behalf of others when it is right to do so.



Hadoya lives in drought-affected Borena, southern Ethiopia. Hadoya is being trained by Agri-Service Ethiopia to ringfence land to grow grass and ensure fodder for her cattle through periods of drought.

OUR COMMITMENT

Promoting a culture of encounter for transformative change

Integral ecology encourages a culture of encounter to heal the broken relationships at the heart of the social and environmental crisis. It calls for dialogue between *all* people on care for our common home. It emphasises the involvement of government, civil society, religions, and citizens from across diverse social groups. This dialogue should span local to global levels and address issues of politics, economics, society, culture, governance, decision-making and lifestyle. Inclusion is paramount: those voices that are often marginalised, ignored, or silenced, should be prioritised and heard.

By truly listening to the harsh realities of those who suffer most, we accept the 'Other' as a person and see the world from their perspective. We must do this as active participants, not passive observers. By opening ourselves to change, we strengthen our compassion and solidarity. By coming together as individuals, families, communities, organisations, and nations, we can expose the fault lines that drive social and environmental harm. Collectively, we can find genuine solutions to transform social, economic, political and cultural systems and structures to serve the common good.

As an organisation, we know that fostering a culture of encounter is not easy and may be painful. It requires specific behaviours to nurture right relationships. We aim to practice patience and move beyond short-term or rigid outcomes to allow time for genuine dialogue and the development of shared understanding. We will be honest, transparent, empathetic, and aim to build trust. We will seek diverse perspectives, remove barriers that limit the agency or leadership of others, listen actively, and encourage mutual learning. We will go beyond our traditional partnerships and alliances, encourage new multilateral relationships, participate in wider social movements, and be open to engaging in processes that we do not control. We will have the courage to engage in challenging conversations and navigate uncomfortable situations. We will seek points of agreement even amid conflict: this requires self-discipline, bravery, and negotiation.

> *Be servants... of the culture of encounter! I would like you to be almost obsessed about this. Be so without being presumptuous, imposing 'our truths', but rather be guided by the humble yet joyful certainty of those who have been found, touched and transformed by the Truth who is Christ, ever to be proclaimed.*
>
> Pope Francis, World Youth Day, July 2013

We have a special opportunity for dialogue and influence as part of the Church, the diverse Catholic community in England and Wales, and the international development and humanitarian sector.



Elders meeting with Isacko Jirma Molu, Caritas Marsabit Director in Northern Kenya.

OUR COMMITMENT

Transforming ourselves through our own ecological conversion

> *Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.*
>
> Romans 12:2 NRSV

Integral ecology calls for a profound interior conversion, a radical conversion of the heart. It encourages a genuine change in our consciousness and behaviour to address the causes of the social and environmental crisis. As individuals, families, organisations, parishes, schools, communities, nations, and a global community, integral ecology calls on us to revolutionise our worldview, transform our ideas about our neighbours and the earth's resources, and understand that we are one family, living in one home, facing one uncertain future. This conversion will enable each of us to engage in long-term thinking and sustainable action to drive the desired social, economic, political, and cultural transformation so that all people, communities, and the earth may flourish.

The first step towards our own ecological conversion is to engage in personal and shared reflection on how we live, and how we relate to each other, and to nature. Integral ecology encourages and requires us to challenge our own attitudes, understanding, and behaviours, acknowledging that this this transformation may be uncomfortable.

As an organisation, it is through our own ecological conversation that we will achieve our other commitments and collaborate most effectively with others to achieve our vision.



Year 9 students from All Saints School in Sheffield take part in a walk for CAFOD.

Our goals

Our ambition is presented in six, inter-dependent goals that reflect where we can make our best contribution to transformative change.

> *Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think.*
>
> Ephesians 3:20 NLT

1 Transformative Inclusion

Our relationships and programmes remove barriers to inclusion and prioritise the perspectives and needs of the most vulnerable and excluded, with an emphasis on anti-racism and gender justice, as the foundation for building positive change.

2 Local Leadership

Our partners have the sustainable funding, organisational and programme capacities, and operational space to lead initiatives that meet the specific needs of their communities.

3 Inspiring Communities

The diverse Catholic community in England and Wales are inspired to lead, resource and make real our shared vision through sustained individual and collective action.

4 Influencing Change

Together with our partners, the communities that we serve, our supporters, and wider civil society, we participate in and influence political and economic power to drive systemic and structural change at local, national, and global levels.

5 Integrated Programmes

Our integrated programmes enable the most vulnerable and excluded communities to prepare for and recover from shocks and humanitarian emergencies, build peace, secure sustainable livelihoods, and achieve gender justice in ways that protect and regenerate the environment.

6 Our Organisation

Our operating models and ways of working are optimised, flexible and responsive to best reflect our goals and values, secure sustainable income, achieve our intended outcomes, and ensure accountability to those we serve, those who support and fund us, and other stakeholders.



Jenneh with her baby Mohamed and family in Pendembu, Kailahun district, Sierra Leone: 'I want to say a very big thank you to the (Handmaid) Sisters for the way they take care of us when we go to attend the clinic. They give us lots of encouragement and when you go there with a child, they even give you gifts, medicines and they treat us very well'.

Our performance

Alongside *Our Common Home*, we have an accompanying *Performance Framework*. This presents, against each goal, our 3-to-5-year intermediate outcomes and our 1-to-3-year key actions, with reference to relevant indicators and means of verification to evidence our progress. This will be updated on a rolling annual basis. This process will ensure we make informed decisions and remain accountable to our stakeholders.

> *We need to reflect on our accountability before those who will have to endure the dire consequences.*
>
> Laudato Si' #161

We approach our task with humility, recognising that both successes and failures are valuable teachers, and that some of what is most important cannot be easily measured.

We invest time and resources in the rigorous analysis and design of integrated, multi-year and multi-stakeholder programmes. We ensure safe and dignified programming through a unified system of programme quality, due diligence, compliance, and accountability. We invest time and resources in monitoring, evaluation and learning, to improve ourselves, our work, and our stewardship. Wherever our actions and use of resources are not contributing towards progress, we work collaboratively with our partners, volunteers, and others, to adjust course.

We account for our performance through evaluations, programme reflections, and regular monitoring of key performance indicators. Additionally, we engage in collective reflections on our commitments and values. This information is shared transparently with all colleagues through our internal communication channels. For external stakeholders, an annual summary of our performance is included in the Annual Trustee's report, published on our website.



Our partner SEMEANDO are supporting vulnerable communities in São Paulo Brazil to access safer housing, to live in dignity and protect our common home.



Margaret and Michael from Lostock Hall near Preston joined a march to Westminster in April 2023 calling for an end to UK government support for fossil fuels.

A prayer for our Earth

All powerful God, you are present in the universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with your peace, that we may live
as brothers and sisters, harming no one.

O God of the poor,
help us to rescue the abandoned
and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty,
not pollution and destruction.
Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.

Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.

We thank you for being with us each day.
Encourage us, we pray, in our struggle,
for justice, love and peace.

'A prayer for our earth' was published in Pope Francis' encyclical, Laudato Si'

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