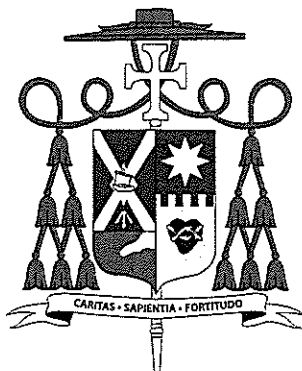


Most Reverend David Laurin Ricken, D.D., J.C.L.



By the Grace of God and the Authority of the Apostolic See  
Bishop of Green Bay

## DECREE

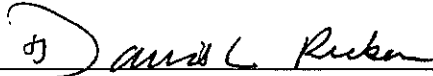
In his first encyclical, *Deus caritas est*, Benedict XVI spoke of the ministry of charity as an essential element of the Church herself:

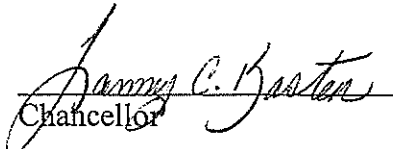
The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable. For the Church, charity 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. (DCE, 25)

Since the Church conducts this ministry of charity in the world, it is crucial to collaborate with non-Catholics, and to do so in a manner faithful to nature of the Church.

To foster this collaboration, and in accord with canon 8, §2, I hereby establish and promulgate as diocesan law the attached partnership policies to guide the work of the Church in the diocese of Green Bay in the ministry of charity, effective October 22, 2013.

Given at the Chancery on October 22, 2013.

  
Most Reverend David L. Ricken, D.D., J.C.L.  
Bishop of Green Bay

  
Chancellor



## **Partnership Policies Diocese of Green Bay**

October 22, 2013

“The Church’s social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. This teaching has been articulated through a tradition of papal, conciliar, and episcopal documents,”  
(USCCB-<http://www.old.usccb.org/sdwp/projects/socialteaching/excerpts.html>). This tradition opens the door for Catholics and non-Catholics alike to work together for the common good. Ecumenical and inter-faith partnerships and collaborations are encouraged because Catholic social teaching calls on us to work for the common good. Catholics, however, recognize that distinctions exist between the various forms of Christianity and non-Christian religions. Because of these distinctions, certain provisions must be made before a partnership or collaboration are to take place. Below are a series of questions that are to be asked:

**1. Is the organization with which we want to partner a 501 (c) (3) corporation recognized by the Internal Revenue Service?**

If the answer is yes, the parish, school, religious community, or other Catholic entity should feel free to take the next step in determining a collaboration/partnership with the organization.

If the answer is no, the parish, school, or religious community cannot collaborate or partner with the organization.

**2. Is the organization recognized by the Internal Revenue Service as a 501 (c) (4), or under the umbrella of a 501 (c) (3) organization?**

A 501 (c) (4) organization is a civic league or organization not organized for profit but operated exclusively for the promotion of social welfare with the right to engage in lobbying or political campaigning. While some 501 (c) (4) organizations have a 501 (c) (3) component, a clear distinction needs to be made in terms of where funding is being used. Catholic Campaign for Human Development (CCHD) funding cannot be used for 501(c) (4) activity. Catholic parishes, schools or diocesan religious orders may not join a 501 (c) (4) organization, or organizations under those organization’s 501 (c) (3) umbrella. Furthermore, they cannot host events, including fundraisers, for a 501 (c) (4), or organizations under those organization’s 501 (c) (3) umbrella. Catholic parishes, schools, and diocesan religious orders may collaborate with non-Catholic 501 (c) (4) organizations on a case by case basis, if the issue is not in conflict with

Catholic moral and social teaching. Please contact the Diocesan Department of Living Justice if you have questions.

Individual Catholics, functioning as private citizens, may be members of the 501 (c) (4) organization but not as representatives of a Catholic entity. Said persons, as private members may serve on committees and boards of said organizations but not as representatives of a Catholic entity. Clergy participation on boards or committees will be up to the discretion of the vicar general.

- 3. Does the organization act contrary to the moral and social teaching of the Catholic Church?**  
An organization may be neutral on the teaching of the Church, and if such is the case, there might be legitimate partnership possibilities, though not membership, with the organization.

If the organization acts contrary to the teaching of the Catholic teaching, such as, but not limited to, advocating for abortion rights, capital punishment, same sex marriage, embryonic stem cell research, euthanasia, artificial means of birth control, the making of unjust war, etc., a parish, school, or diocesan religious community cannot partner if the activity that is contrary to Catholic teaching is a primary focus of the organization or the subject of the project with the organization. A Catholic organization should never be a member of an organization that supports activities that are contrary to Catholic moral and social teaching.

Once these three questions have been asked and answered appropriately, the formation of a partnership between parishes/Catholic organizations and organizations of good will on a specific issue that supports the common good is possible. The parishes and Catholic organizations should, however, remember the following key points:

1. Projects should be specific and time limited. Upon the completion of the project or the time constraint, partnerships must be reviewed before a renewal of the partnership is to take place.
2. A Catholic parish which is working on a *specific* project with another organization may take up a collection for the specific project only. Collections/donations should be restricted to the project and not directed toward the other organization's general operating fund. Diocesan permission is to be obtained for such a collection to ensure that the funds are properly restricted to their designated purpose, and then a memorandum of understanding will also

need to be developed and signed by both the parish and the organization.

3. Meetings between Catholic parishes and other organizations that are collaborating on a specific project can meet at a Catholic parish regarding the project. However, parish meeting space and time should be restricted to that particular project only and not be used for general leadership meetings of the other organization.
4. Catholics who are working with other organizations of good will on issues that support the common good are living out the basic vision of Catholic Social Teaching (CST). Also, they are strongly encouraged to participate in appropriate formation, training and continuing education efforts that are offered through the United States Conference of Catholic Bishops (USCCB), Wisconsin Catholic Conference (WCC), Catholic colleges/universities and/or the Diocese of Green Bay. Continuing education classes and workshops on the Seven Major Themes of Catholic Social Teaching will be provided throughout the Diocese by the Office of Living Justice. Education and formation should not be provided by the partner organization(s).
5. There must be open and direct communication between the partnering organizations and the Diocesan Department of Living Justice regarding updates and progress on partnering projects on a quarterly basis.



## Preamble for Diocesan Partnership Policies

October 22, 2013

The Catholic Church has one of the largest bodies of teaching on charity and social justice of any organization in the world, and Catholic social ministry has a strong presence in our communities across the globe. Yet, many people are not familiar with the social doctrine of the Church. At his inauguration on March 19, 2013, Pope Francis stated:

Let us never forget that authentic power is service... like him [St. Joseph], he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt 25:31-46*). Only those who serve with love are able to protect!

The love for our neighbor stems forth from the love that we experience from God.

Over the past two years, there has been some considerable debate, both nationally and in our diocese, about what it means to be in partnership with other organizations of good will who are working to build a more just society. As Pope Benedict XVI noted in his encyclical letter, *Deus Caritas Est* (2006), charity and justice are two sides of the same coin:

“The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply.”

Faith communities have considerable power in helping shape legislative policies that include giving a voice to the poor, the homeless, the disabled, the immigrant and the unborn child, while simultaneously serving their direct needs. Faith is what forms each of us into virtuous citizens, and consequently, gives us the power to be actively involved to advocate for the most vulnerable in our society as articulated in Matthew 25.

While Christian charity is shared by all people of good will, the Catholic faithful must remain true to that identity. The following policies are designed to give a proper framework in which the Catholic faithful can work with other organizations of good will to build a more just society, while not compromising on our principles. These partnership policies are meant to be the first step in determining how and when Catholic parishes can enter into a joint effort with other organizations of good will in tackling some of our community's most difficult social issues. In order for our parishes to become more fully engaged and fully alive, the Catholic faithful must also become engaged in their respective communities, which present different needs. To be sure, an on-going dialogue with the Diocesan Office of Living Justice will be able to assist you in that process.

May God continue to bless each of you in your effort to build the kingdom of heaven!