



### **Rationale**

Island Catholic Schools are involved with numerous charitable and service organizations, donating quantities of money and volunteering many hours of support. We also receive donations from gracious donors. Some protocols are required to be faithful to the teachings of the Church.

### **Policy**

All charitable efforts (given or received) should be aligned with the principles of Catholic Teachings. Determination of what Catholic Teachings are is the sole right and prerogative of the Roman Catholic Bishop of Victoria.

### **Regulation**

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**1. Preference to be given to Catholic organizations.**

In any given area of charity or service, Catholic organizations almost always exist providing much needed and high standards of care consistent with Church teaching. When and where this is the situation, a Catholic school's priority should be to assist our own activities and/or works.

**2. If the choice is between different secular organizations, preference is to be given to the one which most reflects Church teaching.**

In the situation where no Catholic organization exists in a particular area of charity or service, then careful scrutiny must be taken to ensure that a given organization does not contradict or challenge the Church's teachings, especially as they relate to social, moral and ethical issues. Donation of money would require a guarantee in writing from the organization that funds were to be used only towards relief that is consistent with our faith.



3. **Some examples of organizations involved in charity and service.**

The following list is not intended to be exhaustive but rather to provide examples of acceptable organizations to support. If an organization is not listed, then ideally the school would make staff aware of this document. Allowing educators to be familiar with and to utilize the **Key Principles of Catholic Social Teaching** would be beneficial in developing social conscience for faithful citizenship.

**LOCAL (CATHOLIC)**

- ✓ Parish Based:
  - Soup kitchens
  - Refugee resettlement program
  - Etc.
- ✓ Society St. Vincent de Paul
- ✓ St. Joseph's Hospital
- ✓ Mount St. Mary Hospital
- ✓ Catholic Foundation of Vancouver Island

**NATIONAL/INTERNATIONAL (CATHOLIC)**

- ✓ Aid to the Church in Need (ACN)
- ✓ Answering the Cry of the Poor (ANCOP)
- ✓ Catholic Missions in Canada
- ✓ Canadian Catholic Organization for Development and Peace (CCDOP)
- ✓ Catholic Near East Welfare Association (CNEWA)
- ✓ Chalice
- ✓ Comboni Missionaries
- ✓ Holy Childhood Association
- ✓ Missionary Association of Mary immaculate (MAMI)



- ✓ Medical Mission for Vietnam (Fr Tran)

**OTHER ORGANIZATIONS** in harmony with our faith:

- ✓ Anawim House
- ✓ Assembly of First Nations
- ✓ Canadian Food for Children
- ✓ Covenant House
- ✓ Fr. Bill Mudge House
- ✓ Grace Rwanda
- ✓ L'Arche Community in Comox
- ✓ Luke 15 House
- ✓ Project Brotherhood (Relief Organization)
- ✓ Talitha Koum
- ✓ Oasis Society for Spiritual Health
- ✓ Our Place
- ✓ Operation Christmas Child
- ✓ SMA Lay Missionaries

**INDIRECT OPTIONS**

- ✓ The Cancer Research Society
- ✓ Heart and Stroke Foundation (Jump Rope Campaign)
- ✓ World Wildlife Federation
- ✓ Extreme Outreach
- ✓ Terry Fox Foundation

**If the organization is not Catholic – how could you decide whether to support it?**

Request a response in writing to your inquiry. Sample questions may include:

1. From whom do you receive the majority of your contributions?



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2. Is there a set of programs that schools are best suited to support (timelines and length of commitment, etc.)?
  3. What is the breakdown of apportioning funds? How much is used for administration/ staffing, etc.?
  4. What other Catholic schools are currently working with you or have worked with you recently (e.g. Manitoba, PEI, etc.)?
  5. Can you provide a financial statement upon request?
  6. How much flexibility is there to 'target' the funds that our school will provide? (i.e. water relief organizations to a specific location)?
  7. Is there any possibility that funds provided would be used to promote contraception, abortion, reproductive choice or euthanasia? (this is a critical question)



## **KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING**

The following is direct from  
Catholic Charities Office for Social Justice  
St. Paul, Minnesota

### **Human Dignity**

The Catholic Church proclaims that human life is sacred and that the dignity of the person is at the core of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.

### **Community and the Common Good**

In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society – in economics and politics, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and dignity and promote the common good.

### **Rights and Responsibilities**

Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society.

### **Option for the Poor and Vulnerable**

Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.



### **Participation**

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings."

### **Dignity of Work and Rights of Workers**

In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.

### **Stewardship of Creation**

Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

### **Solidarity**

Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbour" has global dimensions in an interdependent world.

### **Role of Government**



Because we are social beings, the state is natural to the person. Therefore, the state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. Its purpose is to assist citizens in fulfilling their responsibility to others in society. Since, in a large and complex society these responsibilities cannot adequately be carried out on a one-to-one basis, citizens need the help of government in fulfilling these responsibilities and promoting the common good. According to the principle of subsidiarity, the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. If they cannot, then a higher level of government should intervene to provide help.

**Promotion of Peace**

Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

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| Reference:                              | Approved: Board of Directors |
|   | Date Approved: April 2016    |
| Cross-reference: Policy 904 Fundraising | Date(s) Revised:             |