

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 no other 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.

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)

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

EDUCATIONAL PROGRAM,
CURRICULUM AND
INSTRUCTION

CHARITABLE AND SERVICE
ORGANIZATION PROTOCOLS

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.

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