

Resolution #91/18 – Approved at the Regular Board Meeting of Tuesday, March 20, 2018:

WHEREAS, it is important to consider a particular policy's effect on different groups and where possible, consult with the major partners before making significant changes to a particular policy;

WHEREAS, Section 19 of Ontario Regulation 612/00, under the Education Act, requires school boards to solicit the views of school councils with respect to policies and guidelines governing fundraising activities of school councils;

WHEREAS, Section 22 of Ontario Regulation 612/00, under the Education Act, requires school councils to conduct all fundraising activities in accordance with policies established by the board and the fundraising activities are for purposes approved and authorized by the board;

BE IT RESOLVED, that the Halton Catholic District School Board (HCDSB) incorporate into Policy V-04 – School Fundraising Activities, the requirements stipulated in Resolution #61/18;

BE IT FURTHER RESOLVED, that the HCDSB staff submit Policy V-04, as amended, for stakeholder input, in accordance with Operating Policy I – Governance of Policy, sending the correspondence to all stakeholders as well as all parents and staff, and that the solicited views be presented in a staff report for discussion at a future board meeting, and;

Be IT FURTHER RESOLVED, that the following text be included in the stakeholder correspondence:

1) Sections 93 Constitution Act denominational rights and section 1(1.4) of the Education Act of Ontario clearly establish denominational rights, and it is a right of fundamental moral and religious issue that a Catholic school and all its activities do not financially or otherwise support activities which violate the Right to Life of all human beings.

It is clearly the teaching of the Catholic Church that any support, directly or indirectly, of abortion, euthanasia, embryonic stem cell research, sterilization and contraception violates the sacredness of human life.

2) The following quotes from key teaching documents of the Catholic Church will also be included in the body of the email:

"It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop. A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized. Only respect for life can be the foundation and guarantee of the most precious and essential goods of society, such as democracy and peace." ([Pope Saint John Paul II, Evangelium vitae \(1995\), no. 101](#))

"No public official, especially one claiming to be a faithful and serious Catholic, can responsibly advocate for or actively support direct attacks on innocent human life. No appeal to policy, procedure, majority will or pluralism ever excuses a public official from defending life to the greatest extent possible. As is true of leaders in all walks of life, no political leader can evade accountability for his or her exercise of power ([Evangelium Vitae, 73-4](#)). Those who justify their inaction on the grounds that abortion is the law of the land need to recognize that there is a higher law, the law of God. No human law can validly contradict the

Commandment: "Thou shalt not kill." ([USCCB, Living the Gospel of Life: A Challenge to American Catholics \(1998\), no. 32](#))

"Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonor to the Creator." ([The Pastoral Constitution of the Church in the Modern World, Gaudium et Spes, Section 27](#)).

"For God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life in a manner which is worthy of man. Therefore, from the moment of its conception life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes." ([The Pastoral Constitution of the Church in the Modern World, Gaudium et Spes, Section 51](#)).

From the [Catechism of the Catholic Church](#) :

[2271](#) Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable.

[2272](#) Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication *latae sententiae*,"⁷⁷ "by the very commission of the offense,"⁷⁸ and subject to the conditions provided by Canon Law.⁷⁹ The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

[2273](#) The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation...

[2274](#) Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being."

[2277](#) Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.

[2399](#) The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception).

BE IT FURTHER RESOLVED, that if challenged, lawyers representing HCDSB will be directed to rely on section 93 Constitution Act, Canada, denominational rights and section 1(1.4) of the Education Act of Ontario.