



Committee of the Whole Meeting

Date: Monday, April 4, 2022

Time: 6:00 p.m.
** Committee of the Whole In Camera, if necessary, will precede or follow the Board Meeting, as appropriate.*

Location: 1st floor Board Room, Catholic Education Centre, 35 Weber Street, Kitchener

Attendees:

Board of Trustees:
Bill Conway, Manuel da Silva, Jeanne Gravelle (Chair), Shannon Nash, Wendy Price, Hans Roach, Brian Schmalz, Melanie Van Alphen, Tracey Weiler

Student Representatives:
Sarah Simoes, Sarah Wilson

Senior Administration:
Loretta Notten, Jason Connolly, Gerald Foran, John Klein, Shesh Maharaj, Judy Merkel, Jennifer Ritsma, Annalisa Varano

Special Resource:

Recording Secretary:
Alice Figueiredo, Executive Administrative Assistant

ITEM	Who	Agenda Section	Method & Outcome
1. Call to Order	Chair		
1.1 Opening Prayer & Memorials	Board of Trustees	--	--
1.2 Territorial Acknowledgement I (we) would like to begin by acknowledging that the land on which we gather today is the land traditionally used by the Haudenosaunee, Anishinaabe and Neutral People. I (we) also acknowledge the enduring presence and deep traditional knowledge, laws and philosophies of the Indigenous People with whom we share this land today.	Chair	--	--
1.3 Approval of Agenda	Board of Trustees		Approval
1.4 Declaration of Pecuniary Interest 1.4.1 From the current meeting 1.4.2 From a previous public or in-camera meeting	Individual Trustees		
1.5 Items for Action			

ITEM	Who	Agenda Section	Method & Outcome
2. Consent Agenda: Director of Education (e.g.: operational matters from the Ministry of Education that the Board is required to do; update on the system)			
3. Consent Agenda: Board (Minutes of meetings)			
3.1 Approval of Minutes of Regular and Special Meetings 3.1.1 COW Minutes of March 7, 2022	Board of Trustees	pp.4-7	Approval
4. Delegations			
5. Advice from the CEO			
5.1 East Kitchener 7-12 Boundary Review Initial Staff Report and Initiation of Review	S. Maharaj/J. Passy/V. Elgawly L. Notten	pp.8-30	Information
5.2 Report on Review at John Sweeney		pp.31-40	Information
6. Ownership Linkage (Communication with the External Environment related to Board's Annual Agenda; ownership communication)			
6.1 Linkages Activity	Trustees	--	Discussion
6.2 Pastoral Care Activity	Trustees	--	Discussion
7. Reports from Board Committees/Task Forces			
7.1 SEAC Update	I. Holdbrook	--	Information
7.2 CPIC Update	K. Snage	--	Information
8. Board Education (at the request of the Board)			
8.1 OCSTA Communications	Chair	pp.41-84	Information
9. Policy Discussion (Based on Annual Plan of Board Work)			
9.1 Review of Interpretation of Monitoring Reports: <ul style="list-style-type: none"> IV-001 General Executive Limitations IV-007 Financial Planning/Budgeting 	Board of Trustees	pp.85-86 pp.87-90	Discussion Discussion
10. Assurance of Successful Board Performance (monitoring)			
11. Assurance of Successful Director of Education Performance (monitoring)			
11.1 Monitoring Reports & Vote on Compliance			
12. Potential Agenda Items/Shared Concerns/Report on Trustee Inquiries			

ITEM	Who	Agenda Section	Method & Outcome
13. Announcements			
13.1 Upcoming Meetings/Events (all scheduled for the Catholic Education Centre unless otherwise indicated): <ul style="list-style-type: none"> April 14 - Mayor Berry Vrbanovic's 2022 State of the City Address April 20-23 – OCSTA AGM April 25 - Board of Trustees' Meeting May 4 – CEW Province-Wide Mass (Virtual) May 9 – Committee of the Whole May 17 – Staff Recognition – Bingemans May 30 - Board of Trustees' Meeting 	Chair	--	Information
14. Items for the Next Meeting Agenda	Trustees		
Board of Trustees Meeting (April 25, 2022) <ul style="list-style-type: none"> Equity/Census Update Legal Responsibilities – Monitoring Report IV – 006 Financial Conditions IV-008 Communication & Support to Board – Monitoring Report IV-012 Update on Budget Preparation School Travel Planner Update Board Policy II 015 Ownership Linkage (Chair) Board Policy IV 004 Treatment of Staff (Executive Council) Board Policy IV 006 Legal Responsibilities (Executive Council) Board Policy IV 008 Financial Condition and Activities – Quarterly Report (Executive Council) 	Chair	--	Information
15. Adjournment/ Confirm decisions made tonight	Director of Education		
15.1 Confirm Decisions	Recording Secretary	--	Information
16. Closing Prayer			
17. Motion to Adjourn	Board of Trustees	Motion	Approval

CLOSING PRAYER

O Risen Lord, you have entrusted us with the responsibility to help form a new generation of disciples and apostles through the gift of our Catholic schools.

As disciples of Christ, may we educate and nurture hope in all learners to realize their full potential to transform God's world.

May our Catholic schools truly be at the heart of the community, fostering success for each by providing a place for all.

May we and all whom we lead be discerning believers formed in the Catholic faith community; effective communicators; reflective and creative thinkers; self-directed, responsible, life-long learners; collaborative contributors; caring family members; and responsible citizens.

Grant us the wisdom of your Spirit so that we might always be faithful to our responsibilities. We make this prayer through Christ our Lord.

Amen

Rev. Charlie Fedy, CR and the Board of Trustees, 2010



Committee of the Whole Meeting

A public meeting of the Committee of the Whole was held Monday, March 7, 2022, 1st floor Board Room, Catholic Education Centre, 35 Weber Street, Kitchener.

Trustees Present:

Bill Conway, Manuel da Silva, Jeanne Gravelle (Chair), *Shannon Nash, *Wendy Price, *Hans Roach, Brian Schmalz, Melanie Van Alphen, Tracey Weiler

Student Trustees Present:

*Sarah Wilson & *Sarah Simoes

*via Teams

Administrative Officials Present:

Loretta Notten, Jason Connolly, Gerald Foran, John Klein, Shesh Maharaj, Judy Merkel, Jennifer Ritsma, Annalisa Varano

Special Resources For The Meeting:

Regrets:

Absent:

Recorder:

Alice Figueiredo, Executive Administrative Assistant

NOTE ON VOTING: Under Board by-law 5.7 all Board decisions made by consensus are deemed the equivalent of a unanimous vote. A consensus decision is therefore deemed to be a vote of 9-0. Under Board by-law 5.11 every Trustee "shall vote on all questions on which the Trustee is entitled to vote" and abstentions are not permitted.

1. Call to Order:

The Chair called the meeting to order at 6:00 p.m.

1.1 Opening Prayer & Memorials/Para-liturgy

The opening prayer was led by Student Trustee's Simoes & Wilson.

1.2 Territorial Acknowledgement

The Territorial Acknowledgement was led by Chair Gravelle.

1.3 Approval of Agenda

Amendment to the agenda to include moving into Private, Private, Private proceeding Private, Private.

2022-09 -- It was moved by Trustee Van Alphen and seconded by Trustee da Silva:

THAT the agenda for Monday, March 7, 2022, as amended, be now approved. --- Carried by consensus.

1.4 Declaration of Pecuniary Interest

1.4.1 From the current meeting

1.4.2 From a previous public or in-camera meeting – NIL

2 Consent Agenda: Director of Education (e.g., day-to-day operational matters from the Ministry of Education that the board is required to do)

3 Consent Agenda: Board of Trustees (Minutes of meetings)

3.1 Approval of Minutes of Regular and Special Meetings

3.1 Approval of Minutes of Regular and Special Meetings

3.1.1 COW Minutes of February 7, 2022

2022-10 -- It was moved by Trustee Conway and seconded by Trustee Schmalz:

THAT the Consent Agenda of Board of Trustees and the recommendations contained therein be now approved.

--- Carried by consensus.

4 Delegations

5 Advice From the CEO

5.1 Board Report: St. Louis In Review-2020-2021

Lisa Mackay, Principal of St. Louis and Jamie Rodrigue, Vice-Principal of St. Louis shared with Trustees a presentation on St. Louis for the 2020-2021 school year. The presentation included At. Louis Learners by program data, updated on renovations, review of campuses, collaborations, PSW funding and next steps. Trustees asked clarifying questions and provided feedback.

5.2 Assessment & Evaluation Practices at the WCDSB

Superintendent Ritsma presented on Assessment and Evaluation, re-engagement as we move through the pandemic, differentiated instruction & assessment, rich and authentic tasks and respect for the uniqueness and diversity of our students. Trustees asked clarifying questions on EQAO, destreaming and Aspen.

6. Ownership Linkage (Communication with the External Environment)

6.1 Linkages Activity

Trustees reported back from the Linkages Committee. Highlights include o

- Update on standing item of appreciation letters. Looking to send to Monsignor Doyle and Resurrection chaplains for work on student lead prayers for Board meetings and a congratulations letter to Denise Francis for her work at Guelph Black Heritage Society.
- Debrief on Winter Walk to School Day which took place on February 16, participation was lower than most years, looking to have STSWR report speak to principals next year.
- Confirmed that CPIC and SEAC have been invited to either the April 4th or May 9th COW.
- Looking to make decision on 2021-2022 Leadership Breakfast within a month. Looking to combine with CEC Blessing and invite clergy.

6.2 Pastoral Care Activity

Trustees reported back from the Pastoral Care Committee. Highlights include:

- Coldest night of year a success, WCDSB raised \$1, 425. Trustee Van Alphen and Schmalz walked in person.
- Lenten calendars were distributed to senior team.
- Tradition that Trustees attend Mass during Catholic Education Week together, St. Mary's has been chosen, the team will with Fr. Joseph to plan.
- Trustees will be away on Earth Day at the OCSTA AGM. Hoping to assist in a clean up outside that day, looking to set up a yard clean up with a school.
- Looking to set up board meeting prayers with a Family of School and include elementary school.

7. Reports From Board Committees/Task Forces

8. Board Education (at the request of the Board)

8.1 OCSTA Communications

Chair Gravelle briefly discussed OCSTA Communications. Trustee Van Alphen asked whether a report will be coming with respect to the Right to Read Inquiry. Director Notten confirmed that it is still early, and a lot of information still needs to be unpacked and the Board will be taking a measured approach.

9. Policy Discussion

9.1 Review of Interpretation of Monitoring Reports:

Chair Gravelle asked if there were any questions or concerns with the interpretation of IV-009 Asset Protection. There were no concerns.

Chair Gravelle asked if there were any questions or concerns with the interpretation of IV-012 Communication and Support to the Board. There were no concerns.

10. Assurance of Successful Board Performance

11. Assurance of Successful Director of Education Performance

12. Potential Agenda Items

13. Announcements (all scheduled for the Catholic Education Centre unless otherwise indicated)

13.1 Upcoming Meetings/Events

Trustees discussed upcoming events. Chair Gravelle noted that Governance would like to hold two meetings close together to review By-laws, Chair of Governance Trustee Schmalz to email Trustees.

14. Items for the Next Meeting Agenda/Pending Items

Trustees discussed upcoming items and noted menstrual equity will be on the agenda.

15. Adjournment – Confirm decisions made tonight. Closing Prayer

15.1 Confirm Decisions

The Recording Secretary confirmed the meeting decisions.

15.2 Private, Private

2022-11 -- It was moved by Trustee da Silva and seconded by Trustee Conway:

That the Board of Trustees move into Private, Private at 7:32 p.m.

--- Carried by consensus.

15.5 Private, Private, Private

2022-12 -- It was moved by Trustee da Silva and seconded by Trustee Conway:

THAT the Board of Trustees move into Private, Private, Private at 8:35 p.m.

--- Carried by consensus.

2022-13 -- It was moved by Trustee da Silva and seconded by Trustee Van Alphen:

That the Board of Trustees Rise and Report at 10:50 p.m.

--- Carried by consensus.

16. Closing Prayer

17. Motion to Adjourn

2022--14 It was moved by Trustee Price and seconded by Trustee Schmalz:

THAT the meeting be now adjourned. The meeting was adjourned by consensus at 10:50 p.m.

Chair of the Board

Secretary



Date: April 4, 2022
To: Board of Trustees
From: Director of Education
Subject: East Kitchener 7-12 Boundary Review – Initial Staff Report and Initiation of Review

Type of Report: ☒ Decision-Making
☐ Monitoring
☐ Incidental Information concerning day-to-day operations

Type of Information: ☒ Information for Board of Trustees Decision-Making
☐ Monitoring Information of Board Policy **XX XXX**
☐ Information only of day-to-day operational matters delegated to the CEO

Origin: (cite Education Act and/or Board Policy or other legislation)

[Administrative Procedures Memorandum APF008 – Pupil Accommodation Review Process](#)

Part A – Boundary Review

The Boundary Review Process will ensure that the public has opportunity to comment on the proposed boundary solution, the impact on affected students has been considered, and that decisions are based on an efficient and equitable use of system resources.

The decision to proceed with a boundary review will be made by the Board of Trustees following the review of an initial staff report. This staff report may, but is not required to, include boundary options.

[2021 Abridged Long Term Accommodation Plan](#)

Policy Statement and/or Education Act/other Legislation citation:

Board Policy IV 010: Facilities/Accommodations *‘the CEO shall not ...*

2. Fail to conduct accommodation reviews process (i.e. boundary review and school closures) that is not in compliance with current Ministry of Education guidelines and directives.”

Alignment to the MYSP:

Strategic Priority: Student Engagement, Achievement, and Innovation

Strategic Direction: Foster maximum opportunity for success for all

Strategic Priority: Building Capacity to Lead, Learn and Live Authentically

Strategic Direction: Nurture the well-being of students and staff



Background/Comments:

The Waterloo Catholic District School Board (WCDSB) applied for Capital Priorities funding to address enrolment pressure at St. Mary's High School and East Kitchener area elementary schools (Canadian Martyrs CES, Saint John Paul II CES, St. Anne (K) CES, and St. Daniel CES).

In July 2020, the Ministry of Education confirmed the capital funding of a new 1,400 pupil place (400 elementary, 1,000 secondary) school for grades 7-12 in East Kitchener. Since this grade configuration is new to WCDSB, a Program Review was undertaken in 2020/2021 to examine how other boards in the province approach 7-12 schools and develop a series of key considerations for the approach to 7-12 learning environments in WCDSB. This East Kitchener 7-12 Boundary Review is the next phase to establish the Grade 7/8 and 9-12 boundaries for the new school.

Given the historic and projected enrolment growth in the area, the board also applied to the Ministry of Education for funding to construct another elementary school. In January 2022, the Ministry of Education confirmed the capital funding of a new 527 pupil place elementary school on the board owned site that previously housed St. Patrick Catholic Elementary School.

The purpose of this boundary review is to establish the school boundaries for both new schools in advance of their opening and redraw the boundaries of existing schools in the area. Staff must also consider the key considerations of the 7-12 Program Review.

The attached Initial Staff Report presents the analysis of a series of boundary options including a staff identified preferred option.

Recommendation:

That the Board of Trustees approve the initiation of the East Kitchener 7-12 Boundary Review to include Canadian Martyrs CES, Saint John Paul II CES, St. Anne (K) CES, St. Daniel CES, and St. Mary's High School with the purpose of creating boundaries for the new St. Patrick Catholic Elementary School and the East Kitchener Catholic 7-12 School.

That the Board of Trustees name two members to the East Kitchener 7-12 Boundary Review boundary review committee (BRC) in accordance with APF008.

Prepared/Reviewed By:

Loretta Notten
Director of Education

Jennifer Passy
Manager of Planning

Virina Elgawly
Property/Planning Officer

Shesh Maharaj
Executive Superintendent of Corporate Services

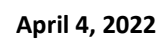
*Bylaw 4.2 "Where the Board receives from the CEO a monitoring report that flows from a responsibility delegated to the Director under Board Policy – except where approval is required by the Board on a matter delegated by policy to the Board – the minutes of the Meeting at which the Report is received shall expressly provide that the Board has received and approved of the Report as an action consistent with the authority delegated to the CEO, subject in all instances to what otherwise actually occurred."



Existing Elementary Boundaries

Legend

- Schools
- Rivers
- Canadian Martyrs
- Saint John Paul II
- St. Anne (K)
- St. Daniel



1 Introduction

The purpose of this report is to provide the Board of Trustees with sufficient information to initiate a boundary review involving Canadian Martyrs, Saint John Paul II, St. Anne (K), St. Daniel, and St. Mary's. The purpose of the boundary review is to establish boundaries for the new St. Patrick elementary and East Kitchener 7-12 Schools, which are anticipated to open September 2024.

The existing school boundaries in the review area are shown in Figures 1 and 2.

Figure 1 - Existing East Kitchener Elementary School Boundaries

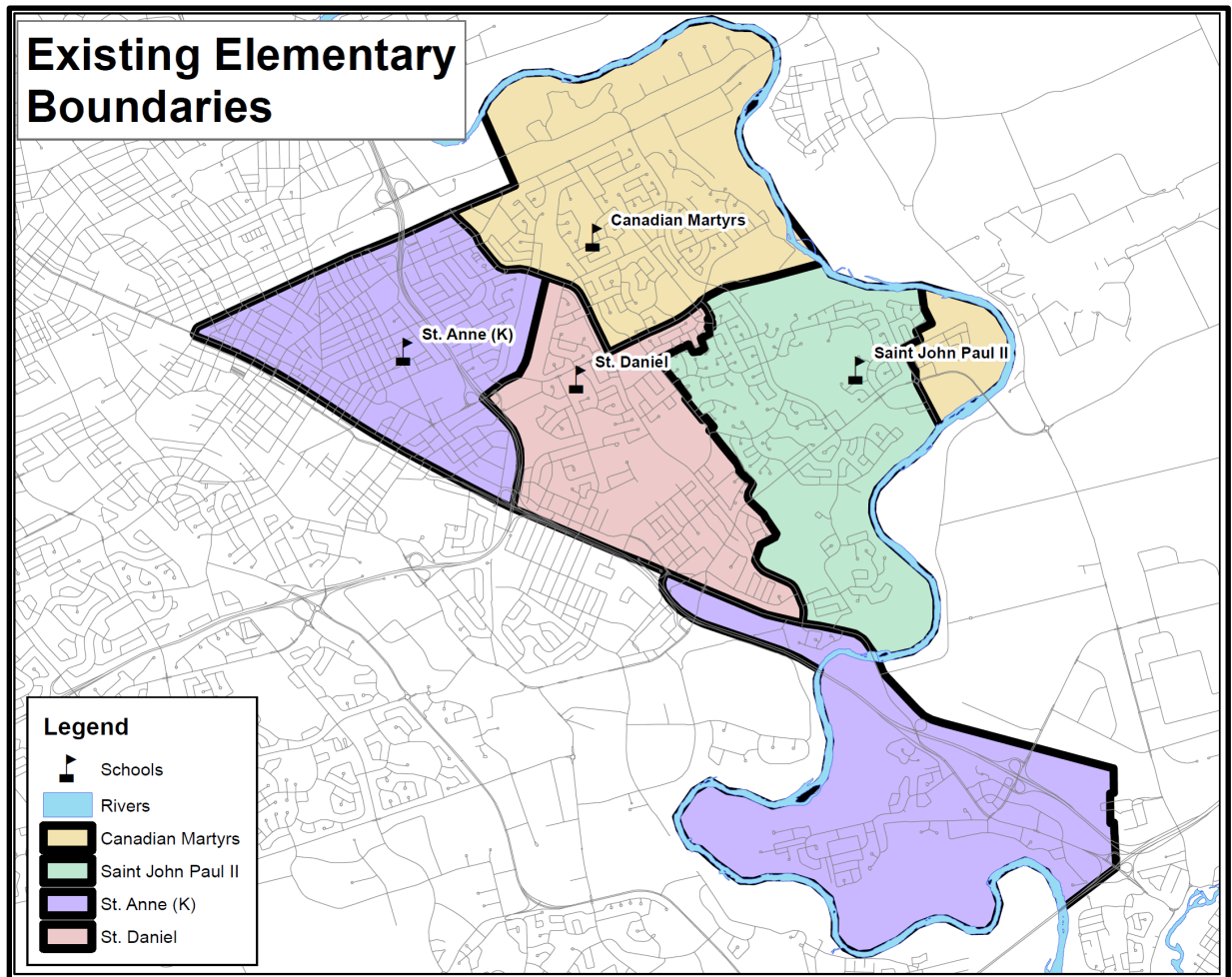
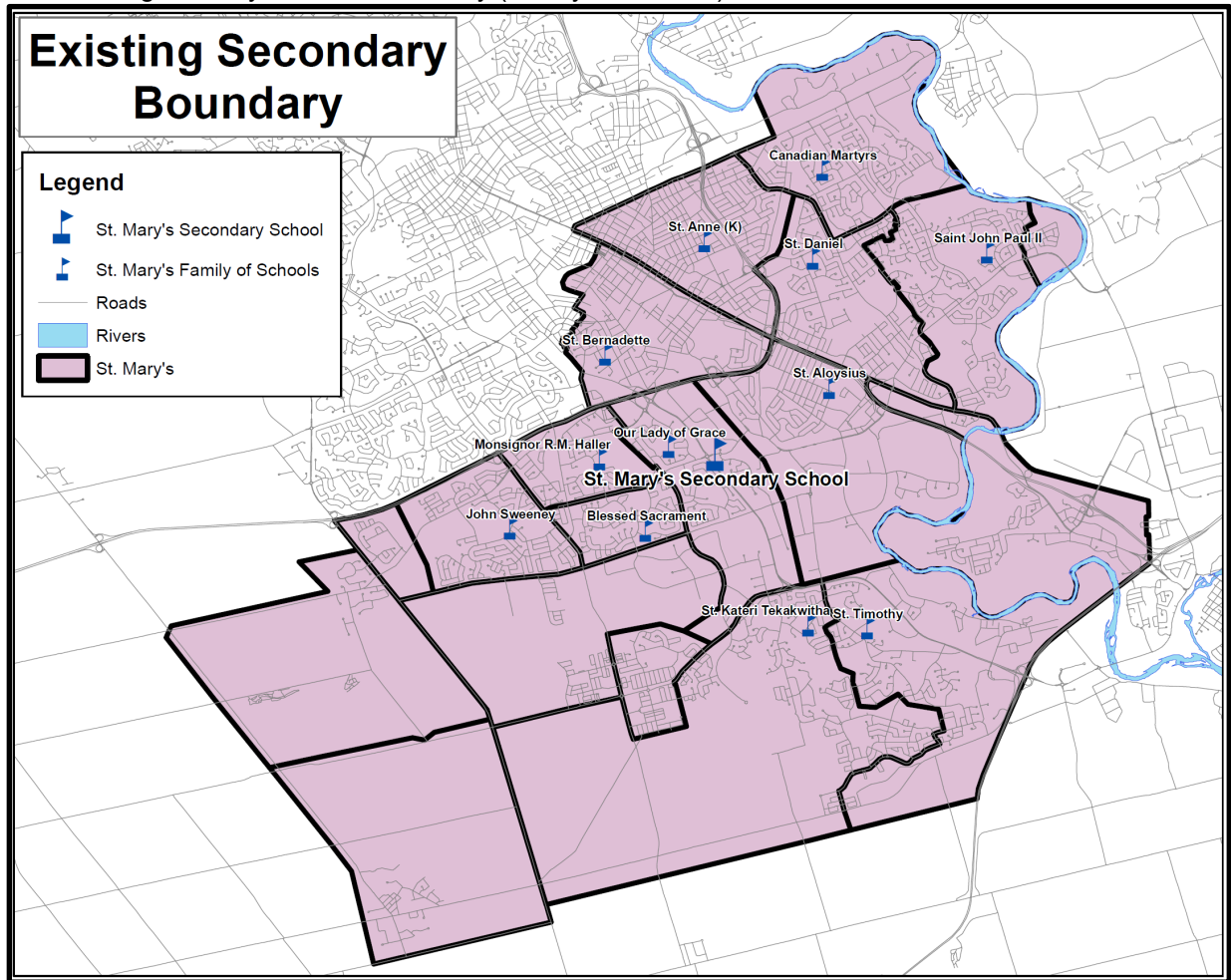


Figure 2 - Existing St. Mary's School Boundary (Family of Schools)



1.1 GOALS OF THE REVIEW

The following goals have been established for the East Kitchener 7-12 Boundary Review:

- Establish a boundary for the new St. Patrick elementary school in advance of its opening.
- Establish a boundary for the new East Kitchener 7-12 school in advance of its opening.
- Redraw the boundaries of existing schools in the review area to relieve over capacity pressures, where possible.
- Consider the recommendations of the 7-12 Program Review.
- Determine attendance boundaries that best meet board-wide accommodation review goals.

1.2 BOARD-WIDE ACCOMMODATION REVIEW GOALS

The following goals relate to every accommodation review and must be considered in the East Kitchener 7-12 Boundary Review.

- Provide the highest quality learning environment possible.
 - Consider program environments and how they support student achievement.
- Ensure an efficient use of system resources by balancing enrolment and facilities.
 - Maximize the use of Board-owned facilities over the long term.
 - Minimize the use of non-permanent accommodation (portables) as a long-term strategy while

recognizing that portables are part of any short-term solution.

- Provide a long-term (5 years +) accommodation solution.
- Create boundaries that maximize the number of students that can walk to school.
 - Consider the Board's existing transportation policy and how it may be impacted by or limit accommodation scenarios.
- Provide logical attendance boundaries.
 - Follow logical divides such as major roads, physical barriers, etc.
 - Recognize existing neighbourhoods wherever possible.
- Reduce operating costs (e.g., maintenance, operations, transportation, etc.)
- Develop accommodation options with consideration for Ministry of Education capital funding formulas and the Board's Long Term Accommodation Plan.

2 Boundary Review Process

The boundary review will follow administrative procedure APF008: Pupil Accommodation Review Process – Part A- Boundary Review. The Ministry of Education Pupil Accommodation Review Guideline (2018) applies only to reviews contemplating school closure or moving more than 50% of a school's enrolment, and therefore is not applicable to this review.

2.1 INITIAL STAFF REPORT

This report shall serve as the Initial Staff Report as per APF008. This report includes all relevant background information and six boundary options for consideration.

Once a decision is made by the Board of Trustees to begin the review, a Boundary Review Committee will be formed, and the community will be consulted.

2.2 BOUNDARY REVIEW COMMITTEE (BRC)

A Boundary Review Committee (BRC) will be assembled following a decision to proceed with a boundary review. The BRC will follow the process outlined in Part A – Boundary Review of APF008.

The BRC will consist of:

- Two (2) parent representatives from each school under review (One parent representative from each school will be selected by the school's principal and the other will either be the school's council chair or a designate.)
- Principal of each school under review
- Two (2) Trustees
- Superintendent of the affected schools
- Executive Superintendent of Corporate Services
- One (1) student from each school under review (secondary only)

The role of the BRC is:

- To act as the official conduit for information shared between the school board and the school communities.
- Act as a consultation body, providing advice to staff.
- Review materials provided by board staff.
- Comment and provide suggestions on the boundary option(s) and materials provided.
- Consider the needs of the entire school system and resist advocating for any particular school or neighbourhood.
- Attend public meetings and review public comments.

2.3 PUBLIC CONSULTATION

In accordance with APF008, a minimum of one public meeting is required, which will be facilitated by Board staff. The purpose of the public consultation process would be to solicit feedback from the community on the options presented in this report or as developed by the BRC.

To ensure feedback is received throughout the process, two public meetings will be held. These meetings will be advertised in advance using a variety of methods to ensure interested parties are aware.

Boundary Review Committee and public meetings will initially be held via Teams to maximize participant availability and to respect varying comfort levels with the easing of public health restrictions. This engagement approach will be reviewed prior to the return to school in September in consultation with the BRC to determine how meetings will proceed for the remainder of the review.

2.4 RECOMMENDATIONS AND APPROVAL

After the conclusion of the public consultation phase, a Final Staff Report will be prepared for consideration by the Board of Trustees summarizing the process, the public consultation, and the recommendations.

The Final Staff Report will be available to the public and anyone interested may register as a delegation to address the Board of Trustees. The final decision will be made by the Board of Trustees.

2.5 TIMELINES

It is proposed that the Boundary Review would begin April 25, 2022 with the approval of this report and end in December 2022 (Appendix A). The Board of Trustees' final decision is tentatively scheduled December 12, 2022.

3 Analysis

3.1 STATUS QUO ENROLMENT

Tables 1 and 2 show actual and projected enrolment versus capacity for each school under review. On the Ground (OTG) capacity refers to a school's size as determined by loading all instructional spaces within a facility to current Ministry of Education standards (based on class size and room area). OTG does not include temporary capacity such as portables, and portables are not counted in the calculation of utilization.

Review area schools are currently over capacity and enrolment is projected to increase in the short, medium, and long term. As such, enrolment relief is necessary in both the elementary and secondary panels.

Table 1 - Status Quo Elementary Enrolment Projections

Elementary Schools	OTG (Capacity)	2021		2024		2027		2029	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs	314	400	127%	517	165%	532	169%	542	173%
Saint John Paul II	611	761	125%	723	118%	749	123%	828	136%
St. Anne (K)	521	611	117%	757	145%	865	166%	856	164%
St. Daniel	317	513	162%	624	197%	699	220%	722	228%
TOTAL	1763	2285	130%	2622	149%	2845	161%	2948	167%

Table 2 - Status Quo Secondary Enrolment Projection

Secondary Schools	Capacity	2021		2024		2027		2029	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
St. Mary's	1530	2171	142%	2383	156%	2818	184%	3230	211%

3.2 SUB-AREAS

To analyze boundary options and enrolment patterns, each review area elementary school has been divided into sub-areas. The “Home Area” label refers to the sub-area that houses the subject school site.

The out of boundary students attending the subject school are included in the “Home Area” enrolment.

St. Mary’s boundary was not divided into sub-areas since secondary school boundaries are based on elementary family of schools (i.e. follows elementary boundaries of feeder schools).

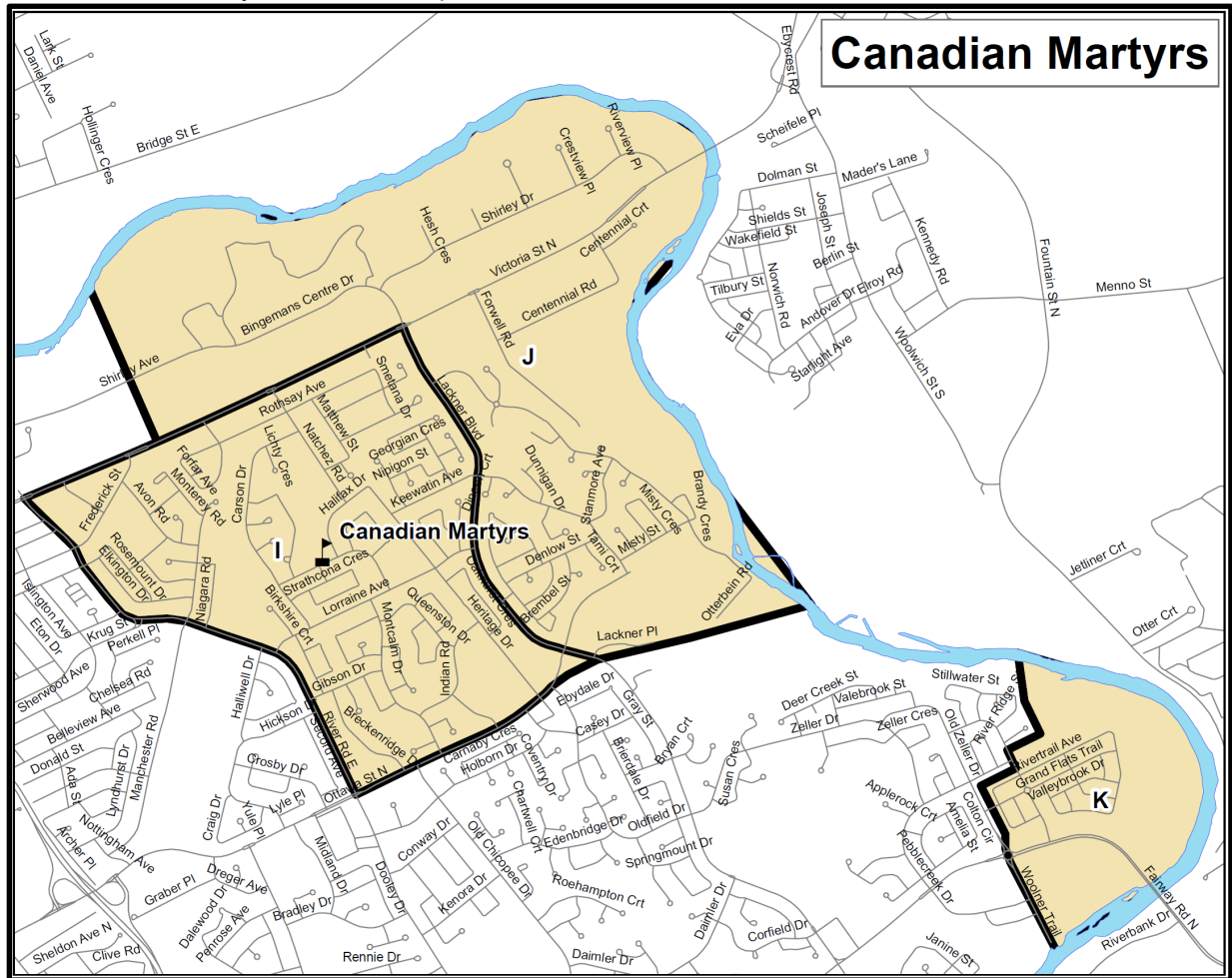
3.2.1 Canadian Martyrs

The Canadian Martyrs sub-areas map (Figure 3), and associated enrolment projections (Table 3) are shown below.

Table 3 – Canadian Martyrs Sub-Area Enrolment

Canadian Martyrs Sub-Areas	2024	2025	2026	2027	2028	2029	2034
Sub-Area I (MRT) - Home Area	309	313	312	300	298	299	291
Sub-Area J (MRT)	157	169	172	177	186	194	202
Sub-Area K (MRT)	51	52	55	54	50	50	45
TOTAL	517	534	539	532	533	542	538

Figure 3 – Canadian Martyrs Sub Area Map



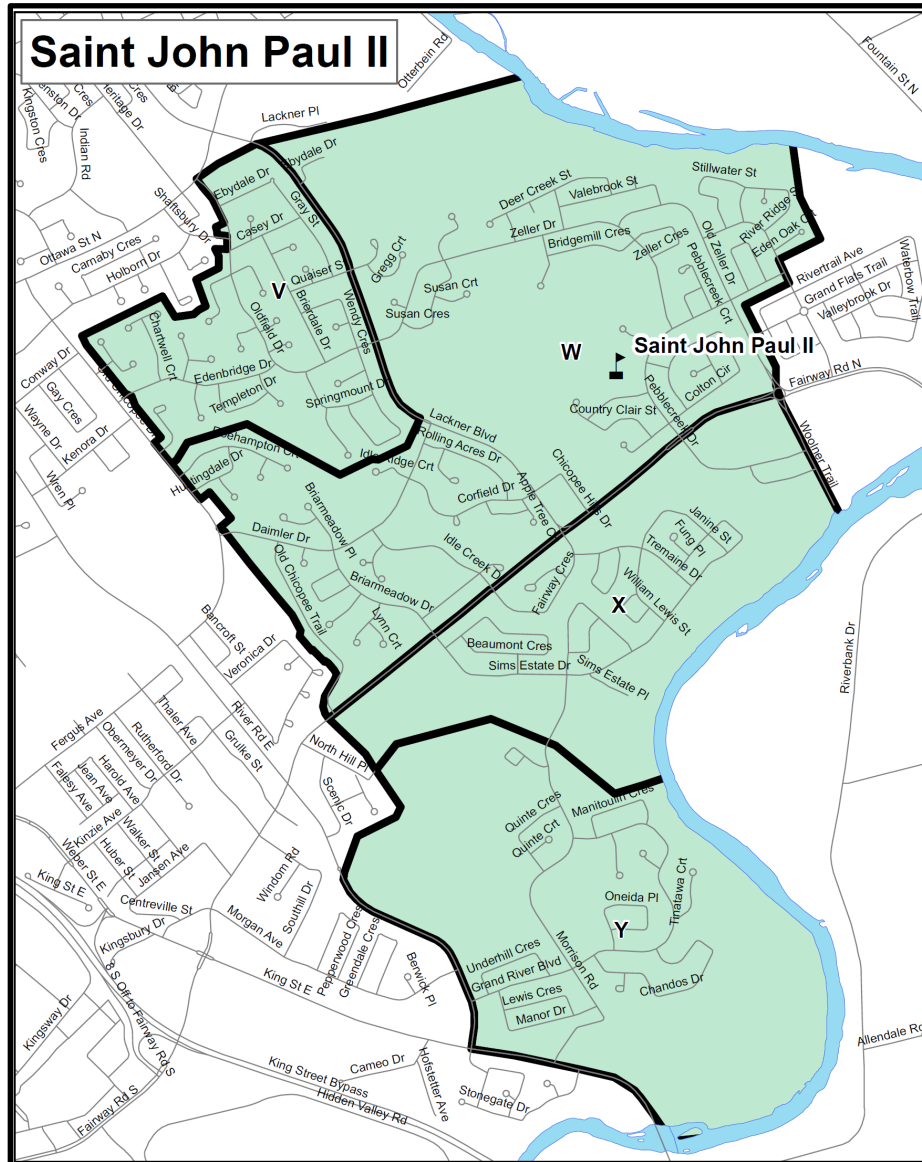
3.2.2 Saint John Paul II

Saint John Paul II sub-areas map (Figure 4), and associated enrolment projections (Table 4) are shown below.

Table 4 – Saint John Paul II Sub Area Enrolment

Saint John Paul II Sub-Areas	2024	2025	2026	2027	2028	2029	2034
Sub-Area V (SJP)	67	63	68	69	74	80	94
Sub-Area W (SJP) - Home Area	427	431	433	454	473	509	602
Sub-Area X (SJP)	153	144	145	151	149	165	204
Sub-Area Y (SJP)	76	74	74	76	77	74	73
TOTAL	723	711	719	749	773	828	973

Figure 4 – Saint John Paul II Sub Area Map



3.2.3 St. Anne (K)

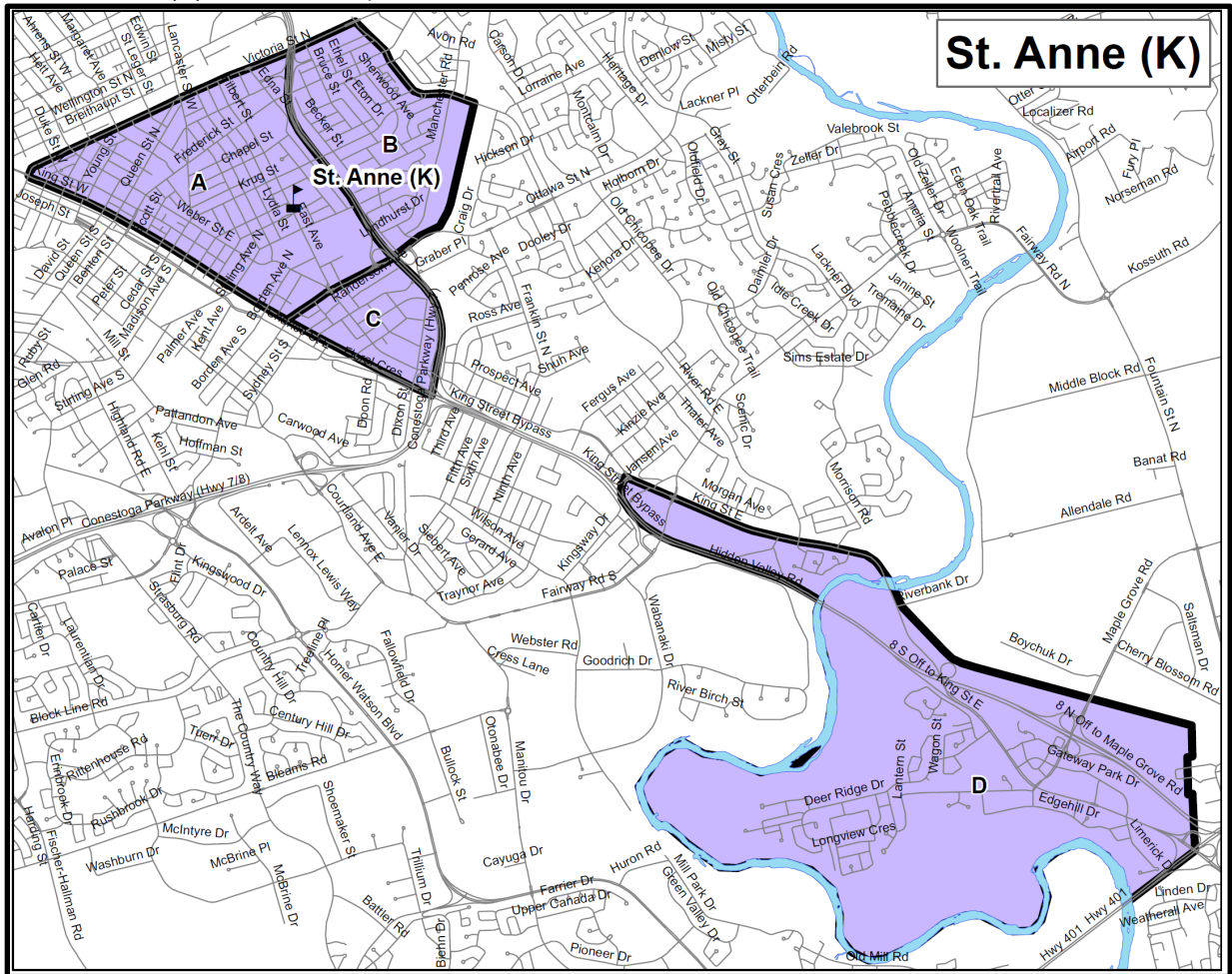
St. Anne (K) sub-areas map, and associated enrolment projections are in Figure 5 and Table 5.

French Immersion is offered at St. Anne(K) and enrolment associated with this program is accounted for in the enrolment projections.

Table 5 – St. Anne (K) Enrolment

St. Anne (K) Sub-Areas	2024	2025	2026	2027	2028	2029	2034
Sub-Area A (ANK) - Home Area	501	531	544	556	546	535	510
Sub-Area B (ANK)	96	105	111	116	122	123	112
Sub-Area C (ANK)	47	54	59	63	68	69	74
Sub-Area D (ANK)	114	117	124	130	129	129	120
TOTAL	757	807	839	865	865	856	817

Figure 5 – St. Anne(K) Sub Area Map



3.2.4 St. Daniel

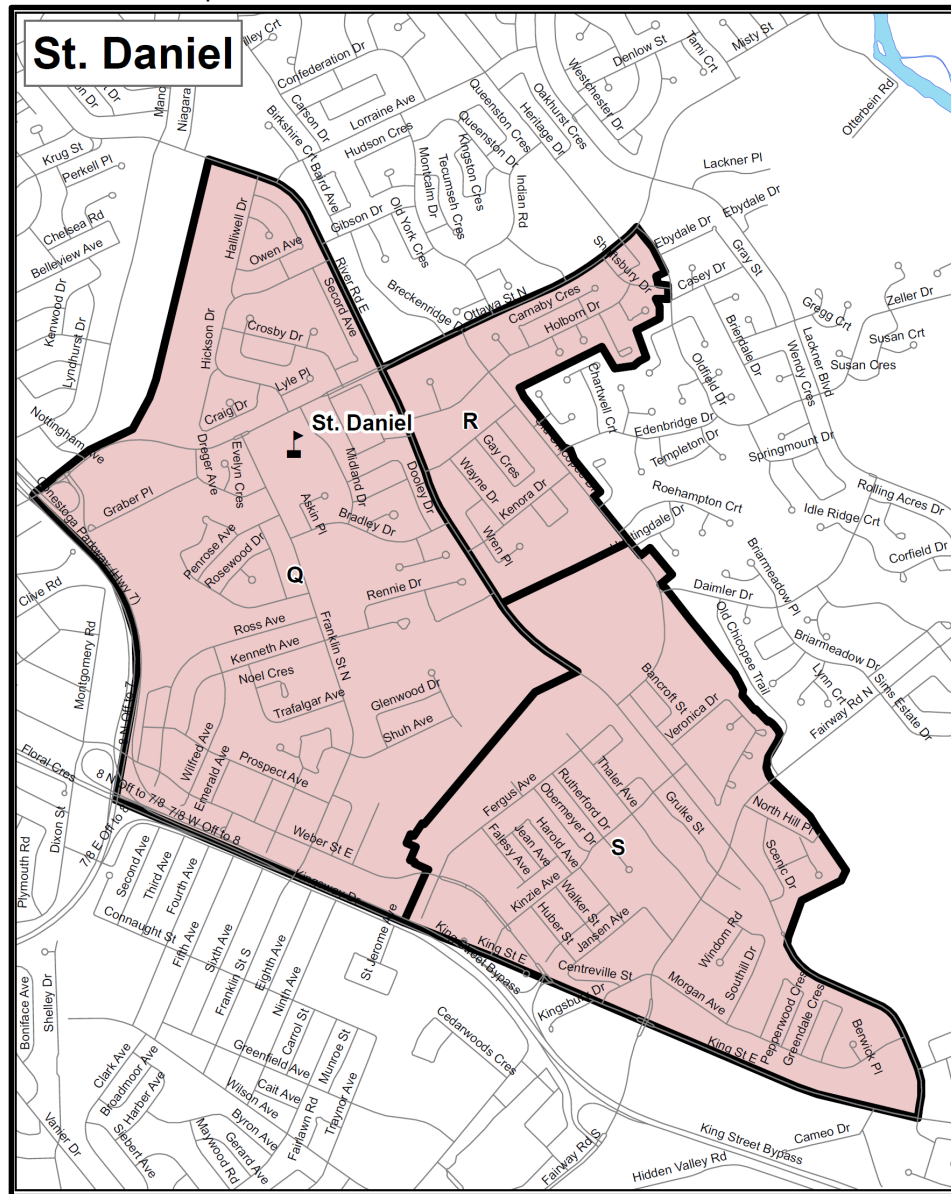
St. Daniel sub-areas map and associated enrolment projections are shown in Figure 6 and Table 6.

It should be noted that sub-area “S” is the “Home Area” for the new St. Patrick Catholic Elementary School.

Table 6 - St. Daniel Enrolment

St. Daniel Sub-Areas	2024	2025	2026	2027	2028	2029	2034
Sub-Area Q (DAN) - Home Area	149	156	160	158	162	165	169
Sub-Area R (DAN)	104	116	117	120	123	125	133
Sub-Area S (DAN)	372	395	409	421	443	432	461
TOTAL	624	667	686	699	728	722	764

Figure 6 - St. Daniel Sub Area Map



4 Elementary Panel Options

Six options are presented in this report, including staff's preferred option. The proposed implementation would be with the opening of the new St. Patrick Elementary and East Kitchener 7-12 Schools, anticipated to be September 2024.

Please note that projections associated with the options do not factor in any potential grandparenting provisions.

Following a decision to change boundaries, the Board will establish a separate committee to address the transition of students and staff. This committee will work with parents/guardians and staff.

4.1 OPTION 1 – PREFERRED OPTION

Option 1 is Staff's Preferred Option, primarily because it creates contiguous boundaries and reduces enrolment pressure on the existing schools the most. Table 7 and Figure 7 show enrolment projections and the proposed boundaries for Option 1. Specifically, Option 1 proposes to:

- move sub-area D from St. Anne (K) to St. Patrick.
- move sub-area K from Canadian Martyrs to Saint John Paul II.
- move sub-area S from St. Daniel to St. Patrick.
- move sub-area V from Saint John Paul II to St. Daniel.
- move sub-area Y from Saint John Paul II to St. Patrick.
- St. Patrick would be a JK-8 elementary school.
- Canadian Martyrs, Saint John Paul II, St. Anne (K), and St. Daniel would be JK-6 schools with grades 7/8 being directed to the East Kitchener 7-12 school.

Figure 7 - Option 1 Map/Preferred Option Map

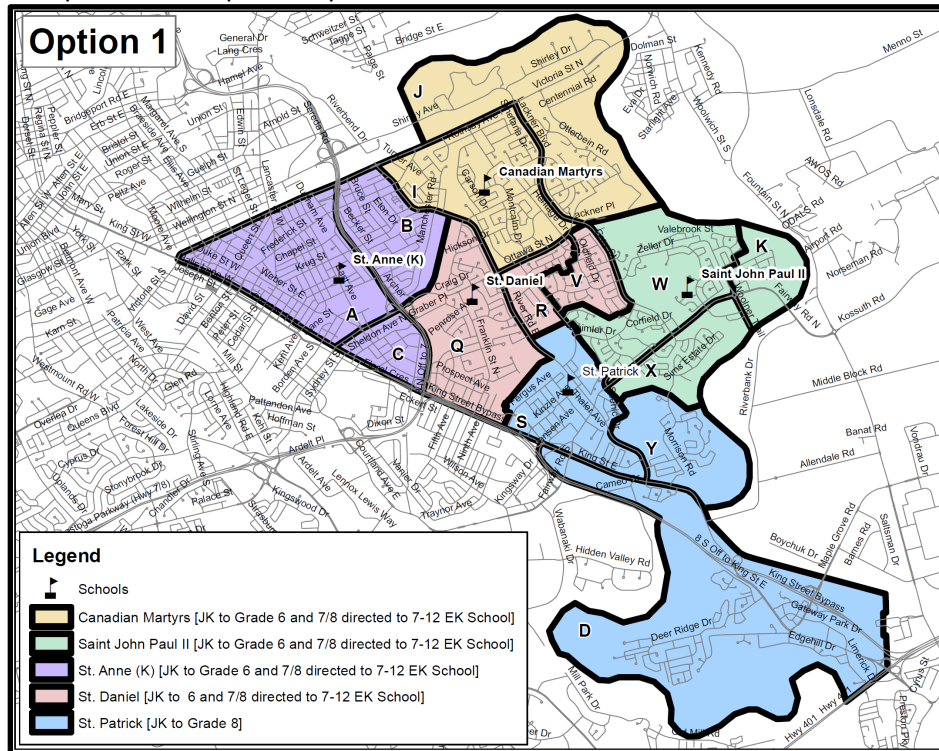


Table 7 - Option 1/Preferred Option Enrolment Projection

SCHOOL (Option 1/Preferred)	Capacity	2024		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs - JK to 6	314	371	118%	373	119%	365	116%	378	121%
Saint John Paul II - JK to 6	611	483	79%	531	87%	604	99%	653	107%
St. Anne (K) - JK to 6	521	525	101%	556	107%	546	105%	534	102%
St. Daniel - JK to 6	317	255	80%	277	87%	291	92%	304	96%
New St. Patrick - JK to 8	527	562	107%	626	119%	635	120%	655	124%
East Kitchener (Elementary) - 7 & 8	400	425	106%	482	120%	507	127%	568	142%
TOTAL	2690	2622	97%	2845	106%	2948	110%	3092	115%

Advantages:

- Enrolment pressure is reduced significantly in all existing schools.
- Sub-Area K is located closer to Saint John Paul II which may reduce bus ride times and allow for active transportation if students can walk to school.
- A portion of Sub-Area V may be within walking distance to St. Daniel and could allow for active transportation if students can walk to school.

Disadvantages:

- St. Daniel doesn't reach full capacity, even in the long term.
- The 7-8 elementary panel in the new 7-12 East Kitchener school will have high utilization in the long term.

4.2 OPTION 2

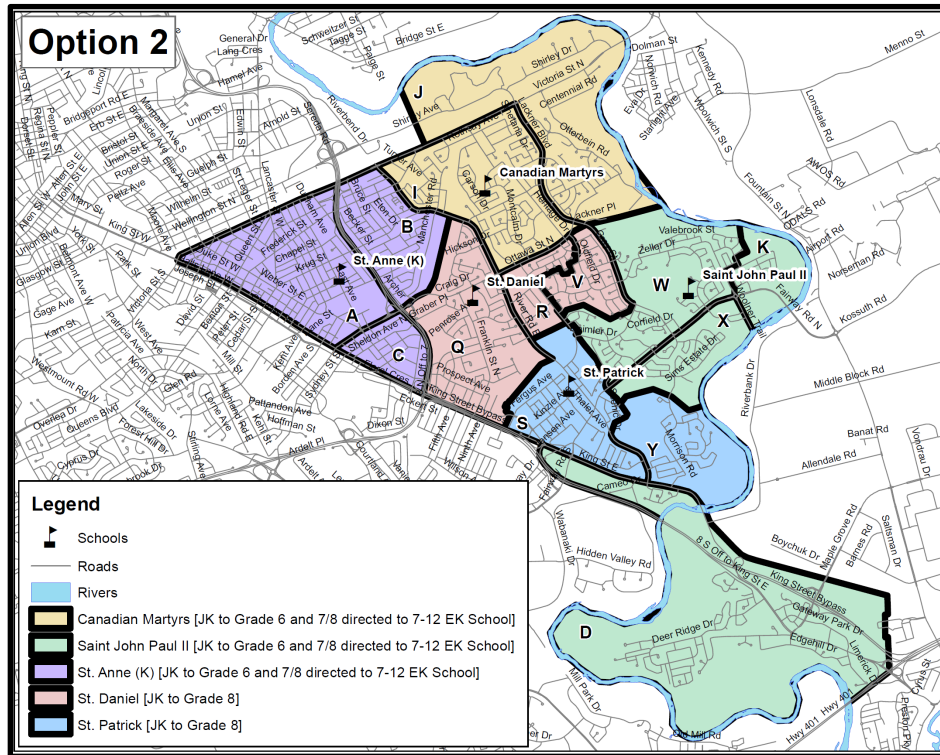
Table 8 and Figure 8 show enrolment projections and the proposed boundaries for this option. Specifically, Option 2 proposes to:

- move sub-area D from St. Anne (K) to Saint John Paul II.
- move sub-area K from Canadian Martyrs to Saint John Paul II.
- move sub-area S from St. Daniel to St. Patrick.
- move sub-area V from Saint John Paul II to St. Daniel.
- move sub-area Y from Saint John Paul II to St. Patrick.
- St. Daniel would continue to be a JK-8 elementary school.
- St. Patrick would be a JK-8 elementary school.
- Canadian Martyrs, Saint John Paul II, and St. Anne (K) would be JK-6 schools with grades 7/8 being directed to the East Kitchener 7-12 school.

Table 8 – Option 2

SCHOOL (Option 2)	Capacity	2024		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs - JK to 6	314	371	118%	373	119%	365	116%	378	121%
Saint John Paul II - JK to 6	611	573	94%	631	103%	699	114%	745	122%
St. Anne (K) - JK to 6	521	525	101%	556	107%	546	105%	534	102%
St. Daniel - JK to 8	317	319	101%	347	109%	370	117%	396	125%
New St. Patrick - JK to 8	527	448	85%	496	94%	506	96%	535	101%
East Kitchener (Elementary) - 7 & 8	400	385	96%	443	111%	462	116%	504	126%
TOTAL	2690	2622	97%	2845	106%	2948	110%	3092	115%

Figure 8 - Option 2



Advantages:

- Although all schools remain over capacity in the long term, it significantly reduces enrolment pressure for all existing schools.
- Sub-Area K is located closer to Saint John Paul II which may reduce bus ride times and allow for active transportation if students can walk to school.
- A portion of Sub-Area V may be within walking distance to St. Daniel and could allow for active transportation if students can walk to school.

Disadvantages:

- The new St. Patrick school doesn't reach full capacity until the long term.

4.3 OPTION 3

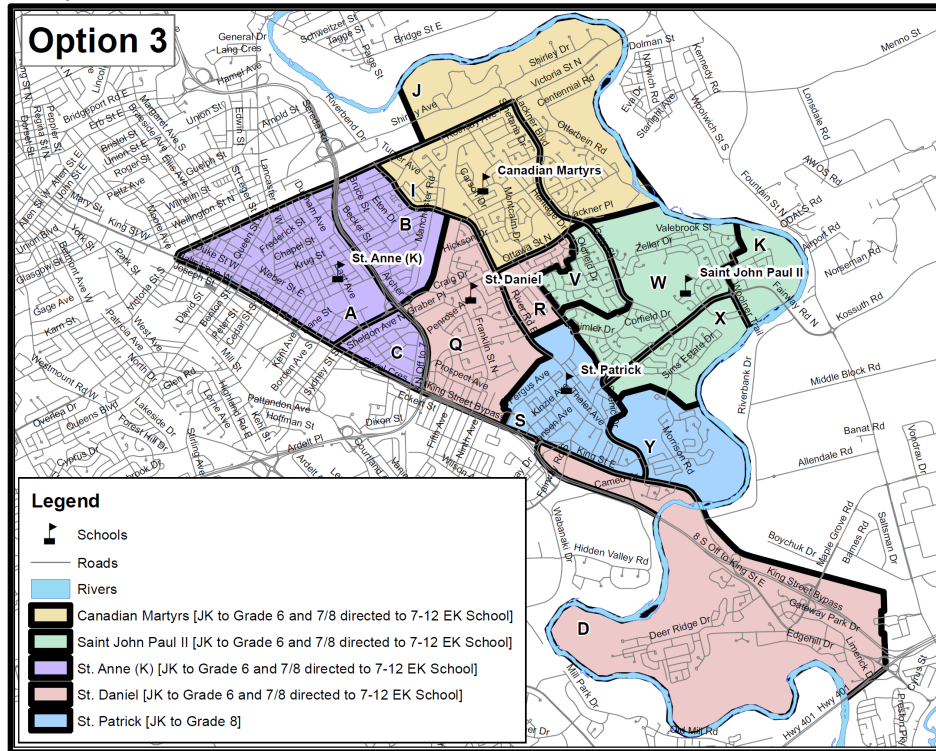
Table 9 and Figure 9 show enrolment projections and the proposed boundaries for Option 3. Specifically, Option 3 proposes to:

- move sub-area D from St. Anne (K) to St. Daniel.
- move sub-area K from Canadian Martyrs to Saint John Paul II.
- move sub-area S from St. Daniel to St. Patrick.
- move sub-area Y from Saint John Paul II to St. Patrick.
- St. Patrick would be a JK-8 elementary school.
- Canadian Martyrs, Saint John Paul II, St. Anne (K), and St. Daniel would be JK-6 schools with grades 7/8 being directed to the East Kitchener 7-12 school.

Table 9 - Option 3 Enrolment Projection

SCHOOL (Option 3)	Capacity	2024		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs - JK to 6	314	371	118%	373	119%	365	116%	378	121%
Saint John Paul II - JK to 6	611	535	87%	590	97%	670	110%	725	119%
St. Anne (K) - JK to 6	521	525	101%	556	107%	546	105%	534	102%
St. Daniel - JK to 6	317	295	93%	317	100%	320	101%	324	102%
New St. Patrick - JK to 8	527	448	85%	496	94%	506	96%	535	101%
East Kitchener (Elementary) - 7 & 8	400	449	112%	512	128%	541	135%	596	149%
TOTAL	2690	2622	97%	2845	106%	2948	110%	3092	115%

Figure 9 - Option 3 Map



Advantages:

- Enrolment pressure is reduced significantly in all existing schools.
- Sub-Area K is located closer to Saint John Paul II which may reduce bus ride times and allow for active transportation if students can walk to school.

Disadvantages:

- The new St. Patrick school doesn't reach full capacity until the long term.
- The 7-8 elementary panel in the new 7-12 East Kitchener school will have high utilization in the long term.

4.4 OPTION 4

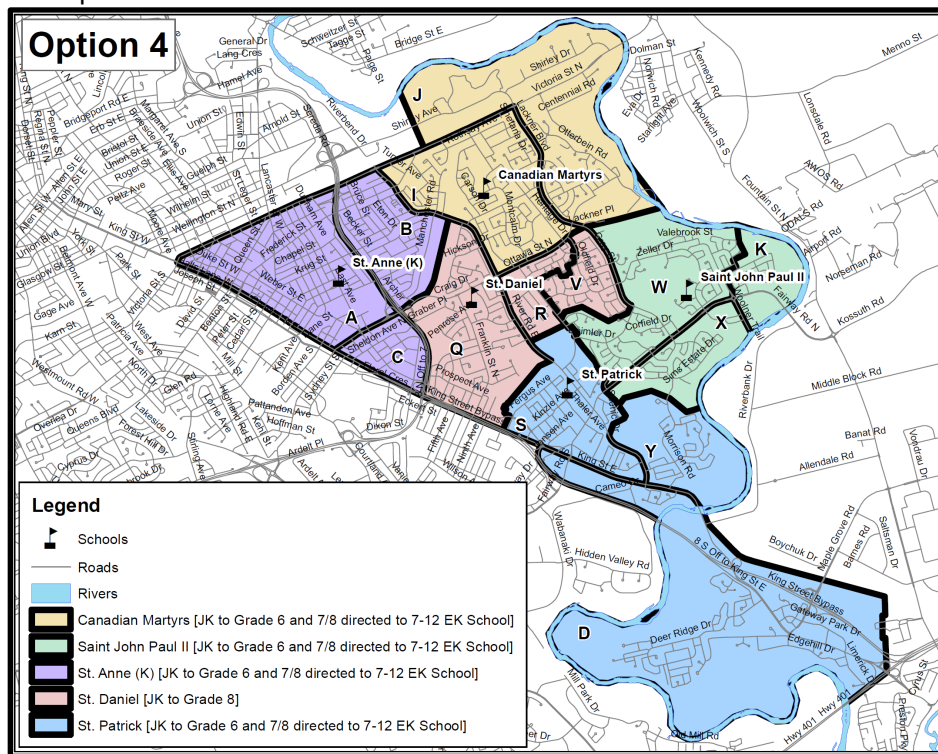
Table 10 and Figure 10 show enrolment projections and the proposed boundaries for Option 4. Specifically, Option 4 proposes to:

- move sub-area D from St. Anne (K) to St. Patrick.
- move sub-area K from Canadian Martyrs to Saint John Paul II.
- move sub-area S from St. Daniel to St. Patrick.
- move sub-area V from Saint John Paul II to St. Daniel.
- move sub-area Y from Saint John Paul II to St. Patrick.
- St. Daniel would continue to be a JK-8 elementary school.
- Canadian Martyrs, Saint John Paul II, St. Anne (K), and St. Patrick would be JK-6 schools with grades 7/8 being directed to the East Kitchener 7-12 school.

Table 10 - Option 4 Enrolment Forecast

SCHOOL (Option 4)	Capacity	2024		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs - JK to 6	314	371	118%	373	119%	365	116%	378	121%
Saint John Paul II - JK to 6	611	483	79%	531	87%	604	99%	653	107%
St. Anne (K) - JK to 6	521	525	101%	556	107%	546	105%	534	102%
St. Daniel - JK to 8	317	319	101%	347	109%	370	117%	396	125%
New St. Patrick - JK to 6	527	449	85%	478	91%	491	93%	502	95%
East Kitchener (Elementary) - 7 & 8	400	474	119%	560	140%	572	143%	628	157%
TOTAL	2690	2622	97%	2845	106%	2948	110%	3092	115%

Figure 10 - Option 4 Map



Advantages:

- Enrolment pressure is reduced significantly in all existing schools.
- Sub-Area K is located closer to Saint John Paul II which may reduce bus ride times and allow for active transportation if students can walk to school.
- A portion of Sub-Area V may be within walking distance to St. Daniel and could allow for active transportation if students can walk to school.

Disadvantages:

- The new St. Patrick school doesn't reach full capacity, even in the long term.
- The 7-8 elementary panel in the new 7-12 East Kitchener school will have high utilization in the long term.

4.5 OPTION 5

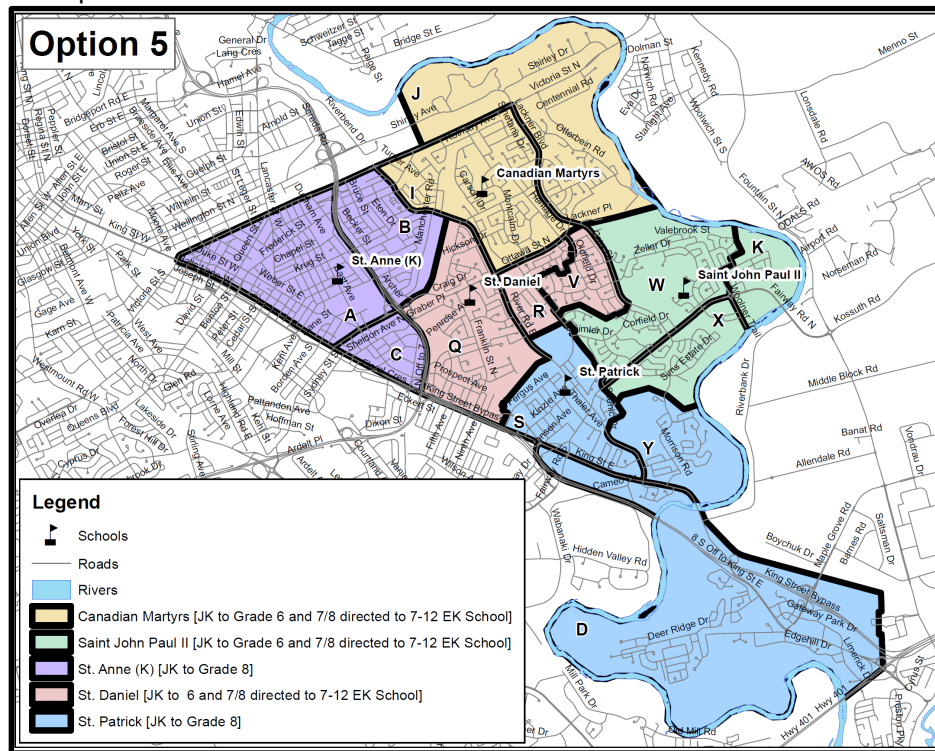
Table 11 and Figure 11 show enrolment projections and the proposed boundaries for Option 5. Specifically, Option 5 proposes to:

- move sub-area D from St. Anne (K) to the new St. Patrick school.
- move sub-area K from Canadian Martyrs to Saint John Paul II.
- move sub-area S from St. Daniel to St. Patrick.
- move sub-area V from Saint John Paul II to St. Daniel.
- move sub-area Y from Saint John Paul II to St. Patrick.
- St. Anne (K) would continue to be a JK-8 elementary school.
- St. Patrick would be a JK-8 elementary school.
- Canadian Martyrs, Saint John Paul II, and St. Daniel would be JK-6 schools with grades 7/8 being directed to the East Kitchener 7-12 school.

Table 11 - Option 5 Enrolment Forecast

SCHOOL (Option 5)	Capacity	2024		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs - JK to 6	314	371	118%	373	119%	365	116%	378	121%
Saint John Paul II - JK to 6	611	483	79%	531	87%	604	99%	653	107%
St. Anne (K) - JK to 8	521	643	123%	735	141%	727	139%	696	134%
St. Daniel - JK to 6	317	255	80%	277	87%	291	92%	304	96%
New St. Patrick - JK to 8	527	562	107%	626	119%	635	120%	655	124%
East Kitchener (Elementary) - 7 & 8	400	307	77%	303	76%	326	81%	405	101%
TOTAL	2690	2622	97%	2845	106%	2948	110%	3092	115%

Figure 11 - Option 5 Map



Advantages:

- Enrolment pressure is reduced significantly in most of the existing schools.
- Sub-Area K is located closer to Saint John Paul II which may reduce bus ride times and allow for active transportation if students can walk to school.
- A portion of Sub-Area V may be within walking distance to St. Daniel and could allow for active transportation if students can walk to school.

Disadvantages:

- St. Anne's utilization remains high in the short, medium, and long term.
- St. Daniel doesn't reach full capacity, even in the long term.
- The 7-8 elementary panel in the new 7-12 East Kitchener school doesn't reach full capacity, until the long term.

4.6 OPTION 6

Table 12 and Figure 12 show enrolment projections and the proposed boundaries for Option 6. Specifically, Option 6 proposes to:

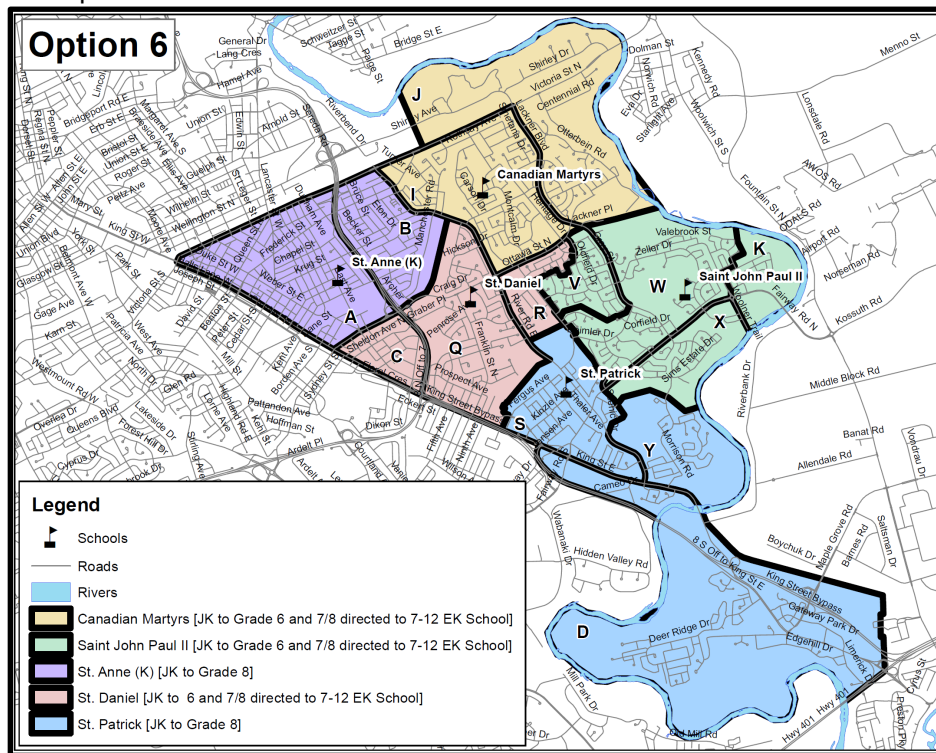
- Move sub-area C from St. Anne (K) to St. Daniel
- move sub-area D from St. Anne (K) to St. Patrick.
- move sub-area K from Canadian Martyrs to Saint John Paul II.
- move sub-area S from St. Daniel to St. Patrick.
- move sub-area Y from Saint John Paul II to St. Patrick.
- St. Anne (K) would continue to be a JK-8 elementary school.

- St. Patrick would be a JK-8 elementary school.
- Canadian Martyrs, Saint John Paul II, and St. Daniel would be JK-6 schools with grades 7/8 being directed to the East Kitchener 7-12 school.

Table 12 - Option 6 Enrolment Forecast

SCHOOL (Option 6)	Capacity	2024		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
Canadian Martyrs - JK to 6	314	371	118%	373	119%	365	116%	378	121%
Saint John Paul II - JK to 6	611	535	87%	590	97%	670	110%	725	119%
St. Anne (K) - JK to 8	521	597	115%	672	129%	658	126%	622	119%
St. Daniel - JK to 6	317	245	77%	270	85%	283	89%	289	91%
New St. Patrick - JK to 8	527	562	107%	626	119%	635	120%	655	124%
East Kitchener (Elementary) - 7 & 8	400	313	78%	314	78%	337	84%	422	106%
TOTAL	2690	2622	97%	2845	106%	2948	110%	3092	115%

Figure 12 - Option 6 Map



Advantages:

- Enrolment pressure is reduced significantly in all existing schools.
- Sub-Area K is located closer to Saint John Paul II which may reduce bus ride times and allow for active transportation if students can walk to school.

Disadvantages:

- St. Daniel doesn't reach full capacity, even in the long term.
- The 7-8 elementary panel in the new 7-12 East Kitchener school doesn't reach full capacity, until the long term.

5 Secondary Panel

The preferred option for the secondary panel proposes to split St. Mary's boundary into two boundaries. East Kitchener schools (i.e. the four schools involved in this boundary review) would be directed to the new East Kitchener 7-12 School. The remaining elementary schools in south west Kitchener would remain part of St. Mary's family of schools.

Implementation would be with the opening of the new East Kitchener 7-12 School, anticipated to be September 2024. Following a decision to change boundaries, the Board will establish a separate committee to address the transition of students and staff. This committee will work with parents/guardians and staff.

5.1 STATUS QUO ENROLMENT

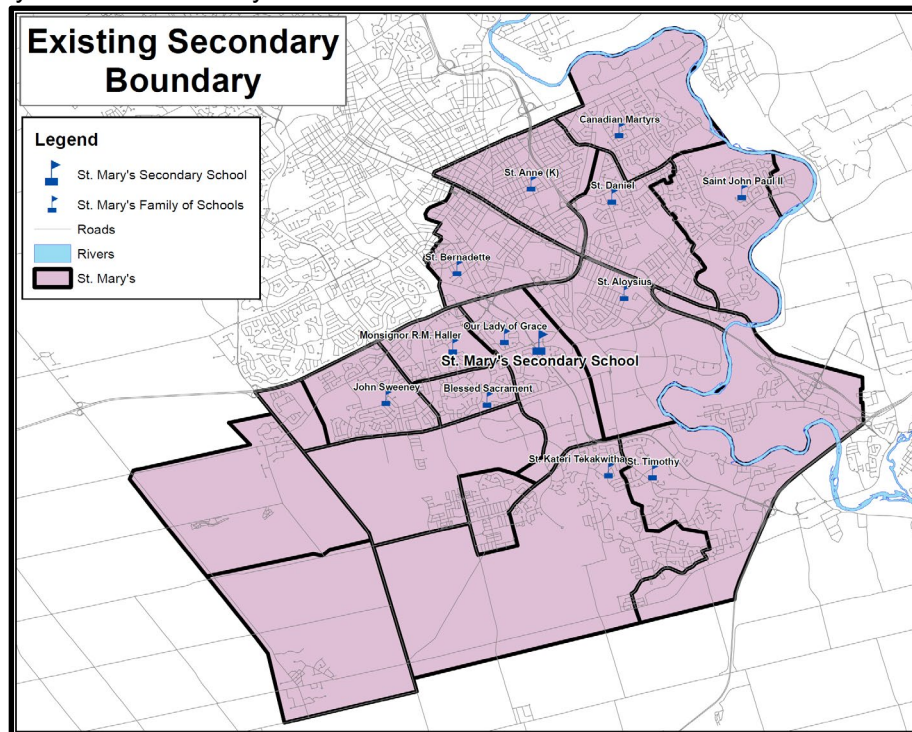
St. Mary's current boundary (family of schools) is comprised of Blessed Sacrament, Canadian Martyrs, John Sweeney, Our Lady of Grace, Monsignor Haller, Saint John Paul II, St. Aloysius, St. Anne (K), St. Bernadette, St. Daniel, St. Kateri Tekakwitha, and St. Timothy. Table 13 and Figure 13 show the status quo enrolment projections and current boundary.

As the numbers illustrate, St. Mary's is currently over capacity and enrolment is projected to continue increasing. It should be noted that the current grade 8 to 9 retention is low in the East Kitchener area due to other competing public board secondary schools within closer proximity. As such, the enrolment projections shown in the option section are higher than those shown for the status quo projections as it is assumed that our grade 8 to 9 retention will increase once there is presence in the area.

Table 13 – St. Mary's Status Quo Enrolment

Secondary Schools	Capacity	2021		2024		2027		2029	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
St. Mary's	1530	2171	142%	2383	156%	2818	184%	3230	211%

Figure 13 – St. Mary's Current Boundary



5.2 PROPOSED SECONDARY OPTION

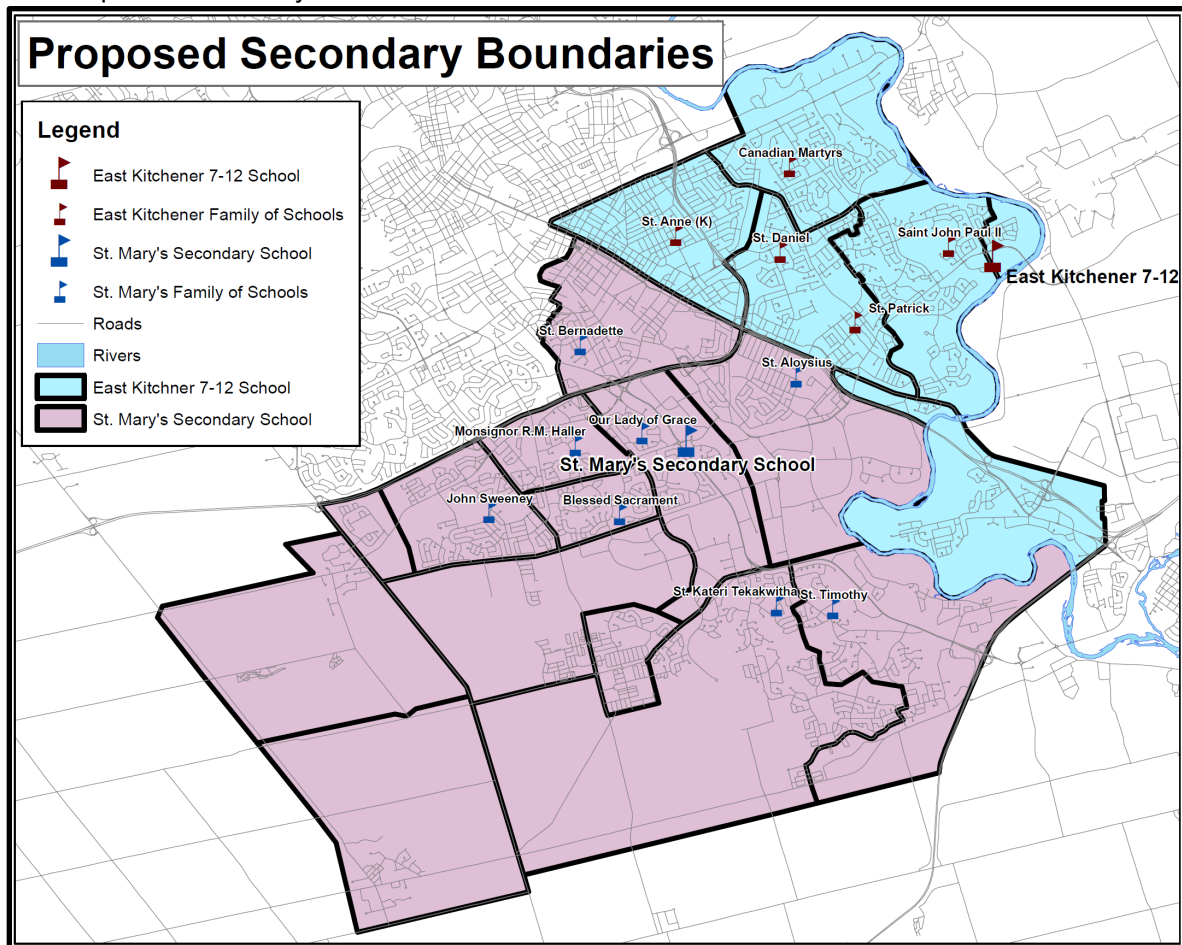
Table 14 and Figure 14 show enrolment projections and the proposed boundaries for the secondary panel. Please note that these projections assume a higher grade 8 to 9 retention for both St. Mary's and East Kitchener school. It also assumes a grade configuration of 7-10 when the 7-12 East Kitchener school opens and then higher grades growing in each year. In this option, it is proposed that:

- Canadian Martyrs, Saint John Paul II, St. Anne (K), St. Daniel, and St. Patrick be redirected from St. Mary's Family of Schools to East Kitchener 7-12 Family of Schools.
- The 7-12 East Kitchener school would open with grades 7-10 as per the 7-12 Program Review recommendations (i.e. Grades 7-10 in 2024, 7-11 in 2025, and 7-12 in 2026).
- Blessed Sacrament, John Sweeney, Our Lady of Grace, Monsignor Haller, St. Aloysius, St. Bernadette, St. Kateri Tekakwitha, and St. Timothy remain part of St. Mary's Family of Schools.
- St. Mary's would continue to be a 9-12 secondary school.

Table 14 – Enrolment Projections based on Proposed Secondary Boundaries

SCHOOL (Secondary Option)	Capacity	2024		2025		2026		2027		2029		2034	
		Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization	Total	Utilization
St. Mary	1530	1908	125%	1782	116%	1656	108%	1769	116%	2080	136%	2703	177%
East Kitchener (Secondary) - 9 to 12	1000	535	53%	820	82%	1210	121%	1314	131%	1484	148%	1768	177%
TOTAL	2530	2442	97%	2602	103%	2866	113%	3083	122%	3564	141%	4471	177%

Figure 14 – Proposed Secondary Boundaries



6 Conclusion

Staff's preferred elementary option attempts to balance enrolment across all the elementary schools in the review area.

Subject to approval by the Board of Trustees to commence a boundary review on April 25, 2022, it is anticipated that the review will be completed no later than December 2022.

Once a decision is made to move students (effective September 2024), a separate committee will be established to support students, families, and staff as they transition to their new schools.

Appendix A

2022/2023 EAST KITCHENER 7-12 BOUNDARY REVIEW TIMELINES

	Target Dates	April 2022				May 2022					June 2022			
		4	11	18	25	2	9	16	23	30	6	13	20	27
Present Initial Staff Report to Board	<i>April 4, 2022 Committee of the Whole Meeting</i>	■												
Initiation of Boundary Review	<i>April 25, 2022 Board of Trustees Meeting</i>				■									
Notice Regarding Parent Representative Selection	week of April 25, 2022				◆									
Parent Representative Application Due to Principals	due to principals May 4, 2022					◆								
Selection of Parent Representatives	<i>due May 6, 2022</i>					◆								
BRC Meeting #1 - Process, report, options	week of May 23, 2022								▲					
BRC Meeting #2 - Narrow options	week of May 30, 2022									▲				
Public Meeting #1 - Background, options	week of June 6, 2022										★			
BRC Meeting #3 - public meeting feedback, options	week of June 13, 2022											▲		

	Target Dates	September 2022				October 2022					November 2022				December 2022			
		5	12	19	26	3	10	17	24	31	7	14	21	28	5	12	19	26
BRC Meeting #4 - overview, public meeting feedback, select preferred option	week of September 19, 2022			▲														
Public Meeting #2 - preferred option & recommendations	week of October 3, 2022				★													
BRC Meeting #5 - Finalize recommendations	week of October 17, 2022							▲										
BRC Meeting #6 (if needed)	week of October 24, 2022								▲									
Prepare BRC's Final Report	week of October 31, 2022									■								
Recommendations to EC	<i>Monday, November 14, 2022</i>											◆						
Board Meeting #1 (Board Presentation)	<i>November 28, 2022 Board of Trustees Meeting</i>													■				
Board Meeting #2 (Clarification)	<i>December 5, 2022 Committee of the Whole Meeting</i>														■			
Board Meeting #3 (Board Decision)	<i>December 12, 2022 Board of Trustees Meeting</i>															■		

Legend	
Holidays	
Internal Staff Work	
Public Consultations	★
BRC Meetings	▲
Board of Trustee Meetings	■
Deadlines	◆

School Holidays & Key Dates	
Family Day	Monday, February 21, 2022
March Break	Monday, March 14, 2022 to Friday, March 18, 2022
Holy Week	Monday, April 11, 2022 to Friday, April 15, 2022
Good Friday	Friday, April 15, 2022
Easter Monday	Monday, April 18, 2022
Victoria Day	Monday, May 23, 2022
Last Day of School	Wednesday, June 29, 2022
Labour Day	Monday, September 5, 2022
*First Day of School	Tuesday, September 6, 2022
Thanksgiving	Monday, October 10, 2022
*Christmas Break	Monday, December 19, 2022 to Friday, December 30, 2022
Family Day	Monday, February 20, 2023



Date: April 04, 2022
To: Board of Trustees
From: Director of Education
Subject: Response to Provincial Review of Incident at John Sweeney Catholic Elementary School

Type of Report:

- ☐ Decision-Making
- ☐ Monitoring
- ☒ Information concerning day-to-day operations

Type of Information:

- ☐ Information for Board of Trustees Decision-Making
- ☐ Monitoring Information of Board **Policy IV 012**
- ☒ Information only of day-to-day operational matters delegated to the CEO

Origin: (cite Education Act and/or Board Policy or other legislation)

Executive Limitation IV 012 Communication to Board

Policy Statement and/or Education Act/other Legislation citation:

Policy 1 001 Ends
Policy IV 003 Treatment of Students
Policy IV 013 Leadership
Calming Rooms as a Proactive Self-Regulation Strategy [APH 029](#)
Physical Containment of Students [APH 012](#)
Workplace Violence Prevention [APH023](#)
Fair and Equitable Hiring Promotions (revised 2021) [APO 028](#)
Equity and Inclusive Education Policy [APC 037](#)

Alignment to the MYSP:

Strategic Priority: Nurturing Our Catholic Community

Strategic Priority: Student Engagement, Achievement and Innovation

Strategic Priority: Building Capacity to Lead, Learn and Live Authentically

Background/Comments:

On Monday November 29th 2021, a 911 call was made from John Sweeney Catholic Elementary School in response to an escalating and continuing situation involving a 4 year old child who was in crisis. On Wednesday February 23rd, 2022 in a meeting, a complaint to the school board about the incident was registered. Media were also notified by advocates who attended the meeting. Before 9 a.m. on February 25th, the Chair of the school Board requested a meeting with the Minister of Education, as a result of the meeting on the 23rd and the ensuing social media campaign. No reply was received to that request (ever). But later, on Friday, February 25th the



Minister of Education ordered a review of the incidents in question. Without any discussion or prior notice to the Board, the Chair or Director, a media release was issued by the Minister indicating that “under no scenario should police be called to remove a 4 year old.” It is possible the review may have begun earlier through discussion with the family, but the inquiry at the school took place from March 7th to March 11th, with some follow up inquiries thereafter. The core allegation was that anti-Black racism was a factor when the school and its staff made the pivotal decision on November 29th to call 911 and in the subsequent exclusion of the student, which was issued on December 17th, but due to remote learning, began on January 17th.

While we disagree with the characterizations in the statement released by Parents of Black Children, we do wholeheartedly accept that as a board, and as schools, we can learn how to serve Black communities more effectively.

The results of the review and our own internal reflection on these events have drawn staff to the conclusion that changes need to happen to ensure the best possible experiences for the students in our care. The report is a blueprint to further action for us – on anti-Black racism, on how we support a student in crisis, and on our relationship with parents. Further, what this report truly highlights is a significant issue that requires both a response from the Ministry of Education and our local school board. There is a critical support gap for students in crisis – one that must be solved provincially if we want to protect student and school staff safely moving forward.

In education we have more students than ever presenting with extremely violent behaviors that risk and cause physical injuries to the student themselves, as well as other students and staff. These injuries can require first aid, medical attention and/or have more significant impacts. It is likely quite challenging for someone outside of the education realm to imagine a scenario with a child so young, yet this is a reality in schools across the province.

As boards, we put every single measure in place to support that student. This can include a comprehensive safety plan, with a series of increasing intensive supports to address the behavior if it escalates. Unfortunately, when every education strategy is exhausted by our expert, caring staff and a student is still at risk of self-harm, or of harm to others, the final option is to call 911 and emergency services.

We can find ourselves in situations where staff are being injured, sometimes to the point of requiring medical attention and/or a leave of absence. We may have situations where classrooms are routinely evacuated so that other students are not harmed. In some instances, students can evade staff and elope from their care, running out of the school and potentially into harm's way from moving vehicles or traffic beyond the school doors. Each principal has been charged with a duty of care not only for the student in question but also for all of the other students and staff of their particular school building. It is not a responsibility to be underestimated or taken lightly.

A call to emergency services, where a student is involved, is not a choice any educator ever wants to make. The report challenges us to reconsider when, whether and how we involve emergency services when a student is in crisis. We care deeply for the children entrusted to us. We also know these choices are not neutral, even if the policy is intended to be. That a call to police for a racialized student has an impact that is different and more significant as a result of a history of systemic racism. We need provincial assistance in knowing who to call when in the discretion of the principal, under their duty of care, they decide that an emergency call is necessary.

The report has further highlighted the need for a variety of approaches to serve our families. We need to ensure that we have culturally responsive, early intervention supports and services. Supports and services need to be provided equitably with an anti-racism and anti-oppression lens. This is not an undertaking that we can do alone.

Boards need a greater variety of options for students in crisis who pose significant risk to the safety of themselves and others. When a student is in crisis and at serious risk of harm, we require the support of our community partners to assist us to work with families and provide solutions that respect the diversity of our population. The instance of students who pose a risk to safety of themselves and others is neither unique nor rare in education settings. It is happening across the province. It needs a provincial response. One that better supports the student in crisis, and also the staff and other students at the school.

In order to support the review conducted, over the course of the week, the WCDSB furnished the reviewer with access to the 12 staff involved with direct knowledge in the care of the student, each participating in an extensive interview process. Further there were over 20 student specific categories of records were released (with some

categories having multiple artefacts) and over 20 Board policies, procedures, plans, handbooks, memos, records, data and webpages were provided to inform the investigator of the efforts made to support the student.

WCDSB and school boards in general are rooted in wanting to serve students to their very best ability. On occasion we are met with students who may require services and supports that are not available within the scope of our funding and professional expertise. In those circumstances we need to work with families to attain their permission to access additional supports so that the child may be more fulsomely supported and brought to greater success.

This report has highlighted ways in which we can do better to engage with our families and communities. We have heard that message; we have many different strategies that we are already pursuing and additional strategies that been recommended for our consideration. They are profiled further a little further in the report.

We note that on Friday March 11th the government announced a 4 million dollar investment for additional mental health and addictions crisis workers. This investment in Mobile Crisis Response Teams is a step in the right direction, though we note Police Services is still featured prominently in the announcement.

The report recommendation (see appendix A, item “G”) highlights the potential to explore revising the local police/school board protocol and safety plan templates. It contemplates ambulatory services only as the possible response. This recommendation is beyond the scope of only WCDSB and would involve a number of community partners, as well as other school boards. This recommendation will require further consideration, and a much broader involvement than just Waterloo Catholic.

Black children are criminalized far too often and in disproportionate numbers. In some cases it may be because staff take a “colour blind” approach – that is, treating all students equally, without realizing the potential for differentiated impact. We at WCDSB are committed to examining any role that WCDSB plays in that systemic reality. Our structures across society are systemically racist and that is why WCDSB has committed to eradicating this problem and why as Director of Education, there has been an insistence on advancing this critical lens to all our daily efforts.

As well – the report in recommendations “B” also suggest Waterloo Catholic should revise its performance appraisal and review processes. While we do not disagree with the spirit of the recommendation connected to protecting human rights and eliminating anti-racism and anti-discrimination, the scope of this recommendation is also well beyond Waterloo Catholic, with broad provincial implications connected to collective bargaining and provincial regulations. Similarly, recommendation “N” speaks to professional learning tied to performance appraisals. This too will require a broader provincial response, for the reasons stated above, as it relates to performance appraisals. The professional learning we are well prepared to undertake, and have already begun. The notion that it is “mandatory” highlights the key problem in education that there is insufficient time for all the “mandatory training” now required by the Ministry. There is a provincial dialogue that has commenced about this challenge and if this recommendation is to be considered and implemented, would have to factor into that larger dialogue. Again – this is beyond the scope of just Waterloo Catholic.

We remain committed to reviewing each of the recommendations to assessing to what degree the recommendation may to some degree be in place or in process. A quick illustration might be in recommendation “L”, where we do already have role descriptions on supports provided by these professionals. <https://www.wcdsb.ca/programs-and-services/special-education/contact-us/> Nonetheless, we will bring rigor to an examination of each recommendation from the review.

With all of that said, it is important to acknowledge that this case and this review has caused some to question WCDSB’s commitment to combatting anti-Black racism. There is more need for work at the local level, but our dedication to that work and our investment in that work is not new. It has been a priority and remains one moving forward. Waterloo Catholic prides itself on being *Heart of the Community*, providing *Success for Each* and *A Place for All*. This is our vision statement and has been the foundation of all our work over the course of this year – and before.

While our equity work has been broad and far-reaching, for purposes of this report the focus will be on that which has more specifically been undertaken through the lens of combatting systemic racism. Our dedication to this work has been found in a number of projects, initiatives and actions last year and this year. A brief overview of that work and commitment is reflected below:

Nurturing Our Catholic Community:

- **Pastoral Plan** – Our three-year plan has been rooted in the culture of accompaniment and encounter found in *Renewing the Promise*. The themes of the three years were “*Called to Belong – Gathered to Become - and - Sent to Build*”. The symbol for our third year (2021-2022) is the bridge. We are bridging the gap to those who are marginalized in our community, reaching out and building stronger ties. We have 6 bridges moving throughout our system, being painted by members of every school community to symbolically illustrate the essence of our work under the auspices of this theme. [Sent to Build VIDEO](#)
- **Spiritual Development Day** – Last year we had Kiki Ojo Thompson of the KOJO Institute speak to the whole system on November 23rd 2020 on Challenging Systemic Barriers: The Equity Lens. (*This year we had Fr James Martin who spoke to us about building bridges with the LGBTQ community*) The specific focus of Kiki Ojo-Thompson’s session was challenging the systemic barriers, especially for those who are racialized. A 30-day challenge for all staff in regards to removing systemic barriers was the “homework”.
- **Prayer Tables and Prayer Cloth** – We have invested in updated items for our classroom prayer tables in all of our elementary schools. The focus has been on religious artifacts that depict a vision of diversity and inclusion. The investment is \$550 per school. There was also a “*Called to Holiness*” large prayer cloth depicting diverse saints through the ages from numerous cultures, genders and ages developed and distributed to all schools, to be displayed in school foyers or chapel prayer spaces.

Equity and Human Resources:

- **Staffing Investment:** We have created a new Equity Officer position (with no enveloped funding from the government); she is a year into her role, doing excellent work, reporting directly to the Director. Throughout the course of this year her work has included – but not been limited to - delivering a variety of workshops, assisted us with policy revision and resource development, and been instrumental in our census work. In the upcoming budget process we are looking expand with 2 additional positions (again with no enveloped or targeted funding by the government) – one to assist with HR processes and one to assist with system-navigation for equity seeking groups. (This had been part of our plan since early winter.) The Equity Officer, amongst other things, ensures effective and enhanced strategies and programs to advance EDI (Equity Diversity and Inclusion) in the board.
- **Policy Refinement:** The WCDSB Equity Officer is assisting in policy revision work and is also now sitting at the senior team table where all Administrative Procedure (APs) revisions are vetted and approved. The particular lens our Equity Officer provides is to examine all APs for evidence of bias, systemic racism or practices that work against the fulfillment of equity, diversity and inclusion across the organization.
- **Family assistance through AFRO:** We have begun a dialogue and partnership with AFRO (African Family Revival Organization) over the course of this year. They are a non-profit organization serving Black and African families in KW, with a mission to support community cohesion. They assist with system navigation for families.
- **Staff and Student Census:** We implemented the staff census in April of 2021 and reported to Board in December 2021 and February 2022. We have implemented our first student census and will report to Board in June of 2022. The data we have acquired will allow us to triangulate indicators of interest so that we can identify areas of disproportionality with Black students, for example – in suspension or expulsion data, in poor credit accumulation or failure rates, in absenteeism, etcetera.

- **Updating our Fair and Equitable Hiring and Promotions Policy** ([APO 028](#)) and completing updating our process for hiring administrators – including our advertisement, posting, interview process and interview panel composition.
- **Adopting an Equity Diversity and Inclusion Lens in Hiring:** We are expecting all administrators and managers to attend a 1 hour training session about adopting an equity, diversity and inclusion lens in our hiring processes. The workshops are being delivered in April 2022 and are being provided by our Superintendent of HR and Equity Officer.
- **SRO Review:** WCDSB completed a comprehensive review of our SRO program (hiring an outside consultant) to review the program specifically through the lens of Black and indigenous students. The report was brought to Board in June of 2021 and an update occurred in the fall of 2022. This program is currently paused.
- **Equity Committee at WCDSB:** There is an active Equity Steering Committee with four sub-committees:
 - Culturally Relevant and Responsive Pedagogy (CRRP)
 - Human Resources
 - Census and Data Collection
 - Organizational Culture
- **Participation in Broader Equity Councils:** Our Superintendent for Equity and our Equity Officer are connected with two equity groups: 1) Ontario Education and Equity facilitated by Chris D'Souza and the 2) Catholic Equity Network. Additionally, our Equity Officer belongs to WREC (Waterloo Regions Equity Council) facilitated by Deepa Ahluwalia.

Professional Development:

- **Equity Centered Trauma Informed Education** – Through our Mental Health lead, a mini-course this spring and full course this coming fall on how trauma-informed practice can assist to create equitable education outcomes. The mini-course will be delivered to all staff on the system-wide PA day on April 8th, 2022.
- **NTIP Professional Development:** Through our NTIP program Rabia Khokar will be providing professional development in April 2022 examining early literacy with an equity and anti-oppression lens.
- **Seeking Positive Solutions:** All administrators are participating in a mandatory 3-part series this school year, delivered in partnership with CPCO (paid for by WCDSB), on seeking positive solutions through a lens of equity and diversity. Using a lens of power and privilege, the first session in particular examines how we address systemic racism.
- **Equity and Leadership:** WCDSB Academic Council has been participating together in a 9 -part series on Equity and Leadership.
- **WCDSB Leadership Strategy:** Director Notten and Fr Joseph delivered last year and this year the keynote address to our Leadership Strategy candidates on Leadership and the Equity Lens (January 2021 and February 2022). Subsequent sessions have included Equity and Inclusion with Unlearn; Leadership Panel Townhall Discussion on Diversity and Leadership; and Equity and Inclusion in our Leadership with Bruce Rodrigues.
- **Anti-black Racism / Equity Training for Senior Team and all administrators:** We have been in discussions and negotiations over the course of the past several months to sign a comprehensive contract for the further training of the senior team and then all administrators in combatting systemic racism and anti-Black racism.
- **Workshops:** Several workshops have been hosted on EDI, (facilitated by our Equity Officer, including but not limited to:
 - How to be Anti-Racist;
 - Micro-aggressions;



- Confirmation Bias and Education;
 - Neuroscience and Implicit bias;
 - Equity and Literature:
 - Mirrors, Windows and Sliding Doors
 - Primer on Systemic Racism
 - How Race Plays a Role in Your Classroom
 - Family and Community Collaborations (focus on BIPOC parents)
 - Dealing with the N-Word in Schools
 - The Importance of Representation
 - Adultification of Black Girls
- **Intensive Human rights Program for School Board Leaders:** The Director, Superintendents and most trustees participated in the spring of 2021 in Osgoode Hall's Intensive Human rights Program for School Board Leaders.
 - **Monthly Newsletter:** Under the auspices of our Equity Officer and our Indigenous Education lead a new monthly newsletter has been launched. "*FNMI and Equity News*" – with articles and resources to support staff in meeting the needs of our diverse population.
 - **Book Study:** The senior team and a system-wide book study on *White Fragility* in the spring of 2021. Our latest book study is: *Culturally Responsive Teaching and the Brain: Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students*.

Student Achievement / Resources:

- **Board Improvement and Equity Plan (BIEP)/ School Improvement and Equity Plan (SIEP):** In keeping with Ministry direction – and at this point ahead of Ministry implementation – we are infusing a significant equity lens into our board and school learning improvement plans. In this pandemic environment, we continued to work with our schools our bringing some fidelity back to school improvement planning. When superintendents went out for their second SIEP visits – only 2 questions were asked – one in relation to data and the second in relation to their equity goals.
- **Re-engagement Officers:** Under the auspices of Student Success and accessing funds for re-engagement, WCDSB invested in staffing that was intended to focus on students who may have dis-engaged during the pandemic. The positions were envisioned to specifically target the BIPOC (Black, Indigenous and People of Colour) students in our board who may have disengaged and then expanded beyond that diaspora to other students. Attention was given in the hiring of staff to fill these positions to hire individuals who were racialized and/or represented diversity, with an eye to better connecting with the target population we anticipated trying to reach and bring toward success.
- **My Place in this World** – Profiled and made available this past year *My Place in this World*, a ground breaking curriculum and accompanying teacher resource celebrating Black Heritage, created by members of our staff and profiled nationally on CBC's Ginella Massa, as well as other local media [CTV News clip](#)
- **CRRP (Culturally Relevant and Responsive Pedagogy)** – Deriving from a WCDSB Practitioner Inquiry, significant investment over the course of this year in new resources for libraries that diversify representation and amplify Black contributions / protagonists, etcetera. Total investment \$400,000.
- **Grade 4 to 10 Diversity Book Club** – In addition to the library resource investment, 20 teachers and the Equity consultant have worked over the early course of this year to surface and provide culturally diverse literature to the classroom literacy program (eg., shared reading, guided reading, novel studies). The new kits are currently being piloted in our system.
- **Change Starts Now:** Purchased 5 copies for each school of *Change Starts Now: Our Stories, Our History Our Heritage* about the stories, struggles and triumphs of the Black community in southwestern Ontario
- **SEEC – Student Equity Engagement Council:** Student Equity Engagement Council is a central board initiative that was launched this fall for any interested schools. It was immediately embraced by a good

number of our schools. The council is intended for those who may have a broad mandate for equity issues but can also selected specific equity seeking groups to focus upon – such as anti-racism (e.g., St John's), Black Lives Matter or homophobia/transphobia, etcetera. These local councils become a way to give voice to students thinking about equity issues and allows them to educate each other on the importance of diversity and inclusion.

- **Mission Project / Collective Commitments:** An investment has been made this year of approx. \$2000 per school (prorated for size; total investment of \$100,000) to support each school developing equity, diversity and inclusion (EDI) mission and collective commitments, using an equity centered design.
- **School specific equity resources:** An investment has been made this year of approximately \$2000 per school (prorated to EOI; total investment of \$100,000) to support each school purchasing resources to support their equity goals; purchases to be approved by their superintendent but intended to be responsive to the unique needs of their community and their equity, anti-systemic racism goals.
- **Unlearn Murals** – 27 WCDSB schools received Unlearn murals that profile the need to “unlearn racism, unlearn discrimination, unlearn bias” etc. Many schools purchased additional murals.
- **New WCDSB Equity Website:** We launched a new Equity website this fall which profiles EDI and A Transformational lens. Profiled within the website amongst other things is a call to dismantling racism. [WCDSB EDI webpage](#)

We know we need to hear with open hearts and minds the genuine concerns of parents of Black students. It is clear we have more to do when it comes to Black students and families feeling that vision is equally true for all. We are engaged in this work—which we have undertaken over the course of the last few years ---with renewed energy and commitment. We will review the 14 recommendations that have been made by the investigator in this mindset. We realize that we also need to support Black parents as they navigate our systems and processes – and to change systems and processes that are systemically racist. We at WCDSB are engaged in addressing this work and we commit to further implementing this critical work.

The Director's statement of March 7th began with a quote from our EDI webpage, that has been there since the beginning of this school year:

“In our Catholic/Christian tradition, we have a moral imperative to act intentionally to ensure those we serve—staff, students and community—are treated with respect and dignity. We work intentionally to disrupt oppressive systems for the benefit of future generations.”

This is WCDSB's stated position. It is the cornerstone of our work. We believe that every child is a child of God, and our staff are encouraged to see the face of Jesus in each child. Our staff respond diligently to the needs of all children, regardless of the varying needs the child may bring. When we falter, we hold ourselves to account. When there are systemic challenges that impede us in being all we want to be, we require the partnership of the province to tackle the societal systems that may also need improvement and a critical eye.

Recommendation:

This report is for the information of the Board.

Prepared/Reviewed By: Loretta Notten
Director of Education

*Bylaw 4.2 “where the Board of Trustees receives from the Director of Education a monitoring report that flows from a responsibility delegated to the Director under Board Policy – **except where approval is required by the Board of Trustees on a matter delegated by policy to the Board** – the minutes of the Meeting at which the Report is received shall expressly provide that the Board has received and approved of the Report as an action consistent with the authority delegated to the Director, subject in all instances to what otherwise actually occurred.”





10. Recommendations

10.1. Recommendations for the Board and School

Within one year:

- A. Amend all board policies and procedures, relating to staff conduct, to ensure that, the enactment and/or the perpetuation of racism and other forms of discrimination, are subject to disciplinary measures.
- B. Revise performance appraisal and review processes to include measures that are related to advancing and protecting human rights, anti-racism and anti-discrimination, and which hold senior and school leaders responsible, through accountability measures, for actions or omissions found to perpetuate racism or other forms of discrimination.
- C. Hire Black and other equity-deserving para-professionals to consult, support and address student learning and behavioral concerns when they arise.
- D. Hire Black consultants to work with Black families to navigate school board special education, discipline, academic and well-being conversations and processes.
- E. Hire and work closely with Black special education experts to develop affirming, culturally reflective and responsive procedures, policies and processes and supports to address *school identified* behavioral concerns during the A1-3, safety plan, IEP and other processes that support student learning needs. Include clear notifications, appeals and complaints procedures for families to access at each stage of the process.
- F. Create a communications plan, support templates and accountability measures for record keeping to ensure timely relay of information to families whenever injury, holds, or significant escalations occur with students.
- G. Revise local Police/School Board Protocol and Safety Plan templates for kindergarten to grade three, limiting 911/Community Support to ambulatory services only and as a last resort. Include clearly outlined, mutually-agreed upon (family and school), time frame for when emergency/community supports will be engaged should parent/guardian contact not be possible.
- H. Review and develop processes, including demographic data collection specific to exclusions, to ensure that the use of exclusion in K-3 does not result in disparities that negatively impact Black and other already marginalized student groups. Publicly share the data with the school community.

- I. Develop and implement a training plan for Superintendents and Administrators on the Board processes leading up to, for and following an exclusion. As part of the process, include clear articulation and accountability measures requiring:
 - i. all other strategies including modified day and parent involvement (where applicable) be exhausted prior to the request for exclusion;
 - ii. culturally responsive supports and strategies be utilized prior to the decision to exclude;
 - iii. reentry criteria be grounded solely in the removal of the threat to the physical or mental wellbeing of other pupils; and
 - iv. that coercive tactics cannot be included in criteria for re-admittance.
- J. Ensure that the process includes accessible language around the appeals process as well as access to supports (see D.) to help families navigate the process.
- K. Develop a protocol and communications plan for kindergarten registration/enrollment that allows families multiple and varied opportunities to meet with a diverse and culturally reflective “a school entry team” to discuss transition needs of students not entering from pre-kindergarten formal learning environments
- L. Develop clear processes, timelines, accountability structures and communications protocols that explains to families the role(s), techniques, supports, timelines, appeals process, and all other information relevant to the inclusion and work of para-professional supports for students (including Applied Behaviour Analyst, Board-Certified Behaviour Analyst, Social Worker, Speech Language Pathologist, Occupational Therapist, Child and Youth Care Worker).
- M. Develop local policies and protocols about the designs, regulations and contents of containment/calming rooms ensuring that they:
 - i. are only used for the purposes of de-escalation;
 - ii. meet all local, and provincial health and safety regulations;
 - iii. do not include content that will re-escalate the student;
 - iv. do not contain items or fixtures that may be potentially harmful to the student in an escalated state;
 - v. have a log to record the length of time in the room, the measures/supports used, people in the room; and
 - vi. are inviting, calming and supportive of the student’s regulation needs.
- N. Mandatory professional learning, developed by Black and other racialized external experts, tied to performance appraisals for superintendents, administrators, teachers, para-professionals (inc. Social Workers, Applied Behavioural Analysts, Board-Certified Behavioural Analysts, Child and Youth Care Workers) and support staff (inc. Early Childhood Educators, Educational Assistants, Administrative Assistants) on Human Rights

and Equity including, identifying, addressing and dismantling anti-Black racism, with special attention to learning about:

- i. racial profiling,
- ii. the contexts and impacts of Black youth and police interactions
- iii. disproportionalities in special education service delivery, identifications, programming and achievement for Black children and youth.

10.2. Recommendations for the Ministry

- O. Develop provincial guidance on the expectations of Principals/Vice-Principals regarding delegation of responsibility, and duty of care, with respect to 911 service intervention at a school. Include clear direction regarding expectations for school staff supervision of children if they are required to leave school premises with emergency responders.
- P. Develop policy direction for section 265(1)(m) of the *Act* to include clear direction with respect to its use, and specifically, timelines, responsibilities, parameters, and limits of authority. Include clarifying policy direction with respect to notice to parents, the right to appeal and the appeals process.
- Q. Amend the provincial model for local police/school board protocols with respect to students in kindergarten to grade three, limiting 911 calls for ambulance service only as a last resort. Police contact should only be used in the case of mass/imminent violence.
- R. Require school boards to submit demographic data to the Ministry, through the Ontario School Information System, on exclusions to support provincial understanding, tracking and reporting on school and board use of exclusions.
- S. Require mandatory training for Ministry-School Board Liaisons in procedure and practice when advising school boards on the use of exclusions. Include learning about:
 - i. anti-Black racism;
 - ii. bias;
 - iii. racial profiling;
 - iv. Black youth and police interactions; and
 - v. disproportionalities in special education identifications and achievement for Black children and youth.

From: [Loretta Notten](#)
To: [Alice Figueiredo](#)
Subject: FW: OCSTA: Interim Nominations Report - March 25, 2022
Date: Friday, March 25, 2022 5:10:26 PM
Attachments: [image001.png](#)

Loretta Notten

Director of Education

Waterloo Catholic District School Board | www.wcdsb.ca

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**Waterloo Catholic
District School Board**
Quality, Inclusive, Faith Based Education

From: OCSTA - Connie DeMelo <CDeMelo@ocsta.on.ca>
Sent: Friday, March 25, 2022 11:36 AM
To: OCSTA - Connie DeMelo <CDeMelo@ocsta.on.ca>
Subject: OCSTA: Interim Nominations Report - March 25, 2022

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**Ontario Catholic School
Trustees' Association**

TO: Trustees & Directors of Education

CC: OCSTA Directors & Staff
Board Secretaries & Administrative Assistants

**THIS MESSAGE HAS BEEN SENT DIRECTLY TO ALL TRUSTEES &
DIRECTORS OF EDUCATION**

The following nominations, duly Moved and Seconded, for OCSTA President, OCSTA Vice President and CCSTA Representative, have been received:

President	Patrick J. Daly Hamilton-Wentworth CDSB
Vice President	Michael Bellmore Sudbury CDSB
CCSTA Representative	Leanne Prince Niagara CDSB

The deadline for receipt of nominations in the OCSTA Office is **9:00 a.m. EST on Wednesday, March 30, 2022.**

A list of nominations received by the deadline will be circulated to all member boards by April 1st.

CONNIE ARAUJO-DE MELO | Ontario Catholic School Trustees' Association | 1804-20 Eglinton Avenue West, Box 2064, Toronto, ON M4R 1K8 | t 416-932-9460 ext. 226



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From: [Loretta Notten](#)
To: [Alice Figueiredo](#)
Subject: FW: OCSTA: Memo re: ON News Release - \$13.2 Billion Child Care Deal Will Lower Fees For Families
Date: Monday, March 28, 2022 5:44:25 PM
Attachments: [image004.png](#)
[image005.png](#)
[image002.jpg](#)

Loretta Notten

Director of Education

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**Waterloo Catholic
District School Board**
Quality, Inclusive, Faith Based Education

From: OCSTA - Marie Palombi <MPalombi@ocsta.on.ca>
Sent: Monday, March 28, 2022 2:20 PM
To: OCSTA - Marie Palombi <MPalombi@ocsta.on.ca>
Subject: OCSTA: Memo re: ON News Release - \$13.2 Billion Child Care Deal Will Lower Fees For Families

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March 28, 2022

MEMORANDUM

TO: Chairpersons and Directors of Education
• All Catholic District School Boards

CC: OCSTA Directors and Staff

Board Secretaries and Administrative Assistants

FROM: Patrick J. Daly, President

SUBJECT: ON News Release - \$13.2 Billion Child Care Deal Will Lower Fees For Families

Please see Ontario news release below, and our press release at the following link, sent to you for your information.

<https://www.ocsta.on.ca/ocsta-welcomes-funding-to-lower-child-care-costs/>



NEWS RELEASE

\$13.2 Billion Child Care Deal will Lower Fees for Families

Ontario secures additional funding for longer agreement with maximum flexibility

March 28, 2022

[Ministry of Education](#)

TORONTO — Ontario and Canada have signed a \$13.2 billion agreement that will lower fees for families and deliver an average of \$10 a day child care by September 2025.

Highlights of Ontario's better deal include:

- A federal investment of \$13.2 billion over six years with the province having secured more certainty around out-year funding. The deal includes an additional year of funding of at least \$2.9 billion.
- The flexibility to allocate federal funding in a way that will allow the province to deliver an average of \$10 a day child care, including by spending the initial \$10.2 billion over four years instead of five.
- Enhanced protection against funding shortfalls through a mandated financial review process in year three – the first of its kind in any provincial child care deal – to reconcile the actual costs of the new national child care plan with funding.
- Reduction of child care fees through four steps of reduction to an average of \$10 a day per child five years old and younger by September 2025.
- Parent rebates, retroactive to April 1, will begin in May.
- Protection of all for-profit and non-profit child care spaces, helping to support predominantly female entrepreneurs across the province who provide high-quality child care services.
- Creation of approximately 86,000 new, high-quality child care spaces for children five years old and younger.
- Hiring new early childhood educators and support improved compensation for all Registered Early Childhood Educators (RECEs) working in licensed child care.
- Maintain Ontario's child care tax credit program that supports 300,000 families with expenses in licensed and unlicensed child care.
- Work with municipalities to enrol 5,000 licensed child care centres and home child care agencies into the program between now and September 1.

“From day one, I said our government wouldn’t sign a deal that didn’t work for Ontario parents and I’m so proud of the work we’ve done with our federal partners to land an agreement that will lower costs for families across the province,” said Premier Doug Ford. “Given how complex Ontario’s child care system is, we wanted to get this right. Today, we’re delivering a deal that will keep money in the pockets of hard-working parents.”

As a first step, all Ontario families with children five years old and younger in participating licensed child care centres will see their fees reduced, up to 25 per cent, to a minimum of \$12 per day, retroactive to April 1, 2022. In December 2022, parents will see another reduction. In total, fees for families will be reduced in 2022, on average, by 50 per cent, relieving parents of \$1.1 billion in child care costs. Families will see further fee reductions in September 2024, culminating in a final reduction to an average of \$10-a-day child care by September 2025.

Additionally, this agreement supports the creation of 86,000 more licensed child care spaces to address increasing demand, including more than 15,000 licensed child care spaces created since 2019. To maintain the province’s high quality of child care, the agreement also supports the recruitment of new early childhood educators, stable compensation for all Registered Early Childhood Educators (RECEs) working in licensed child care, including RECEs providing child care for children six to 12 years old.

“We have secured a deal for Ontario families that will significantly reduce child care costs for working moms and dads, and that starts today”, said Stephen Lecce, Minister of Education. “We were able to deliver a deal for Ontario families that includes billions in additional funding and a longer agreement that respects parents and provides financial support for families.”

To support the child care sector in implementing these new measures, and to ensure the costs of inflation are covered, Ontario is investing \$395 million to ensure RECEs for the 6-12 age group benefit from the wage increases committed to RECEs for the 0-5 age group, as the federal program does not extend support to workers or children age 6-12.

To ensure a sustainable future that protects Ontario taxpayers and puts parents first, the Canada-Ontario agreement also ensures that the cost of implementing the agreement will continue to be monitored by Canada and Ontario with automatic review in year three of the agreement (2024-25). This automatic review mechanism is the first of its kind in any child care agreement in Canada.

Ontario will work with municipalities to enroll over 5,000 licensed child care centres and home child care agencies in the new program between now and September 1. Rebates to parents, retroactive to April 1, will begin in May, and will follow the enrolment of licensed centres and agencies into the new system.

Ontario families will continue to benefit from the province’s child care tax credit program, which remains in effect. This program provides an estimated 300,000 families with up to 75 per cent of their eligible expenses for licensed and unlicensed child care in centres, home-based care, camps and other settings.

Ontario’s agreement also recognizes its unique position of having the largest child care aged population in Canada and complements the province’s world-class, fully funded, full-day kindergarten program for four- and five-year-olds. Over the course of the agreement, Ontario will be investing \$21.6 billion in full-day kindergarten. Together, through the Ontario Child Care Tax Credit (CARE), affordable child care options, and all-day kindergarten, Ontario parents are provided with a full array of options, benefits and supports for early years and child care.

In addition to the investments under the new national agreement, Ontario continues to invest more than \$2 billion a year in early years and child care, including:

- \$1.6 billion to support child care programs, including \$25.5 million for Indigenous-led, off-reserve programming
- \$152 million for early years programs and EarlyON centres
- \$49.5 million for child care and child and family programs in First Nation communities
- \$390 million annually to support the Childcare Access and Relief from Expenses tax credit program, with the government providing a one-time, 20-

per-cent top-up for the 2021 tax year

- \$3.6 billion a year to provide free, universal, full-day kindergarten for four- and five-year-olds within school settings.

Quick Facts

- Ontario was the first and remains one of the only jurisdictions in Canada to offer families fully funded kindergarten for children four and five years old. More than 260,000 children in Ontario are enrolled in full-day kindergarten.
- Ontario is home to nearly 860,000 children ages five and younger and nearly two million children ages 12 and under, representing approximately 38 per cent of Canada's child care-aged population.
- In 2019, Ontario had 289,000 child care spaces for children five years old and younger, a number that will increase by 86,000 by the end of 2026.
- There are more than 5,500 child care centres, 139 licensed home child care agencies and around 464,000 licensed spaces in Ontario.
- Ontario's child care system offers a range of options for families with differing needs, including licensed, unlicensed, for-profit, not-for-profit, school-based and home-based child care.
- Ontario provides a child care fee-subsidy program for low-income parents. Approximately 150,000 children received free or low-cost child care through this program, which will continue as part of the new agreement with Canada.
- Ontario has a robust regulatory framework that supports high-quality and safe early learning environments for children.
- Since 2018, the Ontario government has invested over \$1.5 billion in capital projects within the education sector, including 4,908 new, licensed child care spaces within schools. In 2021, the Ontario government invested more than \$95 million to create 3,094 more school-based licensed child care spaces.

Additional Resources

- [Ontario's Child Care Action Plan Puts Families First](#)
- [Information for child care and early years providers and registered early childhood educators](#)
- [Child Care and Early Years Act, 2014](#)

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From: [Loretta Notten](#)
To: [Alice Figueiredo](#)
Subject: FW: OCSTA: News Release - OCSTA Welcomes Funding to Lower Child Care Costs
Date: Monday, March 28, 2022 9:10:12 PM
Attachments: [image002.png](#)

Loretta Notten

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**Waterloo Catholic
District School Board**
Quality, Inclusive, Faith Based Education

From: OCSTA - Ashlee Cabral <ACabral@ocsta.on.ca>
Sent: Monday, March 28, 2022 1:40 PM
To: OCSTA - Ashlee Cabral <ACabral@ocsta.on.ca>
Subject: OCSTA: News Release - OCSTA Welcomes Funding to Lower Child Care Costs

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Ontario Catholic School
Trustees' Association

NEWS RELEASE

OCSTA Welcomes Funding to Lower Child Care Costs FOR IMMEDIATE RELEASE

TORONTO—March 28, 2022—Today the provincial and federal governments signed a \$13.2 billion agreement to lower child care costs in Ontario to an average of \$10 a day by September 2025.

“Many Catholic schools across this province are places where families depend on for before- and after-school child care for their children. Today’s important agreement will make child care options for families more accessible and sustainable,” said OCSTA President, Patrick Daly.

“OCSTA has consistently advocated for more high-quality child care spaces in Ontario. Today we are pleased to see that new funding under this agreement will support this goal by providing for the creation of approximately 86,000 child care spaces for children five years old and younger.”

“Improving the accessibility and affordability of child care in Ontario will contribute significantly to the spiritual, emotional and mental well-being of children. This is the priority of Catholic schools in Ontario and a focus that we believe will lead to higher levels of student achievement,” said Mr. Daly.

The Ontario Catholic School Trustees’ Association is the provincial voice for publicly funded Catholic education. Founded in 1930, OCSTA represents the interests of Catholic school boards that collectively educate approximately 600,000 students in Ontario, from Junior Kindergarten to Grade 12.

For more information or to arrange an interview, please contact:

Sharon McMillan, Director of Communications, smcmillan@ocsta.on.ca / 416-460-7937

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From: [Loretta Notten](#)
To: [Alice Figueiredo](#)
Subject: FW: OCSTA Memo: Congregation for Catholic Education Document: "The Identity of the Catholic School for a Culture of Dialogue"
Date: Wednesday, March 30, 2022 9:52:53 AM
Attachments: [The Identity of Cath Schl for Culture Dialogue.pdf](#)
[image003.png](#)
[image002.jpg](#)

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**Waterloo Catholic
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From: OCSTA - Connie DeMelo <CDeMelo@ocsta.on.ca>
Sent: Wednesday, March 30, 2022 8:54 AM
To: OCSTA - Connie DeMelo <CDeMelo@ocsta.on.ca>
Subject: OCSTA Memo: Congregation for Catholic Education Document: "The Identity of the Catholic School for a Culture of Dialogue"

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March 30, 2022

MEMORANDUM

TO: OCSTA Directors, Chairpersons and Directors of Education
• All Catholic District School Boards

FROM: Patrick J. Daly, President

SUBJECT: Congregation for Catholic Education Document: *“The Identity of the Catholic School for a Culture of Dialogue”*

I thought the attached document released yesterday by the Congregation for Catholic Education entitled *“The Identity of the Catholic School for a Culture of Dialogue”* would be of interest to you.

Please share the document with the trustees on your Board.



Attachment

CONNIE ARAUJO-DE MELO | Ontario Catholic School Trustees' Association | 1804-20 Eglinton Avenue West, Box 2064, Toronto, ON M4R 1K8 | t 416-932-9460 ext. 226



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Congregation for Catholic Education

(for Educational Institutions)

THE IDENTITY OF THE CATHOLIC SCHOOL

FOR A CULTURE OF DIALOGUE

Instruction

Vatican City 2022

INTRODUCTION

1. At the World Congress *Educating today and tomorrow. A renewing passion*, organised in 2015 in Castel Gandolfo by the Congregation for Catholic Education and attended by the representatives of Catholic schools of every order and level, one of the most recurrent and topical issues in the general debate was represented by the need for a clearer awareness and consistency of the *Catholic identity* of the Church's educational institutions all over the world. The same concern was expressed on the occasion of the most recent Plenary Assemblies of the Congregation as well as in the meetings with Bishops during *ad limina* visits. At the same time, the Congregation for Catholic Education has been confronted with cases of conflicts and appeals resulting from different interpretations of the traditional concept of *Catholic identity* by educational institutions in the face of the rapid changes that have taken place in recent years, during which the process of globalisation has emerged in parallel with the growth of interreligious and intercultural dialogue.

2. In relation to what falls within the remit of the Congregation for Catholic Education, it seemed therefore appropriate to offer a more in-depth and up-to-date reflection and guidelines on the value of the *Catholic identity* of educational institutions in the Church, so as to provide a set of criteria responding to the challenges of our times, in continuity with the criteria that always apply. Moreover, as Pope Francis said, "We cannot create a culture of dialogue if we do not have identity"^[1].

3. This *Instruction*, the result of reflections and consultations at the various institutional levels, is intended as a contribution that the Congregation for Catholic Education offers to all those

who work in the field of school education, from Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs, to Ordinaries, Superiors of Institutes of Consecrated Life and Societies of Apostolic Life, as well as to Movements, Associations of the Faithful and other organisms and individuals that exercise pastoral care for education.

4. As general criteria intended for the whole Church to safeguard ecclesial unity and communion, they will have to be further adapted to the different contexts of the local Churches scattered throughout the world according to the principle of subsidiarity and of the synodal path, according to the different institutional competences.

5. The Congregation for Catholic Education hopes that this contribution will be welcomed as an opportunity to reflect and deepen our understanding of this important topic which concerns the very essence and *raison d'être* of the Church's historical presence in the field of education and schooling, in obedience to her mission to proclaim the Gospel by teaching all nations (cf. Mt 28:19-20).

6. The first part of the *Instruction* frames the discourse of the presence of the Church in the school world in the general context of her evangelising mission: the Church as mother and teacher in her historical development with the different emphases that have enriched her work in time and space up to the present day. The second chapter deals with the various actors working in the school world with different roles, assigned and organised according to canonical norms in a Church, rich in multiple charisms given to her by the Holy Spirit, but also in line with her hierarchical nature. The final chapter is dedicated to some critical issues that may arise in integrating all the different aspects of school education into the concrete life of the Church as experienced by this Congregation in dealing with the problems brought to its attention by the particular Churches.

7. As we can see, this is not a general and, even less so, comprehensive treatise on the subject of *Catholic identity*, but rather an intentionally concise and practical tool that can help to clarify certain current issues and, above all, prevent conflicts and divisions in the critical area of education. In fact, as Pope Francis observed in relaunching the *Global Compact on Education*, "To educate is to take a risk and to hold out to the present a hope that can shatter the determinism and fatalism that the selfishness of the strong, the conformism of the weak and the ideology of the utopians would convince us [that it] is the only way forward"^[2]. Only a strong and united action by the Church in the field of education in an increasingly fragmented and conflict-ridden world can contribute both to the evangelising mission entrusted to her by Jesus and to the construction of a world in which human persons feel they are brothers and sisters, because "Only with this awareness of being children, that we are not orphans, can we live in peace among ourselves"^[3].

CHAPTER I: CATHOLIC SCHOOLS IN THE MISSION OF THE CHURCH

The Church, mother and teacher

8. Among other things, the Second Vatican Ecumenical Council drew from the Fathers the maternal image of the Church as an expressive icon of her nature and mission. The Church is the mother who generates the believers, because she is the bride of Christ. Almost all Council documents draw on the Church's motherhood to unveil her mystery and her pastoral action, and to extend her love to an ecumenical embrace of the "children separated from her" and to believers of other religions, reaching out to all people of goodwill. Pope John XXIII opened the Council by expressing the Church's irrepressible joy of being a universal mother: *Gaudet Mater Ecclesia*.

9. The icon of the Mother Church is not only an expression of tenderness and charity, but also holds the power to be a guide and a teacher. The Pope Himself has associated the denomination of mother to that of teacher, because this Church, "the pillar and ground of the truth (cf. 1 Tm 3,15) was entrusted by her holy Founder [with] the twofold task of giving life to her children and of teaching them and guiding them –both as individuals and as nations – with maternal care. Great is their dignity, a dignity which she has always guarded most zealously and held in the highest esteem"^[4].

10. As a consequence, the Council affirmed that "To fulfil the mandate she has received from her divine founder of proclaiming the mystery of salvation to all men and of restoring all things in Christ, Holy Mother the Church must be concerned with the whole of man's life, even the secular part of it insofar as it has a bearing on his heavenly calling. Therefore, she has a role in the progress and development of education. Hence this sacred synod declares certain fundamental principles of Christian education especially in schools"^[5]. This clarifies that the educational action pursued by the Church through schools cannot be reduced to mere philanthropic work aimed at responding to a social need, but represents an essential part of her identity and mission.

The "fundamental principles" of Christian education in schools

11. In its declaration *Gravissimum educationis*, the Council offered a set of "fundamental principles" regarding Christian education, especially in schools. In the first place, education, as the formation of the human person, is a *universal right*: "All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share"^[6].

12. Since education is a right for everyone, the Council called for the *responsibility of all*. The responsibility of *parents* and their priority right in educational choices rank first. School choice must be made freely and according to conscience; hence the duty of civil authorities to make different options available in compliance with the law. The *State* is responsible for supporting families in their right to choose a school and an educational project.

13. For her part, the *Church* has the duty to educate “especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and, in her unfailing solicitude, of assisting men to be able to come to the fullness of this life. The Church is bound as a mother to give to these children of hers an education by which their whole life can be imbued with the spirit of Christ”^[7]. In this sense, the education that the Church pursues is evangelisation and care for the growth of those who are already walking towards the fullness of Christ’s life. However, the Church’s educational proposal is not only addressed to her children, but also to “all peoples [to promote] the complete perfection of the human person, the good of earthly society and the building of a world that is more human”^[8]. Evangelisation and integral human development are intertwined in the Church’s educational work. In fact, the Church’s work of education “aims not only to ensure the maturity proper to the human person, but above all to ensure that the baptised, gradually initiated into the knowledge of the mystery of salvation, become ever more aware of the gift of faith”^[9].

14. Another fundamental element is the *initial and permanent formation of teachers*^[10]. “The Catholic school depends upon them almost entirely for the accomplishment of its goals and programs. They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world. Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher”. Their work “is in the real sense of the word an apostolate [...] and at once a true service offered to society”^[11].

15. The success of the educational path depends primarily on the principle of *mutual cooperation*, first and foremost between parents and teachers, making it a point of reference for the personal action of their pupils, in the fervent hope that “even after graduation [teachers] continue to assist them with advice, friendship and by establishing special associations imbued with the true spirit of the Church”^[12]. Based on these assumptions, what is needed is healthy cooperation – at the diocesan, national and international levels – capable of promoting between Catholic and non-Catholic schools that collaboration required for the good of the universal human community^[13].

16. As far as Catholic schools are concerned, the conciliar declaration represents a turning point, since, in line with the ecclesiology of *Lumen Gentium*^[14], it considers the school not so much as an institution but as a *community*. The characteristic element of the Catholic school, in addition to pursuing “cultural goals and the human formation of youth”, consists in creating “for the school community a special atmosphere animated by the Gospel spirit of freedom and charity”. To this end, the Catholic school aims “to help youth grow according to the new creatures they were made through baptism as they develop their own personalities”, as well as “to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith”^[15]. In this way, the

Catholic school prepares pupils to exercise their freedom responsibly, forming an attitude of openness and solidarity.

Further developments

17. The conciliar declaration *Gravissimum educationis* aimed at presenting only “certain fundamental principles of Christian education especially in schools”, then entrusting “a special post-conciliar commission”^[16] with the task of further developing them. This is one of the commitments of the Office for Schools of the Congregation for Catholic Education, which has dedicated a number of documents to deepening important aspects of education^[17], in particular, the permanent profile of Catholic identity in a changing world; the responsibility of the witness of lay and consecrated teachers and school leaders; the dialogical approach to a multicultural and multi-religious world. Moreover, for Catholic schools it is important that students “be given also, as they advance in years, a positive and prudent sex education”^[18].

The dynamic profile of the Catholic school identity

18. The Catholic school lives in the flow of human history. It is therefore continually called upon to follow its unfolding in order to offer an educational service appropriate to the present times. The witness of Catholic educational institutions shows on their part a great responsiveness to the diversity of socio-cultural situations and readiness to adopt new teaching methods, while remaining faithful to their own identity (*idem esse*). By identity we mean its reference to the Christian concept of life^[19]. The conciliar declaration *Gravissimum educationis* and the documents that followed it traced the dynamic profile of an educational institution through the two terms “school” and “Catholic”.

19. As a school, it essentially shares the characteristics of all school institutions, which, through an organised and systematised teaching activity, offer a culture aimed at the integral education of individuals^[20]. In fact, school as such “is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life. Between pupils of different talents and backgrounds it promotes friendly relations and fosters a spirit of mutual understanding”^[21]. Therefore, to be defined as a school, an institution must know how to integrate the transmission of the cultural and scientific heritage already acquired with the primary purpose of educating individuals, who must be accompanied towards achieving integral development while respecting their freedom and individual vocation. The school must be the first social setting, after the family, in which the individual has a positive experience of social and fraternal relationships as a precondition for becoming a person capable of building a society based on justice and solidarity, which are prerequisites for a peaceful life among individuals and peoples. This is possible through a search for truth that is accessible to all human beings endowed with rationality and freedom of conscience as tools useful both to study and in interpersonal relationships.

20. In addition to the above-mentioned characteristics which draw it apart from other ecclesial institutions such as the parish, associations, religious institutes, etc., a *Catholic* school is endowed with a specific identity: i.e. “its reference to a Christian concept of life *centred on Jesus Christ*”^[22]. The personal relationship with Christ enables the believer to look at the whole of reality in a radically new way, granting the Church an ever renewed identity, with a view to fostering in the school communities adequate responses to the fundamental questions for every woman and man. Therefore, for all the members of the school community, the “principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal”^[23]. In other words, it can be said that in the Catholic school, in addition to the tools common to other schools, reason enters into dialogue with faith, which also allows access to truths that transcend the mere data of the empirical and rational sciences, in order to open up to the whole of truth so as to respond to the deepest questions of the human soul that do not only concern immanent reality. This dialogue between reason and faith does not constitute a contradiction, because the task of Catholic institutions in scientific research is “to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth”^[24].

21. The Catholic identity of schools justifies their inclusion in the life of the Church, even in their institutional specificity. And, all the more, the fact that Catholic schools are part of the *Church’s mission* “is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission”^[25]. Consequently, the Catholic school “takes its stand within the organic pastoral work of the Christian community”^[26].

22. A distinctive feature of its ecclesial nature is that it is a *school for all*, especially the weakest. This is testified to by the “establishment of the majority of Catholic educational institutions [in response] to the needs of the socially and economically disadvantaged. It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any form of schooling. In many parts of the world even today material poverty prevents many youths and children from having access to formal education and adequate human and Christian formation. In other areas new forms of poverty challenge the Catholic school. As in the past, it can come up against situations of incomprehension, mistrust and lack of material resources”^[27]. This concern has also been expressed through the establishment of vocational schools, which have been a keystone of technical training based on the principles of manual intelligence, as well as through the provision by educational institutions of curricula geared to the skills of persons with disabilities.

The witness of lay and consecrated educators

23. Another important aspect, increasingly relevant to achieving the integral formation of students, is the witness of lay and consecrated educators. In fact, “In the Catholic school’s educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present

only knowledge to be attained, but also values to be acquired and truths to be discovered. All of which demands an atmosphere characterized by the search for truth, in which competent, convinced and coherent educators, teachers of learning and of life, may be a reflection, albeit imperfect but still vivid, of the one Teacher”^[28].

24. The work of the *lay Catholic educator* in schools, and particularly in Catholic schools, “has an undeniably professional aspect; but it cannot be reduced to professionalism alone. Professionalism is marked by, and raised to, a super-natural Christian vocation. The life of the Catholic teacher must be marked by the exercise of a personal vocation in the Church, and not simply by the exercise of a profession”^[29].

25. In the case of *consecrated persons* “Both in Catholic and in other types of schools, [their] educational commitment [...] is a vocation and choice of life, a path to holiness, a demand for justice and solidarity especially towards the poorest young people, threatened by various forms of deviancy and risk. By devoting themselves to the educational mission in schools, consecrated persons contribute to making the bread of culture reach those in most need of it”^[30]. “[...] in communion with the Bishops, [they] carry out an ecclesial mission that is vitally important inasmuch as while they educate they are also evangelising”^[31].

26. The specificities of the lay faithful and of consecrated persons are enhanced by their *sharing in the common educational mission* which is not closed within the Catholic school, but “can and must be open to an enriching exchange in a more extensive communion with the parish, the diocese, ecclesial movements and the universal Church”^[32]. In order to educate together, a path of common formation is also necessary, “an initial and permanent project of formation that is able to grasp the educational challenges of the present time and to provide the most effective tools for dealing with them [...]”. This implies that educators must be willing to learn and develop knowledge and be open to the renewal and updating of methodologies, but open also to spiritual and religious formation and sharing “^[33].

Educating to dialogue

27. Today’s societies are characterised by a multicultural and multireligious composition. In this context, “Education contains a central challenge for the future: to allow various cultural expressions to co-exist and to promote dialogue so as to foster a peaceful society”. The history of Catholic schools is characterised by welcoming pupils from different cultural backgrounds and religious affiliations. In this context, “what is required [...] is courageous and innovative fidelity to one’s own pedagogical vision”^[34], which is expressed in the capacity to *bear witness*, to *know* and to *dialogue* with diversity.

28. For the Catholic school, a great responsibility is to *bear witness*. “The Christian presence must be shown and made clear, that is, it must be visible, tangible and conscious. Today, due to the advanced process of secularization, Catholic schools find themselves in a missionary situation, even in countries with an ancient Christian tradition”^[35]. They are called upon to commit to bearing witness through an educational project clearly inspired by the Gospel.

“Schools, even Catholic schools, do not demand adherence to the faith, however, they can prepare for it. Through the educational plan it is possible to create the conditions for a person to develop a gift for searching and to be guided in discovering the mystery of his being and of the reality that surrounds him, until he reaches the threshold of the faith. To those who then decide to cross this threshold the necessary means are offered for continuing to deepen their experience of faith”^[36].

29. In addition to bearing witness, another educational component of school is *knowledge*. School has the important task of bringing people into contact with a rich cultural and scientific heritage, preparing them for professional life and fostering mutual understanding. Faced, then, with the continuous technological transformations and the pervasiveness of digital culture, professional expertise needs to be equipped with ever newer skills throughout life in order to respond to the needs of the times without, however, “losing the synthesis between faith, culture and life, which is the keystone of the educational mission”^[37]. Knowledge must be supported by means of a solid *permanent formation* that enables teachers and school leaders to be characterised by a marked “ability to create, invent and manage learning environments that provide plentiful opportunities”, as well as “to respect students’ different intelligences and guide them towards significant and profound learning”^[38]. Accompanying pupils in getting to know themselves, their aptitudes and inner resources so that they can make conscious life choices is of no secondary importance.

30. Catholic schools are ecclesial entities. As such they participate “in the evangelizing mission of the Church and [represent] the privileged environment in which Christian education is carried out”^[39]. In addition, the Church considers dialogue as a constitutive dimension, as she is rooted precisely in the Trinitarian dynamics of dialogue, in the dialogue between God and human beings and in the dialogue among human beings themselves. Because of its ecclesial nature, the Catholic school shares this element as constitutive of its identity. It must therefore “practise the ‘grammar of dialogue’, not as a technical expedient, but as a profound way of relating to others”^[40]. Dialogue combines attention to one’s own identity with the understanding of others and respect for diversity. In this way, the Catholic school becomes “an educating community in which the human person can express themselves and grow in his or her humanity, in a process of relational dialogue, interacting in a constructive way, exercising tolerance, understanding different points of view and creating trust in an atmosphere of authentic harmony. Such a school is truly an educating community, a place of differences living together in harmony”^[41]. Pope Francis provided three fundamental guidelines to help dialogue, “*the duty to respect one’s own identity and that of others, the courage to accept differences, and sincerity of intentions*. *The duty to respect one’s own identity and that of others*, because true dialogue cannot be built on ambiguity or a willingness to sacrifice some good for the sake of pleasing others. *The courage to accept differences*, because those who are different, either culturally or religiously, should not be seen or treated as enemies, but rather welcomed as fellow-travellers, in the genuine conviction that the good of each resides in the good of all. *Sincerity of intentions*, because dialogue, as an authentic expression of our humanity, is not a strategy for achieving specific goals, but rather a path to truth, one that deserves to be undertaken patiently, in order to transform competition into cooperation”^[42].

An education that goes forth

31. In the face of contemporary challenges, echoing the Second Vatican Council, Pope Francis recognises the central value of education. It is part of the wide-ranging pastoral project for a “Church that goes forth”, “standing by people at every step of the way”, making her presence felt in an education “which teaches critical thinking and encourages the development of mature moral values”^[43]. With educational passion, the Pope draws attention to some foundational elements.

Education as “movement”

32. Education consists in a polyphony of movements. First of all, it starts with a *team movement*. Everyone collaborates according to their personal talents and responsibilities, contributing to the formation of the younger generations and the construction of the common good. At the same time, education unleashes an *ecological movement*, since it contributes to the recovery of different levels of balance: inner balance with oneself, solidarity with others, natural balance with all living beings, spiritual balance with God. It also gives rise to an important *inclusive movement*. Inclusion, which “is an integral part of the Christian salvific message”^[44], is not only a property, but also a method of education that brings the excluded and vulnerable closer. Through it, education nurtures a *peacemaking movement* that generates harmony and peace^[45].

A global compact on education

33. These movements converge to counter a widespread *educational emergency*^[46]. The latter mainly stems from the breakdown of the “educational compact” among institutions, families and individuals. These tensions also reflect a crisis in the relationship and communication between generations, and a social fragmentation made even more evident by the primacy of indifference. In this context of epochal change, Pope Francis proposes a *global compact on education* capable of responding to the current “transformation that is not only cultural but also anthropological, creating a new semantics while indiscriminately discarding traditional paradigms”^[47].

34. The path of the global compact on education tends to favour interpersonal, real, lived and fraternal relationships. In this way, a long-term project is launched to form people who are willing to put themselves at the educational service of their community. A concrete pedagogy – based on bearing witness, knowledge and dialogue – is a starting point for personal, social and environmental change. For this reason a “broad compact on education is needed, capable of imparting not only technical knowledge, but also and above all human and spiritual wisdom, based on justice” and virtuous behaviour “that can be put into practice”^[48].

35. The concrete nature of a global compact on education is also expressed through the harmony of co-participation. It originates from a deep sense of involvement taking the form of a “platform that allows everyone to be actively involved in this educational task, each one from

his or her own specific situation and responsibility”^[49]. This invitation takes on great value for religious families with an educational charism, which over the ages have given life to so many educational and training institutions. The difficult situation affecting vocations can be turned into an opportunity to work together, sharing experiences and opening up to mutual recognition. In this way, the common goal is not lost sight of, nor are positive energies wasted, making it possible to “adapt to the needs and challenges of each time and place”^[50].

Educating to the culture of care

36. This ability to adapt finds its *raison d’être* in the culture of care. It is born within the “*family*, the natural and fundamental nucleus of society, in which we learn how to live and relate to others in a spirit of mutual respect”^[51]. The family relationship extends to educational institutions, which are called upon “to pass on a system of values based on the recognition of the dignity of each person, each linguistic, ethnic and religious community and each people, as well as the fundamental rights arising from that recognition. Education is one of the pillars of a more just and fraternal society”.^[52] The culture of care becomes the compass at local and international level to form people dedicated to patient listening, constructive dialogue and mutual understanding^[53]. In this way, a “fabric of relationships for the sake of a humanity capable of speaking the language of fraternity”^[54] is created.

CHAPTER II: THE ACTORS RESPONSIBLE FOR PROMOTING AND VERIFYING CATHOLIC IDENTITY

37. “The educational mission is carried out in a spirit of cooperation between various parties – students, parents, teachers, non-teaching personnel and the school management – who form the educational community”^[55]. These and other responsible parties^[56], who through their work promote and verify educational projects inspired by the Church’s teaching on education, act respectively at various levels: at the level of the school itself, at the level of charismatic initiatives among the People of God, at the level of the Church hierarchy.

The educating school community

Members of the school community

38. The whole school community is responsible for implementing the school’s Catholic educational project as an expression of its ecclesiality and its being a part of the community of the Church. “The fact that in their own individual ways all members of the school community share this Christian vision, makes the school ‘Catholic’; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal”^[57].

39. Everyone has the obligation to recognise, respect and bear witness to the Catholic identity of the school, officially set out in the *educational project*. This applies to the teaching staff, the non-teaching personnel and the pupils and their families. At the time of enrolment, both the parents and the student must be made aware of the Catholic school's educational project^[58].

40. The educating community is responsible for ensuring respect for the life, dignity and freedom of pupils and other members of the school, putting in place all necessary procedures to promote and protect minors and the most vulnerable. Indeed, it is an integral part of the Catholic school's identity to develop principles and values for the protection of pupils and other members with the consistent punishment of transgressions and offences, strictly applying the norms of canon and civil law^[59].

Pupils and parents

41. *Pupils* are active participants in the educational process. As they grow older, they increasingly become the protagonists of their own education. Therefore, not only must they be made responsible for following the educational programme delivered with scientific competence by teachers, but they must also be guided to see beyond the limited horizon of human reality^[60]. In fact, every Catholic school helps "pupils to achieve [...] an integration of faith and culture"^[61].

42. The first persons responsible for education are the *parents*, who have the *natural* right and obligation to educate their children. They have the right to choose the means and institutions through which they can provide for the Catholic education of their children (cf. can. 793 § 1 CIC and can. 627 § 2 CCEO). Catholic parents are also bound by the obligation to provide for the Catholic education of their children.

43. In this regard, schools are of primary help to parents in fulfilling their educational function (cf. can. 796 § 1 CIC and can. 631 § 1 CCEO). Although parents are free to entrust the education of their children to any school of their choice (cf. can. 797 CIC and can. 627 § 3 CCEO), the Church recommends to all the faithful to foster Catholic schools and also to assist, according to their means, in establishing and maintaining them (cf. can. 800 § 2 CIC and can. 631 § 1 CCEO).

44. It is necessary for parents to co-operate closely with teachers, getting involved in decision-making processes concerning the school community and their children, and participating in school meetings or associations (cf. can. 796 § 2 CIC and can. 631 § 1 CCEO). In this way, parents not only fulfil their natural educational vocation, but also contribute with their personal faith to the educational plan, especially in the case of a Catholic school.

Teachers and administrative personnel

45. Among all the members of the school community, *teachers* stand out as having a special responsibility for education. Through their teaching-pedagogical skills, as well as by bearing witness through their lives, they allow the Catholic school to realize its formative project. In a

Catholic school, in fact, the service of the teacher is an ecclesiastical *munus* and office (cf. can. 145 CIC and can. 936 §§ 1 and 2 CCEO).

46. Following the doctrine of the Church, it is therefore necessary for the school itself to interpret and establish the necessary criteria for the recruitment of teachers. This principle applies to all recruitments, including that of administrative personnel. The relevant authority, therefore, is required to inform prospective recruits of the Catholic identity of the school and its implications, as well as of their responsibility to promote that identity. If the person being recruited does not comply with the requirements of the Catholic school and its belonging to the Church community, the school is responsible for taking the necessary steps. Dismissal may also be resorted to, taking into account all circumstances on a case-by-case basis.

47. In the formation of the younger generations^[62], teachers must be outstanding in correct doctrine and integrity of life (cf. can. 803 § 2 CIC and can. 639 CCEO). Teachers and administrative personnel who belong to other Churches, ecclesial communities or religions, as well as those who do not profess any religious belief, have the obligation to recognise and respect the Catholic character of the school from the moment of their employment. However, it should be borne in mind that the predominant presence of a group of Catholic teachers can ensure the successful implementation of the educational plan developed in keeping with the Catholic identity of the schools.

School leaders

48. The educational role of teachers is associated with that of school leaders. “School leaders are more than just managers of an organization. They are true educational leaders when they are the first to take on this responsibility, which is also an ecclesial and pastoral mission rooted in a relationship with the Church’s pastors”^[63].

49. In accordance with the canonical norms concerning Catholic schools, it is the responsibility of the school leadership to collaborate with the entire school community and in close dialogue with the pastors of the Church. This in order to make explicit, along with the official educational project, the guidelines on the school’s educational mission^[64]. Indeed, every official act of the school must be in accordance with its Catholic identity, while fully respecting the freedom of each person’s conscience^[65]. This also applies to the school’s curriculum, which “is how the school community makes explicit its goals and objectives, the content of its teaching and the means for communicating it effectively. In the curriculum, the school’s cultural and pedagogical identity are made manifest”^[66].

50. A further responsibility of the school leadership is the promotion and protection of its ties with the Catholic community, which is realised through communion with the Church hierarchy. Indeed, the “ecclesial nature of Catholic schools, which is inscribed in the very heart of their identity as schools, is the reason for ‘the institutional link they keep with the Church hierarchy, which guarantees that the instruction and education be grounded in the principles of the

Catholic faith and imparted by teachers of right doctrine and probity of life (cf. can. 803 CIC; can. 632 and 639 CCEO)'''^[67].

51. Therefore, the school leadership has the right and the duty to intervene, always with appropriate, necessary and adequate measures, when teachers or pupils do not comply with the criteria required by the universal, particular or proper law of Catholic schools.

Educational charisms in the Church

Institutional expression of the charism

52. In the course of the Church's history, various realities have contributed to the establishment of Catholic schools. In particular, in the various Institutes of Consecrated Life and Societies of Apostolic Life, inspired by their founders, *consecrated persons* have established Catholic schools and are still effectively present in the educational sector.

53. More recently, by virtue of their baptismal vocation, also the *lay faithful*, individually or united in *associations* of the faithful, whether *private* (cf. can. 321-329 CIC and can. 573 § 2 CCEO) or *public* (cf. can. 312-320 CIC and can. 573-583 CCEO), have taken the initiative to establish and direct Catholic schools. There are also school institutions established and directed jointly by the lay faithful, consecrated persons and clerics. The Spirit of God never ceases to bring forth various gifts in the Church and to inspire vocations in the People of God to exercise the apostolate of educating the young.

The definition of "Catholic" school

54. The apostolate of the lay faithful, consecrated persons and clerics in schools is an authentic ecclesial apostolate. It is a service that requires unity and communion with the Church in order to define the school as "Catholic" at all levels, from the school management to the school leadership and teachers.

55. Unity and communion with the Catholic Church exist *de facto* when the school is directed by a *public juridic person*, as for example in the case of an Institute of Consecrated Life, and consequently the school is considered *ipso iure* a "Catholic school" (cf. can. 803 § 1 CIC).

56. When a school is directed by an *individual faithful* or by a *private association of the faithful*, in order for it to be defined as a "Catholic school", recognition by ecclesiastical authority is required, that is, as a rule, by the competent diocesan/eparchial Bishop, the Patriarch, the Major Archbishop and the Metropolitan of the Metropolitan Church *sui iuris* or by the Holy See (cf. can. 803 § 1;3 CIC and can. 632 CCEO). Every apostolate of the faithful is always to be exercised in communion with the Church, manifested in the bonds of the profession of faith, the sacraments and ecclesiastical government (cf. can. 205 CIC and can. 8 CCEO). Therefore, it is necessary for every educational apostolate of Christian inspiration to obtain concrete recognition on the part of the competent ecclesiastical authority. In this way, the faithful are

guaranteed that the school of their choice provides a Catholic education (cf. canons 794 § 2; 800 § 2 CIC and canons 628 § 2; 631 § 1 CCEO). In this, canon 803 § 3 CIC and canon 632 CCEO also state that no Institute, although in fact Catholic, is to bear the name of “Catholic school” without the consent of the competent ecclesiastical authority. Furthermore, canon 216 CIC and canon 19 CCEO recall that no initiative can claim the title “Catholic” without the consent of the competent ecclesiastical authority.

57. The educational apostolate should also be understood in the sense that, unless a school has been formally recognized as Catholic, it cannot present itself as such in order to avoid the official recognition procedure set out in canon 803 CIC and canon 632 CCEO. This would prevent ascertaining that the objective criteria are actually met. It will therefore be the duty of the diocesan/eparchial Bishop to accompany such initiatives and, in the case of a *de facto* Catholic institution, to invite it to apply for recognition as such as an expression of visible communion with the Church.

58. In cases where the term “Catholic” is used illegitimately or is aimed at giving the impression that the school is in communion with the Church, it is the responsibility of the competent diocesan/eparchial Bishop, having heard the school management and leadership and after examining the individual case, to state in writing and, should he deem it appropriate, also publicly with the aim of alerting the faithful, that this is not a Catholic school recognised and recommended by the Church.

The service of ecclesiastical authority

The diocesan/eparchial Bishop

59. The *diocesan/eparchial Bishop* plays a central role in discerning the “Catholic” identity of a school. According to John Paul II: “The Bishop is the father and pastor of the particular Church in its entirety. It is his task to discern and respect individual charisms, and to promote and coordinate them”^[68]. This competence to organize the various charisms in the particular Church translates, among other things, into certain specific actions.

a) It is up to the diocesan/eparchial Bishop to carry out the necessary *discernment and recognition* of educational institutions established by the faithful (cf. can. 803 § 1; 3 CIC and can. 632 CCEO).

b) It is the task of the diocesan/eparchial Bishop to discern and give *ecclesial recognition to the charism* of the educational apostolate with regard to the act of erecting a public juridic person of diocesan/eparchial right (cf. can. 312 § 1, 3°; 313; 579; 634 § 1 CIC and can. 575 § 1, 1°; 573 § 1; 423; 435; 506; 556 and 566 CCEO), whereby a school directed by it is *ipso iure* a “Catholic school” (cf. can. 803 § 1 CIC).

c) The explicit *written consent* of the diocesan/eparchial Bishop is required for the *establishment* of Catholic schools in his territory by Institutes of Consecrated Life or

Societies of Apostolic Life, whether of diocesan/eparchial, patriarchal/or pontifical right (cf. can. 801 CIC and canons 437 § 2; 509 § 2; 556; 566 CCEO). This written consent is also required for any other public juridic person wishing to establish a Catholic school.

d) It is the right and duty of the diocesan/eparchial Bishop to ensure that the rules of universal and particular law on Catholic schools are applied.

e) It is the right and duty of the diocesan/eparchial Bishop to *issue prescripts* concerning the general organisation of Catholic schools in his diocese. These prescripts, which are inspired by the Magisterium and the discipline of the Church, must respect the autonomy regarding the internal direction of the school and are also valid for schools which are directed by public juridic persons, above all by the religious, or when they are managed by the lay faithful (cf. can. 806 § 1 CIC and can. 638 § 1 CCEO). In these prescripts, the diocesan/eparchial Bishop can also establish that the statutes or curricula of Catholic schools are subject to his approval, taking into account binding civil laws^[69]. If the diocesan/eparchial Bishop ascertains violations of Church doctrine or of discipline, he must request the school governing authorities, such as the Major Superior of the Institute of Consecrated Life which runs the school or the management of the school itself, to correct them. After warning the religious Superior in vain, the Bishop himself can make provisions of his own authority (cf. can. 683 § 2 CIC and can. 415 § 4 CCEO).

f) It is the right and duty of the diocesan/eparchial Bishop to *visit* all the Catholic schools in his diocese, including those established or directed by Institutes of Consecrated Life, Societies of Apostolic Life or other public or private associations, whether of diocesan/eparchial right or of patriarchal or pontifical right (cf. can. 806 § 1 CIC and can. 638 § 1 CCEO). The Bishop is required to visit them at least every five years, personally or, if he is legitimately impeded, through the coadjutor Bishop or the auxiliary or the Vicar general or episcopal Vicar/Protosyncellus or Syncellus, or some other presbyter (cf. can. 396 § 1 CIC and can. 205 § 1 CCEO). It is advisable for the Visitor to take both clerics and lay persons as companions, people who are truly experts in the various aspects of Catholic education. The visitation should concern different areas: the quality of the curricula, so that “the instruction which is given in them is at least as academically distinguished as that in the other schools of the area” (can. 806 § 2 CIC); the ecclesiality of the school which is manifested in its communion with the particular and universal Church; the pastoral activity of the school and its relationship with the parish; the conformity of the educational project of the school with the doctrine and discipline of the Church; the administration of the temporal goods of the school (cf. canons 305; 323; 325; 1276 § 1 CIC and canons 577 and 1022 § 1 CCEO). The visitation can be divided into three phases: the preparatory phase, in which the visitor asks the school to draft a report on its current state; the visitation proper, after which the visitor describes in a report the situation found during the visitation and issues, in an authoritative way, any provisions or recommendations; the third phase, in which the school implements any provisions or recommendations on the basis of the visitor’s report.

g) It is the right and duty of the diocesan/eparchial Bishop to *watch over* all Catholic schools in his diocese/eparchy, including those founded or directed by Institutes of Consecrated Life,

Societies of Apostolic Life or other public or private associations, whether of diocesan/eparchial right or of pontifical/patriarchal right (cf. can. 806 § 1 CIC and 638 § 1 CCEO). Although the privileged locus for the diocesan/eparchial Bishop to exercise his right of vigilance is during the canonical visitation, he can intervene whenever he considers it appropriate, and he must do so whenever the Catholic identity of a school situated in his diocese/eparchy is seriously affected. If the school depends on a public juridic person of pontifical/patriarchal right, should the diocesan/eparchial Bishop, who is responsible for pastoral life in his diocese/eparchy, become aware that facts contrary to doctrine, morals or ecclesial discipline are taking place in the school, he shall alert the competent Moderator for the latter to take action^[70]. Should the competent authority fail to do so, the diocesan/eparchial Bishop may appeal to the Congregation for Catholic Education, without prejudice to his obligation to take measures directly in the most serious or urgent cases.

h) It is the right of the local eparchial Bishop/ordinary to *appoint* or at least *approve teachers of religion* for his diocese/eparchy, and likewise, if reasons of religion or morals require it, to remove them or to demand that they be removed (cf. can. 805 CIC and can. 636 § 2 CCEO).

i) Since all teachers participate in the ecclesial mission, the diocesan/eparchial Bishop may also *remove a teacher* in the case of a Catholic school run by the diocese/eparchy. In other cases, he may require that a teacher be removed if the conditions for his or her appointment are no longer met. The Bishop must make explicit the reasons and decisive evidence which justify a possible removal (cf. canons 50; 51 CIC and canons 1517 § 1; 1519 § 2 CCEO), always respecting the teacher's right of defence and giving him or her the possibility of defending him or herself in writing, also with the help of an advocate expert in canon law (cf. can. 1483 CIC and can. 1141 CCEO). The diocesan/eparchial Bishop must also show in his decision that no other adequate, necessary and proportionate means are available to enable the teacher to continue with his or her service in accordance with the ecclesial mission of the school.

Parishes and the parish priest

60. At the level of the particular Church it frequently happens that Catholic schools are under the direct management of the diocese/eparchy or that of the *parishes* as public juridic persons, represented by their *parish priests*. In this case the hierarchy of the Church not only exercises its duty of vigilance over Catholic schools, but can also be directly involved in their establishment and direction.

Dialogue among the Bishop, consecrated women and men, and the laity

61. In addition to purely juridical aspects, as pastor of the particular Church, the diocesan/eparchial Bishop should enter into dialogue with all those who collaborate in the educational mission of Catholic schools. To this end, the Second Vatican Council recommended that "at stated times and as often as it is deemed opportune, Bishops and religious Superiors should meet to discuss those affairs which pertain to the apostolate in their territory"^[71]. "Constant dialogue between Superiors of Institutes of Consecrated Life and Societies of

Apostolic Life and Bishops is most valuable in order to promote mutual understanding, which is the necessary precondition for effective cooperation, especially in pastoral matters. Thanks to regular contacts of this kind, Superiors, both men and women, can inform Bishops about the apostolic undertakings which they are planning in Dioceses/[eparchies], in order to agree on the necessary practical arrangements”^[72].

62. In mutual exchange and trusting conversation many problems can be solved without the Bishop having to formally intervene. This regular exchange, for which the diocesan/eparchial Bishop is responsible, should also take place with all others who are responsible for Catholic schools in a particular Church, such as the Moderators of public juridic persons or the faithful who direct their own Catholic school as an apostolate. Likewise, the Bishop is obliged to maintain an ongoing dialogue with the schools themselves, especially with school leaders, teachers and pupils.

The Episcopal Conference, the Synod of Bishops or the Council of Hierarchs

63. The *Episcopal Conference*, the *Synod of Bishops* or the *Council of Hierarchs* have competence with regard to Catholic schools and, in general, to education in all kinds of schools, especially religious education. In particular, it is up to the Episcopal Conference, the Synod of Bishops or the Council of Hierarchs to issue *general norms* in this regard (cf. can. 804 § 1 CIC). Episcopal Conferences are especially recommended to apply to the local context by means of a general decree^[73] the principles of the promotion and verification of the identity of Catholic schools, illustrated in general terms in this *Instruction*. Furthermore, it is necessary to enforce canonical norms in the light of the respective state legal system.

64. The Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs which is responsible for Catholic schools must also take into account their planning in the territory, in order to provide for both the preservation and the progress of the schools. In addition, the Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs will seek to promote the support of dioceses/eparchies with financial means to those in need for the maintenance and development of Catholic schools. A common reserve fund could also be set up at the Episcopal Conference, the Synod of Bishops or the Council of Hierarchs. To this end it is recommended that the Episcopal Conference, the Synod of Bishops or the Council of Hierarchs establish a Commission for Schools and Education, assisted by a Commission of experts.

The Apostolic See

65. The *Holy See* has a subsidiary responsibility for Catholic schools. In a general way, the *Roman Pontiff* has entrusted the *Congregation for Catholic Education* with the task of making “every effort to see that the fundamental principles of Catholic education as set out by the magisterium of the Church be ever more deeply researched, championed, and known by the people of God”^[74]. This Congregation has published numerous documents with the aim of guiding Catholic schools in the fulfilment of their mission^[75].

66. In addition, the Congregation “sets the norms by which Catholic schools are governed. It is available to diocesan/eparchial Bishops so that, wherever possible, Catholic schools be established and fostered with the utmost care, and that in every school appropriate undertakings bring catechetical instruction and pastoral care to the Christian pupils”^[76]. This juridical competence concerning Catholic schools also includes, in a subsidiary way, the exercise of supreme moderation over them, in the name of the Roman Pontiff. This is manifested in a concrete way when petitions and requests are addressed to the Apostolic See, which the Congregation examines^[77]. It also examines appeals presented in accordance with the norms of law in order to claim rights and legitimate interests (cf. can. 1732-1739 CIC and can. 996-1006 CCEO). This competence is also manifested when the Congregation exercises its power directly over an individual school, which may occur specifically when the school is under the direction of a public juridic person of pontifical right.

CHAPTER III: SOME CRITICAL ASPECTS

67. The Congregation for Catholic Education notes that in the appeals lodged, very often there is a conflicting perception of the Catholic identity of educational institutions. This often stems from the interpretation, which is not always correct, of the term “Catholic” and from the lack of clarity regarding competences and legislation.

Divergent interpretations of the term “Catholic”

68. The basic problem lies in the concrete application of the term “Catholic”, a complex word that is not easily expressed by means of exclusively legal, formal and doctrinal criteria. The causes of tensions are mainly the result on the one hand of a reductive or purely formal interpretation, and on the other of a vague or narrow understanding of Catholic identity.

Reductive view

69. The specific charism with which Catholic identity is lived out does not justify a *reductive interpretation* of catholicity that explicitly or *de facto* excludes essential principles, dimensions and requirements of the Catholic faith. Moreover, catholicity cannot be attributed only to certain spheres or to certain persons, such as liturgical, spiritual or social occasions, or to the function of the school chaplain, religion teachers or the school headmaster. This would contradict the responsibility of the school community as a whole and of each of its members^[78]. Moreover, by underscoring this responsibility we do not intend to introduce a “perfectly egalitarian society”, nor any moral or disciplinary perfectionism that would be hard to judge.

Formal or charismatic view

70. According to a *formal interpretation*, Catholic identity is expressed through a “Decree” issued by the competent ecclesiastical authority, which grants legal status, recognises property and governance according to canonical norms, also granting the possibility of civil legal status in

the State where the institution is established. This identity is guaranteed by means of control and certification by the competent ecclesiastical authority, with the possibility of appealing to the Holy See in the event of conflict.

71. In addition to the definitions of exclusively juridical nature, there are others according to which what counts above all is the “Catholic spirit”, the “Christian inspiration” or the “*charismatic*” *fulfilment*, terms which are poorly defined, hardly concrete and seldom verifiable in reality. According to these interpretations, neither the application of canonical norms nor the recognition of legitimate hierarchical authority are considered necessary. If this were to be the case, it would only be of “symbolic” value and therefore hardly effective. Sometimes, in the case of educational institutions established and/or directed by Religious Orders, Institutes of Consecrated Life, Societies of Apostolic Life or charismatic groups, there is an imbalance between the charism and ecclesial belonging. In some situations, any reference to the term “Catholic” is avoided, choosing alternative juridical terminology.

“Narrow” view

72. Another reason for conflicting interpretations is represented by the “*narrow*” Catholic school *model*. In such schools there is no room for those who are not “totally” Catholic. This approach contradicts the vision of an “open” Catholic school that intends to apply to the educational sphere the model of a “Church which goes forth”^[79], in dialogue with everyone. We must not lose our missionary impetus to confine ourselves on an island, and at the same time we need the courage to bear witness to a Catholic “culture”, that is, universal, cultivating a healthy awareness of our own Christian identity.

Clarity of competences and legislation

73. Sometimes critical situations around Catholic identity arise out of a lack of clarity about competences and legislation. In these cases, it is necessary first of all to maintain a fair balance of competences, in accordance with the *principle of subsidiarity*. This principle is based on the responsibility of each individual before God and distinguishes between the diversity and complementarity of competences. Everyone’s responsibility is also assisted by suitable tools which – through the exercise of self-assessment and subsequent exchanges with “external experts” – help each person to be a protagonist in the educational project. These tools also help to establish, participate in and promote ecclesial unity, as well as various forms of associations and bodies at regional, national and international level that are capable of creating a community in the Catholic educational sphere. Moreover, there should be no lack of mutual trust between the various leaders, in order to promote a more tranquil and serene cooperation favourable to the educational mission. An aptitude for dialogue and communion undoubtedly contribute to this end.

74. *Statutes* play an important role in ensuring the necessary clarity. Sometimes they are not up to date; they do not clearly illustrate competences or new procedures; they are designed too

rigidly to the point of regulating general situations without leaving room for discernment or possible solutions that can only be found at local level.

75. The legal and competence issue affecting Catholic educational institutions also arise as a result of the *double regulatory framework*: canonical and state-civil. Because of the different aims of the relevant legislation, it may happen that the State imposes on Catholic institutions, operating in the public sphere, unbefitting behaviours that cast doubt on the doctrinal and disciplinary credibility of the Church. Sometimes public opinion also makes solutions in line with the principles of Catholic morality almost impossible.

76. Through the Regulations issued at national level (by the Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs) and the enforcement Statutes drawn up from a canonical and civil-law point of view, it is advisable to make available all the elements necessary to overcome conflicts concerning the interpretation and the application of the two legislative systems. For its part, Canon Law, based on the fundamental principle of the salvation of souls (can.1752 CIC), provides various solutions to guarantee communion between the parties involved in the educational mission, and acts as a barrier to the *scandal of the breakup of the Church's internal unity*, the inability to promote dialogue among her members, and the exposure of conflicts in state courts and the mass media.

77. In addition, for the sake of clarity, Catholic schools must have either a *mission statement* or a code of conduct. These are instruments for institutional and professional quality assurance. They must therefore be legally reinforced by means of employment contracts or other contractual declarations by those involved having clear legal value. It is acknowledged that in many countries civil law bars “discrimination” on the basis of religion, sexual orientation and other aspects of private life. At the same time, educational institutions are granted the possibility to draw up a profile of values and a code of conduct. When these values and behaviours are not respected by those concerned, the latter can be sanctioned for lack of professional honesty in failing to comply with the terms set out in the related contracts and institutional guidelines.

78. In addition, beyond purely legal norms, other *instruments more suited* in promoting individual responsibility to the benefit of the identity of the institution often appear to be more effective. By way of example: individual and collective self-assessment procedures within the institution, guidelines on desired quality standards, permanent formation courses and the promotion and strengthening of professional skills, incentives and rewards, and the collection, documentation and study of good practices. On the part of those who exercise responsibility in the Church, it will be more effective than any other attitude and measure to create a climate and behaviour expressing benevolence and trust towards all members of the educational community as manifestations of Christian virtues.

Some sensitive issues and areas

79. There are situations in educational life that require great attention and sensitivity to resolve any tensions and conflicts that may arise. First of all, *the choice of teaching, non-teaching and direction personnel*. Taking into account the different contexts and possibilities, it is necessary to formulate clear criteria for discernment regarding the professional qualities, adherence to the Church's doctrine, and consistency in the Christian life of the candidates.

80. *Conflicts* also occur in the *disciplinary and/or doctrinal field*. These situations can bring discredit to the Catholic institution and scandal in the community. Therefore, they cannot be underestimated both in terms of the nature of the conflict and the repercussions within and outside the school. Discernment must begin in the local church context, bearing in mind the canonical principles of graduality and proportionality of any remedial measures to be taken. Dismissal should be the last resort, legitimately taken after all other remedial attempts have failed.

81. There are also cases in which *State laws* impose choices that conflict with religious freedom and the very Catholic identity of a school. While respecting the different spheres, there is a need for reasonable defence of the rights of Catholics and their schools both through dialogue with State authorities and through recourse to the courts having jurisdiction in these matters.

82. Problems can arise within the local Church as a result of *differences of opinions* among the members of the community (Bishop, parish priest, consecrated persons, parents, school leaders, associations, etc.) concerning the viability of the school, its financial sustainability and its position in the face of new educational challenges. Once again, dialogue and walking together are the main way to resolve these problems, while also keeping in mind the hierarchical nature of the Church and respecting the different competences.

83. A problem that always causes conflicting reactions is the *closure* or change of the legal structure of a Catholic school due to management difficulties. This problem should not be solved in the first instance by considering the financial value of buildings and property with a view to selling them, or by transferring management to bodies that are distant from the principles of Catholic education in order to create a source of financial profit. In fact, the temporal goods of the Church have among their proper purposes works of the apostolate and charity, especially at the service of the poor (cf. can. 1254 § 2 CIC and can. 1007 CCEO). Therefore, in the case of a diocesan/eparchial or parochial school, it is the responsibility of the Bishop to consult with all those concerned in order to evaluate every possible solution to safeguard the continuity of the educational service. In the case of educational institutions run by religious or lay people, before closure or alienation, it is highly desirable to consult the Bishop and to find, together with the educating community, viable ways of continuing to offer their precious mission.

Encounter and convergence to consolidate Catholic identity

84. Catholic identity should be a *place of encounter*, a tool promoting the convergence of ideas and actions. In this way, different perspectives become a resource and a foundational principle

for the development of methodologies suitable to solve possible critical issues and find shared solutions.

85. The echo of this attitude resounds already in the first encyclical of John XXIII, where it is stated that “The Catholic Church [...] leaves many questions open to [...] discussion”^[80]. In this sense, whether a case necessarily requires direct intervention on the part of the church authority must make the object of careful consideration, since “the common saying, expressed in various ways and attributed to various authors, must be recalled with approval: “in essentials, unity; in doubtful matters, liberty; in all things, charity”^[81].

Being builders of unity

86. In this perspective, for the Church of today, Pope Francis relaunches some principles of the social doctrine and invites us to find viable ways in the educational field, so that, in the case of possible tensions, the willingness to reach better results prevails^[82]. In the presence of certain attitudes that do not lead to the resolution of disputes, the Pope proposes the high road of *unity over conflict*: “When conflict arises, some people simply look at it and go their way as if nothing happened; they wash their hands of it and get on with their lives. Others embrace it in such a way that they become its prisoners; they lose their bearings, project onto institutions their own confusion and dissatisfaction and thus make unity impossible. But there is also a third way, and it is the best way to deal with conflict. It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. ‘Blessed are the peacemakers!’ (Mt 5:9)”^[83].

87. Even in the most serious conflicts, the unity of lived faith based on the Gospel remains the guiding compass. In this framework, doors are open to a true culture of dialogue through *inclusive and permanent communication*. Dialogue and communication practices within the educational community of the local and universal Church must be established, promoted and practised even before any tensions arise. They are to be protected and cultivated even during conflicts, and if necessary re-established. The role of *direct and internal communication* cannot be replaced by unconnected persons, institutions, mass media and public opinion. A strategy of communication and communion is needed in order to avoid the risk that in cases of conflict other people, who are often neither competent nor well informed, decide the line of communication and action.

Being generators of development processes

88. In line with another principle “time is greater than space”, the Pope suggests “initiating processes” instead of trying to defend positions and spaces of power^[84]. Indeed, there is a risk that those who seek perfect solutions and fight passionately for their realisation – often unrealistic – will end up by damaging conflict resolution even more with their attempts.

89. In the search for a solution to a problem, it is necessary to ask oneself whether the solutions proposed and developed mainly serve the purpose of protecting one’s own position or whether

they can initiate a positive dynamic generating further processes of development. In this regard, Canon Law provides for an itinerary aimed at the *progressive application* of disciplinary and penal norms, such as prior warnings, the proportionality of penalties, and a certain graduality in the face of objective personal limitations, always safeguarding the priority of the salvation of souls.

90. Moreover, in order to initiate fruitful processes, a *profound discernment* is required, that brings together the human, spiritual, juridical, subjective and pragmatic dimensions. Without prejudice to the obligation and the right of the Bishop “to watch over and visit the Catholic schools in his territory, even those which members of religious institutes have founded or direct” (can. 806 § 1 CIC and can. 638 § 1 CCEO), hasty statements on problems concerning Catholic identity do not help to resolve disputes. Possible measures regarding an educational institution’s alleged deviation from catholicity, which may also become necessary as well as legitimate, should remain a *last resort* in cases in which there is absolutely no possibility of avoiding great objective damage to the whole Church and her mission.

91. It should not be underestimated that in an increasingly globalised world even particular decisions, linked to a local context, have repercussions for the universal Church. If no practicable solution is found by the competent authority, a *regular process* needs to be initiated with the consultation of all parties involved, consideration of all canonical and civil law aspects, possible rights of third parties that may coincide or conflict with one’s decision, as well as of the effects that such a decision may have on other Church initiatives in the educational field and on public opinion.

Being developers of real and lasting solutions

92. In conflicts, aspects of a particular problem sometimes end up making the object of a discussion on principles and ideals. In order not to fall into this error, the principle that *realities are more important than ideas*^[85] is helpful. In this sense, solutions should be developed at the most immediate level possible, involving those who are directly a part of the local reality and know it in all its elements. Therefore, it is best to avoid delegating internal Church conflicts to other juridical institutions, unless this is expressly required by law. Immediate recourse to higher ecclesiastical authorities should also be avoided, since a local solution is more immediate and sustainable. However, every member of the faithful in the Church retains the right to bring matters to the attention of the Apostolic See ^[86].

93. Finally, according to the principle that *the whole is greater than the part*^[87], those working to resolve natural tensions within the Church must consider the consequences that even a single conflict can have for other areas and levels of the Church. The exercise of prudence is therefore paramount and reliable. Any possible solution decided and applied must be considered in a long-term perspective so as not to impair the fruitful and trusting possibility of collaboration between people and institutions. They are called to walk together to enable the Church to provide the world with her educational service.

CONCLUSION

94. In publishing this *Instruction* on the Catholic identity of educational institutions, in a spirit of service the Congregation for Catholic Education intends to offer a contribution for reflection and some guidelines to help share the missionary transformation of the Church, because “it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear”.^[88]

95. Pope Francis, in addressing the theme of the encounter among faith, reason and the sciences, emphasises that “Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, are a most valuable resource for the evangelization of culture, even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods”^[89].

96. In light of these exhortations, this *Instruction*, starting from the essential criteria which mark the Catholic identity of schools, wishes to accompany their renewal in order to respond to the new challenges that, in the epochal change we are living, the world proposes to the Church, mother and teacher. The response will be effective with the acquisition of full identity in obedience to a transcendent truth, as Pope Francis recalled, citing a memorable text by Pope John Paul II: “If there is no transcendent truth, in obedience to which man achieves his full identity, then there is no sure principle for guaranteeing just relations between people. Their self-interest as a class, group or nation would inevitably set them in opposition to one another. If one does not acknowledge transcendent truth, then the force of power takes over, and each person tends to make full use of the means at his disposal in order to impose his own interests or his own opinion, with no regard for the rights of others... The root of modern totalitarianism is to be found in the denial of the transcendent dignity of the human person who, as the visible image of the invisible God, is therefore by his very nature the subject of rights that no one may violate – no individual, group, class, nation or state. Not even the majority of the social body may violate these rights, by going against the minority”^[90].

97. The Congregation for Catholic Education expresses its deep gratitude for the solicitude and efforts of those involved in educational institutions and hopes that the Catholic identity profile of the educational plan will contribute to the creation of a global compact on education to “rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding”.^[91]

Vatican City, 25 January 2022, Feast of the Conversion of St Paul the Apostle.

Joseph Card. Versaldi

Prefect

Archbishop Angelo Vincenzo Zani

[1] Pope Francis, *Dialogue between His Holiness Pope Francis and the Students, Teachers and Parents of Collegio San Carlo of Milan*, 6 April 2019.

[2] Pope Francis, *Video message of His Holiness Pope Francis on the Occasion of the Meeting Organized by the Congregation for Catholic Education: "Global Compact Education"* at the Pontifical Lateran University, 15 October 2020.

[3] Pope Francis, *Morning Mass in the Chapel of the Domus Sanctae Marthae. Homily of His Holiness Pope Francis "The Holy Spirit reminds us how to access the Father"*, 17 May 2020.

[4] Pope John XXIII, Encyclical *Mater et magistra*, 15 May 1961, 1.

[5] Second Vatican Council, Declaration on Christian Education *Gravissimum educationis*, 28 October 1965, Introduction.

[6] *Ibid.*, 1.

[7] *Ibid.*, 3.

[8] *Idem.*

[9] *Ibid.*, 2.

[10] Cf. *Ibid.*, 9.

[11] *Ibid.*, 8.

[12] *Idem.*

[13] Cf. *Ibid.*, 12.

[14] Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, 21 November 1964.

[15] *Gravissimum educationis*, 8.

[16] *Ibid.* Introduction.

[17] Sacred Congregation for Catholic Education, *The Catholic School*, 19 March 1977; Id., *Lay Catholics in Schools: Witnesses to Faith*, 15 October 1982; *Educational Guidance in Human Love: Outlines for Sex Education*, 1 November 1983; Congregation for Catholic Education, *The*

Religious Dimension of Education in a Catholic School, 7 April 1988; Id., *The Catholic School on the Threshold of the Third Millennium*, 28 December 1997; Id., *Consecrated Persons and their Mission in Schools. Reflections and Guidelines*, 28 October 2002; Id., *Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful*, 20 November 2007; Id., *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 19 December 2013; Id., *Educating Today and Tomorrow: A Renewing Passion*, 2014; Id., *Educating to fraternal humanism Building a “civilization of love”. 50 years after Populorum progressio*, 16 April 2017; Id., *“Male and Female He Created Them” Towards a Path of Dialogue on the Question of Gender Theory in Education*, 2 February 2019.

[18] *Gravissimum educationis*, 1.

[19] Cf. *The Catholic School*, 34.

[20] Cf. *Ibid.*, 26.

[21] *Gravissimum educationis*, 5.

[22] *The Catholic School*, 33.

[23] *Ibid*, 34.

[24] John Paul II, Apostolic Constitution *Ex corde Ecclesiae*, 15 August 1990, 1.

[25] *The Catholic School on the Threshold of the Third Millennium*, 11.

[26] *Ibid.*, 12.

[27] *Ibid.*, 15.

[28] *Ibid.*, 14.

[29] *Lay Catholics in Schools: Witness to Faith*, 37.

[30] *Consecrated Persons and their Mission in Schools*, 30.

[31] *Ibid.*, 6.

[32] *Educating Together in Catholic Schools*, 50.

[33] *Ibid* , 20.

[34] *Educating to Intercultural Dialogue in Catholic Schools*, Introduction.

[35] *Ibid.*, 57.

- [36] *Consecrated Persons and their Mission in Schools*, 51.
- [37] Congregation for Catholic Education, *Circular Letter to Schools, Universities and Educational Institutions*, 10 September 2020.
- [38] *Educating Today and Tomorrow. A Renewing Passion*, 7.
- [39] *The Catholic School on the Threshold of the Third Millennium*, 11.
- [40] *Educating to Intercultural Dialogue in Catholic Schools*, 57.
- [41] “*Male and Female He Created Them*”, 40.
- [42] Pope Francis, *Address to the Participants in the International Peace Conference*, Al-Azhar Conference Centre, Cairo, 28 April 2017.
- [43] Pope Francis, Apostolic Exhortation *Evangelii gaudium*, 24 November 2013, 24 and 64.
- [44] Pope Francis, *Address to Participants in the Plenary Assembly of the Congregation for Catholic Education*, 20 February 2020.
- [45] Cf. Pope Francis, Encyclical *Fratelli tutti*, 3 October 2020, 99-100.
- [46] Benedict XVI, *Letter to the Faithful of the Diocese and City of Rome on the Urgent Task of Educating Young People*, 21 January 2008.
- [47] Pope Francis, *Message for the Launch of the Global Compact on Education*, 12 September 2019.
- [48] Pope Francis, *Discorso alla Pontificia Università Lateranense*, 31 October 2019. [Our translation]
- [49] Pope Francis, *Message to the Prepositor General of the Poor Clerics Regular of the Mother of God of the Pious Schools (Piarists), on the Occasion of the Online Seminar of the Union of Superiors General and the International Union of Superiors General on the Global Compact on Education (12-14 November 2020)*, 15 October 2020.
- [50] *Idem*.
- [51] Pope Francis, *Message for the World Day of Peace*, 8 December 2020, 8.
- [52] *Idem*.
- [53] Cf. *Message for the Launch of the Global Compact on Education*.

[54] Pope Francis, *Video Message on the Occasion of the Meeting Organized by the Congregation for Catholic Education “Global Compact on Education. Together to Look Beyond”* at the Pontifical Lateran University, 15 October 2020.

[55] *Consecrated Persons and their Mission in Schools. Reflections and Guidelines*, 41.

[56] The school is like “a center whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic, and religious life, as well as by civil society and the entire human community”, *Gravissimum educationis*, 5.

[57] *The Catholic School*, 34.

[58] Cf. *Ibid.*, 59-60.

[59] Cf. CIC, Book VI, Part II, Title VI: Offences against Human Life, Dignity and Liberty; CCEO Title XXVII, Chap. II: Penalties for Individual Delicts; Pope Francis, Apostolic Letter Issued “*motu proprio*” *Vos estis lux mundi*, 7 May 2019.

[60] Cf. *The Religious Dimension of Education in a Catholic School. Guidelines for Reflection and Renewal*, 51.

[61] Cf. *The Catholic School*, 38.

[62] Cf. Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, 18 November 1965, 30.

[63] *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilisation of Love*, 85.

[64] Cf. *Ibid.*, 39.

[65] John Paul II, Encyclical *Veritatis splendor*, 6 August 1993, 57-64, in particular: “The judgment of conscience does not establish the law; rather it bears witness to the authority of the natural law and of the practical reason with reference to the supreme good” (60). cf. *Catechism of the Catholic Church*, 11 October 1992, 1776-1794.

[66] *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilisation of Love*, 64.

[67] *Ibid.*, 86.

[68] John Paul II, Post-Synodal Apostolic Exhortation *Vita consecrata*, 25 March 1996, 49.

[69] If the school is not directly under the authority of the diocesan/eparchial Bishop, for example when the school belongs to a public juridic person of pontifical/patriarchal right, upon granting approval, he only verifies the legitimacy, and, in particular, consistency with the Catholic profile of the school.

[70] Without prejudice to proper law, expressed especially in the Statutes, which may provide for different titles, the competent Moderator of an Institute of Consecrated Life or a Society of Apostolic Life may be the “Superior General” or “Provincial Superior” or “Local Superior” and in an association of the faithful the “President”.

[71] Second Vatican Council, Decree Concerning the Pastoral Office of Bishops in the Church *Christus Dominus*, 28 October 1965, 35.

[72] *Vita consecrata*, 50.

[73] The general decree of the Episcopal Conference requires, for its entry into force, the prior *recognitio* by the Congregation for Bishops: “The Congregation deals with matters pertaining to the celebration of particular councils as well as the erection of conferences of bishops and the *recognitio* of their statutes. It receives the acts of these bodies and, in consultation with the dicasteries concerned, it examines the decrees which require the *recognitio* of the Apostolic See.”, John Paul II, Apostolic Constitution *Pastor Bonus* on the Roman Curia, 28 June 1988, 82.

[74] *Pastor bonus*, 114.

[75] See footnote 17.

[76] *Pastor bonus*, 115.

[77] Cf. *Ibid.*, 13.

[78] Cf. *Gravissimum educationis*, 8.

[79] Cf. *Evangelii gaudium*, 20-24.

[80] Pope John XXIII, Encyclical *Ad Petri Cathedram*, 29 June 1959, part III.

[81] *Idem*.

[82] Cf. *Evangelii gaudium*, 217-237.

[83] *Ibid.*, 227.

[84] *Ibid.*, 222-225.

[85] *Ibid.*, 231-233.

[86] Cf. *Pastor bonus*, 13.

[87] Cf. *Evangelii gaudium*, 234-237.

[88] *Ibid.*, 23.

[89] *Ibid.*, 134.

[90] *Fratelli tutti*, 273. The quote is taken from John Paul II, Encyclical *Centesimus Annus*, 1 May 1991, 44.

[91] *Message for the Launch of the Global Compact on Education*.

[00466-EN.01] [Original text: Italian]

March 31, 2022

To: Friends and Advocates of Catholic Education (FACE) Local Board Teams

From: Most Rev. Gerard Bergie, President of ACBO
Patrick J. Daly, President of OCSTA
Barbara Dobrowolski, President of OECTA

As a follow-up to the FACE Webinar on January 31st, the FACE Presidents would like to thank all local FACE teams for their participation and subsequent actions to prepare for the upcoming provincial election on June 2, 2022.

The Joint Venture Board of FACE would like to assure you of their continued efforts at the provincial level to advocate for and protect the Catholic Education system. Joint Venture Board members regularly meet with Members of Provincial Parliament to emphasize and highlight the important contributions that publicly funded Catholic schools make in Ontario. This message needs to be reinforced at the local level and we thank you for establishing a local FACE team to do just that, with the participation of the Director of Education, Chair of the Board, OECTA Presidents and the local Diocesan Bishop or representative. Working together, as FACE, we can ensure that we are ready both provincially and at the local level.

A key FACE strategy continues to be the sharing of good news stories from Catholic boards and schools, both in the media and with local Members of Provincial Parliament, as well as with election candidates. During the election campaign we must all be vigilant and make sure that public funding for Catholic Education is protected, and when raised, celebrated. We know that there are groups who are calling for an end to the Catholic Education system. We need to be prepared to refute the myths they bring forward, about cost savings or improving education in Ontario by merging all four systems into one public system. During the webinar the FACE Presidents outlined the three key messages that underpin all of our FACE outreach.

- 1. The system works.** Ontario has one of the best public education systems in the world and Catholic schools have always been a pillar in that system.
- 2. Great things are happening in our Catholic schools.** We are leaders in student achievement and community activity. We are helping millions of students achieve their full academic, spiritual, physical and emotional potential. Our schools are successful, modern and inclusive.
- 3. Funding is per student.** We know that amalgamation would not save money because the same number of students will incur the same costs. Coterminous boards already have cost-saving partnerships in place in shared services such as transportation and purchasing.

One of the best ways to boost confidence and remind people of the gift of Catholic Education is to foster strong links between the home, school and parish. Having students bring information to parishioners at Mass is a good way to connect them with the local Catholic schools and students. Sharing good news stories in both school and parish newsletters is another effective strategy.

The FACE leaders would like to thank the local FACE teams for taking these actions in your communities, which will augment the work that is being done at the provincial level. The unity of the FACE partners has a strong impact on the decision-makers at Queen's Park, so we thank you for your local FACE team's contributions in demonstrating that the Catholic Education community is large, diverse and dedicated. The FACE leaders would be happy to hear of your outreach activities, so please share your news of any meetings with local MPPs and election candidates. Thank you for your support of the FACE initiatives.

If you have any questions about Friends and Advocates of Catholic Education please do not hesitate to contact the FACE Project Manager, Carole Allen, at 416-932-9460 ext. 233, or by email at CAllen@ocsta.on.ca.



Date: June 14th, 2021
To: Board of Trustees
From: Director of Education
Subject: Board Policy IV 001 General Executive Limitation

Type of Report:

- ☐ Decision-Making
- ☒ Monitoring
- ☐ Incidental Information concerning day-to-day operations

Type of Information:

- ☐ Information for Board of Trustees Decision-Making
- ☒ Monitoring Information of Board Policy **IV 001**
- ☐ Information only of day-to-day operational matters delegated to the CEO

Origin: (cite Education Act and/or Board Policy or other legislation)

General Executive Limitation IV 001

Policy Statement and/or Education Act/other Legislation citation:

Education Act Section 169.1
Achieving Excellence: A Renewed Vision for Education in Ontario
Education that Works for You, March 2019
Multi-Year Strategic Planning: A Guide for School Board Trustees, 2017
Communication Guidelines for Staff and Parents APC 001

Alignment to the MYSP:

Strategic Priority: Nurturing Our Catholic Community

Strategic Priority: Student Engagement, Achievement and Innovation

Strategic Priority: Building Capacity to Lead, Learn and Live Authentically

Background/Comments:

The CEO shall not cause or allow any practice, activity, decision or circumstance in the organization that is unlawful, imprudent, unethical, or contrary to the teachings and traditions of the Catholic Church.

CEO Interpretation:

This policy signals that the CEO must ensure that no decision that is made or action that is taken shall breach any and all applicable legislation and should be consistent with and informed by our Catholic values. Therefore – to me it signals that we must ensure all applicable laws have been considered, that thoughtful consideration is given to the consequences of all decisions, guided by a strong moral and ethical compass, that looks at the impacts to all WCDSB stakeholders and that we ensure we are consistent with Catholic teaching.



Recommendation:

That the Board accept this report indicating compliance with General Executive Limitation Policy IV 001

Prepared/Reviewed By: Loretta Notten
Director of Education

*Bylaw 5.2 "where the Board of Trustees receives from the Director of Education a monitoring report that flows from a responsibility delegated to the Director under Board Policy – **except where approval is required by the Board of Trustees on a matter delegated by policy to the Board** – the minutes of the Meeting at which the Report is received shall expressly provide that the Board has received and approved of the Report as an action consistent with the authority delegated to the Director, subject in all instances to what otherwise actually occurred."



Date: June 14, 2021
To: Board of Trustees
From: Director of Education
Subject: Board Policy IV 007 Monitoring Report and 2021-22 Budget Approval

Type of Report:

- ☒ Decision-Making
- ☒ Monitoring
- ☐ Incidental Information concerning day-to-day operations

Type of Information:

- ☒ Information for Board of Trustees Decision-Making
- ☒ Monitoring Information of Board Policy **IV007**
- ☐ Information only of day-to-day operational matters delegated to the CEO

Origin: (cite Education Act and/or Board Policy or other legislation)

A monitoring report on how the proposed budget aligns with Board Policy IV 007 is required on an annual basis. This report satisfies this requirement.

Policy Statement and/or Education Act/other Legislation citation:

IV 007 ["Financial Planning/Budgeting"](#)

Education Act [232 "Estimates"](#)

May 4, 2021 B11 [Learning Recovery and Renewal](#)

May 4, 2021 B10 [2021-22 Priorities and Partnerships Funding \(PPF\)](#)

May 4, 2021 B09 [Capital Funding for the 2021-22 School Year](#)

May 4, 2021 B08 [2021-22 Grants for Student Needs Funding](#)



May 4, 2021	B07	Planning for the 2021-22 School Year
May 4, 2021	SB10	2021-22 Applications for Approval of ECPP Education Programs for Children and Youth in Government Approved Education and Community Partnership Program (ECPP Allocation)
May 4, 2021	SB09	2021-22 Estimates Forms for Section 68 School Authorities
May 4, 2021	SB08	2021-22 Estimates (District School Boards)
May 4, 2021	SB07	Student Transportation - Grants for Student Needs, 2021-22
May 4, 2021	SB06	Special Education Grant and Mental Health Funding Changes for 2021-

Alignment to the MYSP:

The proposed budget aligns with the strategies and goals outlined in the 2018-21 MYSP. A new MYSP will be developed during the 2021-22 school year. Budget priorities are outlined in the budget report book and presentation documents.

Additional Resources:

2021-22 Budget Presentation
2021-22 Budget Report

Background/Comments:

Policy Statement:

Financial Planning for any fiscal year or the remaining part of any fiscal year shall not deviate materially from board's Ends priorities, established in the Board's Ends policy, risk fiscal jeopardy, violate the Education Act or Ministry of Education Guidelines, or fail to be derived from a multi-year plan.

Definition:

This policy statement is interpreted to mean that the Director of Education shall ensure that all published operational plans and commitments in the MYSP are supported through the proposed budget. Further, reserves will not be used to support on-going expenditures (i.e., structural deficit), and all applicable laws, regulations, and directives will be followed in the development of the budget.



Further, without limiting the scope of the foregoing, the CEO shall not:

1. Develop a budget without conducting a formal process for soliciting input on the needs and priorities of the system

Interpretation:

The Director of Education must engage stakeholders to obtain feedback on budget related priorities and investments. Where possible and appropriate this feedback should be reflected in the proposed budget.

2. Develop a budget without employing credible projection of revenues and expenses, separation of capital and operational items, cash flow, and disclosing planning assumptions

Definition:

This policy provision is defined to mean that the budget must be built on a foundation of verifiable and accurate information. Where estimates must be made, they must be realistic and conservative. This policy provision also requires the Director of Education to provide summaries of proposed capital and operational budgets, planning assumptions, and to ensure the budget provisions for any expense associated with negative cash flow.

3. Develop a budget that does not include trend analysis and historical comparators

Definition:

The Director of Education must provide multiple years of historical and projected data to support trustee budget deliberation. Areas to be reported on include enrolment, revenues, and expenditures.

4. Plan the expenditure in any fiscal year of more funds than are conservatively projected to be received in that period

Definition:

This policy provision is defined to mean that uncommitted reserves will not be used to balance the budget.

5. Provide less for board prerogatives during the year than is set forth in the Cost of Governance policy

Definition:

This policy is defined to mean that the trustees' proposed budget will be included in its entirety as submitted.

Evidence:

The budget has been included as requested.

6. Present a budget that does not allow sufficient time for decision-making

Definition:

This policy provision is defined to mean that the Director of Education will work with trustees to determine meeting dates including those related to budget presentation. The agreed upon dates will be used to define the time for decision-making.



7. Present a budget that cannot be readily understood by persons without a financial/education background

Definition:

This policy provision is defined to mean that any budget materials presented to trustees and other stakeholders must not be overly technical and must incorporate the use of charts, graphs, pictures, and easy to read narratives with limited edu-jargon.

Prepared/Reviewed By: Loretta Notten
Director of Education

Shesh Maharaj
Executive Superintendent of Corporate Services + CFO

*Bylaw 4.2 “where the Board of Trustees receives from the Director of Education a monitoring report that flows from a responsibility delegated to the Director under Board Policy – **except where approval is required by the Board of Trustees on a matter delegated by policy to the Board** – the minutes of the Meeting at which the Report is received shall expressly provide that the Board has received and approved of the Report as an action consistent with the authority delegated to the Director, subject in all instances to what otherwise actually occurred.”

