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Perceptions of Pastors in a Selected Diocese Regarding Co-sponsorship, Values and Effectiveness of Catholic Schools

Edward G. Gere
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PERCEPTIONS OF PASTORS IN A SELECTED DIOCESE
REGARDING CO-SPONSORSHIP, VALUES AND
EFFECTIVENESS OF CATHOLIC SCHOOLS

BY

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Submitted in partial fulfillment of the requirements
for the degree of Doctor of Education
Seton Hall University
1998

ABSTRACT

PERCEPTIONS OF PASTORS IN A SELECTED DIOCESE REGARDING CO-SPONSORSHIP, VALUES AND EFFECTIVENESS OF CATHOLIC SCHOOLS

The future of Catholic education in the United States stands at a critical crossroad. There appears to be movement away from one of the major goals of previous eras - to educate all of the faithful. Costs have increased by 500 percent in the last 20 years, over twice the consumer index.

Research has consistently shown the effectiveness of Catholic education. Support for Catholic education has come from the very top of the church hierarchy. On several occasions the American Catholic Bishops have offered strong support for Catholic education.

The purpose of this study is to identify and to analyze the perceptions of pastors who are involved with a co-sponsorship program in a selected diocese. This study will attempt to answer the following questions: (a) What value do pastors place on Catholic education? (b) How effective do they believe Catholic education is? (c) How they believe Catholic education should be financed? and (d) How pastors view the continuation and future viability of the co-sponsorship program?

Data for this study was generated from completed

questionnaires returned by 69% of the total sample of pastors in the diocese.

Statistical analysis included frequency distribution analysis of each item. After examining the distribution of the variables, the data was further analyzed by means of cross tabulation.

The study concluded that the pastors believe that the need for Catholic schools is as important today as it was in the past. The effectiveness of Catholic schools is recognized by the pastors. They believe that Catholic schools have a positive impact on adult religious behavior. The pastors are reluctant to embrace the co-sponsorship program. They seem to favor a diocesan system of Catholic education as opposed to local control. They would not consider additional parish funding for this new model.

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Acknowledgments

I have spent my entire career in Catholic education. When I became Principal of a Catholic high school several years ago, I made a commitment to myself to continue to grow and to meet people who shared my vision and values. My years of study at Seton Hall University have nurtured me in many ways. I am grateful to the many fine professors and wonderful classmates I have come to know.

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I hope this research will prove to be useful in furthering the cause of Catholic education.

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Chapter I

INTRODUCTION

The future of Catholic education in the United States stands at a critical crossroads. There appears to be movement away from one of the major goals of previous eras - to educate all of the faithful. Today in some cases, Catholic education is an option available only to more affluent families. Costs have increased 500 percent in the last 20 years, over twice the Consumer Price Index. According to the National Catholic Education Association, average school operating expenses increased substantially from the 1987-88 school year to the 1993-94 school year. The former revealed total operating expenses of \$1,702,200 as opposed to \$2,431,800. The average Catholic high school freshman year tuition nearly doubled from \$1,675 in the 1985-86 school year, to \$3,316 in the 1993-94 school year (Guerra, 1995).

This reality should be of particular concern to the Church hierarchy. Research has consistently shown the effectiveness of Catholic education. Graduates of Catholic schools are more closely bonded to the Church, and demonstrate greater commitment to adult religious practices than Catholics who attended public schools. These graduates are happier and exhibit greater confidence in other people. They hold more benign images of God and possess greater

awareness of the responsibility for moral decision making. Catholic school graduates also provide greater contributions to the Church in a more committed fashion (National Opinion Research Center, 1988).

Support for Catholic education has come from the very top of the Church hierarchy. In New Orleans in 1987, Pope John Paul II addressed Catholic educators and emphasized the importance of Catholic education when he said, "The entire ecclesial community ... is called to value ever more deeply the importance of this task and mission, to continue to give full and enthusiastic support" (p.12). He later stressed that catechesis, most notably found in the form of CCD classes, was no longer sufficient in a world filled with widespread religious indifference and ignorance (Pope John Paul II, 1992).

On several occasions the American Catholic bishops have offered strong support for Catholic education. "For our part, as bishops, we affirm our convictions that Catholic schools ... are the most effective means available to the Church for the education of children and young people ..." (To Teach As Jesus Did, 1973, 118, p.33). In 1976 the bishops stated, "Four years ago we reaffirmed our commitment to Catholic schools; we now do so again." (Teach Them, 1976). In their 1990 document In Support of Catholic Elementary and Secondary Schools, the bishops wrote: "We encourage our

parents and pastors who presently shoulder the onerous task of educating our youth in Catholic schools. In our day, it is more important than ever that they give their active support to Catholic schools" (p. 4).

However, this support from the Church hierarchy does not translate into any form of financial assistance. In 1884 the Plenary Council of Baltimore made it quite clear that the pastor of each church had the responsibility to build and maintain schools. It was also understood that all Catholic parents were bound to send their children to parochial schools (Buetow, 1970).

Of the eight Catholic high schools in this study, only five are classified as parish schools. The remaining three are described as diocesan schools. However, the Church hierarchy continues to look to pastors of sending parishes for financial assistance in support of these Catholic schools. In order for the pastors to provide financial assistance, they must draw upon parish resources, primarily attained from the collection basket. Therefore, in essence, those who contribute to weekly collections help to pay for Catholic education regardless of whether they have children in these schools. This factor may create some difficulties for pastors. At the very least, it requires the pastors' clear commitment to Catholic education.

Statement of the Problem

As costs continue to escalate for Catholic schools, problems develop for many families who desire a Catholic education for their children, but can not afford to pay tuition costs. Catholic schools were founded in this country to educate all of the faithful. How can we continue this goal as we approach the next millennium? Pastors have always played a crucial role in Catholic education. What will their role be in the future?

Purpose of the Study

The purpose of this study is to identify and to analyze the perceptions of pastors who are involved with a co-sponsorship program in a selected diocese. This study will attempt to answer the following questions: 1) What value do pastors place on Catholic education? 2) How effective do they believe Catholic education is? 3) How do they believe Catholic education should be financed? 4) How do pastors view the continuation and future viability of the co-sponsorship program?

Definition of Terms

A number of terms used in this study are defined as follows:

Pastor: A priest appointed by the bishop to administer a parish.

Diocesan School: A school separately incorporated with the bishop serving as president of the corporation.

Parish School: A school separately incorporated with the bishop serving as president, and the pastor serving as secretary. The line of authority for the school proceeds downward from the bishop to the pastor.

Catholic School: A school controlled and operated by an agency of the Catholic church. Its philosophy is developed from church teachings.

Effectiveness: Producing a desired outcome.

Co-Sponsorship: A program of financial assistance through which parishes, including those with and without schools, offer financial support to designated schools.

Limitations of the Study

The study contains the following limitations:

1. It includes only pastors from one diocese.
2. It does not include elementary schools.
3. The research was limited to a questionnaire format.

Significance of the Study

This research may provide insight into a funding model that may be viable for other Dioceses in the United States.

Organization of the Study

The research is organized into five chapters. Chapter I includes the introduction, statement of the problem, purpose of the study, definition of terms, limitation of the study,

significance of the study and the organization of the study. Chapter II provides a review of the literature related to this study including: the early years, crisis years, recovery years, Catholic education research, and a diocesan model. Chapter III describes the subjects, the survey instruments and procedure used to collect and treat the data. Chapter IV discusses the findings and their interpretation. Chapter V includes the summary, conclusions and recommendations of the study.

Chapter II

REVIEW OF THE LITERATURE

Chapter II provides background information for this study. In doing so, it focused on: (a) The early years of Catholic schools, describing the basis for establishing and maintaining them; (b) The crisis years where enrollment dropped off, and the reasons for this decline; (c) The recovery years in Catholic education where an increased enrollment occurs, and the reasons for this trend; (d) Research on Catholic education that includes attitudes, values, beliefs and effectiveness; and (e) Description of the background information regarding a diocesan plan that forms the basis for this research project.

The Early Years

The origins of American Catholic education can be found in the 250-year effort to convert inhabitants of this continent to Christianity, spanning the middle of the sixteenth century to the end of the eighteenth century. Spanish, French and English missionaries preached the Gospel to Native Americans and colonists in what is now the United States. The hardships and deprivations suffered by these priests were extraordinary. However they persisted because the missionaries believed they were doing God's work in a new territory uncorrupted by sin (Walch, 1996).

Two hundred years ago, Catholics formed a very small minority in the United States and its territories, comprising about one percent of the population. During the colonial period, Catholic schools were established in areas as disparate as Florida, the Louisiana Territory, Connecticut, Illinois, Michigan, New York, Pennsylvania, Maine, California and the Southwest. In most instances these schools were founded as missionary activities of religious communities of men or women, in order to establish the Catholic Church in the New World (Grant & Hunt, 1992). In 1606 Franciscan missionaries opened the first Catholic school in America in Saint Augustine, Florida. Thereafter, Groome (1998) remarks, "the initial Catholic schools had a variety of relationships with local governments from open hostility to significant financial support" (p. 49).

Convey (1992) states that the birth of the Catholic school system occurred when Elizabeth Ann Seton began a school in Emitsburg, Maryland in 1808 for the purpose of educating the daughters of Catholic families. Soon after, Catholic immigrants from Europe built a large number of schools to educate their children in the faith and to prepare them for life in the new world.

According to Buetow (1970) Catholic schools were aided considerably by Elizabeth Ann Seton. Her vision of an order of teaching sisters became the framework for the growth of

Catholic schools in the early years, and for decades to follow. Staffing no fewer than fifteen schools in eleven cities in the years between 1809 and 1830, Seton's sister-teachers often made the difference between success and failure in many Catholic schools.

John Carroll, the first Bishop of the United States was instrumental in establishing Catholic schools here. Carroll's initial campaign for parochial schools was motivated by a simple concern. In his first pastoral letter to the American Church in 1792, Carroll emphasized the importance of Christian education as a means of instilling principals that would preserve religious faith (Walch, 1996).

Carroll acknowledged that the expense of Catholic schools would be great and that many parents would have to sacrifice to support these institutions. Carroll may have been surprised by the fact that Catholic parents wanted a voice in how these schools were administered. In many cases, through elected trustees, Catholic parents would pool their funds, and then build schools. Subsequently, they hired teachers, and decided on the curriculum. Trustees did not consult parish priests about educational matters. Bishop Carroll and his priests attempted to exert their right to control parish schools as specified in Cannon Law. However, the laity would not allow this to happen. They fought with

priests and bishops over the appointment of pastors and the financing of churches and schools (Walch, 1996).

Catholics established the first parish school in 1783 in Philadelphia. Saint Mary's School was a collaborative effort between the pastor and his parishioners. Raising funds to sustain the school, as well as hiring and keeping effective teachers became the responsibility of the trustees.

According to Walch (1996) the trustees had no difficulty raising the necessary funds. Sources included tuition, donations, and annuities. A "charity sermon" was given once a year, and a small endowment was established through donations of parishioners.

In 1788, German-Americans established Holy Trinity Church and school. The school prospered because of the growth of the German Catholic community in Philadelphia, and its commitment to Catholic education.

The Catholic ranks were swelled by large waves of immigration from Europe between 1820 and 1870, chiefly from Ireland and Germany. Of the approximately five and one half million European immigrants during those years, approximately three million were Irish and almost two million were German. Most of the Irish and many of the German immigrants were Catholic (Grant and Hunt, 1992).

In 1806, Saint Peter's of New York City was the largest denominational school with an enrollment of 220. The substantial cost of maintaining the school was offset by the parish reception of state school funds. As time went on, state school funds were considered a right, not just a privilege (Walch, 1996).

Unfortunately, Walch (1996) adds the Catholic schools could not keep up with the demand. By 1820, four thousand Catholic children resided in New York City. These Catholic schools could enroll only seven hundred students.

A further blow to Catholic schools in New York came with the end of public funding. In 1825, the Public School Society, a nominally Protestant civic organization, convinced the State Assembly to end its support for denominational schools in New York City in favor of supporting the nondenominational Protestant schools sponsored by the Public School Society.

In 1831 the Lowell Plan developed at a Lowell, Massachusetts town meeting when that group appropriated fifty dollars in support of the local Catholic school. By 1835 three Catholic schools in Lowell received support from public funds (Walch, 1996). In the terms of the agreement between the town school committee and the pastors, the committee reserved the right to examine and appoint all teachers working in parish schools. They also exerted

control over the choice of textbooks. They could examine, inspect and supervise these Catholic schools in the same fashion as public schools. The pastors insisted that qualified Catholics be hired as teachers and that textbooks contain nothing offensive to Catholics or Church teaching. It was mutually agreed that parishes would maintain the buildings and that the school committee would pay teachers.

According to Walch (1996), the Lowell Plan ended in 1852 when one Catholic parish, unable to find qualified lay Catholic teachers, sought the assistance of the Sisters of Notre Dame to staff their school.

From 1831 to 1916 Catholics in at least twenty-one communities in fourteen states were involved in various arrangements similar to the Lowell Plan. Common to most models was the school board's agreement to lease a school from a parish for a specified sum of money. Under this system, the board paid the salaries of the teachers, selected by the school board and the pastor. The board regulated the curriculum, selected the textbooks and conducted periodic examinations. The pastor had the right to insure that all elements of the curriculum were acceptable to the Catholic Church. The time frame of the school day was the same as public schools. Religious instruction occurred after dismissal. Participation was voluntary.

Many Catholics held the perception that the new publicly-supported "common schools" were closely intertwined with the religious beliefs of the Protestant majority, and that Catholic schools were needed to protect the faith of the new Catholic immigrants. In the Fourth Provincial Council of Baltimore in 1840, "the bishops referred to specific troubles Catholics were having with the public schools over issues related to the Protestant influence in the system itself, and in its practices, such as devotional Bible-reading, and curricular materials" (McCluskey, 1964, p. 61). McCluskey continues, "The bishops were quite explicit on what parents could do to protect the spiritual lives of their children."

It is no easy matter to preserve the faith of your children in the midst of so many difficulties." The pastoral document continued: "We are ... pleased to have a separate system of education for the children of our communion because we have found by painful experience ... it is always expected that our distinctive principles of religious belief in practice should yield to the demands of those who thought it proper to charge us with error" (p. 61).

The message was clear and succeeding councils reinforced the fact that Catholic parents had a moral responsibility to provide for the spiritual lives of their

children. The best way of achieving this directive was through Catholic schools. Parents who did not heed this advice incurred the displeasure of the organized church.

By 1875, the Catholic population in the United States had grown to more than 5.7 million. The consensus among Catholic bishops regarding the need for Catholic schools continued to grow. At the Third Plenary Council in Baltimore in 1884, the bishops issued two decrees with far-reaching significance:

1. That near every church a parish school, where one does not exist, is to be built and maintained in perpetuum within two years of the promulgation of this council, unless the Bishop should decide that because of serious difficulty a delay may be granted.

2. That all Catholic parents are bound to send their children to the parish school, unless it is evident that sufficient training in religion is given either in their own homes, or in other Catholic schools; or when because of a sufficient reason, approved by the bishop, with all due precautions and safeguards, it is licit to send them to other schools. What constitutes a Catholic school is left to the bishops. (Grant & Hunt, 1992)

By vesting responsibility for the construction and operation of the schools at the parish level, the bishops appeared in the language of modern organization, to have

established a "closely-coupled" relationship between churches and schools at the parish level.

The decision to place the responsibility at the local level rather than at the central school office within each diocese is significant. It is suggested by Lundy (1996) that this is consistent with the Catholic Church's long-standing commitment to the principle of subsidiarity, originated by St. Thomas Aquinas in the 13th century. This concept asserts that decisions within an organization should be made at the lowest possible level. It further asserts that if decisions are not made at the lowest possible level, the next level has both the right and the duty to exercise responsibility for the situation. In practice, this policy meant centralization of authority over doctrinal matters, but considerable decentralization of operational decision-making, even down to the parish level.

Despite these proclamations, in reality the local hierarchy decided the fate of Catholic schools. If the bishop showed little interest, schools were not built. On the other hand, if the local bishop promoted schools, then Catholic education flourished. Another contributing factor was the support of the immigrant laity. German immigrants showed the strongest support for building Catholic schools.

Among the most influential individuals in their support of Catholic education were James A. McMaster, editor of the

Freeman's Journal in New York, and Mary Ann Madden Sadlier, a popular novelist and short story writer.

McMaster was a convert who attacked priests, bishops and lay persons for being too luke warm in their support of Catholic education. He spearheaded an effort to force Catholic parents to send their children to Catholic schools. He even went so far as to contact the Vatican to receive its support in the form of the Instruction of 1875 (Walch, 1996).

Mary Anne Madden Sadlier used fiction to emphasize the importance of Catholic schooling and the dangers of public education. Sadlier's fiction depicted every day lives of American Catholics in a melodramatic fashion. Many of the stories showed dramatically, and perhaps fictionally, the results of Catholic parents who ignored directives to send their children to Catholic schools (Walch, 1996).

Non-Catholics who became fearful of the growing power of the Catholic Church sought legislative measures to prohibit the use of public money for Catholic schools. Several states passed amendments to that end. In 1875 President Grant also condemned the use of public funds for religious schools. In Congress, Maine Senator James G. Blaine introduced a bill in support of Grant's comments. Although it faced defeat, the Blaine Amendment exerted a significant effect on the states. Between 1877 and 1917,

twenty-nine states incorporated this provision into their constitutions (Walch, 1996).

Another area of conflict concerned the monitor and control of Catholic school curriculum content. Illinois and Wisconsin legislatures passed laws that would in effect give local school boards the right to regulate Catholic education. In 1892, Catholics and Lutherans joined forces to reverse the tide. The defeat of the private school laws constituted a turning point in the campaign for control of Catholic schools (Walch, 1996).

Summary.

In summary, two hundred years ago, Catholics formed a religious minority in the United States. American Catholic education was established in an effort to convert people to Christianity. Religious communities of men and women founded schools as missionary activities.

Initially local governments responded to Catholic schools with mixed reactions. In some cases, these early schools met with open hostility; in other cases, they received financial support from local governments.

Historians credit Elizabeth Ann Seton as the founder of the American Catholic school system. Her vision of an order of teaching sisters became the framework for the success and growth of Catholic schools in this country.

As the first bishop of the United States, Bishop John Carroll of Baltimore was instrumental during these early years because he emphasized the importance of Christian education as a means of preserving the faith.

In 1783 St. Mary's, the first parish school in the United States, was established in Philadelphia through the collaborative efforts of the pastor and his parishioners. Trustees were responsible for sustaining the school, and had no trouble raising the necessary funds.

The 1800's brought a large wave of Catholic immigrants to the United States. Their demand for Catholic schools could not be met. Public funding, provided by certain states to help offset rising costs, eventually came to an end. This put further financial pressure on Catholic schools.

Many Catholics perceived public school systems as being closely intertwined with the religious beliefs of the Protestant majority. During the Fourth Provincial Council of Baltimore in 1840, the American bishops sent a clear message to Catholic parents. The hierarchy emphasized that sending children to Catholic schools was the best way parents could fulfill their moral responsibility to provide for the spiritual lives of their children. Succeeding councils would reinforce this notion.

The Crisis Years

The three decades from 1950 to 1980 presented Catholic educators with continual crises that shook the foundations of American Catholic education. The very survival of Catholic schools came into question (Walch, 1996).

The Catholic population in the United States increased from 24 million to 42 million in the years from 1940 to 1960. In 1949 the enrollment in Catholic elementary and secondary schools was a little over two million. By the end of the 1950s, the enrollment surged to 4.2 million. During the 1950s more than two hundred new elementary schools were built in New York alone! By 1960 one child attended Catholic school for every two enrolled in public schools (Walch, 1996).

In 1966, Church teaching as expressed in The Documents of Vatican II (Abbott, 1966) stated that the Catholic school has a special importance among all the educational agencies of the Church. The documents stated:

As for Catholic parents, the Council calls to mind their duty to entrust their children to Catholic schools, when and where this is possible, to support such schools to the extent of their ability, and to work along with them for the welfare of their children (p. 647).

The 1965-66 school year saw the largest number of Catholic schools at any time in the nation's history, when 13,292 Catholic schools enrolled approximately 5,574,000 students. The 10,879 elementary schools in operation represented an all-time high, while the 2,413 secondary schools were 100 fewer than the 2,502 high schools in 1962 (Convey, 1992).

The decline in the number of Catholic schools in the nine years following their peak number in 1965 was cataclysmic. In the 35 years from 1930 to 1965, the number of Catholic schools had increased from just over 10,000 to 13,292. By 1974, a record number of closings - more than 2,400 elementary schools and over 700 secondary schools - had virtually neutralized all increases of the past 35 years. The number of Catholic schools remaining in 1974 was just slightly higher than the number of Catholic schools in 1930 (Convey, 1992). See Table 1 for details.

Table 1

Number of CatholicElementary and Secondary SchoolsSelected Years 1964-1990

	Elementary	Secondary	Total
1964-65	10,832	2,417	13,249
1965-66	10,879	2,413	13,292
1969-70	9,366	1,986	11,352
1974-75	8,437	1,690	10,127
1974-75	8,437	1,690	10,127
1979-80	8,100	1,540	9,640
1984-85	7,891	1,449	9,340
1987-88	7,601	1,391	8,992
1988-89	7,505	1,362	8,867
1989-90	7,395	1,324	8,719

Number of schools (Thousands)

Source: Convey p. 52

From 1965 to 1990 the number of Catholic school students in the United States also declined significantly. Table 2 illustrates this fact. In the 1989-90 school year, Catholic schools enrolled just under 2.5 million students from kindergarten through grade 12, representing a 55 percent decrease from 1965. This means that 3 million fewer

students attended Catholic schools. Catholic school enrollment as a percent of the entire student population went from 12.5 percent in 1960, to less than 6 percent in 1988 (Convey, 1992). Table 2 illustrates these figures.

Table 2

Catholic Elementary and Secondary Enrollment

Selected Years 1964 to 1990

	Elementary	Secondary	Total
1964-65	4,534	1,067	5,601
1969-70	3,359	1,008	4,367
1974-75	2,602	902	3,504
1979-80	2,293	846	3,139
1984-85	2,120	782	2,902
1989-90	1,893	606	2,499

Source: Convey p. 53

In 1968, almost two of every five Catholic secondary schools were privately owned, while one in four was either a parish high school or diocesan school (see Table 3). From 1968 to 1989 the number of diocesan schools increased by approximately 50 percent and parish high schools decreased by 50 percent. By 1989, about one in every three high schools was diocesan and only one in eight was a parish school. Financial and demographic factors often contributed

to the decline in the number of parish high schools.
(Convey, 1992).

Table 3

Percent of Catholic High Schools by Ownership
Selected Years 1968 to 1990

	Parish	Inter- parish	Diocesan	Private
1968-69	26.3	10.9	24.4	38.4
1973-74	18.9	11.3	30.4	39.8
1978-79	18.0	11.8	30.2	40.0
1981-82	21.6	10.4	32.0	36.0
1985-86	14.9	11.4	35.0	38.7
1989-90	13.0	11.3	35.7	40.0

Source: Convey, p. 52

A declining birth rate exerted a dramatic impact on the enrollment of public and Catholic schools across the country. Public and private schools enrolled 7.5 million fewer students in 1988 than in 1970 (Convey, 1992).

Another demographic factor that affected the enrollment of Catholic schools was the migration of the Catholic population from urban areas to suburban areas. Not all suburban areas contained Catholic schools (Convey, 1992).

Mary Perkins Ryan (1967) wrote a book entitled Are Parochial Schools the Answer? She questioned the relevance, cost and effectiveness of Catholic schools. Her conclusion was that these schools were not necessary. "To keep on as we are, struggling to support and extend the Catholic educational system by our own efforts, is clearly becoming less and less feasible" (p. 140).

O'Neill (1971) noted that for the first time since the Great Depression, enrollments began to decline. Costs increased and morale started to degenerate as schools began to close. Many thought it was only a matter of time before the parochial school system would disappear. In 1965 Catholic elementary schools enrolled almost 4.5 million children. Three years later, that figure had dropped to 3.9 million. The decline would continue for the next fifteen years.

American Catholics experienced a revolution in the 1960s. For a variety of reasons these Americans questioned their Catholic heritage including the very need for Catholic schools. The changes in doctrine and liturgy resulting from Vatican II had profound impact on Catholics and their church. According to Hennesey (1981) American Catholics now had to cope with the jarring reality of dissent, change, and diversity at the highest levels of the church they had grown up believing was "the same all over the world."

Dissent, change, and diversity quickly filtered down. Many American Catholics were also coping with their own unaccustomed prosperity and new ways of life, business and leisure that came with it. Old moorings were cut. Catholics were more likely to move to the suburbs. Parish and school structures changed to fit different needs. A new generation experienced religious training and a cultural environment different from that which their parents had known.

A major reason for the decline in Catholic education centered on finances. A large percentage of the cost of maintaining schools was offset by the contributed services of religious personnel. Since 1965 the number of religious personnel has declined dramatically. In 1967, religious sisters, brothers and priests constituted 58 percent of the teachers in elementary and secondary schools. By 1990 this figure had decreased to less than 15 percent (Bryk, 1984). Employment of lay personnel to replace religious personnel resulted in dramatically increasing tuition costs. In 1967 the average yearly secondary tuition was \$203. By 1988 it had increased to \$1,875 (Bryk, 1984). These tuition increases have made Catholic education unaffordable for many families.

Plude (1974) summarized the following key issues that impacted on Catholic schools during this crisis time: (a) Increased dependency on lay teachers, (b) decrease in the

number of religious orders staffing schools, (c) increasing educational costs and declining parish income, (d) the changing character and social status of the Catholic population in America as they live as well economically and socially as other Americans, (e) the general re-evaluation of Catholic Church goals inspired by the second Vatican Council, (f) the overall changes in society that made it difficult for traditional Catholic educators to effectively relate to young people in a television-dominated, nuclear age, and (g) theological factors including the Church's attitude towards the secular, as opposed to the sacred.

Summary.

In summary, the very survival of Catholic schools came into question during the three decades from 1950 to 1980. Several factors contributed to this development. First, a declining birth rate explains some of the decrease in Catholic school enrollment. Secondly, Mary Perkins Ryan (1967) seemed to strike a cord in her book Are Parochial Schools the Answer? The author questioned the relevance, cost and effectiveness of Catholic schools. Thirdly, the changes brought about by Vatican II exerted a profound impact on Catholics and their church, as well as their views on Catholic education. Lastly, a decline in the numbers of religious personnel in schools directly affected increasing school costs.

The Recovery Years

From the mid-1960s to 1992, Catholic school enrollment in kindergarten through 12th grade showed consistent decline. Then in 1992, NCEA reported the first enrollment increase in Catholic schools in over 25 years. NCEA reported the following annual increases in Catholic school enrollment: 16,767 in 1992, 9,215 in 1993, 41,772 in 1994 and 16,651 in 1995. Enrollment increases during these four years produced a cumulative gain of 3.3% (New Catholic Schools, 1997).

This solid demonstration of faith in Catholic schools attests to the deep belief that the Catholic community has in the quality of Catholic schools, and to their desire to have schools that actively foster Christian values. Kealey (1997) states, " The large number of phone calls that NCEA receives asking for advice on how to open new schools indicates that this trend will continue" (p. v).

Due to the encouragement of CACE Research Board, Meitler Consultants, Inc. compiled the first comprehensive database for new Catholic schools opened from 1985 through 1995. Their research focused on new schools, not schools that were reopened, expanded or restructured. Highlights of the report include:

1. From 1985 to 1995, 134 new Catholic elementary and secondary schools opened.

2. Of the 134 new schools, 4 were Pre-K through 12th grade, 102 were elementary schools, 14 were middle schools and 14 were secondary schools.

3. The greatest number of schools opened in the Southeast Region and West/Far West Region: 71 elementary schools and 9 secondary schools, representing 60% of the new schools. (See Table 4)

4. While most new schools are located in suburban areas, 8 new elementary schools and 1 secondary school opened in inner city areas.

5. The major challenges in opening new schools centered on finances, i.e. securing capital and obtaining support for the annual operating budget. (See Table 5)

6. Eighty-five percent of the new elementary schools are located on a site with a parish.

7. Fifty-seven percent of the new elementary schools are sponsored by a single parish.

8. The primary sources for funding elementary schools were fund drives, borrowed money and cash from the parish. Primary sources for new secondary schools were fund drives and borrowed money. (See Table 6 & 7)

9. In 1995-96 the average tuition for the first child from a Catholic family enrolled in a new Catholic elementary school ranged from \$1,135 to \$1,966; new Catholic secondary

tuition ranged from \$2,200 to \$3,990. (New Catholic Schools, p.7-8)

Table 4

New Catholic Schools By Region

Region	Number
New England	8
Mideast	12
Great Lakes	11
Plains	23
Southeast	40
West/Far West	40
Total	<u>134</u>

Source for Table Development: New Catholic Schools p.8

Table 5

Challenges To Opening The New School

	Major Obstacle			Minor Obstacle	
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
Securing Capital	8	1	1	1	0
Obtaining bishop's support	1	0	2	0	7
Securing land	0	0	2	0	7
Governance Issues	0	1	3	2	4
Obtaining support of local pastor	3	3	3	0	1
Obtaining support for annual operating budget	3	2	2	2	1

Source: New Catholic Schools p. 36

Table 6

Sources of Funding For
New Elementary School Facility

Region	Cash from Diocese	Cash from Parish	Fund Drive	Borrowed	Other
New England	0%	0%	100%	0%	0%
Mideast	22%	0%	51%	27%	0%
Great Lakes	0%	0%	53%	45%	2%
Plains	0%	24%	37%	39%	0%
Southeast	2%	6%	43%	38%	11%
West/Far West	12%	8%	42%	38%	0%

Source: New Catholic Schools, p.23

Table 7

Sources Of Funding
New Secondary Facilities

Region	Cash from Diocese	Fund Drive	Borrowed	Other
Great Lakes	100%	0%	0%	0%
Plains	0%	32%	29%	39%
Southeast	14%	40%	26%	20%
West/Far West	8%	42%	50%	0%

Source: New Catholic Schools, p. 39

Some reasons for this recent favorable trend include:

1. There is an increasing number of school-aged children who make up the United States' population. It is projected that there will be a 12% rise from 1992-93 to 2003-04.
2. An increasing number of families moving from Northeastern states to the Southeast and South are frequently willing to help start a new school where none exists.
3. There is continued dissatisfaction with the public schools.
4. There is continued movement of the Catholic population to suburbs where there are no Catholic schools.
5. There is increasing concern about the secular trends in society, and a desire to provide a value-based education for children.
6. There is a conservative trend in the country that has led to increasing interest by many families in spiritual values and the desire for a Christ-centered education for their children.
7. A strong economy and the increasing ability of many families to afford Catholic school tuition.
8. The efforts of NCEA/USCC National Marketing Campaign for Catholic schools with a greater focus on marketing at the local level.

(NCEA Notes, September, 1996)

The 1996-97 Annual Statistical Report published by the National Catholic Education Association reports the following highlights:

1. Catholic preschool enrollment increased nearly 220% since 1986-87. Enrollment is now at 148,264 students.

2. There are 8,231 Catholic schools; of these 6,903 are elementary; 102 middle, and 1,226 secondary.

3. Ninety-one and six-tenths percent of full-time equivalent faculty are lay men (17.8%) and women (73.8%); the remainder consist of 6.7% sisters, 0.8% brothers and 0.9% priests.

4. The total number of Catholic school students is 2,645,462 - an increase of 10,244 students since the previous year.

(United States Catholic Elementary & Secondary Schools, 1997)

In an effort to consolidate the many gains in Catholic education in recent years, the NCEA proposed convening a National Congress. The Congress met in Washington D.C. from November 6 to 10, 1991. The goals of this meeting were:

(a) To confirm the ministry of Catholic schools, (b) to encourage commitment to the future, (c) to proclaim our Catholic identity, and (d) to discuss changes needed to be effective in the 21st century (McDermott, 1997).

A planning committee met for 23 months beginning on January 25, 1990. The committee delineated the following

goals: (a) To communicate to the nation the religious and academic effectiveness of Catholic schools, (b) to celebrate the success of Catholic schools in the United States, (c) to collaborate and consult with the Catholic community through meetings held in various regions across the United States, (d) to create a forum in Washington, D.C. in which a national representative of parents, researchers, bishops, public officials and leaders of Catholic education would give form to their vision for the future of Catholic schools, and (e) to broaden support for strengthening and expanding Catholic schools.

(Catholic Schools For the 21st Century, Executive Summary, Guerra, 1992)

The prologue of the Executive Summary offers the following: "We leaders of Catholic schools believe that our schools are a great gift to our church and a great gift to our nation." Further on it states:

Catholic schools are proud and productive partners in American education. At this moment in history, Catholic schools are no longer a small number of outposts offering separation and security in a hostile culture, but a vast network of institutions lighting the lives of the communities they serve in every corner of the land. Today our Catholic schools are a beacon of hope for many,

especially the poor, and a powerful model for those who are working to redefine and rebuild American education (p. 15).

The Congress discussed five themes, and designed strategies to meet these new goals. The themes were: (a) The Catholic Identity of Catholic Schools, (b) Leadership of and on Behalf of Catholic Schools, (c) The Catholic School and Society, (d) Catholic School Governance and Finance, and (e) Political Action, Public Policy and Catholic Schools.

Some beliefs developed in the area of Governance and Finance include:

1. The financial future of Catholic schools demands securing new and available resources.
2. Governance with the full participation of the laity is the key to the future of Catholic schools.
3. Catholic schools should be available and financially accessible to Catholic families and to others who support the mission.

Among the Directional Statements in this area were the following:

1. We will challenge the entire Catholic community and others to make a radical commitment to Catholic schools and a generous investment in them.
2. We will implement and evaluate comprehensive development programs at the local, diocesan and national levels.

Among the recommended strategies were the following:

1. To promote stewardship programs in every parish that will increase the parishes' investment in Catholic schools by 20% on average in each diocese within five years.

2. To establish a fixed percentage of diocesan and parish gross income, including parishes without schools, to be devoted to the diocese's ministry of Catholic schools by 1995.

These themes and proposals were reviewed at the end of the NCEA Convention on April 12, 1996 in Philadelphia. McDermott (1997) stresses, "The National Congress presents to the Catholic school the spirit of hope. Hope is the rainbow of many colors arching over the school. Hope rises up from the intrinsic dignity of each child and reaches out to the whole Christian community. Such is our belief. We are hopeful people" (p. 61).

Summary.

1992 marked the first increase in Catholic school enrollment in over 25 years. From 1985 to 1995, 134 new Catholic elementary and secondary schools opened. Some of the reasons for this include:

1. Increasing number of school-aged children now make up the United States' population, with a projected rise of 12% from 1992-93 to 2003-04.

2. Increasing numbers of families, moving from Northeastern states to the Southeast and South, are frequently willing to help start a new school where none exists.

3. Dissatisfaction with the public schools continues to grow.

4. The movement of the Catholic population to suburbs where there are no Catholic schools also continues.

5. Parents, who are increasingly concerned about the secular trends in society, desire to provide a value-based education for their children.

6. A conservative trend has developed in the country that has led to increasing interest by many families in spiritual values and the desire for a Christ-centered education for their children.

7. A strong economy supports the increasing ability of many families to afford Catholic school tuition.

8. The efforts of NCEA/USCC National Marketing Campaign for Catholic schools has placed a greater focus on marketing at the local level.

(NCEA Notes, September, 1996)

In 1991 a National Congress met in Washington D.C. under the direction of the Nation Catholic Education Association (NCEA) in an effort to consolidate the many gains in Catholic education in recent years. The Congress

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(b) establishing a fixed percentage of diocesan and parish gross income, including parishes without schools, to be devoted to the diocesan ministry of Catholic schools by 1995.

Catholic Education Research

Research on Catholic schools blossomed between 1965 and 1990 (Convey, 1992). For the most part, the major studies between 1965 and 1980 examined the effects of Catholic schools on the religious development and attitudes of their students. National research studies conducted in the 1980s revealed that Catholic schools were models of effective schools.

Catholic Schools in Action (Neuwien, 1966) represents the first significant national study concerning Catholic schools. Statistics were gathered from 9,451 elementary and 2,075 secondary schools, as all but four dioceses participated in the study. This objective study focused on a major effort to collect reliable statistical data on a nationwide scope. The attitudes of parents surveyed indicated that they were more concerned with the religious virtues for their children attending Catholic schools, and less with academic success. Priests were not a part of this

survey. As O'Neill (1971) states, "...even though it was somewhat of a scholarly flop, this study was valuable as a census or a statistical portrait of Catholic schools in 1962. The data offers a useful baseline for future studies" (p. 9).

Greeley and Rossi conducted a second major study (1966) entitled The Education of Catholic Americans. This study focused on the attitudes of Catholic adults. It did not list priests as a special component of the research. Its main purpose was to measure the effect of Catholic schools on adult attitudes and behavior. Working with the National Opinion Research Center at the University of Chicago, Peter Rossi and Andrew M. Greeley studied and interviewed 2,753 American Catholics and sent an additional thousand questionnaires to the homes of other American Catholics.

The findings of Greeley and Rossi pointed to the fact that Catholics were extremely loyal to Catholic schools. The study also indicated a lasting effect on religious knowledge of students who attended Catholic schools. The research suggested that a moderate but statistically significant relationship existed between Catholic education and adult religious behavior. " The first theoretical question was whether the values of a religious group can be effectively taught in a religiously oriented educational system. Our answer to that question is that, to some extent it can"

(p. 228). Parents saw religious instruction as an important reason for selecting Catholic schools for their children. The study also found that parents were more likely to expect quality education as well.

The Harvard Education Review in the Summer of 1967 referred to this study as the most useful ever attempted in the area of Catholic education.

Buetow (1970) reports that the need for more research on Catholic education was fostered by the National Catholic Education Association (NCEA). In its 1967 report entitled Blueprint for the Future: The Washington Symposium on Catholic Education, 120 authorities in education met to assess Catholic schools, and to make recommendations for the future. Among the recommendations was a request for more programs of quality research in order to obtain reliable data upon which to guide future decisions on schools.

NCEA also established a National Data Bank in an effort to collect detailed statistical reports on Catholic elementary and secondary schools in the United States. An example of their on-going research is the survey entitled "Catholic Schools 2000" mailed to schools in February of 1997. Individual dioceses began their own studies of their educational systems by gathering data based on surveys especially pertaining to parental attitudes.

The American Catholic Bishops also requested that more research be conducted in order to evaluate present resources and to project future financial needs.

Finally around this same time, we begin to see the emergence of studies that included attitudes of priests toward Catholic schools.

Donovan and Madaus (1969) conducted a study in the Archdiocese of Boston. One hundred forty-four diocesan priests were interviewed in their research. Among the findings of the study, the priests indicated they:

(a) Viewed the quality of education in Catholic schools as good, (b) saw very little difference between Catholic school and public school children, (c) were less inclined to offer much future support for Catholic schools, and (d) expressed reservation about the future of Catholic schools if lay teachers became a majority.

The Rhode Island Special Commission conducted a study of 450 priests in the Diocese of Providence. The report entitled Non Public Education in Rhode Island (Brickell, 1969) demonstrated that a majority of the respondents believed that Catholic schools were unique and that Catholics chose Catholic schools for their moral, religious and disciplined atmosphere. Similar findings were reported by Linnan and Madaus (1969) in their study of 190 pastors and assistant pastors in the Diocese of Fall River

Massachusetts entitled Catholic Education of the Priests and Sisters of the Diocese of Fall River.

Sullivan (1981) surveyed 215 priests from the Archdiocese of Boston. His results included:

1. A clear majority (66%) of the priests agreed that the need for Catholic schools is at least as great today as it was in the past.

2. The priests' strongest support (91.5%) centered in their belief that Catholic schools form a part of the saving mission of the Church.

3. The priests viewed Catholic schools as being effective in terms of academic quality in relation to public schools.

4. They believed that Catholic schools used a disproportionate amount of parish revenue (72.3%).

5. A majority (53.1%) agreed that these resources were well used.

6. Priests supported the concept that all Catholics have a duty to support Catholic schools (63.7%).

7. The priests strongly supported (73.7%) regionalization, a plan that calls for several parishes in an area near a school to accept responsibility for its financial support.

Schipper (1982) replicated the work of Sullivan. He received questionnaires from 163 priests from the

Archdiocese of San Francisco. Similar to Sullivan's findings, his research also revealed that a majority of the priests valued Catholic schools and found them to be effective in terms of academic quality in relation to public schools. They also believed that Catholic schools used a disproportionate amount of parish revenue. The priests supported the concept that all Catholics have a duty to support Catholic schools. As in the Sullivan study, they also embraced the concept of regionalization.

Thomas Tacheny (1987) used a similar questionnaire when he surveyed 285 priests of the Winona and New Ulm Dioceses of Minnesota. From the 204 responses he received, his conclusions concurred with the earlier findings of Sullivan and Schipper.

In 1978, the department of Chief Administrators of Catholic Education (CACE) of the NCEA (National Catholic Education Association) established a National Center for Research in Total Catholic Education. In 1984 the study entitled Effective Catholic Schools: An Exploration (Bryk, Holland, Lee & Carriedo, 1984) was released. Their results revealed that: (a) The schools included in the study had a religious sequence that emphasized faith as a developmental process, (b) many teachers viewed their work in schools as a form of ministry, and (c) parents selected the schools not only for religious reasons but also for academic reasons.

Bryk and his associates (1984) devoted the final section of their report to school finance and governance. Regarding finances, Catholic schools had become more tuition-dependent during the 15 years prior to the study. Four factors were identified as contributing to the financial difficulties faced by schools: (a) Declining subsidies from contributed services of religious orders, (b) increasing physical plant costs due to a long history of deferred maintenance, (c) need for substantial improvement in very low faculty salaries, and (d) projected need to increase expenditures in response to the nationwide concern about improving the quality of schools.

Another important study by the NCEA in collaboration with the Search Institute was funded by the Ford Foundation. The Catholic High School: A National Portrait (Yeager, Benson, Guerra & Manno, 1985) was the result. The study concluded with an agenda for Catholic high schools for the 1980s including: (a) The need to develop strategies to address the pressing financial problems that threatened Catholic high schools; (b) a call for well-conceived, multi-faceted development programs; (c) efforts to build more stable facilities that must include adequate compensation for teachers.

In Mixed Messages (O'Brien, 1987), Rev. J. Stephen O'Brien, who at the time served as Executive Director

of CACE, surveyed bishops and priests nationwide concerning their perspectives on the value, effectiveness, funding practices, and future structures of Catholic schools. O'Brien adapted a questionnaire from Sullivan (1981), which is the same questionnaire adapted for this survey. In his research O'Brien sent his questionnaire to the 273 active bishops in the United States, and to a sample of 660 priests selected systematically from a mailing list generated randomly by the publishers of The Official Catholic Directory. Just over 80 percent of the bishops (219) and slightly more than half of the priests (346) returned completed surveys.

The responses of priests and bishops indicated that they strongly affirmed the value of Catholic schools. 92.7% of the bishops and 71.6% of the priests agreed that the need for Catholic schools was at least as great today as in the past. To all questions pertaining to the value of Catholic schools, both the bishops and the priests were in agreement. The responses of the bishops did tend to be more favorable than those of the priests. One bishop wrote, "Catholic schools are the precious gem in the treasury of the church in the United States. They are directly responsible for the health and growth of the faith in our country" (p. 59).

All bishops (100%) who responded to the questionnaire, and 94.7% of the priests agreed that Catholic schools form part of the Church's saving mission. The bishops also overwhelmingly (98.6%) believed that Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education. The priests also responded very favorably (76.2%).

Ninety-five and nine-tenths percent of the bishops and 88.7% of the priests rated the quality of Catholic schools generally satisfactory. They also gave high ratings to the influence of Catholic schools on the adult religious behaviors of their graduates. Seventy-nine and nine-tenths percent of the bishops and 50.5% of the priests thought that Catholic secondary schools formed convinced, articulate Catholics. Only 20.7% of the bishops and 46.7% of the priests believed that Catholics who attended public schools become as committed to the Church as Catholics who went to Catholic schools.

In reference to funding practices, 91.7% of the bishops and 66.2% of the priests believed Catholic schools make effective use of the Church's financial resources. However, 53.2% of the bishops and 73.1% of the priests felt that Catholic schools used a disproportionate amount of parish revenues. Both bishops (95.9%) and priests (79.2%) strongly

believed that financial support of Catholic schools is the duty of all Catholics.

Both the bishops (94.9%) and the priests (93.2%) prefer regionalization for future structures. Most of the respondents (7.8% bishops, 28.8% priests) did not believe that improved CCD programs should eventually replace Catholic schools.

Mixed messages revisited: Views of bishops and priests concerning Catholic schools is the research of John J. Convey (Convey, 1997) that provides a ten year follow-up to O'Brien (1987) Mixed Messages. Convey's sample included 184 bishops and 1,026 priests. Fourteen of the items from his questionnaire were the same as those used by O'Brien. When compared with O'Brien's questionnaire, both the bishops and priests showed no change in agreement between 1986 and 1996 with six items:

1. The need for all Catholics to support the schools.
2. Catholic schools importance to the church.
3. The quality of Catholic schools.
4. Catholic schools effective use of church resources.
5. The judgment that Catholic schools are the best means for evangelization.
6. Catholic and public schools are different enough to warrant the continuation of Catholic schools.

There was significant change in three items. Both bishops and priests are:

1. Much more willing to give parents more say in the governance of the schools.
2. Now less likely to agree that Catholic schools strengthen parish unity.
3. Now less likely to agree that Catholics who went to public schools generally turn out to be as good Catholics as those who went to Catholic schools.

Five items changed between 1986 and 1996. The agreement of priest but not bishops to the following:

1. Priests are more likely to agree that the need for Catholic schools is as great today as in the past.
2. That tuition is the main reason that many Catholics do not send their children to Catholic schools.
3. Disagree that CCD programs should replace Catholic schools.
4. They are less likely to agree that Catholic schools have a positive impact on adult religious behavior.
5. They are less likely to agree that the parish school is still the best model for Catholic schools.

The Heart of the Matter: Effects of Catholic High Schools on Student Values, Beliefs and Behaviors (Benson, Donahue & Guerra, 1990) examined whether Catholic seniors in Catholic high schools differed from Catholic seniors in

public schools regarding their values and beliefs. Researchers incorporated data collected between 1983 and 1985 to develop a student profile. The Catholic school seniors differed from the public school seniors in 16 out of the 31 areas of research. These areas primarily focused on concern for others, faith, and church, as well as at-risk behaviors (Convey, 1992).

Catholics in Catholic schools participated more in community affairs and did more volunteer work. They were more likely to contribute to the Church or charity. They were more concerned about others, and less about themselves. Catholic school seniors also indicated that they attended religious services more often and viewed religion as more important in their lives than public school counterparts.

This represents an important study because it examined crucial aspects of Catholic education. Clearly the results pleased proponents of Catholic education. It provided them with research to support their claims.

Guerra (1991) states, "Although the evidence for effectiveness in Catholic schools is very powerful, the prospects for the future are far from certain" (p. 23). He believes that the future of Catholic education will be shaped by three areas: finance, staffing and what he calls the "problem of the one and the many."

In reference to finance, the challenge centers in two areas: making schools available to all families, and providing fair compensation to faculties. The framework for consideration of lay teacher salaries is addressed by the National Conference of Catholic Bishops: "Employers are obligated to treat their employees as persons, paying them fair wages in exchange for the work done" (Economic Justice For All, 1986, p. 42).

Table 8

Salary ComparisonLocal Catholic & Public High SchoolsBA Scale 1997-98 School Year

Years	Catholic School	Public School	% of Salary Catholic to Public
1	22,000	29,636	74.23
2	23,000	30,036	76.57
3	24,200	31,036	77.97
4	24,200	32,136	75.30
5	25,000	33,136	75.45
6	25,800	34,586	74.60
7	26,300	35,936	73.19
8	27,200	37,406	72.72
9	28,000	39,100	71.61
10	28,500	40,600	70.20
11	28,500	42,677	66.78
12	29,000	44,486	65.19
13	29,000	47,865	60.59
14	29,500	50,500	58.42
15	29,500	53,050	55.61
16	30,800	55,780	55.22
17	30,800	58,000	53.10
18	32,000	60,500	52.89
19	32,600	62,700	51.99
20	33,200	64,700	51.31

In recent years there has been agreement about the need to make faculty compensation a priority. While salaries have significantly improved, the average Catholic school teacher earns only about two-thirds the salary of the public school counterpart (Guerra, 1991). Table 8 illustrates a comparison of a Catholic high school and local public school salaries on the BA scale. Both schools are in the same town, and fall within the diocese contained in this dissertation.

The second area that Guerra suggests as a major challenge is staffing. The Documents of the Second Vatican Council (Abbott, 1966) state, "Beautiful, therefore and truly solemn is the vocation of all those who assist parents in fulfilling their task, and who represent human society as well, by undertaking the role of school teacher" (p. 643).

Peter Benson (1985) points out, "Catholic school teachers, lay and religious are committed and dedicated. They are the heart and soul of Catholic schools, and the source of much of the schools success" (p.18). But many of them leave within five years because of inadequate salaries. As the number of teaching religious declines (See Table 9), the average age of school faculties will continue to drop. "What is at risk is the faculties sense of trusteeship, their understanding of and ultimately their ability to make a commitment to the school's history and its purpose" (Guerra, 1991, p. 24).

A need also exists to nurture the spiritual growth of these lay teachers. Many come from secular colleges and require formal in-service programs to nurture their continuing spiritual growth, and to assure acceptance of the school's religious mission as a shared responsibility. "But let teachers realize that to the greatest possible extent they determine whether the Catholic school can bring its goals and undertakings to fruition" (Abbott, 1966, p. 646).

Table 9

Staff In Catholic Schools1986 Compared to 1996

	Percent 1986-87	Percent 1996-97
<u>Elementary</u>		
religious	17.5	7.6
lay	82.5	92.4
<u>Secondary</u>		
religious	21.5	8.4
lay	78.5	91.6

Source: Annual Statistical Report (1997)

Guerra (1991) labels the third challenging area as the "problem of the one and the many." The Catholic educational community needs to find ways to balance the freedom and autonomy of local schools, a factor underscoring much of the schools' success, with a commitment to collaboration and mutual support among the schools and the communities they serve. It is a common saying in the diocese studied for this dissertation that what exists is a "system of schools, rather than a school system." Yet we have seen from past history the strength that has come from this collaboration.

While there is significant agreement within the Catholic community about the effectiveness of Catholic schools, we also see a crisis of commitment. Guerra (1991) states, "Some see schools as burdens, and some see schools as a service-for-a-fee, to be offered to those who want them and can pay for them" (p. 29).

Guerra continues:

A realistic appraisal of the current status of Catholic schools must acknowledge the presence of both darkness and light, but their future can still be shaped by the wisdom, courage and capacity for collaboration that the present leadership brings to its work. Some look at today's dim light and call it twilight, but others see it as dawn. In either

case, this is a good time to light new fires.

(p. 30)

Summary.

In summary, Catholic school research blossomed between 1965 and 1990 (Convey, 1992). Major studies tended to examine the effects of Catholic schools on the religious development and attitudes of their students. Catholic Schools in Action is the first significant national study concerning Catholic schools. This study collected reliable statistical data on a nationwide scope. The data offered a useful baseline for future studies. The attitudes of parents surveyed indicated that they were more concerned with the religious virtues rather than the academic success of their children.

A second major study, The Education of Catholic Americans conducted by Greeley and Rossi (1966), focused on the attitudes of Catholic adults. Results of this study revealed the strong loyalty of Catholics to Catholic schools. This research also indicated a lasting effect on religious knowledge of students who attended Catholic schools. The study suggested that a moderate but statistically significant relationship existed between Catholic education and adult religious behavior.

The National Catholic Education Association fostered the call for more research on Catholic education in its 1967

report entitled Blueprint for the Future: The Washington Symposium on Catholic Education. NCEA also established a National Data Bank to collect detailed statistical reports on Catholic elementary and secondary schools in the United States.

Studies that included attitudes of priests towards Catholic schools emerged. Donovan and Madaus (1969) conducted a study involving 144 priests in the Archdiocese of Boston. In this study priests indicated that they saw little difference between Catholic school and public school children, and were less inclined to offer much future support for Catholic schools.

In the Diocese of Providence, 450 priests were surveyed for a report entitled Non Public Education in Rhode Island (Brickell, 1969). One hundred ninety pastors and assistant pastors in the Diocese of Fall River Massachusetts participated in the study by Linnan and Madaus: Catholic Education of the Priests and Sisters of the Diocese of Fall River (1969). Similar findings revealed that a majority of the respondents believed that Catholic schools were unique and chose them for moral, religious and disciplinary reasons.

Sullivan (1981) surveyed 215 priests from the Archdiocese of Boston. His results included a clear majority (66%) of the priests agreed that the need for Catholic schools is at least as great today as it was in the past.

Priests also supported the concept that all Catholics have a duty to support Catholic schools.

Schipper (1982) replicated the work of Sullivan. In the Archdiocese of San Francisco, 163 priests produced similar results, as did the findings of Tacheny (1987) when he surveyed 285 priests from the Diocese of Minnesota. O'Brien (1987) using an adapted version of Sullivan's questionnaire surveyed not only priests but also bishops for his research Mixed Messages. He sent his questionnaire to the 273 active bishops in the United States, and a sample of 660 priests. O'Brien's results indicated that even stronger support for Catholic education came from the bishops.

In 1978, the department of Chief Administrators of Catholic Education (CACE) of the NCEA, established a National Center for Research in Total Catholic Education. In 1984 the study entitled Effective Catholic Schools: An Exploration (Bryk, Holland, Lee & Carriedo, 1984) was released. The authors' results revealed that parents selected Catholic schools not only for religious reasons, but also for academic reasons. The final section of the report, which focused on school finance and governance, revealed that Catholic schools had become more tuition-dependent during the 15 years prior to the study.

School finance and governance formed a major part of the study, The Catholic High School: A National Portrait

(Yeager, Benson, Guerra & Manno, 1985). The study concluded with an agenda for Catholic high schools for the 1980s. It emphasized the need to develop strategies to address the pressing financial problems that threatened Catholic high schools, and called for increased development programs.

Values, beliefs and behaviors of Catholic seniors in Catholic high schools compared with Catholic seniors in public high school was the focus of The Heart of the Matter: Effects of Catholic High School on Student Values, Beliefs and Behaviors. (Benson, Donahue, Guerra, 1990). Catholic school seniors differed from public school seniors in 16 out of the 31 areas of research. This study revealed that Catholics in Catholic schools participated more in community affairs and performed more volunteer work. They were more likely to contribute to the Church or charity. They were more concerned about others, and less about themselves. Catholic school seniors attended religious services more often and viewed religion as more important in their lives.

Guerra (1991) states, "Although the evidence for effectiveness in Catholic schools is very powerful, the prospects for the future are far from certain" (p. 23).

Diocesan Model

On Pentecost Sunday in 1989, the Most Reverend John C. Reiss, Bishop of Trenton, announced the need for a diocesan synod. The synod sought to apply the Gospel message to our

modern, twentieth-century needs, concerns, and aspirations; to adapt the laws of the Universal Church to our local Church; and to provide, where appropriate, additional particular law so that the needs of the Church of Trenton may be better served (The Statutes of the Fourth Synod of the Diocese of Trenton, 1992).

A Steering Committee and seven Preparation Commissions were established. One of the Preparation Commissions was assigned the area of education. Open forums held in each of the counties of the diocese gave the faithful opportunities to offer their perspectives on this area.

The Fourth Synod of the Diocese of Trenton opened with a Mass celebrated at St. Mary's Cathedral in Trenton on January 20, 1991. Synod delegates met in plenary sessions during seven different days during the months of September, October and November. On Sunday, December 8th, the Fourth Synod concluded and its statutes promulgated. Once so promulgated by the Bishop, they have the force of law for the entire Diocese.

Statute 241 promulgated by the Synod as applied to Catholic education is most significant. The statute reads as follows, "All the Christian faithful in every parish shall financially and otherwise support the establishment and maintenance of Catholic schools and other Catholic

educational programs in direct proportion to their resources" (p. 34).

In order to apply Statute 241, a finance committee was established by Bishop Reiss. Monsignor Casimir Ladzinski was appointed chairperson. The committee first met in the Spring of 1992. They began by examining various funding models presently in existence. A data base from Catholic University proved to be invaluable. The committee also discovered that their requests to various dioceses for funding models in Catholic education were met with similar requests.

The committee seriously examined three funding models. The first model involved assessment. Each parish is assessed a certain amount of money based on a specified formula. The money is then forwarded to a central diocesan office, where decisions are made on allocations to schools.

The second model evaluated by this committee focused on planning. This model uses regionalization to combine some schools and to close others. Criteria are established to facilitate the evaluation process.

A third model called co-sponsorship proved to be the one endorsed by the committee. The key component of co-sponsorship is the desire to allow decisions to be made on the local level. A certain number of parishes are assigned to a particular school. The principal of this school meets with all pastors of the co-sponsoring parishes. Various

funding models are discussed; one model is agreed upon through consensus.

The finance committee decided to begin co-sponsorship with the high schools in the diocese, and to add grade schools to this program at a later date. There were two main reasons for this decision. First, far fewer high schools exist in the diocese than grade schools. Secondly, the high schools' budgeting process and record keeping were much more complete than the grade schools. In fact, some grade schools did not even have operating budgets.

In the 1994-95 school year, the high schools received over one million dollars as a result of the co-sponsorship program.

Summary.

In summary, a diocese has developed a funding model for Catholic schools that includes parish involvement. This model, entitled, co-sponsorship addresses Statute 241 promulgated by the fourth Synod of this Diocese. The statute reads "All the Christian faithful in every parish shall financially and otherwise support the establishment and maintenance of Catholic schools and other Catholic education programs in direct proportion to their resources" (p. 34).

In the 1994-95 school year, the Catholic high schools in this diocese received over one million dollars as a result of the co-sponsorship program.

Chapter III

METHODOLOGY

The purpose of this chapter is to describe the subjects used in this study, the instrument used to gather the data, the general procedures followed in distributing the instrument, and the procedures used for the collection and treatment of the data.

Subjects

The subjects for the study were all pastors from the 111 parishes affiliated with the eight Catholic high schools involved in this research.

Development of the Instrument

The questionnaire in use was a modification of a questionnaire originally developed by Eugene P. Sullivan in his 1981 dissertation entitled A Study of the Perceptions of Catholic Schools by Diocesan Priests of the Archdiocese of Boston (see Appendix A, B). The original version was put before a jury of 14 experts. Because the modified version had very few changes, the questionnaire was presented to a jury of 4 experts. Two experts are principals of schools involved with the co-sponsorship program. Two experts are associate superintendents - one from the diocese involved in this research, the other from a nearby diocese.

The questionnaire was divided into two parts. Part I contained questions one through seven which were intended to gather biographical data on each of the respondents. These items gathered information regarding age, number of years ordained as a priest, years of attendance at a Catholic school, time spent in a parish with a school, and length of involvement with the co-sponsorship program.

Part II of the questionnaire consisted of questions eight through forty-six. Each question offered five possible responses - strongly agree, agree, undecided or no basis for making the decision, disagree and strongly disagree. These questions sampled the perceptions of the respondents to four areas: (a) How they value Catholic education, (b) how effective they believe Catholic education to be, (c) how they believe Catholic education should be financed, and (d) how they view the continuation and future viability of the co-sponsorship program.

Eleven of the thirty-nine items in Part II pertained to how the respondents value Catholic education. Six items addressed their perception on effectiveness of Catholic education. Six items concerned how they believe Catholic education should be financed. Sixteen items dealt with the continuation and future viability of co-sponsorship.

Collection of Data

The questionnaire (Appendix C) was mailed to 125 participants on August 15, 1997. A cover letter explaining the survey (Appendix D) and a postage-paid return envelope were included with the questionnaire. The initial mailing generated 59 responses. A follow-up letter was sent on September 10, 1997 (Appendix E). 26 more surveys were returned. A total of 86 out of a possible 125 (69%) were returned and used in the study.

Treatment of Data

The data from 86 individual questionnaires was entered into a computer data base. The Statistical Package for the Social Sciences (SPSS) was utilized to determine the basic distribution characteristics of the data. This program was used to compute and present one-way frequency distributions for each item in the questionnaire. The data was further analyzed by means of cross tabulation.

Chapter IV

RESULTS OF THE STUDY

This chapter presents an analysis of the data provided by the returned questionnaires. The 86 completed surveys represent a return rate of 69%. Data collected from the first 7 questions (Part I) of the instrument provide a descriptive background on the pastors who completed the questionnaire. The remaining 39 questions (Part II) sampled the perceptions of the pastors concerning: (1) how they value Catholic education (2) how effective they believe Catholic education to be (3) how they believe Catholic education should be financed (4) how they view the continuation and future viability of the co-sponsorship program.

Description of the Sample

The questionnaire provided information on the pastors who responded in five areas: age, years since ordination, personal experience in Catholic schools, years of service in a parish with a Catholic school(s), and years of involvement with the co-sponsorship program.

It was believed that these variables would relate to the perception of an individual pastor towards Catholic education and its funding.

Table 10 summarizes the sample in terms of age: 66.3% of the sample are 51 or older. Only 4.7 % are under 40.

Table 11 summarizes the sample in terms of years since ordination. The smallest percentage of pastor respondents have served as priests between 1-10 years (2.3%). The largest group have served between 21-30 years (39.5%). 24.4% have been ordained between 31-40 years. 22.1% have served as priests for 11-20 years. 11.6% have been ordained for over 40 years.

Table 10

Present Age

Age	Respondents	
	<u>Number</u>	<u>Percent</u>
31-40	4	4.7
41-50	25	29.1
51-60	32	37.2
<u>over 60</u>	<u>25</u>	<u>29.1</u>
Total	86	100

Table 11

Length of Time Ordained

Years	Respondents	
	<u>Number</u>	<u>Percent</u>
1-10	2	2.3
11-20	19	22.1
21-30	34	39.5
31-40	21	24.4
<u>Over 40</u>	<u>10</u>	<u>11.6</u>
Total	86	100

Tables 12 through 14 indicate the number of years respondents received Catholic education at the elementary, secondary or college level.

Table 12 reveals that a large percentage (73.3) experienced 5-8 years of Catholic elementary education. Twenty-two and one-tenth percent did not attend Catholic elementary schools.

Table 12

Years Attended Catholic Elementary Schools

Years	Respondents	
	<u>Number</u>	<u>Percent</u>
0	19	22.1
1-2	2	2.3
3-4	2	2.3
<u>5-8</u>	<u>63</u>	<u>73.3</u>
Total	86	100

Table 13 indicates that 68.6% of the respondents attended Catholic high schools for all or nearly all of their high school years. Twenty-seven and nine-tenths percent did not attend Catholic high schools.

Table 13

Years Attended Catholic High Schools

Years	Respondents	
	<u>Number</u>	<u>Percent</u>
0	24	27.9
1-2	3	3.5
<u>3-4</u>	<u>59</u>	<u>68.6</u>
Total	86	100

Table 14 shows that 43% of the respondents spent 3 or more years at Catholic colleges. Forty-four and two-tenths percent did not attend Catholic colleges.

Table 14

Years Attended Catholic Colleges

Years	Respondents	
	<u>Number</u>	<u>Percent</u>
0	38	44.2
1-2	11	12.8
3-4	22	25.6
<u>more than 4</u>	<u>15</u>	<u>17.4</u>
Total	86	100

Question 6 surveyed the level of experience pastors have had with parishes with schools. This may include either elementary or high schools. In some cases, the experience may be with both. In certain cases, the experience could be with both at the same time.

Table 15 indicates that only 3.5% of the respondents have had no experience serving in a parish with a school; 62.8% have had over 10 years experience serving in a parish with a school.

Table 15

Years Experience With A Parish School

<u>Years</u>	<u>Respondents</u>	
	<u>Number</u>	<u>Percent</u>
0	3	3.5
1-5	10	11.6
6-10	19	22.1
<u>Over 10</u>	<u>54</u>	<u>62.8</u>
Total	86	100

Question 7 surveyed the length of time the respondent has been involved with the co-sponsorship program.

Table 16 shows that a large percentage of the respondents (81.4%) have been involved with co-sponsorship since its beginning. Only 4.7% are new to the program.

Table 16

Years of Involvement With Co-Sponsorship

<u>Years</u>	<u>Respondents</u>	
	<u>Number</u>	<u>Percent</u>
0	4	4.7
1	1	1.2
2	11	12.8
<u>From Beginning</u>	<u>70</u>	<u>81.4</u>
Total	86	100

In this study, the typical pastor is 51-60 years of age and ordained between 21-30 years. He has attended Catholic school from elementary through college. He has over ten years experience working in a parish with a school. He has been involved with the co-sponsorship program from its very beginning.

Analysis and Discussion of the Pastors' Perceptions

An analysis of the completed and returned questionnaires, indicated the pastors' perception of the following: (1) how they value Catholic education (2) how effective they believe Catholic education to be (3) how they believe Catholic education should be financed (4) how they view the continuation and future viability of co-sponsorship.

Pastors' Perceptions of the Value of Catholic Education

Research question number one is, "What value do pastors place on Catholic education?" The continuation of Catholic schools is dependent to a large degree on the value given to it by Church leadership, in particular pastors. Bishops in the United States set the tone with various proclamations they put forth, but pastors are more likely than bishops to be responsible for procuring the funding.

Assessment of the respondents' value of Catholic schools was based on their responses to eleven items. Two of the items focused on the need for Catholic schools today:

Question 24 states: The difference between Catholic and public schools are no longer great enough to justify two separate school systems.

Question 41 states: The need for Catholic schools is at least as great today as it was in the past.

Question 24 focused on the pastors' perceptions of the unique role of Catholic schools (Table 17). Responses to question 41 indicated their perceptions of the need for Catholic schools today (Table 18).

Table 17

Question 24:

No Difference Between Catholic and Public Schools

	Frequency	Percent
Strongly agree	5	5.8
agree	9	10.5
Undecided	10	11.6
Disagree	36	41.9
<u>Strongly Disagree</u>	<u>26</u>	<u>30.2</u>
Total	86	100

TABLE 18

Question 41:The Need for Catholic Schools

	Frequency	Percent
Strongly Agree	25	29.1
Agree	37	43.0
Undecided	6	7.0
Disagree	13	15.1
<u>Strongly Disagree</u>	<u>5</u>	<u>5.8</u>
Total	86	100

In question 24, disagreement was interpreted as positive support for Catholic schools. In question 41 just the opposite is true. As shown in Table 19, 72.1% of the pastor respondents believe that the differences between Catholic and public schools is great enough to warrant two separate school systems because they responded "disagree" or "strongly disagree." Table 19 also reveals that 72.1% of the pastor respondents agree that the need for Catholic schools is at least as great today as it was in the past by responding "agree" or "strongly agree" to question 41.

Table 19

Perception of the Need for Catholic Schools

	Number	Percent
<u>Question 24:</u>		

Disagree or strongly disagree:	62	72.1
--------------------------------	----	------

The difference between Catholic and public schools are no longer great enough to justify two separate school systems.

Question 41:

Agree or strongly agree:	62	72.1
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The need for Catholic schools is at least as great today as it was in the past.

A cross tabulation was run on questions 24 and 41 and revealed that 55 respondents (64%) fall into both categories in Table 20. Therefore, it can be said that 64% of the respondents perceive a difference in Catholic schools and they recognize the need for them to continue.

Six items on the questionnaire pertain to the role that Catholic schools have in the mission of today's Church. Question 33 evoked the strongest response: 87.2% of the respondents agree or strongly agree that Catholic schools

form part of the saving mission of the Church, especially in the formation and education in the faith. There was also substantial agreement (77.9%, agree or strongly agree) with question 44, "The Catholic school in the world today performs an essential service for the Church." Seventy-four and four-tenths percent, agree or strongly agree with question 40, "Catholic schools serve a critical human need within the context of a complete education." Sixty-seven and five-tenths percent, agree or strongly disagree with question 46, "Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education (doctrine, community, service) among children and young people." Question 39 indicated not as strong support - 59.3% agree or strongly agree that, "The Catholic school is one of the best means of evangelization in the Church today." Of the six areas, question 37 received the least support - 55.8%, agree or strongly agree that, "Where they exist, Catholic schools strengthen the bonds of unity within a parish community."

Table 20

Perception of the Value of Present Role ofCatholic Schools in the Mission of the Church

	Percent agree/strongly agree
Question 33: Part of saving mission	87.2
Question 37: Unity within a parish community	55.8
Question 39: Best means of evangelization	59.3
Question 40: Serves critical human need	74.4
Question 44: Performs an essential service	77.9
Question 46: Three-fold purpose	67.5

A cross tabulation was performed in an effort to better understand the relatively low results of question 37. Question 37 was cross tabulated with question 33 with the following result. None of the pastors who answered question 33 with "strongly agree" or "agree", answered question 37 with "disagree" or "strongly disagree." It would appear that a majority of pastors' responses who most strongly identify the Catholic school as part of the saving mission of the Church, especially for formation and education in the faith (47 out of the 75 responses representing 62.7%), also believe that Catholic schools strengthen the bonds of unity within a parish community. Table 21 illustrates the results.

Table 21

Cross Tabulation of Questions 33 and 37Catholic Schools and Parish Community

Q. 37: Unity within a parish community

		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	<u>Total</u>
	Strongly Agree	11	11	4	4	1	31
Q. 33: Saving mission	Agree	3	22	11	7	1	44
	Undecided	0	1	2	1	2	6
	Disagree	0	0	0	3	1	4
	Strongly Disagree	0	0	0	0	1	1
	<u>Total</u>	14	34	17	15	6	86

A critical issue in Catholic education is addressed by question 46. In 1972 the American Bishops issued an important pastoral letter entitled, To Teach As Jesus Did. For the first time, the bishops clearly stated the three-fold purpose of Catholic schools as message, community and service. The message formed the content component including Catholic doctrine. Catholic schools were also called to build community among their members - faculty, staff and students. And finally, success in the first two areas would naturally lead to a call to service.

Table 22 illustrates the results from the survey. A solid 67.5% strongly agree or agree. 19.7% strongly disagree or disagree. A closer look at a cross tabulation between question 46 and question 2 - how long a pastor has been

ordained, reveals strong support throughout the five groupings covered in the survey.

Table 22

Question 46Three-Fold Purpose of Christian Education

	Frequency	Percent
Strongly agree	22	25.6
Agree	36	41.9
Undecided	11	12.8
Disagree	15	17.4
<u>Strongly disagree</u>	<u>2</u>	<u>2.3</u>
Total	86	100.0

In the first two groups, 1-10 years ordained, and 11-20 years ordained, 76.2% of the respondents either strongly agreed or agreed. This may be viewed as particularly encouraging news for the future. (Table 23)

Table 23

Cross tabulationQuestions 2 & 46

Q 46: Three Fold Purpose

		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Q 2:How Long a Priest	1-10 yrs	1	1	0	0	0	2
	11-20 yrs	7	7	2	3	0	19
	21-30 yrs	6	15	7	4	2	34
	31-40 yrs	6	10	0	5	0	21
	over 40 yrs	<u>2</u>	<u>3</u>	<u>2</u>	<u>3</u>	<u>0</u>	<u>10</u>
	Total	22	36	11	15	2	86

Pastors' Perceptions of the Effectiveness of Catholic
Schools

Research question number two is, "How effective do pastors believe Catholic education is?" The continuation of Catholic schools is partly dependent upon their perceived effectiveness. It may be assumed that if pastors view Catholic schools as effective, they are more likely to be supportive.

In this study, the assessment of effectiveness of Catholic schools was based on the responses to six items centering around the quality of the educational program in the Catholic schools, and the impact of the formation program offered by the Catholic school.

Respondents answered two items dealing with the quality of the education program in Catholic schools, and four items on the effectiveness of the formation program.

The data as shown in Table 24 indicates that 76.7% of the pastors agree or strongly agree with question 9 of the questionnaire, "The quality of the Catholic schools in my area of the diocese is generally satisfactory." Only 10.5% of the pastors disagree or strongly disagree with that question.

Table 24

Question 9: Quality of Catholic Schools

	Frequency	Percent
Strongly agree	21	24.4
Agree	45	52.3
Undecided	11	12.8
Disagree	6	7.0
Strongly disagree	<u>3</u>	<u>3.5</u>
Total	86	100

Less certain is the response to question 21 in the questionnaire, "In terms of academic quality, Catholic high schools are better than public high schools in my area." Table 25 shows a slim majority of 51.2% agree or strongly agree. The "undecided" response of 30.2% impacts on the results.

Table 25

Question 21: Academic Quality

	Frequency	Percent
Strongly agree	19	22.1
Agree	25	29.1
Undecided	26	30.2
Disagree	14	16.3
Strongly Disagree	<u>2</u>	<u>2.3</u>
Total	86	100

Four items on the questionnaire called for evaluation of the effectiveness of the formation program in the lives of Catholic school students.

The clearest response came from question 43, "Catholic schools have a positive impact on the adult religious behavior of their graduates." Table 26 shows that 66.3% of the pastors agree or strongly agree to this statement. Only 17.5% disagree or strongly disagree. The response of the pastors is consistent with research in this area. The Heart of the Matter (Benson, 1990) compares the values and beliefs of Catholic students in public school with Catholic students in Catholic schools. The results indicated that Catholic high school seniors are more likely to express support for marriage and family values, for community involvement and concern for others, for commitment to church and the importance of religion.

Table 26

Question 43: Positive Impact on Adult Religious Behavior

	Frequency	Percent
Strongly agree	8	9.3
Agree	49	57.0
Undecided	14	16.3
Disagree	11	12.8
Strongly disagree	<u>4</u>	<u>4.7</u>
Total	86	100.0

When asked if "Catholic schools formed convicted, articulate Christians ready to take their place in contemporary society," the results are less certain. Forty-one and nine-tenths percent of the respondents agreed or strongly agreed. However, 30.3% disagreed or strongly disagreed, while 27.9% remained undecided. Table 27 illustrates these results.

Table 27

Question 35: Articulate Christians

	Frequency	Percent
Strongly agree	4	4.7
Agree	32	37.2
Undecided	24	27.9
Disagree	22	25.6
Strongly disagree	<u>4</u>	<u>4.7</u>
Total	86	100

The remaining two questions seem to provide some insight into the pastors' perceived effectiveness of public education and CCD programs in producing committed Catholics. For question 31, 53.5% of the pastors responded "agree" or "strongly agree" to the statement, "CCD programs will never be as effective in training young Catholics as Catholic schools have been." However, 41.8% disagree or strongly

disagree. And in question 28 that stated, "Generally Catholics who go to public school turn out to be just as good Catholics as those who attend Catholic schools," 52.3% of the respondents agreed or strongly agreed. Only 24.4% responded "disagree" or "strongly disagree." Twenty-three and three-tenths percent remained undecided. Tables 28 and 29 illustrate the results.

Table 28

Question 31: CCD

	Frequency	Percent
Strongly agree	13	15.1
Agree	33	38.4
Undecided	4	4.7
Disagree	23	26.7
Strongly disagree	<u>13</u>	<u>15.1</u>
Total	86	100

Table 29

Question 28: Catholics who Attend Public Schools

	Frequency	Percentage
Strongly agree	8	9.3
Agree	37	43.0
Undecided	26	30.2
Disagree	14	16.3
Strongly disagree	<u>2</u>	<u>2.3</u>
Total	86	100

Further analysis resulted by performing a cross tabulation of responses to questions 28 and 41 of the questionnaire. The results show that 27.9% of the pastors indicated that they agree or strongly agree with both questions. Therefore, although they believe that generally Catholics who attend public schools become just as strongly committed Catholic adults as those who attend Catholic schools, they also believe that the need for Catholic schools is at least as great today as it was in the past. Table 30 illustrates the results.

Table 30

Cross TabulationQuestions 28 and 41

Q41: Need as great as today

		Strongly agree/ agree	Undecided	Strongly disagree/ disagree	<u>Total</u>
Q 28	Strongly agree/ agree	27.9	4.7	19.7	52.3
Public School as good	Undecided	19.8	2.3	1.2	23.3
	Strongly disagree/ disagree	24.4	0	0	24.4
	<u>Total</u>	72.1	7.0	20.9	100

Financing Catholic Education

Research question number three is, "How do pastors believe Catholic education should be financed?" Education costs have increased dramatically. A continual decline in the number of religious personnel, and increases in lay teacher salaries and benefits have contributed significantly to a 500 percent increase in costs over the past 20 years. In September 1993, the median freshman tuition was \$3,100. This represented 75 percent of the median per pupil expenditure of \$4,120. Money to close this gap came from various sources including subsidies, fundraising and development (Guerra, 1995).

Joseph M. O'Keefe, S.J. of Boston College, recently completed a National Survey Of Catholic Secondary Schools. 509 respondents indicated that 26% of their students receive privately funded financial aid - 15% diocesan based financial aid, and 10% parish based financial aid(O'Keefe, 1997).

Six items in the questionnaire concerned perceptions of the respondents to financially related issues. Responses to these items are presented in Tables 31 - 36. Two items from the questionnaire concern pastors' perceptions of the present financial practices, three items concern future financial expectations, and one item calls for a judgment on the relationship between tuition and school selection.

Question 17 of the questionnaire surveys the pastors' perceptions of parish financial support to Catholic schools. The statement is, "Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served." Pastors overwhelmingly agree or strongly agree with this statement (70.9%). Only 19.7% disagree or strongly disagree (Table 31).

Table 31

Question 17: Parish Revenue

	Frequency	Percent
Strongly agree	30	34.9
Agree	31	36.0
Undecided	8	9.3
Disagree	15	17.4
Strongly disagree	<u>2</u>	<u>2.3</u>
Total	86	100

Catholic schools fared better in question 34, "Catholic schools make effective use of the Church's financial resources." Only 27.9% disagree or strongly disagree. The 31.4% undecided does indicate a good deal of uncertainty. Forty and seven-tenths percent agree or strongly agree (Table 32).

Table 32

Question 34: Effective Use

	Frequency	Percent
Strongly agree	11	12.8
Agree	24	27.9
Undecided	27	31.4
Disagree	15	17.4
Strongly disagree	<u>9</u>	<u>10.5</u>
Total	86	100

Questions 16, 20 and 23 address pastors' perceptions regarding financial plans for Catholic schools. In question 16 the statement presented is, "The financial support of Catholic schools is the duty of all Catholics whether or not they have children in Catholic schools." Sixty-eight and six-tenths percent of the pastors agree or strongly agree. Only 26.7% disagree or strongly disagree (Table 33). However, the pastors do not believe that the way to insure that all Catholics provide financial support is through an annual collection (Table 34). Fifty-nine and three-tenths percent disagree or strongly disagree with question 23, "An annual diocesan education collection from each parish would be a good way of raising additional funds for increase support of Catholic schools." The pastors also expressed disagreement or strong disagreement (55.8%) that lay

teachers should sacrifice in terms of competitive salaries in order to keep tuition costs down (Table 35). This is consistent with recent research that indicates general agreement that faculty compensation must be a priority. (Guerra, 1991).

Table 33

Question 16: Financial Support

	Frequency	Percent
Strongly agree	24	27.9
Agree	35	40.7
Undecided	4	4.7
Disagree	15	17.4
Strongly disagree	<u>8</u>	<u>9.3</u>
Total	86	100

Finally, pastors perceive that tuition cost is a major factor in the selection process of schools by parents. Question 12 states, "Where Catholic schools are available, tuition is the main reason why parents do not select them for their children." 61.7 percent of the pastors agree or strongly agree with this statement (Table 36).

Table 34

Question 23: Annual Collection

	Frequency	Percent
Strongly agree	4	4.7
agree	20	23.3
Undecided	11	12.8
disagree	34	39.5
Strongly disagree	<u>17</u>	<u>19.8</u>
Total	86	100

Table 35

Question 20: Lay Teacher Contributed Services

	Frequency	Percent
Strongly agree	8	9.3
Agree	18	20.9
Undecided	12	14.0
Disagree	39	45.3
Strongly disagree	<u>9</u>	<u>10.5</u>
Total	86	100

Table 36

Question 12: Tuition Main Reason

	Frequency	Percent
Strongly agree	12	14.0
Agree	41	47.7
Undecided	10	11.6
Disagree	20	23.3
Strongly disagree	<u>3</u>	<u>3.5</u>
Total	86	100

Continuation and Future Viability of Co-Sponsorship

Research questions number four is, "How do pastors view the continuation and future viability of the co-sponsorship program?" What is the status of the co-sponsorship program initiated in a particular diocese to provide a means of addressing Diocesan Synod statute 241, which emphasized that all Christian faithful should support Catholic schools? We see in question 16 of this survey that pastors overwhelming support the concept as expressed in the statute. However, we also see that an annual collection is not viewed as the way to fulfill this objective. Co-sponsorship support comes directly from the total annual revenue of parishes, not from a separate collection.

Sixteen items on the questionnaire concern issues of co-sponsorship and future funding and structure. Questions 8, 18, 30 and 42 pertain to the co-sponsorship program. Question 8 states, "The present policy of co-sponsorship is still the best policy." Fifty-two and three-tenths percent of the pastors disagree or strongly disagree with the statement. Twenty-six and seven tenths percent agree with the statement. No one strongly agrees, and 1/5 of the respondents, or 20.9% are still undecided. However, when compared to question 18, "The present co-sponsorship structure where several parishes are affiliated with a particular Catholic high school should be continued," we see that 38.4% of the pastors agree or strongly agree. An almost equal number 34.9% either disagree or strongly disagree. Slightly more (25.6%) are undecided. Table 37 shows the results.

Questions 30 and 42 provide further insight. Both pertain to the level of financial contribution provided by the parish. Question 42 states, "Parish contributions to Co-Sponsorship as presently determined are sufficient." The responses indicates that more (40.7%) of the pastors do not believe that parish contributions are sufficient, as opposed to 32.5% who believe that funding is sufficient. However 57% do not believe that more financial assistance should be provided. Only 26.7% believe that more parish financial

support should be provided according to their answer to question 30, "Parishes should offer more financial support to Catholic education." Table 38 shows these results.

Table 37

Questions 8 & 18

	Question 8: Present Policy of Co-Sponsorship	Question 18: Co-Sponsorship Structure
Strongly agree	0.0%	7.0%
Agree	26.7%	32.6%
Undecided	20.9%	25.6%
Disagree	24.4%	24.4%
Strongly Disagree	<u>27.9%</u>	<u>10.5%</u>
Total	100.0%	100.0%

Table 38

Questions 30 & 42

	Question 30: Parishes should offer more financial support	Question 42: Contributions to Co-sponsorship are sufficient
Strongly agree	8.1%	5.8%
Agree	18.6%	26.7%
Undecided	16.3%	26.7%
Disagree	40.7%	23.3%
Strongly disagree	<u>16.3%</u>	<u>17.4%</u>
Total	100.0%	100.0%

While some uncertainty may exist about levels of financial support coming from a parish, pastors are quite clear regarding their role in relation to Catholic schools. A strong 82.6% agree or strongly agree to question 36, "The pastor's primary role in relationship to the school should be that of spiritual leader." As we saw in Chapter Two, this is significantly different from the very active role pastors played in the early years of Catholic education. Table 39 provides the results.

Table 39

Role Of The PastorQuestion 36

	Frequency	Percent
Strongly agree	20	23.3
Agree	51	59.3
Undecided	3	3.5
Disagree	11	12.8
Strongly disagree	<u>1</u>	<u>1.2</u>
Total	86	100.0

What is clear from the responses of pastors who answered the questionnaire is that they do not consider CCD as an acceptable replacement for Catholic schools. Questions 10,13 and 19 deal specially with this area. The pastors responded clearly

with 60.4% saying they agree or strongly agree with question 10, "It is impossible for the Church to provide adequate religious and moral formation for public high school students with the present CCD programs." Nor is a modified CCD program considered the answer with 60.5% of the pastors disagreeing or strongly disagreeing with question 13, "Improved CCD programs should eventually replace the conventional Catholic school approach." Table 40 provides the results.

Table 40

Questions 10 & 13

	Question 10: Present CCD Programs	Question 13: Improved CCD Programs
Strongly agree	24.4%	11.6%
Agree	36.0%	16.3%
Undecided	9.3%	11.6%
Disagree	22.1%	40.7%
Strongly Disagree	<u>8.1%</u>	<u>19.8%</u>
Total	100.0%	100.0%

McCluskey (1968) states, "Christ did not come to found schools. Formal education was not His mission. If anything, He was concerned with adult education" (p.29). Efforts to place more financial resources in adult religious education even if at the expense of Catholic schools does receive some support from pastors. Question 19 states, "Since parents are responsible for

the religious education of their children, the Diocese should make a major investment in adult religious education programs even if this means a cutback in school programs for children." Forty-four and nine tenths percent of the pastors agree or strongly agree with this statement. An almost identical 44.2% disagree or strongly disagree. Table 41 shows the results.

Table 41

Question 19Adult Religious Education

	Frequency	Percent
Strongly agree	11	12.8
Agree	19	22.1
Undecided	18	20.9
Disagree	32	37.2
Strongly disagree	6	7.0
Total	86	100.0

The future of Catholic education depends greatly on the commitment of lay teachers. Until the mid-1960s, sisters, brothers, and priest comprised 95% of the faculty and staff of American Catholic schools. By the mid-1990s, the faculty and staff consisted of 95% lay persons (Groome, 1998, p. 50).

The questionnaire indicates that the pastors do not look favorably upon this change. Question 15 states, "The increase in the number of lay teachers required to staff

Catholic schools has improved the quality of the educational program in Catholic schools." Only 26.7% of the pastors who responded agree or strongly agree, whereas 45.4% of the respondents disagree or strongly disagree.

Question 38 concerned future planning of schools. Once again the response of pastors towards lay faculty was not positive. Question 38 states, "The diocese should encourage new Catholic schools with lay faculties." Thirty-one and four-tenths percent agree or strongly agree with this statement. Forty and seven-tenths percent disagree or strongly disagree. Table 42 shows the results of questions 15 and 38.

Table 42

Questions 15 & 38

	Question 15: Lay teachers improved quality	Question 38: New Schools with lay faculties
Strongly agree	5.8%	3.5%
Agree	20.9%	27.9%
Undecided	27.9%	27.9%
Disagree	34.9%	25.6%
Strongly disagree	<u>10.5%</u>	<u>15.1%</u>
Total	100.0%	100.0%

An encouraging note for lay teachers derives from question 20. As reported earlier in this dissertation, 55.8% of the pastors do not believe that lay teachers should make financial sacrifices because of their work in Catholic schools.

If the future of Catholic education would require closing of schools, the pastors who responded to the questionnaire are quite clear in their preference. Question 25 states, "Should Catholic schools have to close some grades, the elementary grades (1-8) should be closed first. An overwhelming 77.7% of the pastors disagree or strongly disagree. Question 26 states, "Should Catholic schools have to close some grades, the high school (9-12) should be closed first." Forty-five and three-tenths percent of the pastors agree with this statement. The results of both questions appear in table 43.

Table 43

Questions 25 & 26

	Questions 26: Close Elementary Schools	Question 27: Close High Schools
Strongly agree	1.2%	11.6%
Agree	8.1%	33.7%
Undecided	14.0%	20.9%
Disagree	37.2%	19.8%
Strongly disagree	<u>39.5%</u>	<u>14.0%</u>
Total	100.0%	100.0%

The final areas of the questionnaire refer to the future structure of operating schools. Question 14 states, "It would be better to operate on a regional basis fewer Catholic schools which would provide better quality programs, rather than continue to try to operate individual parishes schools." A strong 58.1% of the pastors agree or strongly agree with this statement. Question 27 also pertains to a regional plan. The questions states, "All Catholics schools should be administered as part of a diocesan system rather than as individual parish schools." Sixty and four-tenths percent of the pastors agree or strongly agree with this statement. The pastors do not believe that this diocesan system should give greater policy control to parents. Only 16.3% of the pastors agree or strongly agree with this statement.

The results of questions 14, 27 and 45 appear in table 44.

Table 44

Questions 14, 27, 45

	Question 14: Operate On Regional Basis	Question 27: Diocesan System	Question 45: Policy Control to Parents
Strongly Agree	24.4%	20.9%	2.3%
Agree	33.7%	39.5%	14.0%
Undecided	15.1%	12.8%	38.4%
Disagree	17.4%	19.8%	36.0%
Strongly Disagree	<u>9.3%</u>	<u>7.0%</u>	<u>9.3%</u>
Total	100.0%	100.0%	100.0%

A cross tabulation was performed between question 27, "All Catholic schools should be administered as part of a diocesan system rather than as individual parish schools," and question 30, "Parishes should offer more financial support to Catholic education." Table 45 indicates the results

Table 45

Cross TabulationQuestion 27 & 30

Q 27: Diocesan System

		Strongly agree/ agree	Undecided	Strongly disagree/ disagree	Total
Q 30: Parish Financial Support	Strongly agree/ agree	9	4	10	23
	Undecided	9	4	1	14
	Strongly disagree/ disagree	34	3	12	49
	Total	52	11	23	86

The results of the cross tabulation indicate that the greatest response came from the 34 (39.6%) respondents who agree/strongly agree with question 27, and disagree/strongly disagree with question 30. This means that they favor a Diocesan system that would be administered without additional parish financial support. Of interest is the fact that only 12 (14%) of the respondents disagree/strongly with both question 27 and question 30. This means that 12 pastors do not want a Diocesan system and they do not want to commit additional parish financial support to Catholic education.

Nineteen (22%) respondents agree/strongly agree that more parish financial support should be offered. However, they do not agree on the system that should be supported. Ten responded agree/strongly agree to question 30, while they disagree/strongly disagree with question 27. This means that they believe that parishes should offer more financial support to Catholic education, but do not want a diocesan system. These 10 responses most closely reflect the wishes of the American Catholic Bishops and the early thinking about financing Catholic education. Nine respondents agree/strongly agree with both question 27 and question 30. This means they prefer a diocesan system, and believe that more parish financial support should be provided.

Twenty-five (29%) respondents remain undecided on both questions. This represents a significant number of pastors.

Chapter V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents a summary of the research, with conclusions and recommendations made in light of this research.

Summary

The major purpose of this study was to identify and to analyze the perceptions of pastors who are involved with a co-sponsorship program in a selected diocese. The analysis focused on four areas: (a) How pastors value Catholic education, (b) how effective they believe Catholic education to be, (c) how they believe Catholic education should be financed, and (d) how they view the continuation and future viability of the co-sponsorship program.

The researcher developed a questionnaire consisting of 46 items. The survey was a modified version of a questionnaire developed by Eugene Sullivan for use in his dissertation in 1981. The questionnaire was mailed to 125 pastors in a selected diocese. Eighty-six surveys were returned and used for the purpose of this research.

Statistical analysis included frequency distributions for each of the items according to the five categories: strongly agree, agree, undecided, disagree and strongly

disagree. After examining the distribution of the variables, the data was further analyzed, in some instances by means of cross tabulation.

The findings of the study were analyzed according to the four areas in which pastor perceptions' of Catholic schools were measured: value, effectiveness, financing, and co-sponsorship.

Value

A strong majority of the pastors value Catholic schools. Seventy-two and one-tenth percent believe the need for Catholic schools is at least as great today as in the past (question 41). Eighty-seven and two-tenths percent of the pastors believe that Catholic schools form part of the saving mission of the Church (question 37).

The pastors were less affirming in their view of Catholic schools strengthening bonds of unity within a parish community (question 33). Only 55.8% of the pastors strongly agree or agree with this item. Nearly one quarter of the pastors (24.4%) strongly disagree or disagree.

A cross tabulation performed between questions 33 and 37 reveal that those pastors who feel strongly about the saving mission of the Catholic schools, are more likely to make a connection between Catholic schools and parish life.

Two-thirds of the pastors agree or strongly agree with the principles set forth in To Teach As Jesus Did (1973)

regarding the three-fold purpose of Catholic schools - message, community, and service. A cross tabulation with the length of time a pastor has been a priest reveal fairly consistent support throughout the five sub-groups.

Effectiveness

The pastors strongly agree that the quality of Catholic schools is satisfactory. Only 10.5% disagree or strongly disagree. Pastors are less certain when asked to compare their academic quality to public schools. A slim majority (51.2%) agree or strongly agree. It is important to note that a significant number (30.2%) of pastors are undecided.

A strong response came from the pastors regarding the positive impact Catholic schools have on adult religious behavior. Two-thirds of the responses agree or strongly agree. Catholic school research has also shown this to be true.

The pastors were less certain about Catholic schools producing articulate Christians. Twenty-seven and nine-tenths percent of the respondents were undecided. Only 41.9% agree or strongly agree. But CCD is not the answer either, since only 30.3% of the of the pastors indicated this as a possibility. Many pastors are undecided (30.2%) regarding the question of whether Catholics who attend public schools

become as strongly committed Catholics as those who attended Catholic schools.

It is worth mentioning that 52.3% of the pastors responded that they believe Catholics who go to public schools turn out to be just as good Catholics as those who attend Catholic schools. When a cross tabulation was performed with this answer and the question that asked, "The need for Catholic schools is at least as great today as it was in the past," the largest percentage (27.9) agrees with both statements! Perhaps these responses say more about the Catholic Church of the nineties, rather than Catholic education.

Financing Catholic Education

Andrew Greeley (1985) remarked:

There is no phenomenon more paradoxical in Catholicism since the council than Catholic education. On the one hand, the evidence is overwhelming that the schools are remarkably successful both religiously and academically.

On the other hand, ... leadership does not appear to be as committed to Catholic schools as it was before the Vatican Council (p. 130).

The pastors in this study value Catholic education and believe that it is effective. But are they willing to pay for it? The answer is "no."

When it comes to parish revenue, pastors believe (70.9%) too much is spent on Catholic schools. However, they do believe that what is spent is put to good use, with only 27.9% believing the contrary.

Pastors do not want funding for schools to come from the collection basket, but they strongly believe (68.6%) that all Catholics have a duty to support Catholic education. Exactly how this support can be realized is not within the scope of this research.

Pastors also do not believe that lay teachers in Catholic schools should be the ones to "pay" by accepting lower salaries.

Lower salaries would be a way of keeping tuition costs down; a majority (61.7%) of the pastors believe that tuition is a main reason why parents do not send their children to Catholic schools.

Where will the money come from in order to support Catholic education? Thompson & Flynn (1988) suggests:

Catholic elementary and secondary schools are not unlike the college; that is, they will increasingly depend upon substantial gifts from those affluent and influential members of society who are able to make such gifts. Those Catholic schools that succeed in the future will follow development efforts similar to those of the colleges (p. 8).

Continuation and Future Viability of Co-Sponsorship

The essence of this research centered on co-sponsorship. This research has indicated that the pastors who responded to the questionnaire do not support co-sponsorship. Over half of the pastors (52.3%) said so. However, a significant number (20.9%) are still undecided. An even larger number (25.6%) are undecided about the present structure of co-sponsorship, where parishes are affiliated with a particular school. Perhaps a modification of the present structure would cause more pastors to support co-sponsorship.

It would appear that the continuation and future viability of the co-sponsorship program is in question. However, it may well be that this research represents less an indictment of co-sponsorship, and more an indictment on the continued reluctance of priests and the hierarchy of the Church to support Catholic education financially.

In 1981 Sullivan reported that 65.8% of the priests who responded to his questionnaire believed that the need for Catholic education was at least as great today as in the past. A few years later, O'Brien's research reported that 71.6% of the priests (92.7% of the bishops) felt the same way. In 1998, this research reports that the need for Catholic education is just as strong with 72.1% responding accordingly.

Sullivan also reported in 1981 that 72.3% believed that Catholic schools used a disproportionate amount of parish revenue. Seventy-three and one-tenth percent of the priests in O'Brien's research (53.2% of bishops) concur. In 1998, 70.9% of the pastors continue to report such a belief.

Conclusions

Based on the findings of this research, the following conclusions seem reasonable:

1. The pastors who returned the questionnaire believe that the need of Catholic schools is as important today as it was in the past.

2. The pastors believe that although the financial resources provided by the parish are well used by Catholic schools, too much of the parishes' financial resources are sent to the Catholic schools.

3. In spite of statement #2, the pastors do not believe in any other model as being more effective than Catholic education.

4. The pastors believe that Catholic education has a positive impact on adult religious behavior.

5. The pastors feel less strongly about the relationship between Catholic education and parish involvement.

6. The pastors seem reluctant to embrace co-sponsorship.

7. The pastors seem to favor a diocesan system of Catholic education as opposed to local control. They would not consider additional parish funding for this new model.

Recommendations

As long as the American Bishops continue to believe strongly in Catholic education, some form of parish support will continue, in spite of the fact that lesser support emanates from priests and pastors.

Expenses associated with financing Catholic education will continue to increase at a rate that surpasses inflation. Continued efforts to improve teacher salaries, and the need to restore and modify facilities, especially in light of technology needs, all but guarantee such an occurrence. These increased costs cannot be reflected in the tuition bill, because if this does happen, we will witness another cycle of schools closing, or their becoming available only to the affluent.

These recommendations are offered as a result of this study:

1. Investigate ways to modify the existing Co-Sponsorship program in an effort to procure more support from pastors.
2. Consider models of regionalization for the remaining parish high schools.

3. Insure that every high school has a development program in place. Education and training on the diocesan level can be offered with the assistance of the NCEA.

4. Insure that a component of high school development efforts includes major gifts and endowments.

5. Insure that a portion of training for priest in the diocese includes a solid background on the history of Catholic education, including research that overwhelmingly highlights its effectiveness. Also, include training in a participatory model of Church that supports lay involvement in the Church, and especially Catholic education.

6. The Diocesan Office should continue its efforts in the political arena in order to procure legislation that will offer more financial support from federal, state and local governments. Research indicates that there is a history of financial support for Catholic education in this country. This should be exploited against church-state arguments from opponents.

7. The Diocesan Office should assist the high schools in securing financial support from the private sector. The (BLOCS) Business Leadership Organized for Catholic Schools in the Archdiocese of Philadelphia is one example of a successful union of private business and Catholic education. One example is the \$725,000 used in 1996-97 to assist 34

elementary schools and five learning centers (Momentum, February/March 1998).

8. A national in-depth study of the perceptions of priest's concerns, values, effectiveness, financial viability, and future structure of Catholic schools be undertaken by NCEA.

9. NCEA conduct future research on Co-sponsorship and other viable models.

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APPENDICES

Appendix A

LETTERS OF REQUEST FOR ASSISTANCE AND INFORMATION



MONSIGNOR DONOVAN HIGH SCHOOL

711 Hooper Avenue, Toms River, NJ 08783-7796

(908) 349-8801 fax (908) 349-8956

www address: mondon.pvt.k12.nj.us

May 3, 1997

Eugene Sullivan
78 Beacon St
Winchester, MA. 01890

Dear Dr. Sullivan,

I received your address from the alumni association at Boston College. I am familiar with BC having received my undergraduate degree there in 1975. Presently I am a doctoral student at Seton Hall University. My research topic involves studying the perceptions of pastors involved with a funding model for Catholic high schools. In your dissertation you also looked at the perceptions of priests in regards to Catholic education.

I am interested in using a modified version of your questionnaire. As you know, I must receive permission from you in order to proceed. I hope to submit my proposal to the Seton Hall University Institutional Review Board on May 14th. I need your written permission before that date. If you wish, you may fax this information at 908-349-8956.

Thank you in advance for your kindness in responding to my request. I would be delighted to share with you my findings.

Sincerely,

Edward G. Gere
Edward G. Gere

<i>Michele Campbell, Ph.D.</i> Assistant Principal	<i>Silvia Mellette</i> Vice Principal Development Director	<i>Edward G. Gere</i> Principal	<i>Kathleen D'Andrea</i> Guidance Director Admissions Director	<i>Mary Fanner</i> Campus Minister	<i>Dennis Taddino</i> Athletic Director	<i>Paula Kozicki</i> Dean of Discipline
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P.1

**Church of Saint Francis Xavier
281 Pleasant Street
South Weymouth, Massachusetts 02180**

May 8, 1997

Mr. Edward G. Gere
Principal
Monsignor Donovan High School
711 Hooper Ave.
Toms River, N.J. 08753-7796

Dear Edward,

I was pleased to receive your letter and your interest in my doctoral thesis. It all brings back pleasant memories of the work, as well as the challenge of completing it.

You have my permission to use any or all of my research as well as the questionnaire.

I wish you success.

Sincerely,


Rev. Eugene P. Sullivan
Pastor



MONSIGNOR DONOVAN HIGH SCHOOL

711 Hooper Avenue, Toms River, NJ 08753-7796
 (908) 349-8801 fax (908) 349-8856
 www address: mondon.pvt.k12.nj.us



August 15, 1997

Dear Father,

I need your help - less than a half hour of your time!

At the present time, I am engaged in doctoral study at Seton Hall University working towards an Ed.D degree in supervision and administration. The topic of my dissertation is about perceptions about the co-sponsorship program on the high school level in our diocese.

Your parish is one of the 125 involved with the high school co-sponsorship program. Your participation is of course voluntary. But, in order to make my research complete, I need your help by filling out the enclosed questionnaire. Let me assure you that all responses are completely confidential and anonymous. In no way will any data be presented so that an individual can be identified. Completion and return of the questionnaire implies understanding and a willingness to participate in the study.

Please complete and return the enclosed survey and mail it to me in the enclosed stamped addressed envelope by September 15th, 1997.

Thank you for your assistance.

Sincerely,

Edward G. Gere

<i>Edward G. Gere, Principal</i>					
<i>Nichole Campbell, Ph.D.</i>	<i>Sharon McCallister</i>	<i>Kathleen D'Andrea</i>	<i>Mary Beaman</i>	<i>Donnie Taddino</i>	<i>Paula Katschi</i>
<i>Assistant Principal</i>	<i>Bus Principal</i>	<i>Guidance Director</i>	<i>Campus Minister</i>	<i>Athletic Director</i>	<i>Dean of Discipline</i>
	<i>Development Director</i>	<i>Admissions Director</i>			



MONSIGNOR DONOVAN HIGH SCHOOL

711 Hooper Avenue, Toms River, NJ 08753-7796

(908) 349-8801 fax (908) 349-8956

www address: mndon.pvt.k12.nj.us



September 10, 1997

Dear Father,

Recently you should have received a survey from me about research I am doing as a doctoral student at Seton Hall University.

If you received the material and have already returned it, my thanks. If you still have not completed the survey, please do so at this time. If for some reason the survey was never received, I have enclosed a survey and the letter that was sent with the survey.

I am asking that all surveys be returned to me by September 25th, 1997

Many thanks for your assistance.

Sincerely,

Edward G. Gere

<i>Michele Campbell, Ph.D.</i>	<i>Edna McCullin</i>	<i>Edward G. Gere, Principal</i>	<i>Kathleen D'Andrea</i>	<i>Mary Bacon</i>	<i>Donnie Toddings</i>	<i>Paula Kocchi</i>
<i>Assistant Principal</i>	<i>Vice Principal</i>	<i>Guidance Director</i>	<i>Admissions Director</i>	<i>Campus Minister</i>	<i>Athletic Director</i>	<i>Dean of Discipline</i>
	<i>Development Director</i>					

Appendix B

INSTRUMENT

**A STUDY OF THE PERCEPTIONS OF PASTORS INVOLVED WITH A
CO-SPONSORSHIP PROGRAM FOR CATHOLIC HIGH SCHOOLS IN A SELECTED
DIOCESE**

**DIRECTIONS: NUMBERS 1-7 ARE ITEMS OF BACKGROUND INFORMATION. PLEASE BE AS
ACCURATE AS POSSIBLE. FOR EACH QUESTION CIRCLE THE NUMBER THAT
CORRESPONDS TO YOUR ANSWER.**

1. **WHAT IS YOUR AGE?**
1. 31-40 2. 41-50 3. 51-60 4. Over 60

2. **HOW LONG HAVE YOU BEEN ORDAINED A PRIEST?**
1. 1-10 yrs. 2. 11-20 yrs. 3. 21-30 yrs. 4. 31-40 yrs. 5. Over 40 yrs.

3. **DID YOU ATTEND A CATHOLIC ELEMENTARY SCHOOL?**
1. Did not attend 2. 1-2 yrs. 3. 3-4 yrs. 4. 5-8 yrs.

4. **DID YOU ATTEND A CATHOLIC HIGH SCHOOL?**
1. Did not attend 2. 1-2 yrs. 3. 3-4 yrs.

5. **DID YOU ATTEND A CATHOLIC COLLEGE OR UNIVERSITY BEFORE ENTERING THE
SEMINARY?**
1. Did not attend 2. 1-2 yrs. 3. 3-4 yrs. 4. More than 4 yrs.

6. **WHAT PORTION OF YOUR MINISTRY HAS BEEN IN A PARISH WITH A SCHOOL?**
1. None 2. 1-5 yrs. 3. 6-10 yrs. 4. Over 10 yrs.

7. **HOW LONG HAVE YOU BEEN INVOLVED WITH THE CO-SPONSORSHIP PROGRAM?**
1. I am new & just beginning 2. 1 yr. 3. 2 yrs. 4. From the very beginning

PART II

DIRECTIONS: ITEMS 8-46 REPRESENT POINTS OF VIEW ABOUT CATHOLIC SCHOOLS. USING THE FOLLOWING SCALE, INDICATE YOUR REACTION TO THESE STATEMENTS BY CIRCLING THE APPROPRIATE NUMBER FOLLOWING EACH ITEM.

SA **STRONGLY AGREE**
 A **AGREE**
 U **UNDECIDED, OR NO BASIS FOR MAKING A JUDGEMENT**
 D **DISAGREE**
 SD **STRONGLY DISAGREE**

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|--|-----|----|---|---|---|----|
| 8. The present policy of Co-Sponsorship is still the best policy. | 8. | SA | A | U | D | SD |
| 9. The quality of the Catholic schools in my area of the diocese is generally satisfactory. | 9. | SA | A | U | D | SD |
| 10. It is impossible for the Church to provide adequate religious and moral formation for public high school students with the present CCD programs. | 10. | SA | A | U | D | SD |
| 11. If parents of children in Catholic schools do not receive public aid within the next three years, the diocese should gradually close all schools and have each parish concentrate on other forms of religious education. | 11. | SA | A | U | D | SD |
| 12. Where Catholic schools are available tuitions are the main reason why parents do not select them for their children. | 12. | SA | A | U | D | SD |
| 13. Improved CCD programs should eventually replace the conventional Catholic school approach. | 13. | SA | A | U | D | SD |
| 14. It would be better to operate on a regional basis (e.g. regional elementary schools and regional high schools) fewer Catholic schools which would provide better quality programs, rather than continue to try to operate individual parish schools. | 14. | SA | A | U | D | SD |
| 15. The increase in the number of lay teachers required to staff Catholic schools has improved the quality of the educational program in Catholic schools. | 15. | SA | A | U | D | SD |
| 16. The financial support of Catholic schools is the duty of all Catholics whether or not they have children in Catholic schools. | 16. | SA | A | U | D | SD |
| 17. Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served. | 17. | SA | A | U | D | SD |
| 18. The present Co-Sponsorship structure where several parishes are affiliated with a particular Catholic high school should be continued. | 18. | SA | A | U | D | SD |

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|--|-----|----|---|---|---|----|
| 19. Since parents are responsible for the religious education of their children, the Diocese of Trenton should make a major investment in adult religious education programs even if this means a cutback in school programs for children. | 19. | SA | A | U | D | SD |
| 20. Lay teachers in Catholic schools should sacrifice financial gain in order to provide some 'contributional services'. In other words, lay teachers should be willing to accept a lower salary than they would receive in another school system. | 20. | SA | A | U | D | SD |
| 21. In terms of academic quality, Catholic high schools are better than public high schools in my area. | 21. | SA | A | U | D | SD |
| 22. Catholic schools in the Diocese of Trenton should play a greater role in educating those who have suffered economic deprivation or experienced discrimination because of racial, cultural, or linguistic differences. | 22. | SA | A | U | D | SD |
| 23. An annual diocesan education collection from each parish would be a good way of raising additional funds for increased support of Catholic schools. | 23. | SA | A | U | D | SD |
| 24. The differences between Catholic and public schools are no longer great enough to justify two separate school systems. | 24. | SA | A | U | D | SD |
| 25. Should Catholic schools have to close some grades, the elementary grades (1-8) should be closed first. | 25. | SA | A | U | D | SD |
| 26. Should Catholic schools have to close some grades, the high school (9-12) should be closed first. | 26. | SA | A | U | D | SD |
| 27. All Catholic schools should be administered as part of a diocesan system rather than as individual parish schools. | 27. | SA | A | U | D | SD |
| 28. Generally Catholics who go to public schools turn out to be just as good Catholics as those who attended Catholic schools. | 28. | SA | A | U | D | SD |
| 29. Integration of Catholic schools in the diocese must be a major priority for the leaders in Catholic schools. | 29. | SA | A | U | D | SD |
| 30. Parishes should offer more financial support to Catholic education. | 30. | SA | A | U | D | SD |
| 31. CCD programs will never be as effective in training young Catholics as Catholic schools have been. | 31. | SA | A | U | D | SD |
| 32. Increased attention must be given to curricula in Catholic schools which emphasize education for justice and authentic human liberation. | 32. | SA | A | U | D | SD |
| 33. The Catholic school forms part of the saving mission of the Church, especially for formation and education in the Faith. | 33. | SA | A | U | D | SD |

- | | | | | | | |
|---|-----|----|---|---|---|----|
| 34. Catholic schools make effective use of the Church's financial resources. | 34. | SA | A | U | D | SD |
| 35. Catholic high schools form convinced, articulate Christians ready to take their place in contemporary society. | 35. | SA | A | U | D | SD |
| 36. The pastor's primary role in relationship to the school should be that of spiritual leader. | 36. | SA | A | U | D | SD |
| 37. Where they exist Catholic schools strengthen the bonds of unity within a parish community. | 37. | SA | A | U | D | SD |
| 38. The diocese should encourage new Catholic schools with lay faculties. | 38. | SA | A | U | D | SD |
| 39. The Catholic school is one of the best means of evangelization in the Church today. | 39. | SA | A | U | D | SD |
| 40. Catholic schools serve a critical human need within the context of a complete education. | 40. | SA | A | U | D | SD |
| 41. The need for Catholic schools is at least as great today as it was in the past. | 41. | SA | A | U | D | SD |
| 42. Parish contributions to Co-Sponsorship as presently determined is sufficient. | 42. | SA | A | U | D | SD |
| 43. Catholic schools have a positive impact on the adult religious behavior of their graduates. | 43. | SA | A | U | D | SD |
| 44. The Catholic school in the world today performs an essential service for the Church. | 44. | SA | A | U | D | SD |
| 45. Catholic schools must give greater policy control to parents. | 45. | SA | A | U | D | SD |
| 46. Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education (doctrine, community, service) among children and young people. | 46. | SA | A | U | D | SD |

Comments: _____

Appendix C

FREQUENCY DISTRIBUTION

Question #1

What is your Age?

	Frequency	Percent	Cumulative Percent
1. 31 - 40	4	4.7	4.7
2. 41 - 50	25	29.1	33.7
3. 51 - 60	32	37.2	70.9
4. over 60	25	29.1	100.0
Total	86	100.0	

Question #2

How long have you been ordained a priest?

	Frequency	Percent	Cumulative Percent
1. 1 - 10 yrs.	2	2.3	2.3
2. 11 - 20 yrs.	19	22.1	24.4
3. 21 - 30 yrs.	34	39.5	64.0
4. 31 - 40 yrs.	21	24.4	88.4
5. over 40 yrs.	10	11.6	100.0
Total	86	100.0	

Question #3

Did you attend a Catholic elementary school?

	Frequency	Percent	Cumulative Percent
1. 0	19	22.1	22.1
2. 1 - 2 yrs.	2	2.3	24.4
3. 3 - 4 yrs.	2	2.3	26.7
4. 5 - 8 yrs.	63	73.3	100.0
Total	86	100.0	

Question #4

Did you attend a Catholic high school?

	Frequency	Percent	Cumulative Percent
1. 0	24	27.9	27.9
2. 1 - 2 yrs.	3	3.5	31.4
3. 3 - 4 yrs.	59	68.6	100.0
Total	86	100.0	

Question #5

Did you attend a Catholic college or university before entering the seminary?

	Frequency	Percent	Cumulative Percent
1. 0	38	44.2	44.2
2. 1 - 2 yrs.	11	12.8	57.0
3. 3 - 4 yrs.	22	25.6	82.6
4. more than 4 yrs.	15	17.4	100.0
Total	86	100.0	

Question #6

What portion of your ministry has been in a parish with a school?

	Frequency	Percent	Cumulative Percent
1. 0	3	3.5	3.5
2. 1 - 5 yrs.	10	11.6	15.1
3. 6 - 10 yrs.	19	22.1	37.2
4. over 10 yrs.	54	62.8	100.0
Total	86	100.0	

Question #7

How long have you been involved with the Co-Sponsorship program?

	Frequency	Percent	Cumulative Percent
1. new	4	4.7	4.7
2. 1 year	1	1.2	5.8
3. 2 years	11	12.8	18.6
4. from beginning	70	81.4	100.0
Total	86	100.0	

Question #8

The present policy of Co-Sponsorship is still the best policy.

	Frequency	Percent	Cumulative Percent
1. strongly agree	0	0	0
2. agree	23	26.7	26.7
3. undecided	18	20.9	47.7
4. disagree	21	24.4	72.1
5. strongly disagree	24	27.9	100.0
Total	86	100.0	

Question #9

The quality of the Catholic schools in my area of the diocese is generally satisfactory.

	Frequency	Percent	Cumulative Percent
1. strongly agree	21	24.4	24.4
2. agree	45	52.3	76.7
3. undecided	11	12.8	89.5
4. disagree	6	7.0	96.5
5. strongly disagree	3	3.5	100.0
Total	86	100.0	

Question #10

It is impossible for the Church to provide adequate religious and moral formation for public high school students with the present CCD programs.

	Frequency	Percent	Cumulative Percent
1. strongly agree	21	24.4	24.4
2. agree	31	36.0	60.5
3. undecided	8	9.3	69.8
4. disagree	19	22.1	91.9
5. strongly disagree	7	8.1	100.0
Total	86	100.0	

Question #11

If parents of children in Catholic schools do not receive public aid within the next three years, the diocese should gradually close all schools and have each parish concentrate on other forms of religious education.

	Frequency	Percent	Cumulative Percent
1. strongly agree	13	15.1	15.1
2. agree	9	10.5	25.6
3. undecided	12	14.0	39.5
4. disagree	29	33.7	73.3
5. strongly disagree	23	26.7	100.0
Total	86	100.0	

Question #12

Where Catholic schools are available tuitions are the main reason why parents do not select them for their children.

	Frequency	Percent	Cumulative Percent
1. strongly agree	12	14.0	14.0
2. agree	41	47.7	61.6
3. undecided	10	11.6	73.3
4. disagree	20	23.3	96.5
5. strongly disagree	3	3.5	100.0
Total	86	100.0	

Question #13

Improved CCD programs should eventually replace the conventional Catholic school approach.

	Frequency	Percent	Cumulative Percent
1. strongly agree	10	11.6	11.6
2. agree	14	16.3	27.9
3. undecided	10	11.6	39.5
4. disagree	35	40.7	80.2
5. strongly disagree	17	19.8	100.0
Total	86	100.0	

Question #14

It would be better to operate on a regional basis (e.g. regional elementary schools and regional high schools) fewer Catholic schools which would provide better quality programs, rather than continue to try to operate individual parish schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	21	24.4	24.4
2. agree	29	33.7	58.1
3. undecided	13	15.1	73.3
4. disagree	15	17.4	90.7
5. strongly disagree	8	9.3	100.0
Total	86	100.0	

Question #15

The increase in the number of lay teachers required to staff Catholic schools has improved the quality of the educational program in Catholic schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	5	5.8	5.8
2. agree	18	20.9	26.7
3. undecided	24	27.9	54.7
4. disagree	30	34.9	89.5
5. strongly disagree	9	10.5	100.0
Total	86	100.0	

Question #16

The financial support of Catholic schools is the duty of all Catholics whether or not they have children in Catholic schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	24	27.9	27.9
2. agree	35	40.7	68.6
3. undecided	4	4.7	73.3
4. disagree	15	17.4	90.7
5. strongly disagree	8	9.3	100.0
Total	86	100.0	

Question #17

Catholic schools use a disproportionate amount of parish revenue for the number of parishioners served.

	Frequency	Percent	Cumulative Percent
1. strongly agree	30	34.9	34.9
2. agree	31	36.0	70.9
3. undecided	8	9.3	80.2
4. disagree	15	17.4	97.7
5. strongly disagree	2	2.3	100.0
Total	86	100.0	

Question #18

The present Co-Sponsorship structure where several parishes are affiliated a particular Catholic high school should be continued.

	Frequency	Percent	Cumulative Percent
1. strongly agree	6	7.0	7.0
2. agree	28	32.6	39.5
3. undecided	22	25.6	65.1
4. disagree	21	24.4	89.5
5. strongly disagree	9	10.5	100.0
Total	86	100.0	

Question #19

Since parents are responsible for the religious education of their children, the Diocese of Trenton should make a major investment in adult religious education programs even if this means a cutback in school programs for children.

	Frequency	Percent	Cumulative Percent
1. strongly agree	11	12.8	12.8
2. agree	19	22.1	34.9
3. undecided	18	20.9	55.8
4. disagree	32	37.2	93.0
5. strongly disagree	6	7.0	100.0
Total	86	100.0	

Question #20

Lay teachers in Catholic schools should sacrifice financial gain in order to provide some 'contributed services'. In other words, lay teachers should be willing to accept a lower salary than they would receive in another school system.

	Frequency	Percent	Cumulative Percent
1. strongly agree	8	9.3	9.3
2. agree	18	20.9	30.2
3. undecided	12	14.0	44.2
4. disagree	39	45.3	89.5
5. strongly disagree	9	10.5	100.0
Total	86	100.0	

Question #21

In terms of academic quality, Catholic high schools are better than public high schools in my area.

	Frequency	Percent	Cumulative Percent
1. strongly agree	19	22.1	22.1
2. agree	25	29.1	51.2
3. undecided	26	30.2	81.4
4. disagree	14	16.3	97.7
5. strongly disagree	2	2.3	100.0
Total	86	100.0	

Question #22

Catholic schools in the Diocese of Trenton should play a greater role in educating those who have suffered economic deprivation or experienced discrimination because of racial, cultural, or linguistic differences.

	Frequency	Percent	Cumulative Percent
1. strongly agree	16	18.6	18.6
2. agree	41	47.7	66.3
3. undecided	15	17.4	83.7
4. disagree	12	14.0	97.7
5. strongly disagree	2	2.3	100.0
Total	86	100.0	

Question #23

An annual diocesan education collection from each parish would be a good way of raising additional funds for increased support of Catholic schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	4	4.7	4.7
2. agree	20	23.3	27.9
3. undecided	11	12.8	40.7
4. disagree	34	39.5	80.2
5. strongly disagree	17	19.8	100.0
Total	86	100.0	

Question #24

The differences between Catholic and public schools are no longer great enough to justify two separate school systems.

	Frequency	Percent	Cumulative Percent
1. strongly agree	5	5.8	5.8
2. agree	9	10.5	16.3
3. undecided	10	11.6	27.9
4. disagree	36	41.9	69.8
5. strongly disagree	26	30.2	100.0
Total	86	100.0	

Question #25

Should Catholic schools have to close some grades, the elementary grades (1-8) should be closed first.

	Frequency	Percent	Cumulative Percent
1. strongly agree	1	1.2	1.2
2. agree	7	8.1	9.3
3. undecided	12	14.0	23.3
4. disagree	32	37.2	60.5
5. strongly disagree	34	39.5	100.0
Total	86	100.0	

Question #26

Should Catholic schools have to close some grades, the high school (9-12) should be closed first.

	Frequency	Percent	Cumulative Percent
1. strongly agree	10	11.6	11.6
2. agree	29	33.7	45.3
3. undecided	18	20.9	66.3
4. disagree	17	19.8	86.0
5. strongly disagree	12	14.0	100.0
Total	86	100.0	

Question #27

All Catholic schools should be administered as part of a diocesan system rather than as individual parish schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	18	20.9	20.9
2. agree	34	39.5	60.5
3. undecided	11	12.8	73.3
4. disagree	17	19.8	93.0
5. strongly disagree	6	7.0	100.0
Total	86	100.0	

Question #28

Generally Catholics who go to public schools turn out to be just as good Catholics as those who attended Catholic schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	8	9.3	9.3
2. agree	37	43.0	52.3
3. undecided	20	23.3	75.6
4. disagree	16	18.6	94.2
5. strongly disagree	5	5.8	100.0
Total	86	100.0	

Question #29

Integration of Catholic schools in the diocese must be a major priority for the leaders in Catholic schools.

	Frequency	Percent	Cumulative Percent
1. strongly agree	10	11.6	11.6
2. agree	37	43.0	54.7
3. undecided	25	29.1	83.7
4. disagree	13	15.1	98.8
5. strongly disagree	1	1.2	100.0
Total	86	100.0	

Question #30

Parishes should offer more financial support to Catholic education.

	Frequency	Percent	Cumulative Percent
1. strongly agree	7	8.1	8.1
2. agree	16	18.6	26.7
3. undecided	14	16.3	43.0
4. disagree	35	40.7	83.7
5. strongly disagree	14	16.3	100.0
Total	86	100.0	

Question #31

CCD programs will never be as effective in training young Catholics as Catholic schools have been.

	Frequency	Percent	Cumulative Percent
1. strongly agree	13	15.1	15.1
2. agree	33	38.4	53.5
3. undecided	4	4.7	58.1
4. disagree	23	26.7	84.9
5. strongly disagree	13	15.1	100.0
Total	86	100.0	

Question #32

Increased attention must be given to curricula in Catholic schools which emphasize education for justice and authentic human liberation.

	Frequency	Percent	Cumulative Percent
1. strongly agree	10	11.6	11.6
2. agree	42	48.8	60.5
3. undecided	19	22.1	82.6
4. disagree	12	14.0	96.5
5. strongly disagree	3	3.5	100.0
Total	86	100.0	

Question #33

The Catholic school forms part of the saving mission of the Church, especially for formation and education in the faith.

	Frequency	Percent	Cumulative Percent
1. strongly agree	31	36.0	36.0
2. agree	44	51.2	87.2
3. undecided	6	7.0	94.2
4. disagree	4	4.7	98.8
5. strongly disagree	1	1.2	100.0
Total	86	100.0	

Question #34

Catholic schools make effective use of the Church's financial resources.

	Frequency	Percent	Cumulative Percent
1. strongly agree	11	12.8	12.8
2. agree	24	27.9	40.7
3. undecided	27	31.4	72.1
4. disagree	15	17.4	89.5
5. strongly disagree	9	10.5	100.0
Total	86	100.0	

Question #35

Catholic high schools form convinced, articulate Christians ready to take their place in contemporary society.

	Frequency	Percent	Cumulative Percent
1. strongly agree	4	4.7	4.7
2. agree	32	37.2	41.9
3. undecided	24	27.9	69.8
4. disagree	22	25.6	95.3
5. strongly disagree	4	4.7	100.0
Total	86	100.0	

Question #36

The pastor's primary role in relationship to the school should be that of spiritual leader.

	Frequency	Percent	Cumulative Percent
1. strongly agree	20	23.3	23.3
2. agree	51	59.3	82.6
3. undecided	3	3.5	86.0
4. disagree	11	12.8	98.8
5. strongly disagree	1	1.2	100.0
Total	86	100.0	

Question #37

Where they exist Catholic schools strengthen the bonds of unity within a parish community.

	Frequency	Percent	Cumulative Percent
1. strongly agree	14	16.3	16.3
2. agree	34	39.5	55.8
3. undecided	17	19.8	75.6
4. disagree	15	17.4	93.0
5. strongly disagree	6	7.0	100.0
Total	86	100.0	

Question #38

The diocese should encourage new Catholic schools with lay faculties.

	Frequency	Percent	Cumulative Percent
1. strongly agree	3	3.5	3.5
2. agree	24	27.9	31.4
3. undecided	24	27.9	59.3
4. disagree	22	25.6	84.9
5. strongly disagree	13	15.1	100.0
Total	86	100.0	

Question #39

The Catholic school is one of the best means of evangelization in the Church today.

	Frequency	Percent	Cumulative Percent
1. strongly agree	18	20.9	20.9
2. agree	33	38.4	59.3
3. undecided	7	8.1	67.4
4. disagree	22	25.6	93.0
5. strongly disagree	6	7.0	100.0
Total	86	100.0	

Question #40

Catholic schools serve a critical human need within the context of a complete education.

	Frequency	Percent	Cumulative Percent
1. strongly agree	19	22.1	22.1
2. agree	45	52.3	74.4
3. undecided	11	12.8	87.2
4. disagree	8	9.3	96.5
5. strongly disagree	3	3.5	100.0
Total	86	100.0	

Question #41

The need for Catholic schools is at least as great today as it was in the past.

	Frequency	Percent	Cumulative Percent
1. strongly agree	25	29.1	29.1
2. agree	37	43.0	72.1
3. undecided	6	7.0	79.1
4. disagree	13	15.1	94.2
5. strongly disagree	5	5.8	100.0
Total	86	100.0	

Question #42

Parish contributions to Co-Sponsorship as presently determined is sufficient.

	Frequency	Percent	Cumulative Percent
1. strongly agree	5	5.8	5.8
2. agree	23	26.7	32.6
3. undecided	23	26.7	59.3
4. disagree	20	23.3	82.6
5. strongly disagree	15	17.4	100.0
Total	86	100.0	

Question #43

Catholic schools have a positive impact on the adult religious behavior of their graduates.

	Frequency	Percent	Cumulative Percent
1. strongly agree	8	9.3	9.3
2. agree	49	57.0	66.3
3. undecided	14	16.3	82.6
4. disagree	11	12.8	95.3
5. strongly disagree	4	4.7	100.0
Total	86	100.0	

Question #44

The Catholic school in the world today performs an essential service for the Church.

	Frequency	Percent	Cumulative Percent
1. strongly agree	22	25.6	25.6
2. agree	45	52.3	77.9
3. undecided	10	11.6	89.5
4. disagree	6	7.0	96.5
5. strongly disagree	3	3.5	100.0
Total	86	100.0	

Question #45

Catholic schools must give greater policy control to parents.

	Frequency	Percent	Cumulative Percent
1. strongly agree	2	2.3	2.3
2. agree	12	14.0	16.3
3. undecided	33	38.4	54.7
4. disagree	31	36.0	90.7
5. strongly disagree	8	9.3	100.0
Total	86	100.0	

Question #46

Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education (doctrine, community, service) among children and young people.

	Frequency	Percent	Cumulative Percent
1. strongly agree	22	25.6	25.6
2. agree	36	41.9	67.4
3. undecided	11	12.8	80.2
4. disagree	15	17.4	97.7
5. strongly disagree	2	2.3	100.0
Total	86	100.0	