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A MARKETING ANALYSIS MODEL APPLIED TO ROMAN CATHOLIC ELEMENTARY AND SECONDARY EDUCATION IN TOLEDO, OHIO

by

John Archie Thomas

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
(Education)
in The University of Michigan
1971

Doctoral Committee:

Professor Russell E. Wilson, Chairman
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ACKNOWLEDGMENTS

The Catholic Church in Toledo, Ohio, is faced with important questions about the future of its schools. A framework to guide in the making of pertinent decisions is needed. This study attempts to assist in providing that framework by generating and organizing data for the decision-making process.

The author is indebted to Dr. Thomas Klein of the University of Syracuse for his help in the initial stages of the study. It is impossible to cite all others here, but special mention must go to Dr. Russell E. Wilson of the University of Michigan who, as chairman of the committee, exercised patience and gave much encouragement over the two years while the study was in progress. Mention must also be made of officials of the Diocese of Toledo--Rev. James R. Hoffman, Chancellor, and Rev. Raymond Etzel, Superintendent of Schools, who were most cooperative in providing information. The author wishes to acknowledge the assistance of Sister M. Sheila Shea, OSF, who spent long hours correcting the manuscript, and of all the Sisters of St. Francis of Sylvania who were constantly helpful in this project in so many ways.

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CHAPTER I

STATEMENT OF THE PROBLEM OF CATHOLIC EDUCATION IN THE UNITED STATES

SKETCH OF CATHOLIC EDUCATION

Since Catholic education is the subject of this study, it will be useful to trace its origins in the United States and the extent to which it grew.

In 1884, the Roman Catholic Bishops of the United States met in Baltimore and decreed that every Catholic parish should erect a parish Catholic school. They further decided that all Catholic parents were bound to send their children to Catholic schools.[1] The immediate impact of the legislation was slight.[2] However, as time progressed, Catholic education grew. By 1962, 52 percent of eligible Catholic elementary youngsters, and 32 percent of eligible secondary youngsters were being educated in Catholic schools.[3] By 1966, the Catholic schools enrolled 14 percent of all American youngsters between the ages of 6 to 18 inclusive.[4]

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[1]Neil G. McCluskey, Catholic Education Faces Its Future (New York: Doubleday and Company, Inc., 1968), p. 81.

[2]Felician Foy, 1970 Catholic Almanac (Patterson: Catholic Guild Press, 1970), pp. 155-56.

[3]Reginald Neuwien, ed. Catholic Schools in Action (Notre Dame, Indiana: University of Notre Dame Press, 1966), p. 32.

[4]Andrew M. Greeley and Peter H. Rossi, The Education of Catholic Americans (Chicago: The Aldine Publishing Company, 1966), p. 1.

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NEED FOR A STUDY

With such tremendous growth, why then is there a need for a study of Catholic education? Several elements have combined to change the picture.

The compulsory attendance law of Baltimore was assumed into the Code of Canon Law which became effective in 1918. Canon 1374 of the Code reinforced Baltimore and gave the bishop of each individual diocese, not the parents, the right to decide when attendance at other than Catholic schools could be tolerated.[5] Now, however, a higher law supersedes the canonical position; the "Declaration on Christian Education" passed by the Second Vatican Council in 1965 specifically states:

> Parents, who have the first and inalienable duty and right to educate their children, should enjoy true freedom in their choice of schools.[6]

Thus, there is no longer any law forcing Catholics to use Catholic schools.[7] The situation which enabled Catholic schools to educate one out of every six or seven American youths no longer exists.

The daily papers tell of declining enrollments in Catholic schools and of the closing of many of these institutions. President Nixon said recently on national television that Catholic schools are closing at the rate of one a day. In the Diocese of Toledo the drop

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[5]Unpublished research of the Canon Law Society of America.

[6]"Declaration on Christian Education," The Documents of Vatican II, ed. Walter M. Abbott (New York: Guild Press, 1966), p. 644.

[7]News Release of the Canon Law Society of America (Cleveland: October, 1969).

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in elementary enrollment for the 1971-72 school year was 15 percent over the 1970-71 school year.[8] The difficulties these schools now face seem to be tremendous, and, when combined with the size of the Catholic school endeavor, to demand an in-depth study.

APPLICATION OF MARKETING ANALYSIS

Many proposals have been made to solve the problems of the Catholic schools. These proposals range from one extreme to the other; some Catholics favor closing the schools while others prefer expanding the system. There are proponents of shared time and released time; some who would make the system more selective and others who oppose any kind of selectivity.

Catholic education in Toledo is a diversification of a much larger organization, the Diocese of Toledo, an organization which is attempting to examine and solve the problems that now threaten Catholic education. What the Diocese appears to need at the outset is a framework into which various solutions can be placed. This framework should generate the data needed to compare solutions, as well as uncover new solutions. Ultimately, it should assist the Diocese, as the parent organization, in making a decision about what to do.

An analysis of the problem of Catholic education through the application of marketing analysis concepts used in private industry may provide such a framework for the Diocese.

The elements of such a marketing analysis are fivefold. First, a determination of the goals of Catholic education should be made according to a marketing analysis technique. Second, an analysis

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[8]Catholic Chronicle (Toledo, Ohio: September 10, 1971), p. 6.

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of major forces which may prevent Catholic education, as a diversification of the Roman Church, from reaching its goal will be made. Third, an audit of all the resources available to Catholic education must be made. Fourth, the discovery and evaluation of the various strategic alternatives possible to the management of the Roman Church will be conducted. Finally, a selection from among these alternatives for a possible course of action will be suggested.

Marketing is the process in a society by which the demand structure for economic goods and services is anticipated and satisfied through the conception, promotion, exchange and physical distribution of such goods and services.[9] This marketing function is based on the concept of serving and satisfying human needs; the key organizing concept is the focus on customers' needs. Effective marketing requires a consumer orientation instead of a product orientation. It is consumer satisfaction engineering.

This understanding of marketing is a useful concept for all organizations since they are formed to serve the interest of particular groups. Marketing is that function of the organization that can keep in constant touch with the organization's consumers, read their needs, develop "products" that meet these needs and build a program of communications to express the organization's purposes.[10] Thus marketing techniques can be applied to the organization, Catholic education.

Kotler and Levy, in the Journal of Marketing, argue that marketing can be a tool applied to a host of causes and campaigns

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[9]Thomas A. Staudt and Donald A. Taylor, A Managerial Introduction to Marketing (Englewood Cliffs: Prentice-Hall, Inc., 1965), p. 89.

[10]Philip Kotler and Sidney Levy, "Broadening the Concept of Marketing," Journal of Marketing XXXIII (January, 1969), p. 15.

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beyond selling cars or toothpaste. As a society moves beyond the stage of supplying vital needs it begins to organize and meet other social needs that formerly had been unrecognized or deferred. The organizations that evolve as society attempts to meet these new needs often become enormous and require the same rarefied management skills as traditional business organizations. Managing the United Auto Workers, Ford Foundation and the Catholic School System becomes as challenging as managing Procter and Gamble, General Motors and General Electric. All these newer organizations perform classic business functions. They all have financial, production, personnel, purchasing and marketing functions.[11]

This conceptualization of marketing is not universally held. Marketing, in the popular mind and dictionary, connotes going to the grocery store and pushing a little car around. As such, it is roughly equivalent with shopping. It is hardly a terminus technicus of the School of Business Administration. Often marketing is viewed in the Vance Packard sense of manipulating consumer behavior, something immoral and self-seeking, implying the unscrupulous controlling of consumers' wants. As such, it is seen as a monstrous and increasingly dangerous technology, whose function is to persuade people to buy things which they do not want. Further, there is a fundamental argument in marketing literature about the scope of marketing. David Luck argues that marketing should be confined to the idea of exchange. He feels that marketing should only be defined in terms of the ultimate purchase and sale of a product or service.[12]

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[11] Ibid., pp. 10-11.

[12] David J. Luck, "Broadening the Concept of Marketing--Too Far," Journal of Marketing XXXIII (July, 1969), p. 54.

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In the discussion that follows the broader concept of marketing proposed by Kotler and Levy will be utilized because of their conviction that a complex society naturally includes organizations that serve other than basic needs. These newer organizations become enormous and require refined management skills. This broader concept should be applied to Catholic education in its crisis.

STATEMENT OF THE PROBLEM

The parent organization, the Roman Church of Toledo, Ohio, will in the near future, make a decision about the continuance of its sub-organization, Catholic education, a decision which will fall somewhere on the continuum from closure to expansion. This study proposes to improve the decision making process by applying marketing analysis techniques to the educational sub-organization. Such an application will ultimately lead to a selection of what appears to be the best alternative regarding the future of Catholic education.

DEFINITION OF TERMS

Before applying marketing analysis techniques to Catholic education, certain of them should be defined, as should some other basic terms:

1. Marketing: The process in a society by which the demand structure for economic goods and services is anticipated and satisfied through the conception, promotion, exchange and physical distribution of such goods and services.[13]

2. Strategic Alternatives: Generalized possibilities which

[13]Staudt and Taylor, pp. 201-205

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are significantly distinct from other possible alternatives.[14]

3. Roman Church: As conceived in this study the term Roman Church is a diocese: it is the diocese which is the autonomous parent organization of the Toledo Catholic school sub-system.

The marketing analysis techniques which need to be defined are:

1. Goal Setting: The process whereby the end of all activities is established.[15]

2. Situation Analysis: The assessment of difficulties or obstacles external to the organization which may inhibit the attainment of the goal.[16]

3. Resource Audit: The assessment of the resources internal to the organization on which it may draw to achieve its goal.[17]

4. Search for Alternatives: A scanning of all the possibilities for future directions within the internal and external constraints.[18]

5. Selection: A choice of action from among the alternatives.[19]

EXPLANATION OF MARKETING ANALYSIS TECHNIQUES

There are a total of five activities which flow from a marketing analysis orientation: (1) goal determination, (2) situation analysis, (3) resource audit, (4) search for alternatives and (5) sel-

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[14] Ibid., p. 201.

[15] Ibid.

[16] Ibid.

[17] Ibid.

[18] Ibid.

[19] Ibid.

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ection.[20] The major portion of the study which follows will be an application of these marketing analysis techniques. Therefore, each of them will be examined in greater detail.

Goal determination is a process whereby the end of all marketing activities is established. A marketing orientation takes into consideration the consumers' needs. Goals are not only established from on high, but also are inferred from data about the customers. The ideas of the producers may be considered but to maintain the marketing approach data obtained from the customers must be used. A hierarchy of goals derived from the needs of the clients must be weighed, and the preferences of the customer made explicit. Goals must be clarified as they are developed and must express fundamental needs. They must be stated in such a way that they are meaningful for planning. Finally, they must be susceptible to utilization in developing programs and allocating resources.

Once goals have been expressed operationally, the achievement of these goals must be measured against the constraints external to the organization. This means simply that once one knows what one wants to do he must evaluate all the obstacles which could prevent him from achieving his goal. This assessment of difficulties is called a situation analysis. A situation analysis assesses such factors as competition, and state and federal Laws. In the case of Catholic education, important factors may be public education and the constraints of ecclesiastical law.

After the situation analysis, an assessment of the resources available to achieve the goals is necessary. This is the function of a resource audit, an appraisal in detail of the tangible and intangible

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assets of the organization. It is an internal picture. The purpose of this audit is to provide the data base for placing the organization in the most favorable position to achieve its goals. The audit should begin with an analysis of tangible factors, including such things as financial strength, the type of buildings available, the nature and type of staff. An appraisal of intangible resources follows and it often involves value judgments that are open and subject to controversy. However, intangible resources may be extremely important and are definitely a source of strength. Intangible resources include such things as the quality of teaching ability, the resourcefulness of personnel, the flexibility and adaptability of management, and the interest of personnel.

A search for alternatives means, for Catholic education, that possibilities ranging from no schools at all to a comprehensive school system be explored. It also implies using novel ideas such as educational television. A good search is characterized by generating a number of complete strategies which give adequate, rationally based potential future programs.

Finally a selection should be made. This is the choice among the possible alternatives. It is an attempt to pick out the best means of achieving the goal in the light of the data gathered in the previous three steps.

LIMITATIONS OF THIS STUDY

Since it will be nearly impossible to grapple with the totality of Catholic education, the following limitations will be necessary.

Catholic education will be considered as Catholic elementary

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and secondary education. Catholic youngsters in non-Catholic schools will not be considered. This eliminates the Confraternity of Christian Doctrine and its program which provides religious education for these youngsters. Neither will this dissertation deal directly with the ecumenical school. This dissertation will consider only the typical parish elementary school and the typical single or multi-parish secondary school since these institutions serve the bulk of the Catholic populace.

Any projections necessarily imply a time factor if any information relevant to the continuance - non continuance question is to be ascertained. Time will be needed to influence decision makers; this includes time for the circulation of ideas and their discussion and implementation. Time, possibly several years, will also be needed for research work. A ten-year period has been selected as a reasonable planning period.

Not only is time a dimension of this dissertation; so also is space. This is so because effective work will demand a tabulation of all the liabilities and assets of Catholic education, whether tangible or intangible. To do such an audit for the entire United States would be a tremendous, if not impossible, undertaking. The autonomous organization of the Roman Church, legally speaking, is a diocese. Since Catholic education, as a national phenomenon, is predominantly urban, the dissertation will need an urban base. Toledo, Ohio, and the neighboring communities of Oregon, Northwood, Perrysburg, Maumee and Sylvania, will provide this base.

This study will not delve into the interesting topic of how to influence the decision maker, namely, the bishop. The study will make its selection as logic and relevant data seem to dictate.

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ASSUMPTIONS FOR THIS STUDY

Seven major assumptions are made in this study.

1. The sub-organization Assumption: The most fundamental assumption is that the Diocese of Toledo is faced with a problem similar to that of any business organization's problem when it chooses to diversify. From the viewpoint of organizational theory, the entrance of the Diocese into the business of education is basically the same as General Motors or Ford going into the appliance business with Frigidaire or Philco appliances. The Diocese's basic job is to spread the gospel, not to teach typing, mathematics and physical education. When the Diocese of Toledo does these latter things, it is engaged in a process of organizational diversification. This diversification should be analyzed by the usual techniques which business organizations utilize to evaluate organizational diversification.

2. The Legal Possibility of Continued Existence Assumption: It is assumed that the legal basis for the existence of private schools as found in the Oregon Case will not be overthrown in the United States. Hence the option to continue to exist in some form will be open to Catholic education.

3. The Assumption that Research Will Lead to a Better Decision: As was stated in the limitations, no attempt will be made to directly influence decision makers, or to arrive at a plan for influencing them. It is assumed, however, that the decision makers are wise men who will be impressed with research about topics on which they must make decisions.

4. An Assumption About Marketing Analysis: It is assumed in this study that private enterprise has developed good research tech-

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niques leading to quality decision making for organization.

5. An Assumption About the Roman Church in Toledo: It is assumed that the Roman Church is willing to be influenced by the market, which is the Catholic people. Catholic elementary and secondary education is not de fide; it can change. Therefore the tools of human knowledge can be used to assist in making wise decisions about it.

6. An Assumption About Catholic Schools: It is assumed that Catholic schools of the Toledo area exist primarily for Catholics. That is to say, while members of other faiths are accepted, the continued existence of the schools depends on service to the Catholic youngsters.

7. An Assumption About this Dissertation: This dissertation is a marketing analysis applied to Toledo, Ohio. Its conclusions apply only in Toledo. The reader is cautioned against applying them without modification to the Catholic educational system of any other urban diocese.

SUMMARY OF THE CHAPTER

Catholic education has grown greatly since the Third Plenary Council of Baltimore. However, there are ominous signs of a downward trend. A former Roman Church law has been reversed and parents are now guaranteed freedom of choice in the education of their youngsters. These factors place Catholic education in Toledo and elsewhere in a significantly different position than before.

Many solutions have been proposed for the problems of Catholic schools. What is needed is a framework to generate data and make valid comparisons about alternative solutions. This study proposes marketing analysis as that framework. Marketing analysis calls for three steps

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prior to evaluating alternatives: (1) goal determination, (2) situation analysis, and (3) resource audit. When these data have been gathered then alternatives can be gathered and compared. Finally the best course of action for Toledo can be proposed.

The choice of the marketing analysis process suggests the chapters or divisions of this study. Chapter Two will treat related literature. Chapter Three will contain information concerning the goals of Catholic education in Toledo, Ohio. Chapter Four will be an analysis of the situation in which the Catholic school sub-organization in Toledo, Ohio exists. Chapter Five is an audit of the resources available to this sub-organization. Chapter Six will determine the alternatives possible. Chapter Seven will contain the data and the logical processes employed in arriving at the most feasible alternative regarding Catholic education in Toledo.

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CHAPTER II

REVIEW OF RELATED LITERATURE ON CATHOLIC EDUCATION IN THE UNITED STATES

DIVISIONS OF THE LITERATURE

The literature on Catholic education pertinent to this study has been reviewed insofar as it is related to four of the major processes of marketing analysis. Hence, the literature is organized as it relates to (1) goal determination, (2) situation analysis, (3) resource audit, and (4) strategic alternatives.

LIMITATIONS OF THE LITERATURE

A routine computer search performed by University Microfilms revealed no current literature which analyzes Catholic education from a marketing viewpoint. Much of the literature dealing with Catholic education is published in the journals of the National Catholic Education Association. The NCEA was founded in 1904, among other things, as a clearing house for information on Catholic schools. Three facts militate against reviewing a great deal of this information. First, as the Notre Dame study admits, ". . . the study of administrative, curricular, and guidance problems of persons serving the public schools so far outstrips those under Catholic auspices that the influence of the first is dominant."[1] Hence, much of the Catholic school literature fails even to

[1]Reginald Neuwien, ed., Catholic Schools in Action (Notre Dame, Indiana: University of Notre Dame Press, 1966), p. 16.

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duplicate public school undertakings.

Second, much of the psychic energy since the Vatican Council has gone into the philosophical basis of Catholic education. The extreme philosophical positions, as they now stand, will be presented as related to strategic alternatives. Since this dissertation avoids the philosophical issue in favor of the practical issue, little will be gained by an extensive treatment of theoretical literature.

Third, much of the literature on Catholic education, both as regards the philosophical basis and the general literature, is found only in journals. Journal articles have a tendency to dwell on only one tiny facet of larger problems. They say more and more about less and less. This dissertation deals with Catholic education at the macro-level. The literature reviewed concentrates on the best research evidence found at present on Catholic education. This hard research is meager. The evidence which has been gathered thus far is presented.

LITERATURE RELATED TO GOAL DETERMINATION

In Chapter One, goal determination was described partly as the process of determining what the market, that is, the Catholic, wants from his schools. Goal determination may reveal confluence between what the people want and what they seem to be getting. It may also show that what the people want and what Catholic education does is not the same. The Notre Dame Report in its opening chapter identifies this problem of the divergence between what is actually happening and what is desired.[2] Consequently, literature dealing with goal determination

[2] Ibid.

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should consider this two-fold aspect, namely, what people want, and what actually happens.

What people expect in Catholic education can be learned, in part at least, from a survey done for the Catholic boards of education in the state of Iowa.[3] This survey was an attempt to obtain the opinion of members of the Church of the Dubuque Archdiocese on various aspects of Catholic education. It was designed to determine the attitudes and feelings of the people and was based on an anonymous sampling. There were some 16,700 persons who returned the attitudinal questionnaire. The results of the survey were published in November, 1969. The strong and consistent theme expressed in the survey was the option in favor of preserving elementary school programs. Professional educators of the Archdiocese of Dubuque expressed the opinion that they would like to continue the whole program if at all possible. Among this group, if a cutback became necessary, they would make it at the seven through twelve level. The laity of the Archdiocese basically desired the continuation of Catholic school programs. However, they were very realistic in expressing the opinion that rising costs and anticipated improvement of religious education programs outside of school indicated a need for reducing the scope of the school programs. Reduction, the laity also thought, should take place in grades seven to twelve. There was also a reluctance on the part of the majority of Catholic laity and educators to focus Catholic school efforts upon any special group--the intellectually gifted or deprived, and financially and culturally disadvantaged. There is some suggestion that part of the reason behind keeping the

[3]The Christian Northeast Educational Development Survey, Board of Education, Dubuque, Iowa, 1969.

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first through sixth grades over the seventh through twelfth may be due to the fact that traditionally, Confirmation and First Communion take place in the age levels of grades one to six.

Later in this study a thorough treatment will be made of a similar survey taken for the Toledo diocese. The Toledo Diocesan Attitudinal Survey taken in 1967 will be the basis of much of the work on goal determination to be taken up in Chapter III.

The second area which literature related to goal determination should consider, as indicated in the beginning of this chapter, was what Catholic education actually seems to accomplish. Rev. Andrew Greeley and Dr. Peter Rossi, two sociologists from the University of Chicago, attempted to measure exactly what in fact Catholic education does accomplish.[4] As social scientists they maintain a skeptical view of the efficacy of formal schooling for the teaching of values. They do not believe that formal education really has much influence on either cultural values or social behavior. Again, as social scientists, they are ready to concede that a considerable amount of socialization occurs in the school milieu, but they suggest it takes place, not as a result of formal instruction in the classroom, but rather in the informal groups which grow up among the students. While the average American has great faith in the efficacy of schools as developers of values, whether religious or secular, the social scientist finds himself holding very guarded views. Therefore, the question to which Greeley and Rossi are addressing themselves is: Does the school work as a transfer agent for moral and religious values?

In the course of their study, Greeley and Rossi come to twenty-

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[2]Greeley and Rossi.

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four major conclusions. They are:

1. There is a moderate but significant association (usually between .2 and .3) between Catholic education and adult religious behavior, an association which survives under a wide variety of socio-economic, demographic, and religious controls.

2. Contrary to our expectations, the association is strongest among those who come from very religious family backgrounds (defined as those in which one parent went to Communion every week). For these respondents the relationship between religious education and adult behavior is between .3 and .4, while for other respondents the gamma co-efficient declines to .1. The Association is also strongest among those who married persons who are practicing Catholics.

3. The association between Catholic education and adult behavior is strongest for those who went to Catholic colleges (generally between .4 and .6). It is especially strong among men who went to Catholic colleges (as high as .8).

4. Family religiousness apparently does not strengthen the association between religious education and adult behavior for those who went to Catholic colleges.

5. There are very strong relationships between Catholic education and religious behavior for teen-agers currently in school (between .4 and .6).

6. The differences in the relationships between education and religious behavior found among adults and those found among adolescents are apparently due to the weaker long-run impact of Catholic education on those who do not come from very religious families or who do not marry religious persons.

7. No confirmation was found for the notion that Catholic schools are "divisive." There is divisiveness in American society, but it is apparently based more on religion than on religious education.[5]

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[5]The Report of the Harvard Committee, General Education in a Free Society, published in 1958, arrives at a different conclusion regarding devisiveness. Its claims are further corroborated by the report of the Committee for Economic Development, entitled Education for the Urban Disadvantaged from Pre-school to Employment, published in New York in March, 1971.

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8. In the general population there were only very weak associations (less than .11) between religious education and enlightened social attitudes.

9. The relationship between religious education and enlightened social attitudes was slightly stronger for those who went to Catholic high schools.

10. Among those who were in their twenties, and among those who went to college, the relationship between religious education and social consciousness was stronger. When age and education were combined, even more powerful relationships emerged (at least one of them statistically significant).

11. The strongest associations between religious education and social attitudes were found among those who went to Catholic colleges (usually between .2 and .4); most of these associations were statistically significant. They were even stronger for men who went to Catholic colleges.

12. The impact of the Catholic high school and the Catholic college on religious behavior and social attitudes apparently is the result of a cumulation of Catholic education experience and not the result of the particular educational level operating by itself.

13. There is a weak but persistent association between Catholic education and economic and social achievement (usually about .1).

14. The relationship with achievement is stronger among those from higher socio-economic status backgrounds.

15. This relationship apparently occurs specifically among those who belonged to Catholic friendship cliques in adolescence and even more specifically (.35) among those who had Catholic friends during adolescence and scored low on an anomie measure.

16. There are apparently two ways by which Catholics can succeed markedly: the path of alienation from the Catholic Community and the path of integration into the Catholic subculture. The latter is somewhat more effective in leading to achievement, much more desirable from the Church's viewpoint, and apparently not dysfunctional for the larger society.

17. Among adolescents today there is a moderately strong relationship between academic commitment and religious education (.3 for time spent on homework).

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18. There is also an apparent persistence of the effect of friendship cliques on the academic performances of adolescents today.

19. There is a direct relationship between social class and sending one's children to Catholic schools, at least for marriages where both partners are Catholic.

20. The most frequent reason for not sending children to Catholic schools have to do with their availability; the most common criticisms of the schools have to do with their physical facilities.

21. Both Catholic school attendance and criticism increase with social class, suggesting that the proportion of Catholics in Catholic schools and the criticism of the schools will increase in years to come.

22. Very little relationship could be found between religious behavior and attending CCD classes.

23. Religious education is a more important predictor of adult behavior than is an individual's sex, but it is less important than his educational level or the religiousness of his parents.

24. There is no evidence that Catholic schools have been necessary for the survival of American Catholicism.[6]

Greeley and Rossi were aware that their findings would be taken out of context and used to defend one position or another. As researchers they accepted this hazard. Their real uneasiness was not that this would happen, but rather because they felt that their findings would obscure the major and most essential question: the discussion and dialogue that is essential in order to optimize Catholic education in both its sacred and profane aspects.

The data for the Greeley-Rossi investigation was obtained through personal interviews with a representative national sample of 2,753 American Catholics between the ages of twenty-three and fifty-

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[6]Greeley and Rossi, pp. 219-221.

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seven. The authors first presented data showing who is most likely to attend Catholic schools when they are available. No evidence of divisiveness could be found. There seems to be some support for Greeley and Rossi's contention that the religious school system must be comprehensive, from first grade to college, to be effective.

The conflict between the way Catholic education seems to work and the needs of the Catholic populace are apparent in this literature. Greeley and Rossi favor the value of twelve years of Catholic schooling. The parents in Iowa seem to be willing to settle, if need be, for six or eight years. This shorter time, according to the Greeley and Rossi data, is almost meaningless.

Many points in the Greeley-Rossi report seem significant for this study. Catholic education has a moderate, but significant, effect on adult behavior. Contrary to those who would eliminate parts of the system, Catholic education seems to be most effective over the twelve- or even sixteen-year span. There seems to be some problem with the lack of facilities in Catholic schools. Religious education outside the Catholic school seems to be unsuccessful. However, Catholic schools do not seem to be necessary for the survival of Catholicism in America. These points should be kept in mind when goals for the Toledo area are set up. They should be especially important in comparing strategic alternatives.

LITERATURE RELATED TO SITUATION ANALYSIS

A situation analysis in this study is an analysis of all the factors which may constrain the Catholic educational organization from reaching its goal. While there is no literature dealing explicitly with

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a situation analysis of Catholic education, in 1966 Ernest Bartell prepared a dissertation at Princeton for the economics faculty that is somewhat helpful.[7] Because he does a cost-benefit analysis, his entire study and its suggested solutions depend chiefly on the cost factor. However, in arriving at this, he touches on many elements of the situation analysis. Hence, his study is a reference point for this study's situation analysis.

Part of the situation analysis of Catholic education which is of interest to the parent organization is a comparison of the cost of Catholic education with other necessary activities which the parent organization must carry on. The maintenance of traditional low pricing for services of religious teachers tends to obscure the total resource cost of Catholic education. Parochial and diocesan administrators do not know the real costs of Catholic education. Religious communities which staff Catholic schools do not know the real costs of Catholic education. The Catholic community does not know the real costs of the schools. This makes it impossible to compare costs of Catholic education with other endeavors of the parent organization.

Bartell presents evidence that Catholic education is competitive to public education. The lack of funds has seemingly not harmed performance. A nation-wide comparison was made of the scores of eighth grade public school and Catholic school pupils on the Science Research Associates (SRA) high school placement test, in which samples to be tested were matched on the basis of measure of general intelli-

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[7]Ernest Bartell, "Catholic Elementary and Secondary Education: A Study of Costs and Benefits in Selected Areas," Unpublished Ph.D. Dissertation, Princeton University, 1966.

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gence. The differences on the mean scores of pupils from the two school systems on tests administered in 1959 and 1960 indicate significantly superior performances by parochial school pupils.

In attempting to determine capital outlay costs, Bartell compares the school systems of San Francisco and Youngstown, Ohio. He points out that the capital outlay in both dioceses would amount to $7.00 per year for every man, woman, and child in the diocese. Capital expenditures on schools average a tremendous 81.8 percent of total parish capital expenditures. In terms of salaries and operating expenses, the religious continue to receive the traditional subsistence level salary, and lay teachers average out in both dioceses to 80 percent of the local public school scale. He finds also that the increase in per pupil costs is due chiefly to administrative and especially instructional costs. Operational costs relied heavily on the general revenues of the parish for financing the schools, and the revenue sources presently being used were more than likely to be regressive in their impact.

Bartell found that there was a lack of any sophisticated machinery for redistribution of revenues from rich parishes to poor parishes. The absence of such sophisticated redistributive devices provides little evidence of the operation of conscious policies concerning economic equity within the dioceses. Nevertheless, case study evidence indicated that the differences in ability to pay within the dioceses did not seriously affect current revenues for costs of school operation.

In a discussion of the personnel costs of lay teachers, Bartell notes that the Church is generally getting what it pays for.

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When all contributed services are combined, they surpass the amount spent in the normal operational budget.

Bartell draws some general conclusions from his studies. The fact that the total resource costs of operating Catholic elementary and secondary schools is generally double the recorded accounting costs indicates that the Catholic educational commitment to the United States per year is over $7 billion. However, continued reliance upon traditional pricing not only raises the problem of economic equity, but is likely to diminish the educational efficiency of religious teachers who are forced to find other means to supplement their earning. New means to increase revenues have been largely regressive. Any solution to the problem of economic equity also raises the difficulty of the lack of any sophisticated machinery for the redistribution of funds.

Bartell views the problem of Catholic education much as does this study, namely, as a parent organization--sub-organization problem. This organizational diversification viewpoint leads him also to present decision makers with better tools with which to do their work. However, since Bartell fixes his aim on cost-benefit analysis, not on marketing analysis, the usefulness of his study for the situation analysis employed in this study is limited.

Bartell demonstrates the inability of a cost basis to make comparisions between Catholic education and the parent organization's other tasks. He attempts to prove his contention that Catholic education is actually competitive with public education by showing that capital outlay is heavy. Additional operational costs are another heavy burden on Church revenues. The possibility of further savings in lay teachers' salaries by hiring at a cheaper rate does not seem to be a

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viable one. Bartell is skeptical about new sources of revenue within the Roman Church, and notes that the redistribution of existing funds is an exceedingly difficult process.

All these facts will be relevant in this study's situation analysis, and will be needed in the evaluation of strategic alternatives.

LITERATURE RELATED TO THE RESOURCE AUDIT

The resource audit is a managerial tool by which management attempts to count the resources available for overcoming obstacles in the path of achieving its goals. It also attempts to determine the quality of tangible and intangible resources.

The literature on tangible resources to be reviewed is readily divided into literature dealing with the tangible resource of funds and literature dealing with the tangible resource of personnel. The topic of funding has two aspects--the present level and the possibility of increased funding.

There are widely divergent views in the literature dealing with the present wealth or funds of the Roman Catholic Church in America. In a book to be released for publication in the fall of 1971 James Gollin maintains that the wealth of the Roman Church is not as great as it is usually considered to be.[8] He puts the total assets of the Catholic Church in this country at $34.2 billion. He estimates the annual income at $2.8 billion, the bulk of which comes from ordinary Sunday collections estimated to be $2.1 billion. Gollin seriously doubts that sufficient financial support is available for the imple-

[8]James Gollin, Worldly Goods (New York: Random House, 1971).

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mentation of the large educational venture undertaken with the Third Council of Baltimore in 1884. Larson and Lowell take an opposing view of the total wealth of the Catholic Church. They estimate the wealth to be closer to $60 billion.[9] Accurate knowledge about the wealth of the Church is almost impossible to obtain. Bishops seem to want their word to be accepted about the wealth of the Church without any audit. In the hearings on public aid to private schools in Maryland in 1971 this point became clear.

In discussing increased funding, Bartell states that most efforts are directed at increasing resources available to schools, regardless of the source of the funds. Any proposal to increase revenues to the schools must be judged in light of the constraints imposed by the inability of the Church to impose taxes and sanctions on nonpayment. Therefore he does not see how increased funding can come from Church sources.

The other major area of tangible resources on which there is related literature is personnel, especially teaching sisters.[10]

A large portion of the Notre Dame study is devoted to the question of staffing. In the Catholic elementary schools of the United states, 21 percent of which have non-teaching principals, the lay teacher to religious ratio is one lay teacher to 2.64 religious. The median age of the total elementary staff falls in the interval of thirty-five to forty-four years. The median age of the secondary school

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[9]Martin A. Larson and C. Stanley Lowell, Praise the Lord for Tax Exemption (New York: Robert B. Luce, Inc., 1969).

[10]Neuwien.

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staff is the same; however, the sisters who make up almost 50 percent of the total staff are slightly older; their median age is forty-five to fifty-four years. The median training level of the total elementary staff is a Bachelor of Science degree, with 50.2 percent having a bachelor's degree or more. Lay woman teachers had least formal training, while 60 percent of the sisters had a bachelor's degree or better. The secondary staff had more training than the elementary staff. Most of the teacher training--about 85 percent--was done in Catholic schools.

Though it has long been accepted that a secondary school teacher's education include at least a bachelor's degree, historically there has been no such consensus about the training of elementary school teachers. Until well into this century the standard program for both public and private school teachers was not a four year, but a two year course. Since this was terminal education designed to equip young teachers for immediate classroom work, emphasis was naturally put on how to do the job at hand. The idea that a teacher should be a professional person with a bachelor's degree is rather recent. The struggle to upgrade the elementary teacher was begun by the National Education Association through the National Commission on Teacher Education and Professional Standards. In 1946 only fifteen states required a bachelor's degree. By 1953 the number had risen to twenty-seven, and in 1961, forty-four states required such a degree. Still one out of every fifteen teachers in 1961 was teaching with some kind of substandard certificate.

In 1952 at the NCEA Convention only sixteen religious communities were found to actually require a bachelor's degree for elementary school teachers. The formal movement toward professional

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standards in preparation of sister-teachers began in 1954, only eight years after it began in the public schools. By 1956, 47 percent of all sister-teachers held bachelor's degrees. The cost of such increases in teacher-training programs are in some sense a factor relevant to the future of Catholic education, since religious communities must bear the cost of college preparation and additional years of upkeep expense. The preparation of religious men was usually more strict and more professionally oriented than that of women, although the funding of the Sister Formation Movement resulted in additional stress on the formal preparation of religious women.

It was previously stated that intangible resources of an organization also need to be evaluated. These intangible resources of an organization are often bound up with its history and traditions, so an analysis of the history of Catholic education will be helpful. As a guideline to the history, this study follows the work of Neil G. McCluskey.[11] However, additions from other sources are included when they seem pertinent.

Any history of education will show the clear involvement of the Roman Catholic Church. Since the days of the barbarian invasion and the rise of the monasteries, the Church has been deeply involved in the educational process. This was especially true in the Middle Ages with the coming of scholasticism and Aristotelian philosophy to Western Europe. When the Church came to the New World, both Spanish and French missionaires brought with them some concepts of formal education for the native Indians.

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[11]Neil G. McCluskey, Catholic Education Faces Its Future (New York: Doubleday and Company, Inc., 1968), p. 48.

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Early Americans looked upon the schools as the children of the Church. Nowhere is this description more accurate than in the New England Colonies. In 1647, the Colony of Massachusetts passed the Old Deluder Satan Act which demanded that every town of fifty families appoint a schoolmaster to teach reading and writing. The Act begins, "it being one of the chief projects of the old deluder, Satan, to keep men from a knowledge of the scriptures . . ."[12] Thus religion was an integral part of education in the eyes of the colonists.

In the early colonies Catholics were often not welcome. The Catholic child was an undesirable alien in the colonial school; yet his parents were heavily fined if they sent him out of the colonies for an education. Catholics themselves were barred from teaching or establishing schools. By 1704, even Catholic-founded Maryland passed an act to prevent the growth of popery. The Revolution and its successful outcome eased many of the more onerous restrictions upon Catholics, but only four states in the Constitutional Convention gave them political equality with the Protestants. Schools, however, became de jure less and less Protestant.

In the interest of public peace and in an effort to make the schools more acceptable to the many Protestant sects who were warring among themselves, educators like Horace Mann and Henry Bernard made a strong effort to eliminate sectarian teaching from the schools of New England. Mann, secretary to the Board of Education of the Commonwealth of Massachusetts from 1837 to 1848, was charged with reducing the place

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[12] Ibid.

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of religion in the school, of divorcing religion and education, and of creating Godless institutions. Though his own idea of Christianity was vague, he developed a point that gave a cause to most observers of the day. Children should be given "so much religious instruction as is compatible with the rights of others and with the genius of our government."[13] It was the responsibility of the parents to give "any particular instruction with respect to both politics and theology."[14] When the child arrived at the years of maturity, parents should commend him to that inviolable prerogative which, in this Protestant and Republican country, was the acknowledged birthright of every human being--private judgment.[15] However, private judgment was a red flage before the eyes of Catholics. Mann's program called for a kind of religion that was neither Methodist, nor Episcopal, nor Baptist, nor Congregationalist; it should be non-sectarian, allowing for the private judgment which so upset Catholics. The widely used New England Primer with its stern injunction--"Child, Behold that man of sin, the pope, worthy of thy utmost hatred"--[16] was one of the many cases of anti-Catholic bias in the schools of those days.

Catholic Church leaders were forced into a defensive position. In 1829, seven Catholic bishops in the United States gathered together for the First Provincial Council in the city of Baltimore. The Council urged the erection of Catholic parochial schools. The bishops stated:

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[13] Ibid.

[14] Ibid.

[15] Ibid.

[16] Ibid.

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> Since it is evident that many children of Catholic parents, especially of the poor in many parts of this province, have been exposed, and still are exposed to the great dangers of losing the Faith, or of corruption of morals because of lack of such teachers as would be entrusted with so important a duty, we judge it an absolute necessity that schools be established in which the young may be taught the principles of Faith and morals whilst they are being instructed in letters.[17]

In the pastoral letter which was issued following the First Plenary Council of Baltimore, the bishops advised, "Encourage the establishment and support of Catholic schools. Make every sacrifice which may be necessary for this object."[18]

In the Second Provincial Council of Baltimore, convened in 1833, the Bishops legislated for the creation of a more efficient parochial school system and appointed a committee to examine the textbooks used in the public schools. These books, containing many errors on matters of Faith, were a source of danger to Catholic children. However, no specific directive was given in regard to the schools.[19] The Third Provincial Council in 1837 added nothing significant to the school controversy.

By 1840, the public schools had not improved much in the minds of the Catholic bishops. They made an unsuccessful plea for the pastors to interest themselves in the education controversy.

> Since it is evident that the nature of public education in many of these provinces is so developed that it

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[17]James J. Hennessey, "The Councils of Baltimore," The New Catholic Encyclopedia, II (New York: McGraw-Hill Book Company, 1967), p. 38.

[18]McCluskey, p. 63

[19]John F. Nevins, Parents' Guide to the Catholic School (New York: Benzinger Brothers, 1964) p.3.

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> serves heresy, and the minds of Catholic youth are little by little imbued with false principles of sects, we warn pastors that they must see to the Christian and Catholic education of the Catholic youth with all the zeal that they have.[20]

The practices which most bothered the bishops were the reading of the Protestant Bible, the recitation of Protestant prayers, and the singing of Protestant hymns. The bishops again singled out the textbooks saying:

> We can scarcely point out a book in general use in the ordinary schools or even in higher seminaries wherein covert and insidious efforts are not made to misrepresent our principles, to distort our tenets, to villify our practices, and to bring contempt upon our Church and its members.[21]

Catholic parents tried to remedy the situation in the public schools by deleting offensive passages from the textbooks and by having their children excused from Bible readings. In 1854, the Supreme Court of Maine affirmed the necessity and the right of the school district to require the reading of the King James Bible, a version offensive, in those times, to Catholics. Moreover, the Catholic hierarchy was not especially noted for its tact in trying to remedy such situations. Archbishop Hughes of New York referred to American public education as socialism, red republicanism, universalism, deism, atheism, pantheism, everything and anything but religionism and any kind of sound patriotism. This unabashedly Protestant orientation of the public schools, though diminishing in the nineteenth century, was still the principal reason

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[20]McCluskey, p. 53.

[21]Ibid.

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that led the Catholic community to establish separate schools.

However, there was a second reason: namely, the philosophical argument over whether or not education was in fact the province of the state. Men who thought that it was the duty of the state to educate would cite an outstanding leader, Herbert Spencer, in favor of their position. Again the Irish bishops, like Bishop McQuade of Rochester, were fond of denouncing any right of the state in education and called it a masonic invention.

In 1852, the stage was set for the First Plenary Council of Baltimore. By this time three provinces or archepiscopal Sees had been set up at New Orleans, Baltimore, and New York. The bishops, concerned about the loss of Faith of the immigrant children, who, for lack of Catholic instruction, attended the public and generally Protestant schools, decreed, "that schools be established in connection with all the Churches of their dioceses . ... and to provide from the revenues of the Church . . . for the support of competent teachers."[23]

The Civil War brought a lull in anti-Catholic activities. The American bishops again gathered in Plenary Council at the end of the war, and although they added no new legislation concerning the schools, they did again express the conviction that religious instruction should form a part of every education system:

> Everyday's experience renders it evident that to develop the intellect, and to store it with knowledge, while the heart and its affections are left without control of religious principles, and sustained by religious practices, is to mistake the nature and object of education.[24]

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[23] Ibid., p. 140.

[24] McCluskey, p. 63.

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In 1874, a journalist, James McMaster, editor of the Freeman's Journal and Catholic Register and a Catholic archconservative, asked Rome if Catholics in the United States could send their children to public schools. In reply, Rome took a dim view of American public schools--a view much like McMaster's own--and asked the bishops what they thought. Archbishop Bayley of Baltimore replied for the bishops in moderate tones claiming that the situation was not as bad as Rome thought. Bayley specifically could not see denying Communion to anyone who had children in public schools. Rome answered Bayley in hard line fashion, but did not deny Communion as McMaster originally wished.[25]

The Third Plenary Council, held in Baltimore in 1884, was planned in Rome. A vote was taken with the desire to deny Communion to those parents who refused to send their children to Catholic schools, and was defeated thirty-seven to thirty-two. By far, the most important decrees issued by the Third Plenary Council were those affecting education. The Council had two main objectives: to increase the number of parochial schools and to improve their efficiency. The following are the decrees of the Council:

1. Near every church, if it does not already exist, a parochial school is to be erected within two years from the promulgation of this council, and to be kept up in the future, unless in the judgment of the bishop the erection and maintenance of the school is impossible.

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[25]"Education I," The New Encyclopedia, V, p. 134.

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2. A priest who is gravely negligent in erecting the school within the time, or is gravely negligent in its maintenance after it is erected can and must be removed from that church.

3. The mission or parish which so neglects to aid the priest in erecting or maintaining the school, that on account of this supine negligence, the school cannot exist, is to be reprimanded by the bishop, and if it shall have been contumacious, it is to be given spiritual punishments.

4. All Catholic parents are bound to send their children to parochial schools, unless at home or in other Catholic schools, they provide sufficiently and fully for their Christian education, or on account of a good reason approved by the bishops, using meanwhile the necessary precautions and remedies they are permitted to send them to other schools.[26]

A study of school statistics published each year in the Catholic Almanac indicates that the immediate impact of the legislation was generally very slight.[27] There was no dramatic increase by the end of the two-year period stipulated in the decree. In 1884, there were 6,626 churches and only 2,464 parochial schools enrolling almost 500,000 pupils. In 1886, there were 6,910 churches and 2,697 schools with 535,000 pupils. Some 233 schools apparently were built, and the percentage of churches and schools went from 37 to 39. However, even at the end of the stipulated two-year-period, there were still over 4,000 parishes that did not have schools. It is true that the school population did grow 10 percent, but these were years of peak immigration.

Total enrollment thereafter, increased steadily, however, rising from 490,000 in 1884 to 903,980 in 1900. Keeping in mind that

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[26]McCluskey, p. 81.

[27]Foy, pp. 155-156

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the Catholic population grew from 6,259,000 to 12,041,000 in that same period of time, it is doubtful if as high a proporation of Catholic youngsters were in parochial schools in 1900 as in 1884. A more significant figure is the percentage of parishes that actually had schools during that sixteen-year span. The 1884 figure was 37 percent; in 1891 it was 44 percent; in 1895 and 1896, 35 percent; and at the start of the new century it was 36 percent. Interestingly enough, the figure for 1968 showed that only 57 percent of the parishes had elementary schools.

McCluskey makes it clear that before 1647, education in America was considered a religious related activity. The disassociation of education and religion was slow. Thus, education was originally a suborganization of the Protestant Churches, which was later separated and placed in the hands of the state. This early Protestant-dominated education offended many Catholic beliefs and Catholics reacted by establishing their own separate school system as a part of the Church. The intangible assets of the Catholic school system today are deeply rooted in this historical phenomenon. The faith, dedication, and hard work which accompanied the growth of the system are still part of it today and belong to the category of intangible assets. Catholic schools also possessed the intangible asset of not being dominated by Protestant influences. This asset has been somewhat neutralized however as public schools have become less and less Protestant. Catholic schools once had the valuable intangible asset of the Church law forcing Catholic parents to send their youngsters to Catholic schools. The value of this law increased because the general Catholic populace felt that they could not receive Communion if their youngsters were not in Catholic schools.

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Since the time of Pope Pius X, who strongly encouraged weekly Communion for all, the value of this asset has dwindled substantially.

LITERATURE RELATED TO STRATEGIC ALTERNATIVES

A strategic alternative is a possible solution to a problem within the limits of the goal. There is much literature favoring one plan of action or another.

Two basic pieces of literature will be presented in this section. These two studies by Mary Perkins Ryan and Roy Deferrari represent opposite poles on the continuum. Ryan argues for closing the schools; Deferrari argues that all twelve years under consideration must be maintained and expanded. The work of one group, the Citizens for Education Freedom (CEF), has been so well known that an examination of their literature and the laternatives they favor is in order.

Ryan begins her book with a discussion of the Second Vatican Council and its call for renewal in the Church.[28] She points out that such renewal demands a re-evaluation of all Church endeavors including the Catholic School System. To enhance her position she cites the usual and somewhat outdated statistics on the enormity of the Catholic educational endeavor. Her attention then focuses on the high school situation as being particularly depressing. In these very crucial years for the development of adult value systems, Ryan feels that very little is being done for those not in Catholic schools. She points out that no one seems to know how to provide Christian formation for the large majority of

[28]Mary Perkins Ryan, Are Parochial Schools the Answer? (New York: Guild Press, 1963), p. 23.

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those not in Catholic schools. She summarizes the Catholic school situation thus:

> While more than a fifth of the priests in the United States and many more than half of the religious are devoting themselves to the work of providing a general education, along with the religious instruction and religious atmosphere, for a part of the Catholic school and college age population, and while vast amounts of pastoral energy, lay effort and money are being spent for the same purpose, not only the specifically religious instruction of all those not in Catholic schools and colleges, but also the integral religious formation of the young people in Catholic educational institutions is being neglected.[29]

Thus it is evident that Ryan deplores the current status of the religious formation of youngsters whether it be in the Catholic school or not. She further deplores the amount of money and effort being spent in Catholic schools since she believes the objective is not being achieved.

In discussing the history of Catholic education, Ryan likens the present situation to the latter days of the Roman Empire. Here, the Christian was not expected to ascribe to the gods any more than the modern Catholic is expected to worship at the altar of secularism if he uses the public school. She believes that the present situation is much like the situation that existed in the old Roman world in which public education was often seen as a "preparation for the gospel."

Ryan asserts that the basic idea, fundamental to the establishment and preservation of the Catholic School System, is the idea of "Fortress Catholicism." This idea--rampant in the Church from the days of Martin Luther--means that the Church was to be a walled up fortress

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[29] Ibid.

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in which truth was protected. From this position of safety, the Church attacked all other dogma as being incorrect. According to Ryan, this defensive posture is still the mentality of most Catholics. Even though Catholics are no longer under attack in the public schools, because they have the mentality of "seige" they believe that it is necessary to keep the schools open. Ryan cannot see how this "seige" mentality is consistent with the Council mentality of ecumenism.

In discussing who should receive Christian formation, Ryan believes that most of the effort should be concentrated on adults. The liturgy and the sacraments are the effective pedagogical mechanism which, she feels, would effect such Christian formation. She stresses that massive efforts to renew the mentality of adult Catholics are absolutely essential for the renewal of the Church. She further points out that the greatest resource for these renewal efforts are the Catholic schools since 5,000 brothers, 103,000 sisters, 13,000 priests, 55,000 laymen, and (as of 1963) $100,000,000 a year would be available for renewal efforts in this country if the school system were to be abandoned. In addition, she states that the maintenance of the school system is harmful to a genuinely ecumenical spirit.

Ryan concludes by proposing three courses of action that are open to Roman Catholic Americans: (1) Catholics can fight for public support. (2) Catholics can fight for shared time. (3) Catholics can go the full route of renewal and end the separate school system. She sees public support as bad on two counts. First of all, such support would demand about twice as much administrative effort on the part of the Church, particularly if the support were massive enough to be really helpful since the schools would feel obligated to take in the portion of

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Catholic youngsters they are not already educating. Secondly, public support for private education would weaken the great public school system in the United States. On either count, Ryan faults those who seek public support for Catholic schools. She refutes her second proposal by simply stating that she does not believe in the shared time concept because it amounts to putting the Catholic into a kind of "hothouse" atmosphere, rather than taking the Catholic youngster out and allowing him to work with others. She faults both public support and shared time because they would tie up a monstrous portion of Catholic effort on what is simply an auxiliary service to the main trust of the Church. She states that the main trust of the Church is to build up the body of Christ, and to that end education must always be subservient. Therefore, she concludes that the Catholic Church should put its major emphasis on renewal and end the separate school system.

The other extreme on the continuum of strategic alternatives is the desire to maintain the entire system and hopefully expand it. The position is championed by Deferrari.[30]

Deferrari divides his book into two major parts: (1) The nature of Catholic Education, and (2) Mrs. John Julian Ryan and Catholic Education. He opens the first part with a very traditional statement on the nature of Catholic Education--a statement which emphasizes the need for the integration of truth.

> Truth, no doubt, has unity, and man in his striving for knowledge and truth is driven by desire for synthesis and unity. Truth and unity, says St. Thomas,

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[30]Roy J. Deferrari, A Complete System of Catholic Education is Necessary (St. Paul: St. Paul Press, 1964) pp. 21-22.

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> are two interchangeable concepts. For to understand, to comprehend means to discover interconnection and order, to reduce multiple data to a unity of order. But this unity of the truth which always remains more an ideal of man than an achieved result must not make us forget the multiplicity of diverse levels of realms of truth . . . This concept of integration, based on the acceptance of the fact that all knowledge is a single unit and that it can be a unit if there is a central, unifying force, is no twentieth century idea.[31]

Thus he presents the very traditional concept of the unity of truth from the medieval philosophers. His basic position on the nature of Catholic education rests on the "unity of truth" theory, thus, the need for theology to permeate all the studies that a youngster undergoes in school. From this Deferrari concludes that Catholic schools are necessary.

In the second part of his book, Deferrari takes up precisely the questions posed by Ryan in her book Are Parochial Schools the Answer? According to Deferrari, Ryan's chief fault is her failure to understand the nature and importance of academic integration. His second complaint against Ryan is aimed at her lack of understanding of the nature and methods of true scientific scholarship. She quotes rarely and then from secondary sources. Her chief sources are her own experiences in conversation with certain consultants. Anything resembling a complete collection of primary source material and a systematic organization of this information, followed by an objective appraisal of its importance, is absent from Ryan's book. The third general criticism is directed at Ryan's failure to define "religious" education. Fourthly, Deferrari states that Ryan's tie-up between the Ecumenical Council and its aggiornamento with Catholic education is, in fact, very strange. He cites this specifically because there has been ferment in Catholic

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[31] Ibid.

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education over the last fifty years which had nothing to do with the Ecumenical Council, and he refuses to admit that all this ferment was to no avail until the Council. Fifthly, Deferrari faults Ryan for not separating the various levels of Catholic education. He claims that she emphasizes strongly the tremendous cost of Catholic education in the United States in comparison to its actual achievements. According to Ryan, the results obtained for the money and energy expended are not worth the effort. However, Deferrari feels that she fails in this claim precisely because she combines all Catholic education at the various levels into one single entity and then gives her impression of that totality. In fact, Deferrari is careful to point out that Catholic schools are reaching more Catholic youngsters than they ever did before, and that if they continue to face their problems staunchly, they will make progress.

Finally, Deferrari attacks each of Ryan's arguments in turn. He sums up his own position by stating that cutting off the teaching of religion from the regular teaching procedures of the institution does not eliminate the need for the integration of religious knowledge with other knowledge.

The work of the Citizens for Education Freedom (CEF) has been so well known that an examination of their literature and the alternatives they favor is in order. CEF is a non-profit, non-sectarian group dedicated to obtaining for students in private and independent schools government financial support equal to that given those attending public schools. The CEF slogan, "A fair share for every child" sums up the group's underlying principles. The first principle is that parents have the primary, inalienable right to educate their children and to choose

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the school in which they are to be educated. Parents who exercise their already juridically affirmed right of free choice of schools must be financially able to make the choice; otherwise the right is meaningless.[32]

CEF claims credit for changing the climates of public opinion as seen in the openness of the 1963-64 National Defense Education Act. CEF played a major part in bringing about bussing for non-public students in Michigan, Pennsylvania, and Ohio. Auxiliary services have also been won in Missouri.[33]

The 1963 Membership of the Citizens for Educational Freedom (CEF) was 22,000; New York and Michigan are its strongholds.[34] CEF's membership is 85 percent Catholic.[35] The legal status for CEF's position is affirmed, first of all, in the 1925 decision in the Oregon case of Pierce v. Society of Sisters, 268 U.S. 510. In this case the right for the existence of non-public schools was affirmed by the Supreme Court. In 1930, in Cochran v. The Board of Education, 281 U.S. 370, the Supreme Court maintained that Louisiana's use of state funds for private schools was consttitutional. In the famous case of 1947 of Everson v. The Board of Education, 330 U.S. 1, the Supreme Court upheld the legality of the New Jersey law which reimbursed parents for the bus

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[32]T. Robert Taylor, "Legal Status of Educaid," Catholic School Journal LXIX (April, 1969), p. 21.

[33]M.H. Wagner, "Citizens for Educational Freedom," The New Catholic Encyclopedia, Vol. III, p. 891.

[34]Daniel D. McGarry, "Citizens for Educational Freedom," The New Catholic Encyclopedia for Home and School, Vol. II (New York: McGraw-Hill Book Company, 1965), p. 664.

[35]Lobby for Largesse," Time, XCL (March 22, 1968), 62-63.

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fare they paid for public transportation of children to parochial schools, saying that such did not violate the First Amendment.[36]

According to CEF, the philosophical basis for public aid to private schools rises from the fact that private schools perform a definite and important service to secular society. Secondly, CEF maintains that the child is not the property of the state, nor is it the right of the state to determine the moral and religious content of the child's education. Therefore, the parents have this right and duty. Academic freedom in the true sense requires a free, unpenalized choice in the kind of philosophy of education. Diversity in education is both proper and essential for America's pluralistic society.

It is important to realize that CEF does not oppose public schools. Rather, its members support public schools so that the children attending them will receive the best possible education, but CEF does oppose the use of legal or economic pressures to force all children to attend public schools. This coercion is definitely unfair and a violation of the freedom of choice.

In terms of a workable program, CEF firmly supports the child-benefit theory. CEF is convinced that the state can give educational benefits directly to the church-related school children. In doing so, it is violating no federal law. Following out this philosophy, then CEF favors tuition grants to the parents of nonpublic school children as the one legal and fair way to allow all children to obtain the education of their choice.[37]

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[36] Taylor, p. 22.

[37] Virgil C. Blum, "Citizens for Educational Freedom--Ten Years Old," Catholic School Journal, LXIX (February, 1969), p. 19.

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Ryan strongly favors a strategy which will ultimately close Catholic schools. She feels that present Catholic schools are a poor alternative because they are failing to provide a good religious education. State aid is a poor alternative because the Roman Church cannot be guilty of weakening public schools. She sees public schools as an acceptable form of education. The "fortress Catholicism" which built the Catholic schools is dead and should no longer concern anyone. The best alternative is to depend upon the liturgy and the sacraments for religious education.

Deferrari's stand is just the opposite. His only alternative is the expansion of the Catholic educational system. His reason is the unity of truth. In order for this unity to flow continuously the entire educational system must be Catholic.

The Citizens for Educational Freedom believe that the best alternative is government aid. This belief rests on the idea that there is no freedom of choice in education if there is a heavy penalty for opting for other than the public schools.

The major difficulty with all these alternatives is not that they may not be valid, but that the approach lacks a sound empirical basis. The approach to proving that a particular alternative is the wisest is more philosophical in nature. This study proposes to base the selection on the data generated by a marketing approach.

SUMMARY OF LITERATURE

Literature has been reviewed as it seemed to pertain to the various techniques of a marketing approach. It was seen in the literature related to goal determination that there is a split seemingly between the fundamental research of Greeley-Rossi and the feelings of

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people in the Iowa survey. The Catholic population did not seem to place the long range value in Catholic education that Greeley and Rossi did. Catholic education did seem to have an influence on adult life.

Bartell's study was related to the situation analysis of Catholic education. He also saw the parent organization - sub-organization problem. He testified to the heavy expenditures of the Roman Church for education. He saw with some clarity the inability of the redistribution of money to solve the money problem. He was also skeptical about new sources of revenue from within the church.

In literature related to the resource audit, history established the place of Catholic education as a sub-organization of the Catholic Church. History also brought out many of the intangible assets of Catholic education.

The literature related to the strategic alternatives showed how wide the spectrum of alternatives is. It also showed that most of the arguments in favor of a particular alternative were philosophical in nature and not based on marketing analysis.

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CHAPTER III

DETERMINATION OF THE GOALS FOR CATHOLIC EDUCATION IN TOLEDO, OHIO

Just as the general marketing analysis approach begins with a determination of exactly what objectives are desired, so it is important to determine the goals of Catholic education in Toledo before considering any other activity.

SOURCE OF THE GOALS

There are four different methods of attaining goals and objectives (1) goals or objectives can be set by some higher authority. This method is efficient in time and effort. (2) Goals can be established by some committee which remains internal to the organization. This is certainly the popular way of establishing goals in education.[1] (3) There may be a combination of internal and external establishment of goals. When this process is followed the goals are established by an individual or committee internal to the organization, then a test is made to discover if the internally established

[1]See the personnel handbooks for the dioceses of Toledo, Cleveland, St. Paul, and Minneapolis for examples of this method.

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goals are actually the goals of those external to the organization. (4) Finally, goals may be established by a method which is external to the organization. In any organization, the establishment of goals is likely to involve input from several of these.

The diversification of the Roman Church in Toledo, Ohio, into education is an endeavor which can be conducted along two general approaches with various shades in between. One approach is product oriented with the whole focus upon the efficient production of the student. This is characteristic of older management techniques like those of Weber, Taylor and the Gilbreths. Marketing suggests a reversal in managerial approach. The focus should not be on the efficient production of the product but on its sale. "It is the market which sanctions all the steps prior to the sale. This is to say that the market holds at least veto power over the entire system."[2] "Effective marketing requires a consumer orientation instead of a product orientation . . ."[3] Kotler and Levy argue that marketing analysis is a technique which can be applied to a whole range of problems beyond business enterprise with its profit motive.[4] The branching of the Roman Church in the Diocese of Toledo into education is an endeavor which should be studied from a marketing or consumer orientation approach. Who are the consumers or what is the market for Catholic schools? The teacher? The bishops? The parents? The whole community?

According to Kotler and Levy, the consumers of a service

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[2]Staudt and Taylor, p. 7.

[3]Kotler and Levy, p. 15.

[4]Ibid., p. 10.

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organization are those receiving the services. These are called clients to denote that they are the immediate consumers of the product.[5] Chapter I stated that Catholic schools in Toledo are primarily places for Toledo's Catholic youngsters. The primary clients or buyers of the Toledo Diocese Catholic educational services are the Toledo Catholic parents. These parents, by reasons of parish contributions, tuition, donations of time and membership, purchase a product--Catholic education--for their youngsters.[6]

However, to assume that the consumers are only those Toledo Catholics with youngsters of elementary or secondary school age would be incorrect. Kotler and Levy state that while the clients are the immediate buyers, the consumers are a much larger group. In a college the consumers are the actively involved public, the alumni and friends. It can be argued that the general public is in some sense the consumer of everything.[7] Moreover, in the Roman Church in Toledo, as in any church, there is a clear claim that the church exists to serve her membership, not only those members with children. The members who support the church financially by such things as Sunday offerings are aware that a large proportion of the contributions must go toward the maintenance of schools. In line with these assumptions one can say that Toledo's Catholics are the consumers of Toledo's Catholic education and that within that group there is a smaller group of clients.

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[5]Kotler and Levy, p. 15.

[6]The parents then become the buyers; the youngsters become the users. It is assumed here that the parents or buyers have the final decision making power about the school the youngster will attend.

[7]Kotler and Levy, p. 15.

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DECISION MAKING PROCESS FOR THE GOALS

The goals may be inferred from raw data which is available in two forms. The first is in the responses to the Toledo Diocesan Survey. The second is in various pronouncements of Church authorities.

DIOCESAN SURVEY

In October 1968, more than 1,116 questionnaires were distributed to known baptized adult Catholics in the Toledo area. The level of response to questions on Catholic education was above 88 percent. However, a severe limitation of the survey is that the openness of the questions completely overlookeo many constraints, especially cost. Question number 23, directed only to parents of elementary school students, elicited a 29 percent level of response. Table I contains the questions from the Toledo Diocesan Survey which were pertinent to education. At the time of the census only four small parishes within the area did not operate elementary schools. Any discrepancy from 100 percent is due to the number who did not respond to a particular question. Although the questionnaire was circulated throughout the diocese (nineteen counties of northwest Ohio), only the Toledo area responses are used.

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TABLE I

DATA OF THE TOLEDO DIOCESAN ATTITUDINAL SURVEY REGARDING SCHOOLS

OCTOBER 19, 1968

	Questions	Answers	Percent Responding	Number of Responses
19	Do you think that the Catholic schools' education system is meeting the "essential" needs of our children?	1. Yes 2. No 3. Don't know 4. No response	52.32 25.35 19.55 02.76	1,087
20	Should the Diocese of Toledo continue to encourage the operation of Catholic "high" schools?	1. Yes 2. No 3. Don't know 4. No response	71.47 13.07 13.21 02.24	1,089
21	Should the Diocese of Toledo continue to encourage the operation of Catholic "elementary" schools?	1. Yes 2. No 3. Don't know 4. No response	76.01 11.95 09.66 02.37	1,086
22	Would you support Catholic schools more generously if you were given a detailed report on parish school costs?	1. Yes 2. No 3. Don't know 4. No response 5. We have no Parish School	23.10 33.54 34.84 04.90 03.59	1,022

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TABLE I (continued)

Questions	Answers	Percent Responding	Number of Responses
23 To Elementary Parents: If more is needed to operate your school would you pay tuition and give same Sunday offering?	1. Yes	16.84	293
	2. No	07.43	
	3. Don't know	04.94	
	4. No response	70.77	
24 How should the salary of a parochial school compare with the scale of your district's public schools?	1. Equal	78.51	988
	2. Above	04.27	
	3. Below	06.57	
	4. No response	10.63	
25 If enrollment in the Catholic elementary schools is reduced to 10 or less per class, on what basis should pupils be accepted?	1. Parents' support of Parish	17.37	930
	2. Prospective pupil's scholastic ability	10.15	
	3. First come first served	31.14	
	4. Eliminate some grades and accept all in other grades	27.57	
	5. No response	13.45	
26 Would you support efforts (within the constitution) to obtain public money for costs in Catholic and private schools?	1. Yes	62.12	993
	2. No	12.42	
	3. Don't know	17.06	
	4. No response	08.39	

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TABLE I (Continued)

	Questions	Answers	Percent Responding	Number of Responses
27	Should Catholics aim at a shared-time education program between Catholic, private and public schools for selected courses?	1. Yes 2. No 3. Don't know 4. No response	48.96 20.46 21.99 08.57	1,005
28	Please select the one most important advantage of enrolling a child in Catholic elementary or high school	1. Christian formation 2. Better discipline 3. Higher academic standards 4. More favorable atmosphere 5. No response	54.69 17.14 09.79 08.22 10.14	1,010
29	Please select the one most important "criticism" you have regarding the Catholic school system	1. Cost 2. Teacher qualifications 3. Inadequate facilities 4. Poor athletic program 5. Absence of parental voice in overall administration 6. Distance from residence 7. Overcrowded classrooms 8. No criticism 9. No response	12.49 18.13 08.06 02.27 06.10 01.63 22.14 24.15 08.99	997

PRONOUNCEMENTS OF CHURCH AUTHORITIES

Various pronouncements of Church authorities regarding the goals of Catholic education constitute the second source of raw data. They can be found in Papal pronouncements and in statements from the National Council of Bishops, the National Catholic Education Association and Diocesan Guide Book. Although all of these pronouncements are not specific statements either from or for the Toledo Diocese, they are a morally binding force, and as such, can be applied to Catholic education as it exists in the Diocese of Toledo. A look at each of these is important.

Papal Pronouncements on the goals for Catholic or Christian education are contained in several encyclicals or official letters of the popes to the world. The first one of importance is that of Pope Pius XI. In his encyclical The Christian Education of Youth (Divini Illius Magistri), he states:

> Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to obtain the sublime end for which he was created, it is clear there can be no true education which is not wholly directed to man's last end . . . The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those we generate by baptism . . .[8]

More recently, Pope John XXIII in his encyclical Pacem In Terris laid down the following goals for education.

> It is our opinion . . . that . . . inconsistency between the religious faith in those who believe and their activities in the temporal sphere results--in great part if not entirely--from the lack of a solid Christian education. Indeed, it happens in many

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[8]Pius XI, The Christian Education of Youth, in Five Great Encyclicals, Gerald C. Treacy S.J., ed. (New York: Paulist Press, 1939) pp. 37-68.

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> quarters and too often that there is no proportion between scientific training and religious instruction; the former continues and is extended until it reaches higher degrees, while the latter remains at the elementary level. It is indispensable, therefore, that in the training of youth, education should be complete and without interruption; namely, that in the mind of the young, religious values should be cultivated and the moral sense refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge. And it is indispensable too, that they be instructed in the proper way to carry out their actual task.[9]

The position of the National Council of Bishops of the United States on the goals for education is most clearly stated in their pastoral statements of November 16, 1967.[10]

> By this declaration we have reaffirmed the Second Vatican Council's teaching 'that the Church's involvement in the field of education is demonstrated especially by the Catholic school.' In these schools pupils will 'live and grow in an atmosphere of freedom and charity.' They will learn how to relate all human culture to the news of salvation so that the light of faith will illumine the knowledge of the world, of life, and of mankind.[11]

It is evident that the Bishops come closer to the position of John XXIII in Pacem In Terris, than to the position of Pius XI in The Christian Education of Youth. The Bishops, however, do see a certain dichotomy between religious and secular knowledge. They see religious knowledge in the Newman sense of illuminating secular knowledge, but not of totally involving or directing it in the old sense of theology being the director of every other science. The unique twofold end of man is

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[9]John XXIII, Pacem in Terris, ed. William J. Gibbons, S.J. (Patterson, N.J.: Guild Press, 1963), p. 52.

[10]National Conference of Catholic Bishops, "A Statement on Catholic Schools," (Washington, D.C., November 16, 1967), p. 1.

[11]Ibid.

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preserved in his goal--his quest of knowledge on this earth and his eternal salvation.

The goals for Catholic education in the United States as delineated by the National Catholic Education Association are contained in a series called Building Growth in Christian Social Living, published in 1944 by the Catholic University of America Press. This pioneering endeavor in goal formulation was chiefly the work of Sister Mary Nona, O. P. The goals of Catholic education proposed by this work can be summarized as follows: (1) The school must seek to develop the given powers of the learner, both those manifest and those that it is hoped can be achieved. (2) The learner must strengthen his kinship with all beings outside himself.[12]

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[12]Sister Mary Nona, commenting on the first goal says: "Since the senses are the pupils' gateways to learning throughout life, it is the work of the school to teach him to see, to listen, to use hands and body for learning and communication; to use his memory for various kinds of remembering; to develop his imagination as a bridge of reasoning and to find valuable help to learn in his emotions. Greater than these powers, yet paradoxically dependent on them, are the endowments of the intellect and will. These above all others, but always in conjunction with others, need to be stimulated, challenged, persuaded to human purpose through school guidance and experience. For every pupil is a unity of body and soul, in whom the spiritual powers unify, direct and vitalize the activities of his whole person. According to the Christian philosophy of education, each individual is a person to be perfected in nature and grace, called to share in the life of God, and there to realize fully his latent possibilities. The work of the teacher is not so much with the structure of the mathematics or the right use of a textbook, or the class norms, or an examination, as it is with the human potential of each person in the class."

Concerning the second purpose, she wrote, "The tie which the pupil discovers first is that with the physical world--the total environment of nature and man-made things. These range from the inanimate stones and stars, the multiple products of human workmanship, to high forms of natural life, including his own body. Among these creatures it is the prerogative and responsibility of man before the creator of the world to know them, use them reasonably, control them for human needs, appreciate and share their resources for the sake of all men. One of the fundamental objectives of the Christian school, therefore, is to teach the pupil to live humanely in relation to things."

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The goals established for Catholic education in Toledo are expressed in a new personnel handbook called The Guide Book for School Personnel, which is presently being revised. The revised handbook is the work of the superintendent and eight diocesan consultants. All have an educational background and work in the education office. Suggestions from a number of teachers and principals have also helped in the revision. Although it is evident that this is not the marketing approach that has been discussed, it is an attempt to establish goals and is therefore included. Here are the objectives of the Toledo Diocese as determined by this committee:

1. To assist parents in fulfilling their rights to educate and form basic religious attitudes, thus preparing the child to develop into a mature Christian witness for the growth of the Mystical Body.

2. To guide the child in developing the value system, aptitudes, skills and interests which he possesses and to stimulate him in becoming a responsible Christian leader and patriotic citizen in the environment of contemporary America.

3. To help the child in acquiring habits and attitudes which will establish and maintain sound moral, mental and physical health.

4. To educate the child to his cultural legacy so that he may pursue the cultural goals and human formation necessary to his total personality development.

"Quite different is the pupil's kinship with people, with men, women, and children, known and unknown. This kinship begins with his own family and grows outward and with varying degrees of affinity within and past, or those yet unborn. It requires knowledge, communication, and joint action for the common good, whether it be that of a family or the entire world of men. The Christian school proposes to teach its pupils its profound meaning of their human associations, whether through social studies or through the practice, in and out of school, of social virtues." Confer Reginald A. Neuwien, Catholic Schools in Action, p. 20.

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5. To provide the academic curriculum and intellectual disciplines which will aid each child in achieving his full potential.

6. To share with the child the knowledge of the Gospel message so as to create a desire to work toward a cooperative solution of the many problems facing contemporary society, especially racism and poverty.

7. To provide a program of guidance and testing in keeping with the child's ability and interest in order to direct him in the choice of a life's vocation.[13]

Obviously there is not a great deal of difference between the goals stated by Sister Nona and those stated by the Popes, bishops, and the diocesan guidebook. This is not surprising since, in a hierarchical structure like the Roman Church, one might suspect the influence of one group on the other. The result that is surprising is the amount of convergence between the authoritarian goals of the Church hierarchy and the democratic survey data. To some extent, however, the survey may be viewed as an evaluation of the programs now in the schools. The overall impression of Table I is that of a great deal of satisfaction with the way things are being done. Goal changes will be of an evolutionary type, not a revolutionary type.

PROCESS OF DERIVATION

In the light of these other attempts, it is now time to begin a hypothetical statement of educational goals based on the marketing analysis approach. These statements of intent are drawn from both the data above and the related literature. They may be contradictory

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[13] Guide for School Personnel, Office of Education, Diocese of Toledo. The objectives as they are stated in this paper will appear in the current revision of the guidebook not yet published. They were made available for this study by special arrangement.

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or mutually exclusive, but they do represent the objectives of an important relevant group.

The process of derivation of goals consists in the formulation of hypotheses by intuitive thinking and by input from the declared goals of many authors. The newly formed hypotheses must then be checked against data. The following hypothetical goals may be devised by this process:

1. The goal of Catholic education is to assist in forming youngsters who will live out their lives as Christians.
2. Small classes are desired by parents.
3. The educational program should reflect the needs of the Catholic community.
4. Mary Perkins Ryan is correct--Catholic schools should be closed and other methods of Christian formation should be tried.[14]
5. Deferrari is correct--Catholic education as traditionally practiced is in little need of change.[15]
6. Elementary education is to be greatly preferred to secondary education as the Iowa Diocesan Survey has shown.[16]

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[14]Mary Perkins Ryan, Are Parochial Schools the Answer? (New York: Guild Press, 1963). For a summary of Mrs. Ryan's book, see Chapter II.

[15]Deferrari. For a summary of this survey see Chapter II.

[16]Christian Northeast Development Survey. For a summary of this survey see Chapter II of this paper.

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7. Teacher qualifications should be upgraded.
8. Catholic school facilities are adequate.
9. Good discipline is a goal of Catholic education.
10. High academic standards are a goal of Catholic education.
11. Catholics desire curricular quality in their schools.
12. There should be a spirit of change or innovation in Catholic schools.

Each of these goals must now be checked against the two sources of data--the Toledo Diocesan Survey and ecclesiastical pronouncements. This will lead to a refined statement of the goals. Such refinement will lead to a sorting out of these hypothetical goals and a synthesis among them.

1. That Christian formation is one of the possible goals for Catholic education in the Toledo area is obvious from the responses to Question 28 in Table 1 which indicated that 54.69 percent felt that Christian formation was the most important advantage. A closer study of Question 28 may yield additional support for this position because it is possible that of the more than 8 percent who said that Catholic schools had a more favorable atmosphere, and that this was their most important advantage, some were thinking of Christian formation through the total atmosphere of the school. If there is any validity in this supposition, those feeling that Christian formation is the primary advantage of Catholic education constitute about 62 percent of the relevant population.

The greatest difficulty with a goal such as Christian formation is its non-operationality. Like all educational experts, religious education experts give certain packages as a means of ascertaining the quality of the program. Such packages would typically include large

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and small group instruction, audio-visual techniques, and per pupil load. There are certain difficulties in this approach. Christian formation must also involve a certain inspiration to live this life.

Pius XI, in his encyclical The Christian Education of Youth said that the proper and immediate end of education was to form a true and perfect Christian. John XXIII called for the cultivation of religious values in Pacem In Terris. The National Council of Bishops states that children should be taught to relate all knowledge to the news of salvation. Sister Nona included Christian formation as a kind of relationship to God, and the personnel handbook for the Diocese of Toledo included it in its first and sixth objectives. Thus, it is valid to state that Christian formation is a goal of Catholic education.

2. Catholic schools should maintain small classes. This goal can be derived from Question twenty-nine, Answer seven, of Table I wherein 22.14 percent listed overcrowded classes as the most important criticism of Catholic education. Ecclesiastical authorities say nothing directly on this subject. They do, in general, talk of improvement of education.

3. Educational programs should reflect the needs of the Catholic community. While there is probably nothing in the census data that directly supports this thesis, there are some things that point in its direction. In responding to Question twenty-seven, 48.97 percent favored shared-time educational programs between Catholic, private and public schools. The words "selected courses" should be underscored to emphasize that Catholics, at least many of them, feel that certain types of education are very decidedly needed. Selected courses on a shared-time basis often mean expensive vocational and industrial arts courses.

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Looking at the argument, it also seems evident that Catholic parents want those courses which might be lumped under the humanities--courses with a philosophical content--to remain under Catholic auspices. This probably means that they feel that these philosophical type courses should be taught in such a manner that they reflect the philosophical tenet of the Catholic community. If this is true, it supports the desire for education to reflect community needs.

The Toledo diocesan personnel handbook also aims at the necessity of reflecting community needs when in goals two and six it speaks of solving problems facing contemporary society, and in goal seven of developing the potential of the learner. Thus it may be possible to state that reflecting Catholic community needs is a goal for Catholic education.

4. Statement four, that Catholic schools should be closed and other means of Christian formation tried, is the conclusion that Ryan comes to in Are Parochial Schools the Answer?[17] Her views, however, are not substantiated in Toledo. Over 70 percent of those responding to the attitudinal survey favored the continuance of Catholic elementary and secondary schools. As the responses to questions twenty and twenty-one of Table I indicate, only 13.07 percent did not favor the continuance of Catholic secondary schools, and 11.95 percent did not favor the continuance of Catholic elementary schools.

Both papal and diocesan pronouncements presuppose the continuance of Catholic education. The National Council of Bishops takes the opposite position of Ryan calling Catholic elementary and secondary

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[17]Ryan.

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schools indispensable. Hypothetical goal number four cannot stand the test of data, and must therefore be restated in favor of the continuance of Catholic education.

5. Hypothetical goal number five is the opposite of number four. The suggestion here is that all is nearly perfect and there is no need for change. This does not agree with the 25 percent who indicated by their response to Question nineteen in Table I that Catholic schools are not meeting even the essential needs of their students. The National Council of Bishops calls specifically for continued improving and strengthening of the schools. Deferrari's goal--things are just fine--is not altogether accurate since it does not agree with the data.[18] However, the general feeling is one of relative satisfaction, while a significant minority see a need for improvement.

6. The sixth hypothetical goal is the result of the Iowa Diocesan Survey which indicated a strong preference for Catholic elementary schools over Catholic secondary schools.[19] This could possibly imply the gradual phasing out of Catholic secondary schools. Yet, in their response to questions twenty and twenty-one of Table I over 70 percent of the Catholics of the Toledo area favored the continuance of Catholic education at both levels. While it is true that the stronger support was for elementary schools, the difference was less than 5 percent.

John XXIII favored the continuance of both levels. The bishops made no distinction, but in their November 1967 statement

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[18]See above, n. 15 of Chapter III.

[19]See above, n. 16 of Chapter III.

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pledged to support both elementary and secondary Catholic schools. Altogether, in the Toledo area there seems to be no significant preference for elementary over secondary Catholic education.

7. Teacher qualifications should be up-graded. In responding to question twenty-nine, 18.13 percent indicated the lack of qualified teachers as their most important criticism of Catholic education. All of these sources support better education, and therefore, are not opposed to the up-grading of teacher quality. Thus, the upgrading of teacher qualifications can be included as a goal of Catholic education.

8. At first glance, hypothetical goal number eight, that Catholic school facilities are adequate, seems to be true, since only 8.06 percent of the people surveyed listed inadequate facilities as their most important criticism of Catholic education. This requires further investigation. It should be pointed out that by the nature of the question the respondent is asked to choose only the most important criticism. Respondents may then understate a particular criticism since it may not rank first on their list. Therefore, it may be correct to assume that actually more than 8.06 percent really see Catholic school facilities as somewhat inadequate. This conclusion is strengthened by the responses to other questions on the survey: 62.12 percent indicated support for state aid, and 48 percent favored shared-time. Both of these imply a need for improved facilities. Thus the improvement of facilities may be regarded as a goal for Catholic education, but it must be kept in mind that support is somewhat indirect and not the strongest.

9. Good discipline is a goal of Catholic education. Perhaps the word should be better in comparison with public education,

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as better was also assumed to mean in the second response to question twenty-eight which 17.14 percent saw as the most important reason for enrolling youngsters in Catholic schools. Guideline 3 of the Diocesan Handbook also calls for instilling good habits of discipline.

10. That high quality academic standards should be a goal for Catholic education is not immediately apparent in the Toledo survey. Only 8.22 percent listed this as the most important reason for enrolling youngsters in a Catholic school. Again the validity of this response may be questioned since respondents were asked to select only the most important reason. It would be incorrect, therefore, to assume that others did not favor high academic standards. Evidence to the contrary can be found in other portions of the survey. Question twenty-six and its 62.12 percent support for state aid speaks well for academic standards, as does Question twenty-nine, 18.13 percent for up-grading teacher quality, 8.06 percent for improved facilities, and 22.14 percent for smaller class size, all show a concern for academic excellence. Moreover, the willingness of 16.84 percent to support Catholic education by tuition as opposed to the 7.43 percent who objected, also indicates a concern over academic standards.[20]

John XXIII, when he speaks of religious education keeping pace with secular education, implies concern for high academic standards. The bishops commit themselves to improvement. Hence, it can be said that high academic standards are a goal of Catholic education.

11. Curricular quality is a goal which may be inferred from

[20]The concept of tuition in parish elementary schools would be new in the Toledo Diocese.

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much of the same evidence as was academic excellence. The emphasis here would be on the specific kinds of courses offered. Question twenty-seven and its 48.96 percent support for shared-time in selected courses is especially important. The evidence which directly bears on this point in ecclesiastical pronouncements is that general evidence which calls for improvement and quality in the schools. Guideline number five of the personnel handbook directly calls for curricular quality. Therefore, it can be said that quality curriculum is a goal for Catholic education.

12. Since improvement necessarily involves change, it would be safe to say that a spirit of change is a goal of Catholic education for Toledo. State aid (Question twenty-six) and shared-time (Question twenty-seven) are both new, and both received ample support. Other innovative ideas such as raising teacher salaries and supporting the schools by tuition were also generally accepted. What really matters is that the new ideas that have been presented have been met with such a high degree of acceptance.

The bishops call for improvement. The whole development of the American Catholic educational viewpoint away from Pius XI where the ultimate ideal of Christian formation loomed so large as to almost overshadow all else portends a spirit of change. Thus, there should be a spirit of change in Catholic education.

The limitations of the data, especially in the attitudinal survey, have been a constraint on this entire check of hypotheses. The marketing analysis viewpoint requires that the data from both the attitudinal survey and the Roman Church authorities be considered. Some of the stated hypothetical goals can be based on data from either

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source. A finalized statement of the goals is now in order.

STATEMENT OF GOALS

1. A goal of Catholic education is to assist in forming youngsters who will live out their lives as Christians.
2. The educational program should reflect the needs of the Catholic community.
3. Catholic schools should continue at both the elementary and secondary level. (This is a restatement of hypothetical goals four and six).
4. There should be a spirit of change or innovation, not simply more of the same, in Catholic education. (This is a combination of hypothetical goals five and twelve.)
5. High quality education as measured by quality teachers, small classes, adequate facilities, academic standards, and quality curriculum is an important goal. (This is a combination of hypothetical goals two, seven, eight, ten and eleven.)
6. Good discipline is a goal of Catholic education.

SUMMARY OF THE CHAPTER

The assertion has been made that the derivation of goals from census data and ecclesiastical pronouncements is a difficult process. The establishing of priorities among the goals becomes even more difficult. The six goals stated above do have a certain end-means relationship. This will help establish priorities. The general ideal of the school organization in Toledo as a sub-organization of the Roman Catholic Diocese is the Christian formation of youth. This stated

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ideal is difficult to translate into operational terms.

The continuance of the Catholic educational sub-organization is a means to this end of Christian formation. Good discipline, a spirit of innovation, high quality education, and a community school are all qualifications of the continuance goal. Hence a certain priority is established in the goals as stated because of the end-means relationship: ultimate ideal--Christian formation, means to Christian formation - Catholic schools - qualities of Catholic schools - discipline, innovation, high quality secular education, Catholic community schools.

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CHAPTER IV

SITUATION ANALYSIS FOR CATHOLIC EDUCATION IN TOLEDO, OHIO

A situation analysis is an appraisal of the goals when they are set against the specific circumstances surrounding a decision,[1] i.e., an appraisal of the circumstances which surround the Catholic Church's diversification into education, and which may act as constraints on the achievement of its educational goals. Thus this section deals with those factors which affect the situation in which Catholic education in Toledo exists. It forecasts the demand for Catholic education. It analyzes alternate forms of education which are a kind of competition. It analyzes to some degree all cost factors. It treats of legal requirements, expected education standards, and similar issues which, together, represent the environment of the Church's educational policies in Toledo.

DEMAND FACTORS

That Catholics seem to want Catholic education has already been shown in Chapter III. However, this must be quantified. How many students will want Catholic education? This problem is complicated by the fact that as the "price" increases, the proportion of the Catholic population choosing Catholic education decreases. This is happening already especially in the case of Catholic higher education where costs are so high that the larger number of Catholic college students are on secular campuses.

[1] Staudt and Taylor, pp. 203-204.

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To arrive at any kind of realistic figure for Catholic school enrollment in 1980, three things are necessary: (1) The survival rate of those students presently in the system must be determined. (2) The rate of entrance of youngsters already baptized, but not yet in school (not yet six years old) must be projected and their survival rate plotted. (3) The number of youngsters, yet unborn, who will be in Catholic schools in 1980 must be determined and their survival rate plotted. First, the assumptions basic to all three steps should be stated.

The assumptions basic to the projected enrollment for Catholic schools in Toledo, Ohio in 1980 are as follows:

Assumption 1. That Catholic schools are primarily for Catholics.

Assumption 2. That the school census data given in the Diocesan Directory are correct.

Assumption 3. That Series E of the current population projection of the United States Bureau of the Census, which follows the newest population theory, most accurately predicts the birth rates for Catholics of any of the population projections.

Assumption 4. That those women baptized Catholic will approximate the number of women in the area who will baptize their children Catholic.

The survival rate of students in a school system is computed from the number of students who pass through the system from year to year. By computing the number of pupils who enroll in one grade as a percentage of those who were enrolled in the previous grade the year before, the movement of groups from grade to grade can be averaged to

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give a survival rate for each grade within the system. In order to give proper weighting to the most recent year, and thus to give weight to the most recent trends, the percentage for the most recent year is counted twice. On this basis Table 2 gives the survival rate grade by grade for Catholic schools in the Toledo area, computed for the years 1965-1969.

The second major problem in projecting the number of students in 1980 is the computation of the number of children who will enter grade 1 of Catholic school each year after 1969. The percentage of Catholic youngsters in relation to baptisms entering Catholic schools is going down. This downward trend is easily discernible from Tables 4 and 5. This computation has been based on the data available on the annual Catholic baptisms in Toledo. Admittedly, not all baptized Catholics will enter grade 1 of Toledo Catholic schools, nor will every entrant be a baptized Catholic. Nevertheless, the ratio of school entrants to Catholic baptisms six years earlier may remain relatively constant. It is necessary, by this reasoning to determine the trend in the percentage which school entrants are of baptisms six years earlier. The number of Catholic baptisms in Toledo for the years 1958-1969 appears in Table 3 and 4.

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TABLE 2

DATA FOR SURVIVAL RATE OF STUDENTS IN CATHOLIC SCHOOLS IN THE TOLEDO AREA 1965-1969[2]

Year of Entrance	Gr 1	Sr	Gr 2	Sr	Gr 3	Sr	Gr 4	Sr	Gr 5	Sr	Gr 6	Sr
1965	2997		2932		3014		2876		2803		2699	
1966	2841	95.2	2856	96.0	2816	94.3	2844	94.5	2844	94.8	2659	91.4
1967	2486	94.9	2679	92.2	2634	94.7	2667	95.1	2707	95.2	2591	91.7
1968	2480	91.8	2293	93.3	2501	95.5	2518	92.6	2470	94.2	2551	92.7
1969	2073	89.5	2221	93.2	2130	92.8	2321	90.5	2280	92.2	2278	90.3
Survival Rate		92.1		93.5		94.0		92.6		93.7		91.2

	Gr 7	Sr	Gr 8	Sr	Gr 9	Sr	Gr 10	Sr	Gr 11	Sr	Gr 12
1965	2397		2463		1697		1340		1327		1171
1966	2469	94.9	2276	65.9	1624	90.2	1531	93.2	1250	96.9	1286
1967	2439	95.4	3357	69.3	1579	92.3	1499	94.7	1451	98.5	1232
1968	2402	94.7	2312	68.6	1619	90.6	1432	92.4	1386	96.6	1402
1969	2305	97.0	2232	62.7	1451	89.6	1451	93.0	1333	95.2	1320
Survival Rate		95.8		65.8		90.4		93.2		96.4	

[2] Key to understanding Table 2:

(1) The extreme left column indicates the year of entrance into the school system.

(2) The next column refers to grade. The figures under it are the number of students in that grade for a particular year.

(3) The third column marked Sr refers to the survival rate for a particular class or group as it passes through the system. The computation is made diagonally and downward. For example, in 1965 there were 2997 first graders. In 1966, 2856 students "survived" in the second grade; therefore, 2856 divided by 2997 yields the percentage 95.2 and so on for the remainder of the chart.

(4) At the bottom of each survival rate column the average survival rate for the grade is given; thus 92.1 is the average of the survival rates. The survival rate for 1969 has been counted twice to attain the average. Thus 92.1 is the average rate of survival from grade 1 to grade 2.

TABLE 3

THE NUMBER OF CHILDREN IN THE TOLEDO AREA BAPTIZED FROM 1964 TO 1969[3]

Year	Children Baptized
1964	3631
1965	3300
1966	3225
1967	3293
1968	3204
1969	3218

[3]The diocese of Toledo published annually an official Yearbook. The Official Yearbook of the Diocese of Toledo, October 1970, contains data for the year January 1, 1969 to January 1, 1970. Among the information included in the Yearbook is the number of baptisms.

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TABLE 4

NUMBER OF THOSE BORN AND BAPTIZED IN A GIVEN YEAR IN THE TOLEDO AREA WHO ENTERED CATHOLIC SCHOOLS IN THE TOLEDO AREA SIX YEARS LATER WITH THE PROPORTION EXPRESSED AS A PERCENTAGE

Year	Birth and Baptism	Entered	%
1958	4267		
1964		2825	66.2
1959	4103		
1965		2997	73.0
1960	4143		
1966		2841	68.6
1961	4167		
1967		2501	60.0
1962	3827		
1968		2480	64.8
1963	3699		
1969		2073	56.0

Using the same basic information, Table 5 establishes the downward trend.

TABLE 5

PERCENTAGE OF THOSE ENTERING CATHOLIC SCHOOLS IN TOLEDO, OHIO IN A GIVEN YEAR AND THE UPWARD OR DOWNWARD TREND OVER THE PREVIOUS YEAR

Year	Percentage Entering Catholic School	Trend Percentile
1964	66.2	--
1965	73.0	+6.8
1966	68.6	-4.4
1967	60.0	-8.6
1968	64.8	+4.8
1969	56.0	-8.8

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The sum of the trends from 1964 through 1969 from Table 4 is -10.2 percent. The average downward trend is thus -2.0 percent per year. The computation of a percentage of entrance from baptisms can therefore be computed in the following manner.

1. The theoretical percentage for the middle year between 1964 and 1969 can be computed by averaging the percentage who entered in each of those years given in Table 4. Thus the theoretical average is 64.8 percent. This is the theoretical average for the year July 1, 1966 - June 30, 1967. The year 1967 is .5 years away from this middle year. Hence .5X the downward trend (-2) percent equals the percentage the year 1967 is down from the mean year which is July 1966 to June 1967. The 1967 school entrance rate is 63.8 percent. This becomes the base year for future projections.

2. For any given future year the percentage of entrance is the number from 1967 multiplied by the downward trend which is -2.0 percent. This number is then subtracted from 64.8 percent which is the theoretical base.[4]

The percentages for predicting grade 1 enrollment from baptisms through 1980, as derived, are presented in Table 6. Applying these percentages to the baptismal figures from Table 3 yields data for first grade enrollments in 1970 through 1975. This leaves only first grade enrollments for 1976 through 1980 to determine, before a total enrollment projection for 1980 can be made.

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[4]For example, to compute the year 1970 take the number of years from 1967, in this case, three, and multiply that difference by -2. Thus, the drop between 1967 and 1970 is 3 x 2 = 6. The entrance rate for 1970 is the theoretical base year (63.8) minus 6.0. Thus 63.8 - 6.0 = 57.8 percent.

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TABLE 6

PROJECTIONS OF THE BAPTIZED IN THE TOLEDO AREA WHO WILL ENTER CATHOLIC SCHOOL IN THE TOLEDO AREA SIX YEARS LATER

Year	Percentage Entering
1970	57.8
1971	55.8
1972	53.8
1973	51.8
1974	49.8
1975	47.8
1976	45.8
1977	43.8
1978	41.8
1979	39.8
1980	37.8

First grade enrollments for 1976 through 1980 can be estimated if Catholic baptisms for the years 1970 through 1974 can be determined. Unfortunately, actual baptismal data for 1970 is not yet available; only part of the children to be baptized in 1971 are now born; and the children to be baptized in 1972, 1973, or 1974 are not yet born.

The third necessary component in arriving at the enrollment in 1980 is the determination of the number of Catholic youngsters yet

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unborn who will enter Catholic schools each year through 1980. Baptismal records are available showing how many Catholics were born in the area and in what years. The percentage of those who are females can be determined if the assumption that Catholics are born male and female and survive at the same rate as the general population of the area. These percentages are projected by the Toledo Regional Area Plan for Action.[5] Birth rates are available from the United States Department of Commerce.[6] The assumption for projection purposes is that Catholics have children at about the same rate as other people.[7]

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[5]Byron E. Emery, "A Publication Projection for the Toledo Regional Area," Regional Report 5.2, (1965), p. 6.

[6]U.S. Bureau of the Census, Current Population Reports, Series P-25, No. 448, "Projections of the Population of the United States, by Age and Sex (Interim Revisions): 1970 to 2020, "U.S. Government Printing Office, Washington, D.C., 1970, p. 5.

[7]The New Catholic Encyclopedia reports that as of 1959, 70 percent of Catholic couples practiced birth control and that an additional 10 percent intended to do so. The same source also admits that in the 1960's Catholics will, in good faith, practice birth control. So-called Catholic countries, such as Belgium, France, Italy, Portugal, and Spain have lower birth rates than those of the United States. For purposes of this report the assumption is made that by the years under consideration (1970-1975) Catholics will have children at the same rate as others in the United States. Balance will also be given by using Series E of the U.S. Census projection of births, which is the lowest birth rate series and is the newest population theory.

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The projected baptisms in the year (assuming that the children born to Catholic parents are baptized) are:

$$B_t = \sum_{j=1}^{3} (b_j \times f_j \times c_j)$$

where B_t = Projected baptisms in the given year (t)

b_j = central birth rate for jth age cohort (Table 7)

f_j = proportion of population in jth cohort which is female

c_j = number of Catholics in jth age cohort (Table 8)

where j = 1, ages 15 - 24

j = 2, ages 25 - 34

j = 3, ages 35 - 44

TABLE 7

PERCENTAGE OF INTERPOLATED BIRTHS PER 1,000 WOMEN IN THE UNITED STATES[8]

b_j	b_1	b_2	b_3
1970 =	.1054	.0942	.0190
1971 =	.1041	.0831	.0192
1972 =	.1024	.0720	.0194
1973 =	.1014	.0608	.0195
1974 =	.1000	.0497	.0197

[8]"Population Estimates and Projections," U.S. Department of Commerce, p. 48.

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The percentage of population which is female in any age cohort as determined from the population projection for the Toledo regional area is shown in Table 8, thus:

TABLE 8

PERCENTAGE OF FEMALE POPULATION AS DETERMINED FROM THE POPULATION PROJECTION FOR TOLEDO REGIONAL AREA[9]

Ages	Male	Female	Percentage Female
15 - 24	44,700	51,000	53.2
25 - 34	28,400	32,500	53.9
35 - 45	30,800	32,900	51.5

The number of Catholic women who will be between the ages of 15 - 45 in the years through 1980, can be derived from the number of Catholics baptized from 1925 to 1954. The ratio between these two figures is thought to be reasonably stable, absorbing all trends in such variables as in-migration, out-migration, death, and baptismal rates.

[9] Ibid., p. 48.

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TABLE 9[10]

NUMBER OF CATHOLICS BAPTIZED FROM 1925 TO 1954 IN THE TOLEDO AREA[10]

Year	Amount	Year	Amount	Year	Amount
1925	2,242	1935	1,597	1945	2,175
1926	2,047	1936	1,701	1946	2,673
1927	2,068	1937	1,652	1947	3,451
1928	2,006	1938	1,714	1948	3,332
1929	1,913	1939	1,707	1949	3,514
1930	1,761	1940	1,796	1950	3,613
1931	1,753	1941	1,923	1951	3,618
1932	1,686	1942	3,359	1952	3,749
1933	1,530	1943	2,480	1953	3,690
1934	1,601	1944	2,108	1954	3,986

[10]Information obtained from official Baptismal Records.

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TABLE 10

PROJECTED NUMBER OF BAPTISMS
IN THE TOLEDO AREA FROM 1970 to 1974

Year	Number
1970	3,212
1971	3,370
1972	3,215
1973	3,368
1974	2,997

Multiplying the baptisms estimated in Table 10 by the appropriate school entrance percentages for appropriate years as shown in Table 6 given the entrance numbers for the years 1976 - 1980. Projecting these estimated first grade enrollments through the succeeding school grades to 1980 using the school survival rates described earlier will complete the 1980 projection reported in Table 11.

Three problems were central to projecting the enrollment in Toledo's Catholic schools in 1980. The first was the determination of the survival rate by grades of those already in the system. The second was the determination of the entrance rate of youngsters already baptized but not yet in school. Thirdly, the number of those not yet born who will be entering Catholic schools between 1976 and 1980 was necessary. These three problems have been solved to give the projection of the total number of students in the Catholic school in 1980.

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TABLE 11

PROJECTED ENROLLMENT RATES FOR CATHOLIC SCHOOLS
IN THE TOLEDO AREA FOR 1980

Survival Rate	92.0	93.5	94.0	92.6	93.7	91.2	95.8	65.8	90.4	93.2	94.6	
Grade	1	2	3	4	5	6	7	8	9	10	11	12
1969	2073											
1970	2099	1902										
1971	1841	1931	1784									
1972	1735	1694	1805	1676								
1973	1705	1596	1584	1697	1551							
1974	1596	1569	1492	1489	1571	1453						
1975	1538	1468	1467	1402	1379	1472	1325					
1976	1471	1415	1373	1379	1298	1292	1342	1269				
1977	1476	1353	1323	1291	1277	1216	1178	1296	835			
1978	1344	1358	1265	1244	1195	1197	1109	1129	846	754		
1979	1340	1236	1270	1189	1152	1120	1092	1062	743	765	702	
1980	1133	1233	1156	1194	1101	1079	1021	1046	699	672	713	676
Total in 1980												11,723

There is a possibility that there will be a considerable shift in the preference trend of Catholics for Catholic schools, which may invalidate all of the figures in Table 11. However, two basic reasons suggest that Catholic schools will remain above the preference trend established in very recent years: (1) Education seems headed for a heavy emphasis on the humanities which is an area in which Catholic schools have always been strong, (2) Catholics seem especially concerned about the type of basic education offered in Catholic schools.

Two major signs indicate that education seems headed for a heavy emphasis on the humanities: (1) Young people are showing a marked trend in this direction. (2) Professional literature evidences this trend.

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That young people are showing a marked trend toward the humanities is demonstrated in a recent Ohio survey. In this survey, high school youth of the state responded that war was their greatest concern (60 percent). The next four concerns in their order of importance were the following: (1) air-water pollution (29 percent), (2) racial problems (29 percent, but 48 percent among black students), (3) campus unrest/student rebellion (28 percent), (4) lack of communication at all levels (24 percent).[11]

That professional literature evidences a trend toward the humanities can be shown by glancing at the National Association of Secondary School Principals Bulletin, for the 1969-70 school year. These issues contain a multitude of articles on the humanities, especially the social studies. Not a single article on science education appeared that year. It seems evident that the post-Sputnik emphasis on science has waned, and that current concerns are poverty, race, ecology, and war.

Hence, because of the surveyed interests of high school youngsters, and because of the nature of the articles in professional literature, it seems evident that education is moving toward a much heavier emphasis on the humanities. It is precisely in the humanities areas, rather than in expensive science courses, that Catholic schools have done well. Therefore, it seems that the preference of Catholics for Catholic schools will remain at, and possibly exceed the present trend.

A further reason for thinking that the Catholic preference . . . trend will be strongly sustained is that Catholics seem very interested in the basics or essentials of education. Catholics will accept some

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[11]Barbara Everitt Bryant, High School Students Look at Their World (Columbus, Ohio: R.H. Grettles and Associates, 1970), pp. 3-4.

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exclusion of the "extras" to obtain these basics in a Catholic atmosphere.[12] The ninety profiles of new programs for the Toledo Board of Education reveal that many of the new programs for the seventies tend to fulfill the needs of a particular segment of the population.[13] Catholics do not seem to expect Catholic schools to meet these areas.[14] Hence, Catholic education, providing the essentials of education, as it has in the past, should keep somewhere near the same preference trend among Catholics.

Another important factor which may affect the demand for Catholic education will be cost. There are reasons for suspecting that cost will seriously affect the demand; and, at the same time, there are reasons to suspect that it will not. The subject of cost factor and its detrimental effect on the choice of Catholic education is important in determining continuance. Some people will transfer out of Catholic schools at almost any increase in cost, even from $50 to $60. This is seemingly true even for schools in upper income districts.[15] The conscious motivatinc factor which produces the greatest number of decisions to remove children from Catholic schools is financial. There is seemingly no other widespread cause of dissatisfaction with the schools. There is some evidence to show that those families that have withdrawn from Catholic schools have a desire to return when they are

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[12] Carlton A. Ott, St. Rita's or Redford (Unpublished Master's Project, University of Toledo, 1970), pp. 106-7.

[13] Program Profiles--Study for the Seventies (Toledo, Ohio: Toledo Pubilc Schools, 1970).

[14] Ott, pp. 102-4.

[15] David Lore, "Schools in Trouble," Columbus Sunday Dispatch, 100, No. 173, Sec. A, pp. 1 and 6.

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capable financially.[16] This seems to corroborate the worries of pastors who feel that there is little room for increases in tuition or fees.[17]

On the other hand, there are reasons for thinking that increases in cost do not have an ill effect on the demand factor. As Catholics become more and more successful in American society, their loyalty to Catholic schools increases rather than decreases.[18] For the 1970-71 school year, the three Catholic high schools which increased tuition enjoyed an increase in enrollment. Those which maintained the same level of tuition maintained the same enrollment or dropped.

Thus, the evidence on which one would derive an estimate of the effect of price on demand is mixed. It must be concluded that the demand for Catholic education among Catholics is relatively inelastic, but no perfectly so. There is more elasticity for children already enrolled. Parents who do not have children in Catholic school are less likely to begin enrolling them with every price rise. Dr. Klein, Director of the Business Research Center at the University of Toledo, and therefore familiar with the Toledo area, feels that the elasticity approximates .2 percent. That is, with every 10 percent increase in costs, there will be a 2 percent decline in new enrollment. The $100 increase in tuition for the 1971-72 school year did not have this

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[16] Ott, pp. 102-4.

[17] Lore, pp. 1 and 6.

[18] Greeley and Rossi, p. 201.

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effect.[19]

EDUCATIONAL COMPETITION

A situation analysis must concern itself with organizations which are competitive to the organization under study. In this study of the Catholic education organization, there are four competitors: (1) public education, (2) other private education, (3) another form of Catholic religious education, the Confraternity of Christian Doctrine, and (4) agents of informal education.

Public education is an alternative to Catholic education and should be studied in this situation analysis. The quality of this education will have a bearing on the choice of Catholic education. There are nine public school districts which are roughly co-extensive with the Toledo area as conceived in this dissertation.

[19] Catholic Chronicle (Toledo, Ohio), Sept. 17, 1971, p. 1.

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TABLE 12

SCHOOL POPULATION OF PUBLIC SCHOOL DISTRICTS OF THE TOLEDO AREA IN 1967[20]

District	Population
Lake	2,499
Northwood	3,855
Oregon	5,178
Ottawa Hills	1,056
Perrysburg	2,380
Rossford	1,423
Sylvania	7,035
Toledo	60,220
Washington	10,441

The Toledo Regional Area Plan for Action made six general recommendations for public school districts. It is important to consider some of these recommendations to obtain a picture of the general public educational situation. First, it was recommended that all school districts be large enough in population service areas to provide the

[20]Parkins, Rogers and Associates, Inc., "A Study of Public Facilities for Toledo Regional Area," Regional Report 7.2 (June 1967), pp. 56-59.

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complete K-12 system.[21] There have been no school system consolidations and so there are still schools without a kindergarten program. It was further recommended that special educational facilities should be located on sites serviced by public mass transit and major regional highways.[22] This recommendation is not being followed in the construction of a school for retarded children, located in Oregon, Ohio 3.2 miles from the nearest major highway. It seems as though the Regional Area Plan for Action has not had a great deal of effect some four years after its being written.

Beyond the problems of the structure of the public schools are the projections of the programs for the public school. The largest school district was assumed to have the most advanced planning. However, a telephone call to the Toledo board revealed that no master plan up to 1980 was available. The Toledo board has funded a project called "The Studies for the Seventies." This study is by no means complete. A profile of the present programs has been done. The purpose of these ninety profiles is to assess the current status of the program, and staff recommendations for immediate and long range needs.[23]

The Business Department of the Toledo Board of Education projects a need for $23,000,000 worth of major building renovations as well as additional buildings. It was also felt that a replacement of over one-half of the fleet of buses was necessary. Of the ninety program profiles, only one--the profile of the Stores Department--

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[21] Ibid., pp. 4-6.

[22] Ibid., p. 7.

[23] Program Profiles, p. i.

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did not call for additional resources in terms of personnel, equipment and so forth. This was the report; although in 1966-67, the year of the report, the Toledo Board was spending roughly 4 percent per pupil more than the state of Ohio average.[24] It seems possible to assert that public education in the area is in grave financial need, and that new programs will put even more stress on the 42.10 millage rate, of which the schools get 31.5 mills. If the assumption of 50 mills being confiscatory is made, then there seems to be little room for increased revenue unless a new tax structure is substituted. In summary, it seems that in looking forward to 1980, the public schools of this area have a plethora of problems.

This is not to deny the educational advantages existent in public schools. They do have many advantages, which, while Catholics may be willing to sacrifice them, are a part of quality education. Hence, it does seem that in time Catholics may want these things. In view of the many problems of the public schools, it does not seem that they, considered as a competitive factor, will be able to enhance their margin. The balance of competition by 1980, between the Catholic schools and the public schools in the area, viewed from the public school vantage point, should remain roughly the same.[25]

The second competitive organization to Catholic Schools is other private education. There are two forms of private education operating in the Toledo area: (1) one non-sectarian school, and (2) other church affiliated schools.

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[24] Ibid., p. 39.

[25] "A Study of Public Facilities," pp. 47-48.

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TABLE 13

ENROLLMENT IN NON-ROMAN CHURCH SUPPORTED SCHOOLS IN THE TOLEDO AREA[26]

School	Pupils
Concordia Lutheran	60
Immanuel Lutheran	43
Trinity Lutheran	150
Zion Lutheran	140
St. Phillips Lutheran	94
Seventh Day Adventist	74
Total	561

There is only one-non-church affiliated private school in the Toledo area--Maumee Valley Country Day School. MVCDS is a college prep school.[27] Tuition, for 1970-71, starts at $800 for Kindergarten and increases to $1,550 for senior high, with $375 extra for meals and transportation. These fees alone would seem to justify placing MVCDS in the category of a rich elite school. The headmaster of MVCDS feels that there will always be a limited need for such a school. Presently the school has under 500 in a K-12 program. As an elitist school, it does not seem to be a strong competitive force.

In terms of numbers, private education other than Catholic has a pupil population of around 1,000 students. This means that the

[26]"A Study of Public Facilities, pp. 47-48.

[27]This and other information on this school is available from the school in its own private publications.

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educational giants in the area are the Toledo public schools with a population of 54,000 and the Roman Church schools with a combined population of 23,000. This makes the Catholic school system the second largest in the area. From the point of view of competition, it seems that only public education, already analyzed, is a real competitive factor to continued Catholic education.

The third competitive factor to Catholic education is the possibility that an alternate form of religious education will become very attractive to Catholics. Thus, they will choose it in combination with the public schools. The Diocese of Toledo maintains, with varying degrees of commitment, religious education classes for elementary and secondary school youngsters who are not in Catholic school. These are called Confraternity of Christian Doctrine classes (CCD). They are technically under the direction of the assistant superintendent of schools, whose task is religious education. The 1970 Diocesan Yearbook does not give statistics on this program. It seems true that Toledo, as other parts of the country, has had a general upsurge in CCD activity.[28] It appears that the potential pupil population and necessary effort is high, assuming that Toledo somewhat approximates the national average number of Catholics not in Catholic schools (48 percent in elementary and 68 percent in secondary schools).[29] This may substantiate the need for a good program. Many have even suggested that this program should be substituted for Catholic schools.[30]

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[28]Greeley and Rossi, p. 190.

[29]Neuwien, p. 32.

[30]Greeley and Rossi, p. 190.

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The fact of the matter is that the transferral of religious values does take place in Catholic schools.[31] But presently, CCD classes are not only not a functional alternative to Catholic schools, but also they do not seem to accomplish much at all.[32] It may be argued that more men, money, and effort is the answer. However, Ryan, a strong advocate of closing Catholic schools, admits:

> Nobody seems to have found practical answers to the question of how to provide young people of this age, not in Catholic schools, with an adequate religious formation.[33]

Cardinal Stritch High School operates the largest secondary CCD program in the Toledo area (600 secondary school pupils). This program has well trained teachers and adequate funds. Conversations with these teachers indicate that Ryan's assessment of CCD programs has both currency and validity.

Another important factor in assessing the value of CCD as an alternative is the way parents and students view the program. Parents who feel that CCD is an acceptable alternative may choose to use it regardless of its intrinsic value, and enroll their youngsters in public schools rather than in Catholic schools. However, statistics will show that proportionally few public school students are actually involved in CCD classes. The Cardinal Stritch program, which is the largest in the Toledo area, is an example. The percentage of students from area high schools who faithfully participate in the program is a mere 5 percent. Among those who are enrolled in the CCD program, regu-

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[31] Ibid., pp. 219-221.

[32] Ibid., p. 191.

[33] Mary Perkins Ryan, p. 17.

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lar attendance is another serious problem. Absence in the Stritch program was sometimes as high as 30 percent. The attitudes of parents as seen in their seeming unwillingness to insist that their youngsters attend regularly, the the attitudes of students, shown by their reluctance to attend, seem to indicate that they do not see this as a viable alternative except under very special circumstances. As a competitive factor, CCD is not only presently not strong; its future improvement is at best a guess.

There are two agents of informal education which may be so important as to represent competition to Catholic education. These are: (1) the home, which may do such a good job of instilling Catholic values that Catholic education becomes unnecessary; and, (2) television, which has such potential that it may be a cheaper substitute for instilling Catholic values than are Catholic schools.

Sociological inquiries suggest that the home is a very important value transfer agent.[34] The Catholic pastor of old generally admitted that while his school was necessary, the home was indeed foremost. Greeley and Rossi found that the adult religious behavior of Catholics was most influenced by the religiousness of parents. There is no evidence that Catholic schools are necessary for the survival of American Catholicism. Two generations of non-attendance at Catholic schools has not led to a notable decline in minimal Catholic religious behavior. It seems that the basics come from the home and the schools merely tend to make the elite more elite.[35] However, Greeley

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[34]Greeley and Rossi, p. 7.

[35]Mary Perkins Ryan, pp. 11-13.

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and Rossi seem to say that there is a multiplier effect of Catholic education.[36] This multiplier effect does not take place when Catholic schools are lacking. Hence, the home, while very important, is not a substitute for Catholic education. Thus viewed, it is not really competition to Catholic education.

Another informal educational agent which may be a competitive factor to Catholic education as a cheaper substitute is educational television. There is no apparent reason why religious doctrine and perhaps values cannot be taught via educational television. It does not seem that television can be a replacement for all formal education, although the British plan on trying it. Even in Great Britain there will be need for some symposia at the face-to-face level.[37] The claims about educational television are varied. Some claim that it is the ultimate in teaching media. Some claim that it is a monster creating only passive learners. These claims have leveled off and emerging consensus seems to be that it is a synthesis of previous techniques of teaching which can be usefully employed in a total educational context, but that it is not the total context.[38] Hence television, while it can be useful as an agent of Catholic education along with Catholic schools, does not seem to be a replacement for Catholic schools.

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[36] Greeley and Rossi, p. 7.

[37] Fernand Aubeyonois, "College in Living Room is Begun on British TV," Toledo Blade (January 4, 1971), p. 1.

[38] Gail M. Inlow, The Emergent Curriculum. (New York: Wiley, 1966), pp. 139 ff.

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SUB ORGANIZATIONAL COMPETITION

There appear to be four main categories which are sub-organizations of the Diocese of Toledo which compete with the school sub-organization for resources. Two of these sub-organizations, Charities and Missions, compete for founds; and two compete for priestly man-power, ritual tasks and less structured ministries. Since these other sub-organizations are not in total competition with the school sub-organization in the diocese, these other sub-organizations have been only dealt with in that aspect in which they are competitive.

The first competitive sub-organization to be considered is that which takes care of the social apostolate. It will be considered from the point of view of competing for funds. The multitude of charitable tasks of the Catholic church in the Diocese of Toledo is conducted by a sub-organization called Catholic Charities Incorporated. Toledo Catholic Charities is a Child and Family Agency which attempts to meet the moral, physical, and emotional needs of individuals and families in various types of need.

In the past thirty years, the government, through welfare, has increasingly borne the responsibility of income maintenance for people in need. Private agencies, such as Catholic Charities, have focused their attention on guidance and counseling services, as well as on providing custodial care for neglected and dependent children, and on placing children in adoptive homes and foster homes.

During the past ten years, the annual budget of the Child and Family Agency has increased from $290,000 to $358,000, in spite of the curtailment of several maintenance programs. Counseling and Guidance services have more than doubled in that period of time.

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Financial income sources for Catholic Charities are board and care, adoption fees, diocesan collections, the Community Chest, and bequests and donations. In 1970, the diocesan collections represented approximately one-third of the total income ($112,000 in 1970) compared to about 25 percent in 1960 ($75,000 in 1960). Community Chest granted $155,000 in 1970 (45 percent) compared to $89,000 in 1960 (31 percent). This clearly indicates a need for much greater public and private support for the agency, in order to place less reliance on the ability of the persons served to pay for the services which they receive. This is especially true because the 1970 budget reflects curtailed services. If recent trends continue, the budget would be, for 1980, close to $500,000 with 80 to 90 percent coming from sources other than the clients. The Diocese will have to increase its resource outlay to Catholic Charities.

The last ten years have shown an extensive growth of services other than strictly child and family services being offered by the Catholic Charities. Catholic Charities Corporation spent some $38,000 in 1960 for such programs as summer camp for children, Hospital Office, Big Brothers, Migrant Program, Legal Services, and Information Center. By 1970, this figure jumped to $256,000 and included many additional projects. These additional projects included Toledo Metropolitan Mission, Project Equality, Inner City Schools Counseling Service, Fellowship House, National and State Conference Dues, Housing Programs and Anti-Poverty Programs. Based on the trends of the past ten years, two things seem evident:

1. An increasing percentage of funding for activities of the Catholic Charities Corporation will have to come from diocesan

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sources, not from the persons served by the various programs.

2. The open attitude of involvement in a wide variety of programs designed to improve the quality of life will place higher demands upon the church, and will necessitate giving greater priority to social problems than in the past. Volunteer work in parish organizations will not be near enough to show the Christian witness to today's problems. Drugs, race relations, draft counseling, air-water-land-noise pollution may well be areas of church concern in the latter part of the twentieth century. The Catholic Charities Corporation feels that it will need a 15 percent increase in funds from parishes. This will be another demand on the parent organization for funds. Thus, the Catholic Charities Corporation as a sub-organization is in competition with the educational sub-organization for funds.

The second sub-organization in competition for funds with the school sub-organization in the Diocese of Toledo is the Mission Organization. Resource demands beyond the Toledo area can be classified as Mission tasks. According to the 1970 Diocesan Yearbook, the Toledo area raised $136,816 for mission tasks. There was one priest assigned to the task of administering this department for the nineteen-county diocese. It does not seem that this will be an extremely important consideration in the total school picture.

There are two other sub-organizations competing with the schools sub-organization for priestly man-power. The first of these is ritualistic tasks.

The Church everywhere and in Toledo traditionally has had as one of its goals, to sanctify men. This implies the carrying out of a ritual and the preaching of the word of God. A recent survey in Italy

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and Germany seems to show that at least these Catholics felt a great need for ritual, and their interest in the Mass seemed remarkable.[39] While it is true that such innovations as distribution of Communion by laymen and married deacons may curtail the need for an ordained clergy supported and maintained from Church funds, these reduced requirements may be more than offset by the decline in the total number of clergy. In the past sixteen years, from 1954 to 1969, the diocese of Toledo averaged four priestly deaths per year. There are presently sixty-nine college seminarians. Of these approximately forty-seven will be ordained. There are twenty-five students in post graduate work toward the priesthood. About twenty of these will be ordained. This means that in the next eight years there will be an average of about seven men ordained per year for the entire diocese. With the advent of retirement, this figure means it is perhaps possible that the diocese as a whole, and therefore the Toledo area, may maintain its present 1970 level of priestly man-power. The number of clergy assigned to Toledo primarily for ritualistic tasks in 1965 was approximately 100. By 1970, the number had dropped to approximately sixty. With a continued growth in population, priestly man-power is being stretched. The change in the nature of ritualistic tasks is also most demanding. Prior to Vatican II the Mass had not changed for almost 400 years. Little of the pastor's time was consumed in preparation. Now emphasis is placed on originality and creativity. This is very demanding in terms of time.

The final sub-organization to be mentioned which is competitive

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[39] "Kirke and Chiesa: What European Catholics Think," Time (January 11, 1971), p. 68.

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with the Catholic schools for priestly man-power is the emergence of less structured ministries. Every parish will undertake certain tasks which will demand time and effort. Many of these have existed in the past along with parish schools. Many, such as liturgy, will demand renewed efforts. There are new tasks, such as ecumenism, which will demand parish effort and support. New ministries will demand more than priestly man-power because many of the tasks can now be performed by sisters. The need for sisters to work in traditionally priestly functions is based on the realization that, regardless of the value of Catholic education, these traditionally priestly functions are more central to the primary mission of the church than is the operation of the parish school. It seems safe to assume that unless there is an increasing number of candidates to the priesthood and sisterhood--the present trend is down--more sisters and more priests will be removed from the Catholic school classrooms.

COST FACTORS

The purpose of the situation analysis is to determine what factors outside the control of the Church may deter Catholic schools in the Diocese of Toledo from achieving their goal. Many school costs are not under the control of the Church's educational administration. Among these uncontrollable cost factors are capital outlay, personnel costs, and, to some extent, other operating costs.

A capital expenditure may be defined as one whose principal benefits are realized over a period of five years or more. It is evident that these can be in two general areas: (1) improving present facilities, and (2) establishing completely new facilities. In addition

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to these expenditure costs, non-productive charges or incurred liabilities such as depreciation, obsolescence, and interest charges are other controlling factors in capital outlay and all such costs must be budgeted for the improvement of existing facilities, and in larger amounts for completely new facilities.

The basic data regarding needed improvements of present Catholic school facilities are based on Appendix II which contains field research on existing elementary and secondary facilities in the Toledo area. Appendix II includes the survey results of all thirty-five elementary school facilities, and six of the seven secondary school facilities in the diocese. On the elementary level, 28 percent of the existing buildings are using three stories (two schools have four stories). This is legally unacceptable in terms of safety codes even though secondary schools may "get by" for a time with such a structure. If an economical building life of fifty years is assumed, 28 percent of elementary and secondary buildings are presently obsolete. By 1980, over 50 per-ent of all existing buildings will enter this category. In the field survey, 46 percent of the administrators reported that building improvements were in some stage of planning.

Some 9 percent of the schools surveyed were in violation of the diocesan standard of forty pupils per classroom. Almost one-third of the schools were maintaining their rooms at the diocesan minimum standard. There is a great need for additional classroom space to house the present student population.

A ten acre plot is now considered minimum for any school. With this as a norm, at least 67 percent of the schools are located on insufficient sites. Furthermore, thirty-one of the forty-one administra-

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tors intend to enlarge facilities.

Eighteen of the forty-one schools had no guidance facilities. One-quarter of the schools had no guidance counselor. Added to this one-quarter, almost another quarter had only part-time guidance counselors. There seems to be a great need to improve guidance facilities.

Over one-half of the schools surveyed do not have a cafeteria. Of the half which do, 25 percent cannot serve hot meals. Certainly there is a need for improvement here.

About 39 percent of the schools do not have a gymnasium. Twenty of twenty-four schools possessing gymnasiums have a gymnasium which is in reality a multipurpose room. The telltale data on the quality of gymnasium programs is the existence of shower facilities. Only one-third of the buildings possess showers.

Thirteen percent of the buildings do not have library facilities. Thirty-six percent do not have separate sick room facilities. Thirty-six percent do not have an auditorium. Eighteen percent do not have faculty lounges. Twenty-two percent do not have intercommunication facilities. In view of these statistics, it seems evident that vast expenditures are needed if the present facilities are to be brought to minimal standards by 1980.

Capital outlay for entire new schools at the secondary level does not seem to be necessary before 1980. This is true because the projected population for secondary schools in 1980 is sharply downwards. The age of these pupils makes it possible for them to traverse greater distances. Thus they can simply journey to existing facilities.

The elementary level capital outlay picture is quite different. The students are relatively non-transportable because of their

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young age. This may necessitate new buildings. New elementary buildings immediately bring up the problem of whether the parochial school is to continue. If this is so, then smaller, educationally smaller than desirable, schools might be built. If the administrative structure of the Church is changed to permit centralized elementary schools, then the following paragraphs will summarize the need by 1980. The predictions given here are based on the data compiled in Appendices III, IV, and V.

The area of the parishes of Regina Coeli, St. John in Point Place, St. Clement, and St. Michael will increase in population by 15,000 persons. A centralized elementary school probably should be built to cover this area. This school should be built in census tract 57. The area of St. Pius X, St. Joseph in Sylvania, Christ the King, and portions of St. Clement, Little Flower, and St. Hyacinth will increase by 20,850 persons. A centralized elementary school, probably located in census tract 11, should be built for these people. An area composed of portions of Little Flower, Our Lady of Lourdes, St. Charles, St. Jude, and St. Patrick of Heatherdowns, and St. Joseph in Maumee will increase in population by 44,450 persons. A centralized school probably should be built to accommodate them in census tract 72 in the city. The east side will increase in population the least of any area. Most of the elementary schools are a part of nationality parishes that have no geographical boundaries. Centralizing would probably increase the quality of education in the area, but it would not necessarily call for new buildings.

A building in the northern portion of the city, census tract 57, could be the smallest; therefore it would house about 300 pupils.

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The building in census tract 11 would probably be medium in size, capable of housing 500 students. A building in census tract 72 would have to be large enough to service about 900 pupils. Discussion with local contractors and a consideration of present government guidelines on pay increases for construction workers indicate an increase of 6 percent per annum. This means that by 1980, elementary buildings will run about $4,200 per student. At this rate, the capital outlay figure by 1980 will be $7,140,000.

The continuance of Catholic schools will depend in part on the increased cost of operating the schools. The largest part of the operational cost is the combined salaries of the staff. These costs are influenced by many factors not completely under the control of the Church. Thus they are included in the situation analysis. Table 14 has been compiled from raw data available in the Catholic Conference of Ohio reports.[40] Table 14 combines data on personnel and operating costs. The reason for combining these costs in one table will be clarified in the discussion which follows the table.

[40] NCEA Statistical Summary of Catholic Education in the U.S. (Washington, D.C.: National Catholic Education Association, 1970).

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TABLE 14

PERSONNEL AND OPERATING COSTS
OF TOLEDO AREA CATHOLIC SCHOOLS FROM 1967-1971[41]

Operating Salary Year	Dollars in Millions	Salary % of Operating	% of Operating Increase	% of Salary Increase
1967-68				
Operating	4.1			
Salary	1.9	48%	Base	Base
1968-69				
Operating	4.5			
Salary	2.3	52%	10%	19%
1969-70				
Operating	5.1			
Salary	2.7	53%	25%	39%
1970-71				
Operating	4.1			
Salary	3.1	61%	26%	60%

Using the 1967-68 as the base year, the figures for the remaining years show the percentage of increase over that year. In the four years from 1967-70, there was a 26 percent increase in operating costs for all Toledo area Catholic schools. The increase in salary costs is 60 percent. In 1967-68, the base year, salaries were approximately 50 percent of the overall operational cost. By 1970-71, salaries had increased to approximately 76 percent of the overall operational cost. Public school analysis indicates that salaries should run about 80 to

[41] Ibid.

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85 percent of the budget.[42] Salaries increased to 160 percent of the 1967 base, while total operating costs increased to 126 percent of the base. Salaries went up over 100 percent of the total increase. This is only possible because of cutbacks enacted in other operating costs to find more money for salaries. This means that the quality of the education has been seriously affected by these moves. This seems to be an intolerable situation. There is no way of predicting accurately when this spiraling of costs will end.

There are data available to show that the immediate impact of rising salaries in public schools is exactly what has been observed in Catholic schools, namely, a cutback in non-salary expenditures in order to meet rising salary costs. However, the long rage effect of rising salaries is not just a cutback in non-salary expenditures, but rather a general rise in total expenditures.

PERFORMANCE FACTORS

Educational performance standards very often are not in the control of the church. There are three performance factors which are pertinent to this study: (1) the Ohio School Code, (2) diocesan law, and (3) the integration standards in our own society.

The Ohio Code often contains standards which Catholic schools must meet. These standards are minimal for all schools, public or private. The difficulty with a state-wide basis is that it must include rural and urban areas. It must also include the southeastern depressed area of the state. Since all areas must support their schools

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[42] Roe L. Johns and Edgar Morphet, Financing the Public Schools (Englewood Cliffs, N.J.: Prentice-Ha-l, Inc., 1960), p. 418.

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by property taxes, great inequalities arise. Hence there is pressure to keep the standards low. Catholic schools have for years been required to meet these low standards. As long as the great pressure to keep the standards low continues, Catholic schools should have no trouble in meeting these standards.

There are also regulations passed by the diocese. While not strictly a part of the situation analysis since they belong to the parent organization, they have relevance here. Diocesan law is a response to the Catholic people. Although educational television, librarians, teaching specialists, and other pluses seem to be lacking, the lack of these "frills" does not seem to bother Catholics. They want education in what was traditionally regarded as the basics of public life. Roughly, these basics are reading, writing, and arithmetic. In these areas quality is demanded. After this level is met, Catholics are accustomed to accepting less than the very best. This may be why they find it easy to accept conclusions such as those found in the Notre Dame study which indicate that Catholic school students do achieve well in national normal, even when prior selectivity is taken into account.[43]

One of the performance factors thrust on schools in this country is integration. Catholic schools must face this task. One purpose of Catholic schools according to Bishop Ernest Primeau, the chairman of the National Council of Bishops' Catholic Schools Committee, is "the formation of a people acceptable to God when they know, love, and serve one another in Him."[44] This statement clearly prohibits

[43]Neuwien, pp. 67-79.

[44]Ibid.

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Catholic schools from being bastions of racial prejudice. The commitment of Vatican II seems anti-segregationist. The stance of the Church nationally, especially in places like New Orleans, makes it clear that, as a body, Roman Catholics can no longer tolerate segregation. There are further safeguards such as the Civil Rights Act of 1964 prohibiting any participation in federal funding whenever there is overt segregation. The Toledo diocese filed an affidavit of compliance with this law. Catholic schools are in financial trouble. Hence there is pressure to comply with the law.

OTHER EXTERNAL FACTORS

Since, by definition, a situation analysis must deal with all the surroundings constraining any organization, any external factor which is relevant to the achievement of organizational goals must be considered. At least one topic is still in need of consideration: the future state of the teaching arts, the availability of uncommitted external resources and the conditions under which these external resources can be committed to the Catholic school goal.

To teach today is to innovate. Innovations have been an integral part of the educational scene since prior to 1957 and Sputnik. In fact, innovation has been an uppermost concern in education since the turn of the century. In the days of the National Defense Education Act the Elementary and Secondary Education Act innovation has played an even greater part in the education scene. What is of the greatest concern in all of this experimentation is the disappointing results. Innovation has been taking place at a faster and more expensive pace.

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Seemingly education has changed little.[45]

The areas of innovation education can be summarized as four: (1) buildings and facilities, (2) curriculum, (3) techniques, and (4) the structural pattern of education.

In the area of school buildings it seems evident that much innovation has taken place and will continue to take place. In curriculum where innovations are encouraged, much experimentation is taking place. Much more experimentation and evaluation of experimentation is essential. Techniques are as highly innovative and in need of research as are curricula. Unfortunately, in the area of structure, redistricting is slow; nongraded classes are rare and innovation seems snagged in politics.[46]

What is preventing change is not innovation in any one of the four areas but a lack of a total systems approach. Until there is an integration of methods, curricula, buildings and structure, little will happen.[47] Since this overall change is needed to produce significant results, it seems that changes and innovations will continue to occur at an ever increasing rate. By 1980 things will have changed, but the old will still be recognizable.

The other external factor beside the future state of the teaching arts which seems to deserve consideration in the situation

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[45] J. Lloyd Trump, "Educational Systems Approach," Shaping the Future, ed., Albert C. Koob (Washington, D.C.: National Catholic Education Association, 1966).

[46] Melvin P. Heller, "Innovation for the Innovators," What is Happening to Catholic Education? ed., Albert C. Koob (Washington, D.C.: National Catholic Education Association, 1966).

[47] Trump, pp. 110-11.

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analysis is the possibility of increased donations to the Catholic schools in the Toledo area. Insofar as this means increased aid from the diocese this subject will be treated in the resource audit along with governmental aid. Insofar as increased donations mean a greater portion of present parish revenues, this will also be dealt with in the resource audit. Increased donations to schools then would seem to be of two basic kinds: (1) the transfer of money from one parish to another, and (2) the increase of donations to a parish.

The possibility of the transfer of money from one parish to another through some Diocesan tax-transfer mechanism is severely limited. This is true because the chief source of revenue for a parish within the Toledo Diocese is the voluntary contribution to this institution. If by tax-transfer at the diocesan level this money does not assist this particular parish, a distinctive effect takes place on voluntary contributions.[48] Thus it does not seem that increased money for parishes with schools can come from parishes without schools or wealthy parishes.

Is it possible to increase the income to the schools by increasing the donations to the local parish with its school in Toledo? No accurate data is available to answer this question decisively. Mr. Joseph Schram, a chief fund raiser of John McCarthy Associates in Detroit which conducts an annual campaign for the Diocese of Toledo, believes that it is possible. Schram says he finds that nationally 60 percent of Catholic parish money goes into Catholic schools. He says that the average Sunday envelope brings in $2.20. Thus, if a parish hands out 1,000 envelopes its income will be $2,200 per week, even though some will not use the envelope. By means of a special offertory program

[48] Bartell.

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or stewardship program income can be increased about fifty cents on the average, or to about $2,700 a week. This is an increase of 25 percent. This can be done even if there is a Diocesan campaign. It can be done with a pledge card system for at most three years for operating expenses. However, when asked whether this would mean that 25 percent more parish money would be available for schools, Mr. Schram replied negatively basing his conclusion on the following factors: (1) the number of persons contributing to the Catholic parishes is declining; (2) there is a need for funding for other apostolates, such as the liturgy and ecumenism; and (3) inflation will more than eat its way through the money. Increased giving will be necessary but it will not do more than perhaps ward off increased deficit spending.

SUMMARY OF THE CHAPTER

A situation analysis is an appraisal of factors outside an organization's control which may prevent the organization from reaching its objective. This analysis has covered six major factors: (1) the number of students, (2) non-Roman Church education, (3) other tasks of the Church, (4) cost factors, (5) educational performance standards, and (6) external resources.

There will probably be a continuation of the decrease trend in enrollment in Catholic schools. However, the absolute number of students will still probably be above the 11,000 level, making the Catholic school system still one of the largest in the area. This is based on the assumption that there will not be great increases in tuition costs. It was also seen that public education had so many problems of its own that of itself it did not seem to pose a threat to Catholic education. There will be other demands made on Church resources

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which will ever more effectively vie for dollars and personnel that formerly were largely dedicated to education.

The area of cost factors seems to show a most sharp demand upward. The need for new buildings was estimated at $7 million. Personnel and total operating costs have risen to 126 and 160 percent of the 1967-1968 base. Any proposal to continue Catholic education will find its most serious obstacle in the area of finance.

Educational performance standards are presently being met. Catholics seem to have more tolerance here than the general populace.

There seems to be little hope for the parishes to subsidize education to any greater degree. Mechanisms to transfer money within the Church are liable to have a disincentive effect. Increased contributions may be possible but will not help the Catholic schools in this Diocese. In essence, cost and money seem to be the chief difficulties discovered by this situation analysis.

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CHAPTER V

RESOURCE AUDIT

The goals of Catholic education in Toledo have been presented. The situation in which Toledo's sub-organization school system must compete has been analyzed. It is important now to audit the resources on which the schools can draw to achieve their goals. The purpose of this audit is to place the schools in a position to use all of their resources to the fullest possible extent. This resource audit is composed of three categories: (1) financial resources, (2) personnel resources, (3) school facilities.

FINANCIAL RESOURCES

An audit of financial resources is essential to determine the possibility of achieving the goals which Toledo's Catholic populace desires for its school system.

Financial resources of the sub-organization of Toledo's Catholic schools are of two basic kinds: (1) those immediately available to the schools, and (2) those available from the parent organization.

Those moneys immediately available to the schools as opposed to those which may be turned over by some other organization to the schools are divisible into two groups. There are those funds which governmental agencies grant to the church-related schools solely for

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the purpose of education and there are those funds which are under the proper title of the school.

Federal aid to education is not as yet a significant factor in this country. Until 1965 it was about 3 percent of the public school revenue. With ESEA this amount climbed to and remains at about 8 percent.[1] Catholic schools seem to have been alert to take advantage of Federal aid when it has been possible, especially with Titles I and II of ESEA of 1965.[2] Catholic school officials have failed to consult public school officials before putting Tital I programs into action and thus have missed out on some Federal funds.[3]

There are two questions germane to federal aid. Will it continue to increase? Will it include private schools? As a result of the 1965 Elementary and Secondary Education Act, the latter question may be easier to answer.

The 1965 ESEA Act provided assistance for many sectors of American education. Key congressional votes depended upon federal aid to private schools.[4] Currently the consensus is that the whole question of new general Federal aid will have to be settled to the satisfaction of all schools before there will be any.[5] Hence, between now

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[1] Edgar L. Morphet, et al., Educational Organization and Administration (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1967), pp. 507-8.

[2] J. Alan Thomas, School Finance and Educational Opportunity in Michigan (Lansing, Michigan: Michigan Department of Education, 1968), pp. 328-9.

[3] Ibid., p. 262.

[4] Sidney W. Tiedt, The Role of the Federal Government in Education (New York: Oxford University Press, 1966), p. 193.

[5] Ibid., p. 105.

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and 1980, categorical Federal aid may jump from 8 percent to 20 percent.[6] This type of Federal aid, including aid to Catholic schools, has been traditionally easier to pass in Congress. Moreover, Catholics at times have a plurality in Congress. This seemingly will assure Catholic participation in categorical aid.[7] The question of general Federal aid is unresolved and is likely to remain so for some time.

In the state of Ohio there is a per pupil allotment of roughly $50 per pupil under the child benefit theory. This means $117,500 in state aid, 85 percent of which could be used for lay teacher salaries in the Toledo area. The remaining 13 percent (2 percent for administration to the local public schools) may be used for guidance, audio-visual equipment and testing. There is simply no way of predicting whether, or at what level, this state aid will continue.[8] It has passed initial court testing in Ohio. However, present legislation ended on June 30, 1971. There is presently no aid for the 1971-1972 school years. Privately, Catholic school superintendents probably hope to increase the per pupil allotment to $100. It does seem as though the principle is set in Ohio.

State aid in Ohio seems to be mainly the results of the Catholic lobby. Ideally this law could be a powerful force for equalization of educational opportunity and for stimulating educational experimentation. The effect is likely to be just the opposite. The present incremental type state aid means that only that Catholic

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[6] Morphet, p. 528.

[7] Tiedt, pp. 193-4.

[8] Stephen Arons, "The Joker in Private School Aid," Saturday Review (January 16, 1971), p. 45.

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education can be maintained which also has a wealthy supplemental backing. The poor simply cannot afford their share of the financial load. The result is that Catholic schools still are not immediately accessible to the poor. Diversity and experimentation are especially stifled by Ohio law.[9] The law specifically states that education in non-public schools "shall not exceed in cost or quality" that offered in the public schools. Moreoever, while there is only enough state aid to sustain established Catholic schools, there is enough regulation to hamper the development of new experimental schools.

The segregation problem created by state aid should be met squarely by Toledo's Catholic schools. While it is true that these Catholic schools do state that they comply with Title VI of the 1964 Civil Rights Act, it is also true that these certificates are easily signed. Catholic schools cannot purport to be "enlivened by the gospel spirit of freedom and love,"[10] and be at the same time a partner for whatever reason to increasing segregation in the Catholic school. In fact, if increased segregation is caused by Federal or state laws aiding Catholic schools, such laws may be unconstitutional because of the de jure segregation involved.[11]

The only conclusions that seem justifiable about state aid at the present time are:

1. That it is here;
2. That it will probably remain;
3. That no one knows at what level it will continue.

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[9] Ibid., pp. 45-7.

[10] Abbott, "The Declaration on Christian Education," p. 646.

[11] Arons, p. 47.

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The Catholic school is, in most cases, part of the larger organization of the parish with the exception of the centralized high schools. Consequently the funds properly titled to the school are meager. The source of these funds is for some service the school performs, such as tuition, fees, or books. Sometimes the money is donated in such a way as to belong properly to the school and not to the parish or diocese. It has been explained in Chapter IV that tuition is relatively inelastic. This inelasticity was demonstrated by Ott who did his research in elementary schools in the Toledo area. Elementary tuition has no tradition in the Toledo area. Moreover Catholic schools in general preferred to parallel the public school tradition of free education.[12]

Secondary schools do seem to have more elasticity than do elementary schools. However, the immediate problem here is the pricing out of the poor. Thus the difficulty of a "white-rich-kid" school must be faced as tuition is raised. Though the Catholic populace may have elasticity in terms of tuition raises, Catholic teaching, as cited in Chapter IV, has little elasticity now that tuitions have reached the $300-plus level.

Gifts or donations directly to the school have never been a large source of revenue for Catholic schools in general. In the 1970-1971 Ohio Catholic Conference, it was reported that only in the Cathedral were there gifts substantial enough for significant financial expenditure. This is probably due to the fact that such donations are more often given to the parish. Hence this source of revenue will be handled under the topic of parish subsidy.

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[12] Ott, p. 41.

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The second category of financial resources to be discussed are those convertible from the parent organization. For the purpose of holding funds the parent organization has a two-fold structure, the Diocese itself and institutions within the Diocese. These institutions within the Diocese are diocesan-wide in nature, like Catholic Charities, or they are individual parishes. This study looks at other diocesan-wide institutes as a kind of competitive sub-organization in the situation analysis. The individual parishes, far from being competitive to the Catholic school system in the Diocese, usually operate the schools. In the Toledo area only four parishes do not operate schools. Thus there are two sources from which money may be converted for education in the Diocese, the Diocese itself and the parishes. Before beginning a discussion about what money may be available from the Diocese, it will be important to debunk a myth which surrounds the entire Roman Catholic Church in America and consequently surrounds the Diocese of Toledo.

This is the myth of the wealth of the Roman Church in America. James Gollin, who has done extensive research on this topic, avers that the Roman Church in the United States lacks the resources to continue what it began 170 years ago. Gollin estimates the wealth of the Roman Church in this country as $34.2 billion. This wealth is divided between 611 religious orders with assets of $8.2 billion and 156 dioceses with assets of $26 billion. The annual income of the American Roman Church is $2.8 billion of which $2.1 billion is from parish income. The 156 dioceses raise about $400 million annually. Gollin estimates that 90 percent of the Roman Church's assets in the United States are tied up in economically nonproductive assets like schools. The Roman Church's total economy is so decentralized--with

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each diocese like Toledo an entity unto itself--that it is impossible to accumulate accurate data. Clearly as Gollin sees it, the idea that the total Catholic Church in the United States is wealthy is a myth.[13]

The parent organization of the Catholic schools in the Toledo area is the Diocese of Toledo. The Diocese has two chief sources of income, regular support from the parishes and from Diocesan drives.

The Chancery office of the Diocese says that 65 to 80 percent of parish income presently goes for the support of schools. The Diocese itself gets a portion of the remaining 20 to 35 percent. It practically supports the Diocesan Schools Office from this share of parish revenues, meaning that more than 65 to 80 percent of parish revenues go to education. The Chancery feels that it is unreasonable to ask for an even greater share of parish revenues for education. Hence the Chancery sees no possibility of devoting more money from its regular parish support to education.[14]

The other sources of Diocesan revenue are special diocesan collections. The Diocese conducted a Bishop's Development Fund in 1957 which involved the parishes of the greater Toledo area. This campaign netted a little over $2 million, which built Cardinal Stritch High School. The campaign ended in 1959. In 1963 another campaign was conducted; $2 million more was collected and St. John's High School was built. In 1969 a diocesan-wide annual appeal was launched called the Diocesan Development Fund. This fund collected $969,435 in 1969. Of this amount $126,485 was spent through the Superintendent of Schools.

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[13]Kenneth L. Woodward, "Has the Church Lost Its Soul?" Newsweek, October 4, 1971, p. 83.

[14]Private letter from the Chancellor of the Toledo Diocese, 1971.

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This was 13 percent of the total drive going to education. An additional $88,015 was spent on religious education. In 1970, $37,500 was spent through the Superintendent of Schools. The great difference in the two years was due to heavy capital outlay for the renovation of the Superintendent's offices. The 1970 percentage of the total drive for education was 5 percent. An additional $122,909 was spent for religious education that year. Since 60 to 85 percent of parish moneys are already spent on education, and since the Chancery continues to support the Superintendent out of its regular income, the Chancery feels that additional funding from diocesan sources which must support all other diocesan-wide programs is impossible.

The second source of money from the parent organization is the parish revenues. The Chancery claims that parishes are spending from 65 to 80 percent of their revenues, if the parish has a school, on schools.

Table 15 is a listing of the actual subsidies for the 1969-1970 school year.

It can be seen that even now many parishes do not understand the concept of parish subsidy. Holy Rosary, Good Shepherd, Regina Coeli, Sacred Heart and St. Michael's all have lay teachers on their staffs. It seems impossible that these staffs, much less the sisters, are supported solely by school funds. It seems more likely that the recognition of the school as a subsidiary unit within the parish has not taken place than that there were no subsidies from the parish to the school. As reported, total amount of the subsidy, $1,908,345, may have its own inaccuracies. None of the elementary schools in the 1969-1970 Ohio Catholic Conference actual reports claimed any custodial costs.

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TABLE 15

REPORTED PARISH SUBSIDIES TO CATHOLIC SCHOOLS IN THE TOLEDO AREA FOR THE 1969-1970 SCHOOL YEAR[15]

Parish	Amount		
St. John's High	$ 0	St. Adelbert	$50,000
St. Joseph - Sylvania	35,289	St. Agnes	95,000
St. Mary Magdalene - Rossford	26,100	St. Anthony	0
St. Joseph - Maumee	60,491	St. Ann	20,000
St. Rose - Perrysburg	55,074	St. Catherine	7,000
St. Cyril & Methodius - Rossford	24,000	St. Charles	75,000
St. Jerome	919	St. Clement	157,925
Central Catholic High School	0	St. Francis	25,500
McAuley	0	St. Hedwig	64,750
Notre Dame	0	St. Hyacinth	67,858
St. Francis High School	0	St. James	41,465
St. Ursula	0	St. John	86,000
Cardinal Stritch High School	28,690	St. Jude	41,246
Blessed Sacrament	154,214	St. Mary	40,000
Christ the King	0	St. Michael	0
Gesu	155,606	St. Patrick of Heatherdowns	142,295
Good Shepherd	82,192	SS. Peter & Paul	16,800
Holy Rosary	0	St. Pius	56,281
Immaculate Conception	43,100	St. Stephen	28,145
Little Flower	0	St. Theresa	24,920
Our Lady of Lourdes	30,000	St. Thomas	87,187
Our Lady of Perpetual Help	44,156	St. Vincent	23,274
Regina Coeli	0		
Cathedral	17,871		
Sacred Heart	0	Total	$1,908,345

[15] NCEA Statistical Summary.

These, it must be assumed, were absorbed by the parish. Hence, the subsidy is larger in terms of a dollar figure than it appears here. The subsidy total is substantial, however, since it is more than twice the amount collected for the Diocesan Development Fund. Usually this annual campaign fund drive is the largest diocesan-wide event.

The statistical work on what percentage of parish revenues is devoted to educational work has been done by Brother Bartell from the University of Notre Dame. Bartell's general conclusion is that "there is a heavy reliance on the general revenues of the parish for financing the schools."[16] Bartell concluded that by 1962 the costs of Catholic education had forced most parishes with schools into deficit financing. Parishes without schools had incomes exceeding revenues. There is little evidence of sophisticated transfer mechanisms of money because of the disincentive effect on local voluntary efforts of transferring the money elsewhere. It seems that if buildings were being amortized and savings for replacements being made Catholic schools would already be bankrupt.[17] The general feeling among pastors seems to be that 85 percent of the revenues are dedicated to education. Bartell gives a general validity to this feeling. A consideration of the heavy new demands in the light of Vatican II on parish revenues makes the picture for increased parish revenues for education very bleak. The fact of the matter is, Cardinal Dearden of Detroit seems to be saying, there will need to be a decrease in parish subsidies. Dearden set a guideline of no more than 40 percent for education from parish

[16] Bartell, pp. 190.

[17] Ibid., pp. 177-90.

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revenues. This may be most realistic in the light of Chapter IV. It means a great cutback in current parish subsidies.

PERSONNEL RESOURCES

The second resource which must be audited is personnel. People represent a kind of resource. Their qualities and numbers are essential to the continuation of the Catholic educational effort. School personnel are usually divided into certified and non-certified personnel. Non-certified personnel are available in the common labor market; consequently, there is no need to audit them. Certified personnel demand training and so their availability must be ascertained. Certified personnel are usually divided into administration and teaching personnel. Administrative personnel are chiefly principals. However, three other types of certified non-teaching personnel will be treated in this section also, namely: (1) guidance personnel, (2) library personnel, and (3) health personnel.

The fifty-four Catholic schools in the Toledo area all have some kind of administration; however, not all schools assign certified teaching staff full time to do those administrative chores. The Ohio Catholic Conference in its 1969-1970 report attempted to develop a full time equivalency rate for persons whose duties were partially administrative and partially tutorial. The relative amount of time spent on each duty was to be expressed as a decimal fraction rounded to the nearest tenth of the person's total duties.

The fifty-four schools in the Toledo System are administered by 44.3 principals. This necessarily implies that many schools do not have one full-time equivalency as a principal. This becomes more evident when the fact of assistant principals in high schools is taken into account. The efforts within the Diocese to establish the

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schools as separate entities instead of merely being a part of the parish will make a new administrative demand on schools. This demand will occur because the pastor or parochial personnel will not be performing school oriented administrative functions. Hence more administrative personnel will be needed in the future.

The fifty-four schools are served by only 25.4 guidance personnel. There are two full-time equivalent persons assigned by the local public schools to the Catholic system. These 27.4 guidance people put the guidance ratio at approximately 857.7 pupils per counselor. This counselor load must of necessity decrease as the urban area grows and there is an increase in need for people to relate with youngsters and assist the teaching staff.

The library and media staff for all schools is 4.5 full time. This means not even all the high schools have full-time librarians. There seems to be a need for an increment here. It is not evident how volunteer help might relieve this need.

The health staff is 2.2 for the entire system. However, there are twenty-two persons assigned by the public sector. This pattern may mean that there will not be so great a strain upon the church to fill this need.

The second division of certified staff is the teaching personnel. The teaching staff in the Toledo Catholic schools is as follows:[18]

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[18] NCEA Statistical Summary.

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TABLE 16

TOTAL PROFESSIONAL STAFF OF CATHOLIC SCHOOLS IN TOLEDO AREA

High School	Total	Sisters	Priests	Laymen	Laywomen
Full time	302	126	44	81	41
Part time	68	27	15	6	20
Elementary School	**Total**	**Sisters**	**Priests**	**Laymen**	**Laywomen**
Full time	615	422	0	34	159
Part time	95	6	16	4	11

The proportion of full-time religious teachers to lay teachers is 592/323, approximately two to one. The ratio in the State of Ohio is one to one.[19] The problem centers on whether the Toledo Diocese can maintain this favorable balance ahead of the State of Ohio. It seems that the absolute number of teaching religious will decrease. However, the number of students will also decrease. The question seems to hinge, then, on the age of the present teachers.

[19] Rose A. Boehle, An Analysis of Teacher Supply and Demand in Catholic School Systems of Ohio (Unpublished doctoral dissertation, Xavier University, 1969), p. 128.

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TABLE 17

AGES OF FULL-TIME TEACHERS IN CATHOLIC SCHOOLS

IN THE TOLEDO AREA

Age in years	Religious		Lay	
	Male	Female	Male	Female
Under 20				
20 - 24	6	53	45	99
25 - 29	2	50	50	57
30 - 34	5	52	11	30
35 - 39	1	39	7	20
40 - 49	10	35	5	38
50 - 59	3	79	7	25
60 - 69	1	24	1	6
Over 70		3		

From Column 3 of Table 17 it is evident that most of the religious are under fifty-nine. Presumably the vast majority will still be available in 1980. Hence, with a declining enrollment, a two to one favorable balance of religious seems entirely possible.

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TABLE 18

HIGHEST ACADEMIC DEGREE OF TEACHERS IN THE CATHOLIC SCHOOLS IN THE TOLEDO AREA

High School	Religious Sisters & Priests	Lay
1. B.A. less	1	2
2. B.A.	51	98
3. M.A.	115	17
4. Ph.D.	2	17
Elementary School	**Religious Sisters & Priests**	**Lay**
1. Less than B.A.	82	84
2. B.A.	134	234
3. M.A.	55	13

That these sisters will remain in the teaching profession seems to be true. If the assumption is made that older sisters have higher degrees, and if it is assumed that they are more likely to stay, then the projected favorable balance seems at least within the realm of possibility.

As a general conclusion it seems plausible that in 1980 Toledo's Catholic schools will have available an adequate number of certified personnel. The favorable ratio of two to one, religious to lay, perhaps will remain.

SCHOOL FACILITIES

Resources are not only money and people. These two factors

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must have places to work. Therefore the third task of the resource audit must tally the existing school facilities.

As presently conceived, formal education demands some sort of special structure. Table 19 lists the replacement value of presently owned facilities. Table 19 concludes that the replacement costs of the Catholic educational buildings are $48,680,839. In Chapter IV it was seen that many of these assets do need replacement and updating. However, there is a sizeable investment. There will be sufficient school facilities to carry on some kind of educational venture in 1980.

SUMMARY OF THE CHAPTER

The resource audit is an audit of resources with an end to their fullest use. This audit covered finances, personnel, and facilities. The personnel problem seemed to be the least, although there is need for upgrading in health, library and guidance services. Also more administrative personnel seem warranted.

There has been a great capital outlay for buildings and equipment. It seems to be sufficient to carry on some kind of educational venture.

There seems to be little hope for additional funding from the resources of the Diocese. If additional resources are necessary as seems likely, some external source seems imperative. The only significant sources presently known are Federal and state aid. federal aid, while perhaps not philosophically objectionable, has a very uncertain future. State aid is being paid in Ohio. It may be a source for much needed additional funding.

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TABLE 19

COST OF CATHOLIC SCHOOL BUILDINGS AND CONTENTS IN THE TOLEDO AREA

Name	Building	Replacement	Contents	Replacement
Blessed Sacrament		850,000		40,000
Cathedral Old	764,632		44,314	
New	607,845		33,996	
TOTAL		1,372,477		78,310
Christ the King	282,500		15,000	
School	600,000		30,000	
Hall	130,000		12,000	
TOTAL		1,012,500		57,000
Gesu		1,800,000		35,000
Good Shepherd		700,000		30,000
Holy Rosary		525,000		25,000
Immaculate Conception		700,000		15,000
Little Flower		550,000		36,500
Our Lady of Lourdes		320,000		20,000
Our Lady of Perpetual Help	917,000		40,000	
TOTAL		1,342,000		57,500
Regina Coeli		775,000		26,000
Sacred Heart		275,000		17,500
St. Adelbert		775,000		25,000
St. Agnes Old	625,000		15,000	
New	500,000		10,000	
TOTAL		1.125,000		25,000

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TABLE 19 (continued)

Name	Building	Replacement	Contents	Replacement
St. Ann 3 story	325,000		11,000	
2 story	110,000		4,000	
TOTAL		435,000		15,000
St. Anthony		500,000		10,000
St. Catherine		800,000		30,000
St. Charles New	360,000		15,000	
Old	650,000		15,000	
TOTAL		1,010,000		30,000
St. Clement		666,000		34,000
St. Francis		500,000		18,000
St. Hedwig		750,000		50,000
St. Hyacinth		475,000		20,000
St. James	175,000		15,000	
2 story new	90,000		10,000	
TOTAL		265,000		25,000
St. John		700,000		30,000
St. Jude		425,000		27,000
St. Mary		575,000		23,000
St. Michael		225,000		10,000
St. Patrick of Heatherdowns		785,000		67,925
SS. Peter & Paul		262,500		7,500
St. Pius X		508,235		24,000
St. Stephen		800,000		30,000
St. Teresa		450,000		10,000

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TABLE 19 (continued)

Name	Building Replacement	Contents Replacement
St. Thomas	695,000	27,500
St. Vincent	575,000	20,000
St. Joseph - Maumee	700,000	35,000
St. Rose - Perryburg Old	375,000	15,000
New	250,000	15,000
TOTAL	625,000	30,000
SS. Cyril & Methodius - Rossford	350,000	25,000
St. Mary Magdalene - Rossford	237,500	15,000
St. Joseph - Sylvania	700,000	35,000
St. Jerome - Walbridge	360,000	30,000
Cardinal Stritch High	2,385,000	113,000
Central Catholic High	4,950,000	262,500
McAuley High	3,950,000	101,000
Notre Dame High	2,012,891	194,250
St. Francis High	1,600,000	250,000
St. John's High	3,000,000	194,250
St. Ursula	1,880,000	125,000
TOTAL	46,274,104	2,406,735

CHAPTER VI

STRATEGIC ALTERNATIVES

Fundamentally, this research suggests that the Roman Church's venture into education, and therefore the venture in the Diocese of Toledo, is historically an organizational diversification problem. The continuation of that diversification should be judged comparable to any other organizational diversification. Consequently, goals have been determined; the competitive situation has been analyzed; and, the resources at the disposal of the schools in the Diocese have been audited. It is now time to look at the various possibilities for solutions or actions which confront the organizational leaders of the Diocese.

CHOICE AND STRATEGY LIMITS

The limits of possible alternatives facing the Catholic Church's leaders in the diocese seem to lie between the extremes of expansion and phasing out the Catholic school system in Toledo. There seems to be an almost infinite number of alternatives, between the two opposite poles--expansion or closure. To weigh each alternative in the light of the situation analysis and the resource audit is not only a monumental task; it would be inefficient planning. Therefore only those possibilities distinct in a significant way from other possibilities should be considered. Another short cut to efficient planning is to make each alternative generalized enough so that it includes several minor alternatives which are simply variations of a main alternative.

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Thus a generalized alternative may be governmental aid which is distinct from the phase-out alternative, and which is generalized sufficiently to include aid whether it is local, state, or Federal. In this study, such a generalized alternative, distinct from other alternatives in a significant way, will be designated and presented as a strategic alternative.

FIVE BASIC ALTERNATIVES

By inspecting the limits of choice certain alternatives seem to be strategic as defined in this study. The extremes were closure or expansion. The first alternative on the continuum between closure and expansion is the immediate closing of the Catholic schools in Toledo. Because of the strong preference for school continuation evidenced in Chapter III by a survey of the people and by the decrees of the hierarchy of the Toledo area, immediate closure as such will not be considered. A significant deviation from this total-close alternative is a gradual phasing-out alternative. This gradual-phase-out strategy is much more sound educationally because, rather than abruptly disrupting either system, Catholic or public, it allows students to complete courses in the school of their choices, and it allows time for educational administrators to plan for the transfer of large groups of students. Leaning more toward the expansion side of the extremes is the strategy of financial assistance from governmental sources. This strategy is generalized because it does not refer to any particular level of government. It is significant because of the efforts being made at the national level by the President's Commission on non-public schools and by the Catholic bishops in the state of New York, who are pressuring the government for federal aid. Also

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significant is the fact that twenty-five or more states are considering variations of state aid to private schools.

If additional funding is not available from government aid, then perhaps the parent organization, the Toledo Diocese, can come up with additional resources. This is a significantly different strategy because the source of funds is different.

Another strategy leaning toward the continuation-expansion extreme applies merchandising to Catholic education. In a marketing model study, merchandising techniques such as product improvement and promotion seem worthy of consideration.

The final strategic alternative to be considered will be the generalized strategy to continue. Because of all the problems shown in attempting just to continue, expansion as such will not be considered.

Thus, there seem to be five alternatives which deserve consideration as strategic alternatives:

1. The general phasing out of the Catholic educational system in Toledo.
2. The continuation of the system by means of governmental aid.
3. The continuation of the school sub-system by means of increased aid from the Diocese of Toledo.
4. The continuation of the system by means of the merchandising techniques of product improvement and promotion.
5. The continuation of the total system as in the past.

The first strategy to be discussed is the gradual phasing out of the Catholic schools in the Toledo area. The underlying philosophical assumption in this strategy, if the stated goals mean anything, must

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be that Catholic schools in the diocese are good and if possible should continue. The strategy draws the conclusion that this possibility is unrealistic and therefore sets about the discussion of what to do in the light of inability to go on. The Diocesan schools are seen by this to be a good thing, as concluded from the statement of goals in Chapter III, based on the response to the Toledo Diocesan Attitudinal Survey (Table 1, Chapter III). Fifty-two percent answered "yes" to whether or not the Catholic schools are meeting the "essential needs of our children"; approximately 75 percent favored retaining and encouraging the operation of Catholic elementary and secondary schools; and 55 percent selected as the most important advantage of enrolling a child in a Catholic elementary or secondary school to be Christian formation. The difficulty with all these responses is their failure to know under what constraints the questions would remain as answered. Phase-out ought to be no faster than financial resources dictate. Phase-out should be a planned activity bringing about the least harm to the persons involved. Realistically, if the decision is made to phase-out the schools, the on-going planning of new schools and tremendous improvements of present building seems inappropriate.

The first of many factors in favor of a gradual phase-out is the changed times in which the schools now exist. The Roman Catholic Church in Toledo is no longer an immigrant church needing to build high-walled ghettos, complete with schools, to preserve the faith and culture of its immigrant children. Hence there is no longer any clear proof of the value of Catholic schooling. The Greeley-Rossi report has been used by both friend and foe of Catholic schools in Toledo. The report does not seem to have proved that, nationally,

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Catholic schools which are so expensive to operate are essential to carrying on the gospel imperative. As previously stated in Chapter IV, this report concludes that the basics of religious education come primarily from the home, and the schools merely tend to make the elite more elite.

The second factor in favor of a gradual phase-out of Catholic schools are conditions in Toledo's public schools. A new era seems to have come on public schools. They are no longer the blatantly Protestant schools which Greeley and Rossi so effectively described. The faith after Vatican II can hardly be harmed by symbols like the ending on "The Lord's Prayer," or the King James version of the Bible. Catholics can use public education profitably.

The third factor in favor of a gradual phase-out of Catholic schools is the declining enrollment in Catholic schools. Every year fewer people in Toledo choose Catholic education. The percentage data on entrance for 1980 bear this out. Table 6, Chapter IV, and subsequent conclusions give a detailed analysis of this decline in entrance rate with the result that, by 1980, a 20 percent decrease is projected. By 1980, Toledo's Catholic schools will enroll in the neighborhood of 37.8 percent, or less than half the Toledo Catholic youngsters. This group will be too small to demand as much of the Diocese's efforts in the future. The fourth factor favoring a gradual phasing out of Toledo's Catholic school system is the factor of saving funds. A financial crisis faces Catholic schools as is shown in Table 14. Salaries rose between 1967 and 1971 from $1.9 million to $3.1 million. Over-all operating expenses rose 26 percent in this period. Gradual phasing-out can mean dropping elementary grades, or costly

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high schools as Bartell seems to favor. The basic hope is to preserve for a time one part of this good system by trading off another part of it.

A fifth factor favoring a gradual phasing-out of Catholic schools is the ability of this strategy to be able to save, for a time at least, a part of the schools. The hearsay evidence of Cincinnati seems to show that Catholic people do remain loyal for a time.

A sixth factor favoring a gradual phasing-out of Catholic schools is shown in Table 16 of Chapter V. It is possible that the gradual phasing-out of part of the educational venture would have some immediate good side effects. Some staff would be freed immediately for other efforts, such as pastoral work. Table 16, Chapter V, shows that forty-four priests are completely employed by the schools. There were only sixty to cover the ritual tasks that 100 covered in 1965. It is relatively easy to see that the schools are absorbing priestly manpower that could be used for other Church functions. Chapter IV shows that Catholic Charities of the diocese will need $500,000 by 1980. About $450,000 of this would need to come from present diocesan sources. This amount is equivalent to the laying-off of about sixty lay teachers at the 1970, $6,700 starting salary level. Also, this amount is equal to the salary of about one-sixth of the present school lay staff and this fund would solve the Charities problem of 1980.

The gradual phasing-out of only part of the educational venture also will have the seventh favoring factor of allowing the diocese to participate in the great American social problem--integration of races. It is not claimed here that Catholic schools have been in the

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forefront of the integration of the Negro race. Toledo's Catholic schools seem to have been more interested in passing along the faith to second- and third-generation Catholic families than in participating in cultural assimilation for Blacks. The courts have again in effect charged all the schools with bringing into existence the American "melting pot." As a Christian Church, the Roman Church and the Diocese of Toledo should be committed to the integration of all races. Toledo's Catholic schools are a necessary part of its efforts at least for a time toward integration. By keeping at least part of the system operating for a time, the Diocese will still be involved in this important social apostolate.

The philosophical tenet that Toledo's Catholic schools are good and should be kept going is difficult to reconcile with the concept of phase-out involving, as it does, the concept of ultimate closure. The whole idea of phase-out is out of harmony with the stated goals of the Catholic people in Toledo. Table 1, Chapter III, clearly points this out, especially in Questions nineteen through twenty-seven of the Toledo Diocesan Attitudinal Survey. Phasing-out is seen as a form of shirking responsibility. The real answer lies, it may be argued, not in phasing-out Catholic schools but finding creative answers to the problems. The problem of money which seems to be the chief one will be dealt with in other strategies. The crisis in personnel seems to be solvable if sufficient money becomes available. Salary alone, as indicated in Table 14 of Chapter IV, rose continuously from 1967-1968 to 1970-1971 when it cost $3,196,816. This, however, is expected to rise even higher as 1980 approaches. There seems to be

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an abundance of teachers available, but little money with which to hire them. If money problems are solved, a large part of the personnel problems can be dealt with. The problems created by the needs for new ministries can also be solved if money is available to relieve sisters and priests from their present positions. In essence, the bulk of the phase-out plan can be bypassed by creative solutions to the serious money problems.

Another factor against immediate phase-out is the research of Greeley and Rossi. If their contention that sixteen years of Catholic education is most likely to provide tangible results, and that eight or less years is almost immediately vitiated then a further chopping away at the twelve year spectrum seems thoroughly unjustifiable.

A variation of the gradual phase-out strategy is the shared time concept. In essence this strategy calls for turning over of the teaching of some of the secular subjects to the local public school while the youngster remains properly a student of the Catholic school. That this proposal is a variation of the gradual phase-out strategy is easily seen in Table 20.

There are two ways to phase down the Catholic educational block. One is to eliminate horizontally by cutting a grade or grades. This has already been discussed. The other would be to trim vertically. This means the elimination of certain subjects from the block. As a strategy it remains essentially the same as the horizontal cutback. This is true in the Toledo area because, as was seen in Chapter IV, Table 11, the number of high school students in 1980 has been estimated as 2.760. According to the Diocesan Yearbook for 1970, there were

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TABLE 20

A POSSIBLE SHARED-TIME STRATEGY FOR CATHOLIC SCHOOLS IN THE DIOCESE OF TOLEDO

Grade level	Subject			
	Catholic School		Public School	
1	Religion	English	Math	
2	Religion	English	Math	
3	Religion	English	Math	Science
4	Religion	English	Math	Science
5	Religion	English	Math	Science
6	Religion	English	Math	Science
7	Religion	English	Math	Science
8	Religion	English	Math	Science
9	Religion	English	Math	Science
10	Religion	English	Math	Science
11	Religion	English		
12	Religion	English		

5.711. The age of these children indicates that present buildings will be too large. Shared time is used more in the upper grades and future facilities are already built. As a strategy it possesses the pros and cons of the gradual horizontal phase-out. Thus, though championed by many and consequently receiving special mention, shared time can be considered together with the gradual phase-out strategy.

The second alternative to be considered is that of governmental aid. It is not within the scope of this paper to delve into the

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philosophical problem of the justification of governmental aid in our society. State aid exists in the state of Ohio, as does federal aid. There is no direct local governmental aid. For purposes of marketing orientation this is enough. The philosophical-political problem of state aid versus Federal or local aid is also not the direct concern of this paper. Federal aid to public education is presently subsidizing schools at the 8 percent level. It is very much less for Catholic schools in the Toledo area which receive only a few dollars in ESEA money. Hence, even though a strong case for Federal aid can be made, marketing orientation holds to realities; and in substance, only state aid in Ohio shall be considered.

The fate of the Catholic school organization in the Toledo area seems to turn on the availability of funding more than anything else. Funding, as indicated in the situation analysis and resource audit, can only be from non-ecclesiastical sources. Ecclesiastical funding is high but inadequate, and there are no known sources of great wealth. Table 15, Chapter V, shows this amount to be $1,908,345 for the year 1969-1970. Since increments in state aid are an easy way to turn, the fate of Catholic schools may well be in the hands of the state. While governmental aid to Catholic organizations does not seem to create problems at some levels, such as Hill-Burton construction funds for hospitals, aid to schools seems doomed to be fraught with political problems. To effectively change this mental climate--to almost invert it--one would have to move rather rapidly, in something like three to five years, due to the current financial strain on the church. Such a change is needed because the change contemplated is from token aid to massive aid since seemingly only massive aid will

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maintain an alternative to public education. Massive aid means that proportionally a much larger share of the cost for Catholic education would be borne by the state.

This strategy, if political problems can be overcome, solves the financial crisis. This almost total inversion of public policy would have to, in time, include both operational and capital outlay costs. In fact, in its tokenism, state aid now does. Since this strategy would solve the financial crisis, it would take giant steps toward solving the personnel problems. Presently, there seems to be a surfeit of lay personnel but little money with which to pay them. Solve the money crisis and much of the personnel crisis disappears also.

This strategy also assumes that Toledo's Catholic schools are good in themselves. The Diocesan Attitudinal Survey indicates that the Catholics of the Toledo area believe this assumption (Table 1, Chapter III). Thus this strategy seems clearly to preserve the goals of the people. It would make possible Christian formation with good discipline at both the elementary and secondary levels. The Diocesan Attitudinal Survey showed that Catholics did favor an increase in state aid. Table 1, Chapter III, shows that 62 percent indicated "yes" to the question about increased state aid. This survey did not enter into the means of raising the money for such state aid. It is seemingly possible to write such legislation with mechanisms to preclude all possibilities of segregation. Such mechanisms, although now in the law, were seen to be necessary both ecclesiastically and politically.

This strategy uses the plants, the people, and the technology available in the Toledo area, and such a combination is needed for

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society in general as the massive problems facing public education seem to indicate. It would be unfortunate to flood public education with additional students at a time when this institution is facing serious problems of its own. This would be unfortunate both for society as a whole and public education in particular, since components of expertise already exist in the Toledo area.

This strategy is based on the need for a political metamorphosis in society. Such a change in a period of five years is atypical in this country. To demand such a metamorphosis, when in fact the value of religious education is not a proven thing, is a rather difficult task. The goals which this strategy seem to preserve will be carefully scrutinized. State moneys will involve state controls. State controls based on a child benefit theory, will not be centered on Christian formation. Thus this ideal will not be legally meaningful to the persons supplying money for the organization.

It does not seem that Catholic education aimed at Christian formation can exist without priests and sisters. While no data exist to prove this assertion, priests and sisters seem integrally necessary to Toledo's Catholic education. Hence the claim to solve the personnel problems seems to be chimerical. Most of the priests and sisters would have to continue in their posts. If such moneys expand the system, as it seems they would, priests and sisters would be spread even thinner.

If state moneys are used for capital outlay, especially buildings, some problems arise. Toledo's Catholic schools tend to follow population movements. Public education tends to plan and thus predict population shifts. Thus a tendency to pverbuild occurs in

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public education because room must be planned for Catholic youngsters who in the end do not use public classrooms. The state thus becomes involved in financing a system which is creating its own shortcomings.

Mechanisms for assuring non-segregation are seemingly easy to come by. Catholic schools of the Toledo area comply with the 1954 Civil Rights Act, yet these same schools seem to provide escapes from integrated education. The state would seem to find itself committed to a policy of integration while financing segregation.

The problems found in public education demand additional funds for their solution. The state might serve itself well if one streamlined system was substituted for two ailing ones. Funding private education merely continues a problem which must be solved by a plan which looks to the total situation.

The third strategy to be considered is that of increased resources from the parent organization. This strategy uses the word resources because the diocese could increase its commitment of resources in two distinct ways. It could increase the amount of financial assistance it presently gives the education sub-organization and it could also increase the number of priests and sisters it assigns to the school sub-organization.

The factors favoring increased financial aid from the Diocese are the keeping of complete church control and sacrificing nothing by means of governmental interference. Theoretically, it would solve the educational sub-system problem by means of increased money. By taking more money from diocesan sources, the Church would not be in the position of backing poor state aid bills as was discussed in Chapter V. The picture of a greedy church grasping after more

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money could be avoided. While the contention of this study is that the diocese is not excessively wealthy, the myth of affluence still persists.

The factors favoring increased use of ecclesiastical personnel include the clear identity they would provide for Catholic education in the diocese. In addition, the current financial strain would be lessened since costs to the school for priests and sisters are less than are costs for lay teachers.

There are a multitude of factors discouraging increased financial assistance from the parent organization, the Diocese of Toledo. As to increased funding from the diocese itself, it was shown in Chapter IV that the ordinary administration of the diocese is based on a tax on moneys from the parishes after 65 to 80 percent has been spent on education. The Diocesan Chancery felt that it was clearly out of line to ask for still more from the small percentage left for all other tasks of the Church in Toledo. Moreover, the Diocese does support the Diocesan School Office out of its tax coming from the remaining 20 to 35 percent of parish income. As far as generalized diocesan drives are concerned, an average of 8.5 percent of this money is being spent on education, not including religious education, as was shown in Chapter IV. All other moneys must support all other diocesan offices and sub-organizations. The total moneys of this drive would be just about enough between now and 1980 to build the necessary new elementary facilities. To expect parishes with schools to give more is to expect them to give more than the present 65 to 80 percent to education, leaving only 20 to 35 percent for all other activities. This hardly seems realistic as both Chapters IV and V confirm the already heavily out-of-proportion spending of the diocese on education.

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While it was shown in Chapter IV that Catholic giving could be increased as much as 25 percent for perhaps as long as three years, it was also shown that this money would not be available for education. This was so because to spend possible increased revenues on schools would probably send the percentage of moneys from parish sources beyond the present 65 to 80 percent. This would be at a time when many new demands are being made on parish dollars. So, while Catholics may in fact be able to contribute more, it is unrealistic to expect parishes to spend a greater percentage of their income on education. Inflation will also eat its way through increased dollars.

There are two basic factors opposed to the use of increased ecclesiastical personnel in the Catholic schools; lack of priests and lack of sisters. The lack of priests was shown in Chapter IV where it was demonstrated that sixty priests now do the parish work that 100 did a few years ago, with more parishoners to serve and the demands of new apostolates like ecumenism and liturgy increasing the strain. Sister Rose, in her study (cited in Chapter V) shows a good balance of two to one sisters to laymen for Toledo schools in 1974. There are many who wonder if Sister Rose has been too cheerful about the Toledo situation. Looking at the trends in all the dioceses in the state, it seems foolish to assume that Toledo will increase its share of sisters. Thus more sisters are not going to be available for schools nor are more priests going to be available to schools. If anything, in the Diocese of Toledo, fewer religious personnel will be available to the schools.

The fourth strategy to be considered is that of the merchandising dimension of marketing, for example, product improvement and/or

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increased promotion. This strategy implies that if Catholic education becomes superior enough to other forms of education people will choose it. It is, in essence, the "build a better mouse trap" theory. However, this study, as is stated in Chapter I, is not built on a Vance Packard concept of marketing which views marketing in the sense of manipulating consumer behavior. Thus merchandising can only include customer satisfaction engineering to agree with the definition of marketing. This is the definition of marketing when it is applied to a host of causes beyond the normal commercial market. New products and promotion come down to much the same thing as a generalized strategy. They are a tandem attempt to know and then to fill customers' needs.

Favoring this strategy is the entire concept of improved education. There is some evidence as given in Chapter III that Catholics favor better education, although the costs of such better education are not a constraint on the response to the question in Chapter III. There is also evidence in Chapter IV that Toledo's public schools are not gearing up well for a superior product. Thus competitively speaking the diocesan schools should be in a fine position. Also the Church's sense of mission ought to lead it to desire even better education for youngsters. Thus improving the product is a strategy worth pursuing.

However, it is notable that Catholics of the Toledo area when asked about the most important criticism of Catholic schools listed inadequate facilities only at the 8 percent level; "poor athletic program" at the 2 percent level; even overcrowded classrooms and teacher qualifications below the 25 percent level for each. It is wondered if the market is demanding a better product. The Atti-

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tudinal Survey does not express such a demand. Ott's study constantly harkens to the theory that Catholics are interested mainly in the essentials of education.

The continuation of the total system as in the past is the final strategy. A strategy for the purpose of this paper was defined as a generalized possibility, or alternative, distinct from other alternatives in a significant way. Because the statement of the Third Council of Baltimore contained no plan, this plan amounts to something like a non-plan. In effect, it seems to say: Build that bridge only when you come to that stream. Consequently, there can hardly be much data to support this almost non-position. A popular variation of this plan is the concept of ever-increasing tuition. This program simply keeps increasing tuition at the local level. It is merely a continuation of the present non-plan.

The history of Roman Catholic education soundly supports this position. The Councils of Baltimore did lay down mandates about every parish having a school. This was hardly any kind of plan. It did not, for example, even envision secondary education. Yet, on the strength of that mandate almost 14 percent of American youth receive their elementary and secondary education in Catholic schools. This is an impressive record for non-planning. Pastors, bishops, and others responsible for Catholic education are likely to look at the record and to scoff at those who demand large area planning.

There are other factors which favor this approach. This alternative, when allowed to be operative, seems to come down to strong local control, just as regional planning brings with it more regional and less local control. As a local control mechanism, non-planning

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seems to have a great deal in favor of it financially. As Brother Bartell points out, the local church is especially adept at handling small gifts in an efficient manner. The local parish runs the risk of non-incentiveness if the money is moved to an upper echelon for spending.

Moreover, as Bartell states, there do not seem to be sophisticated mechanisms to transfer funds within the church.[1] The exact limit of local non-committed resources in the form of greatly increased donations seems rather impossible to determine. The ability of the local parish to obtain such moneys is known to be strong.

Local control also favors a solution to the personnel crisis. There will be people who will give much of their time to a local project. The more removed the project is from their control, the less likely their support. In a changing church with many new possibilities which are making many new demands on the teaching sister, there will still be many sisters who will want to remain in teaching. These sisters will easily couple with a local parish to keep an education venture going. In such a situation, though, many schools may be phased out; a few sisters will go a long way. The data seem to suggest that such sisters are trained.[2] Local control can preserve some of the goals of Catholic education. A more penetrating understanding of Christian formation may very well be teaching the youngsters the religious or traditional values of their parents. The squabbles about religious education these days with the formation of "Leagues of Concerned Parents" and "No

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[1]Bartell, p. 182.

[2]NCEA Statistical Summary of Catholic Education in the U.S.

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Doctrine--No Dollars" clubs suggests this. Since it seems to be the values of the parents which are to be handed on, local control is important. Thus the greatest goal of Catholic education is preserved. The concept of good discipline may be subject to the same type of rationale. Thus even if high schools which seem to need centralizing and which are more expensive had to be phased out, great goals would be preserved.

Where local control means the entire decision to keep a Catholic school open at the local level with no restrictions other than those of the conscience of the local people, there seems to be no way to measure the uncommitted external resources available locally. The limit of increase according to McCarthy Associates seems to be 25 percent and they do not feel that this will allow much more for the schools. It seems that such schools would exist among the affluent, and the limit of their dollar ability to give is not accurately known. McCarthy Associates hold that the wealthy give, on a percentage basis, more of their income away. Hence such schools may possibly come up with much more local money. This, combined with the ability of the affluent to have political power, may not only maintain, but increase, state aid. Financially such schools may succeed. All this is done in a sense on a non-plan.

There are many factors which seem to point to a need for planning. Included in the idea of planning is the need for regional action and consequent regional control. A non-plan approach seems almost to be the non-rational strategy.

The concept of local control seems financially unsound. The unprecedented increases in operational and capital outlay costs seem to make a local funding strategy rather inadequate. The cost of

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capital outlay in 1980 of three elementary schools at nearly $7 million is equal to most of the Diocesan Devleopment Fund in the intervening years. This Fund is collected from the entire Diocese and is the source of funding for many new ministries. All of these should seemingly not be sacrificed for elementary school buildings. Soaring costs seem to indicate that the only realistic approach is the regional approach. Funding left at the local level means that rich areas can affort Catholic schools and poor areas cannot. This is contrary to the entire history of the immigrant church. Toledo's Catholic schools, as mandated by the Baltimore Councils, were for all parishes. Toledo's immigrant church provided education for the children of immigrants, often in their native language. These immigrants were escaping poverty. It is rather unhistorical to turn this Church's schools into academies for the rich. It seems difficult to reconcile academies for the rich with the gospel message of poverty.

Catholic priests and sisters are supposed to be people charged with the gospel message. Some may have been willing to work exclusively with the rich; however, it is difficult to harmonize the ideal of the modern sister as proposed by Vatican II and as stated in the constitutions of most orders serving the Diocese with the concept of the "rich kids' school."

The non-plan strategy seems to meet considerable difficulties with the expressed goal of elementary and secondary Catholic education. Secondary education is less and less likely to be able to be carried on except by some type of regional planning. Strong local control and finance seem to spell the death knell of anything but super-exclusive secondary academies. The seeming un-gospel nature of these academies

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has already been pointed out.

Non-plan localism is the opposite of the national Church's and the diocese's commitment to the world. The Catholic's clear duty, when local public education is deficient, is not to pull out. The gospel's concern for all men makes it imperative that the Church in Toledo move to improve local public schools for all children. Retrenchment to our own schools seems to be a denial of the gospel.

This leads to the heart of non-plan localism. If Toledo's Catholic schools become escapes from poor public schools, they will be academies for rich white children. This means that Catholic schools in fact become guilty of promoting segregation. Post Vatican II Catholicism in Toledo sees segregation as evil. If this is what the Toledo Church really believes, it is hard to reconcile this belief with any actions which foster segregation, no matter how cherished the Catholic schools may be. Non-plan localism will become embroiled in the segregation issue because before long, surely by 1980, many present buildings will be swallowed up in ghettos, probably black. The buildings will be in the wrong places to make the plan work. True, white surburban youngsters could be bussed in, but this seems the height of folly. The fair bus law in Ohio was designed to end a discrimination against Catholics in Toledo and elsewhere, not to promote it toward blacks.

SUMMARY OF STRATEGIC ALTERNATIVES

There are the five strategies. They all have pros and cons. Each has advocates claiming that this general strategy or variation of it is the only answer to the crisis. There remains only for a conclusion to be drawn from this approach.

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CHAPTER VII

CONCLUSIONS

In Chapter VI the strategic alternatives open to leadership in Catholic education in Toledo were examined. All alternatives or strategies had certain plus and minus factors. Data were collected which lent support to each strategy. In which direction or directions should the leadership of Catholic education in Toledo move? To answer this question it is important to know: (1) if all the strategies are worthy of pursuing, (2) if the strategies are mutually exclusive, such that if one is elected, another must be discarded. Before these questions can be answered the criteria for selecting alternatives must be made explicit. Hence, there will be three major sections in this chapter. First the subject of criteria for accepting alternatives will be discussed. Second the question of the worth of pursuing all the strategies will be discussed. Finally the mutual exclusivity of the pursuable alternatives will be considered.

CRITERIA FOR ACCEPTING ALTERNATIVES

A marketing analysis involves five techniques. First a goal determination process was undertaken. This included input from the consumers and from the management of Catholic education in Toledo

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leading to a substantive statement of the goals for Catholic education in Toledo, Ohio. Secondly, an analysis was made of the constraints affecting Catholic elementary and secondary education in Toledo, Ohio. Thirdly, the resources available to Catholic education were audited. Fourthly, a search for the strategic alternatives open to Catholic education in Toledo, Ohio was conducted and the data supporting the alternatives was examined. Finally a selection among the alternatives needs to be made. When a particular alternative brings together three of these techniques (goal determination, situation analysis and resource audit), then that particular alternative is perhaps pursuable. The alternative which achieves the goals most fully, makes the best use of resources, and remains within the constraints, is the alternative which should be selected. A particular alternative may not have any data in the present study to support its selection. This does not necessarily mean that the alternative should be rejected by the selection makers. It only means that this study generated no data supporting the alternative's selection. Consequently, this study can only recommend that such an alternative not be pursued. If none of the alternatives can achieve the goals with the resources available under the constraints, then the goals cannot be achieved.

Time is an important factor in the selection process. The resources will not be available forever. Goals may change. The situation not under the control of the selectors may change. Consequently, time needs consideration in the selection process. If

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a particular alternative involves so much time that resources will be unavailable, or goals changed, or situation changed, then again the pursuance of that alternative is highly questionable.

There are limitations on any course of action drawn from this study. The survey data given in Chapter III which was used to determine goals did not have any constraints on the answers to the questionnaire. The value of the present facilities was estimated from insurance information. This is a difficult way to determine the value of facilities. It was unfortunately the only way to do it. It was impossible to quantify the costs of possible improvements of facilities since exactly what the administrators wanted was unknown. There was a lack of uniform accounting in financial matters. The picture of the available number of teaching sisters seems rather good in comparison to other dioceses. It is always possible that any of the other research on which this study was based had its biases. Given all of these difficulties the study has generated much data and provided a framework for drawing a conclusion. The selection of an alternative is now in order.

ARE ALL THE STRATEGIES WORTH PURSUING?

All five strategies have some basis in the data. If the organizational diversification leadership and parent organization leadership is to make a planned course of action, then it must judge the argumentation supporting each strategy.

The first strategy to be judged is the gradual phase-out strategy.

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A fulcrum in the phase-out strategy, as stated, seems to be that fundamentally it assumes that, idealisitically speaking, the Catholic educational venture was and still is a good thing. Having admitted this assumption, if there is proof for it presently it would seem to lie in the work of Greeley and Rossi. The strategy deals with the data. The data show Catholics presently want Catholic schools, presumably because they feel that they are good. The strategy allows for time to bring about a change by parent organization leadership in this seemingly strong desire for their continuance. This is at least a possibility. The strategy deals realistically with the financial crisis as overwhelming. It allows realistically for the use of personnel elsewhere and allows time for re-training. It allows for the re-direction, in time, of financial resources. The correct judgment would seem to be that, regardless of its seeming opposition to the goals, a formidable obstacle, this strategy cannot simply be rejected.

The next strategy evaluated was the governmental aid strategy. As was pointed out in Chapter VI, governmental aid practically speaking is state aid. This state aid strategy also seems to have the data on its side. It preserves the goals. It solves the financial crisis. It will assist in solving the personnel crisis. If laws are properly written, it may solve the segregation problem.

The drawback is that the data are drawn from only the Catholic population of the Toledo area. The problem is whether the entire population in the area agrees in great enough numbers to bring about massive state aid. There has been no evidence presented here on this problem. It is an extremely hot political issue. No one seems to know if state aid can be granted fast enough in large enough quantities

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to save the Catholic educational sub-organization. As a strategy, it seems that it ought not to be dismissed.

The third strategy to be considered is increased resources from the Diocese of Toledo. If increased resources means more sisters or priests, the data already show a severe cutback in priests in other areas and a great need for sisters in other apostolates. It is unrealistic to hope for more personnel resources from the Diocese of Toledo.

As far as finances go it was shown in the data that 65 to 80 percent of parish moneys already go to education. Over and above this parish money, diocesan money goes into education. Even the possibility of increased donations from the faithful will not bring sufficient help to education according to experts. Hence it does not seem that financially this alternative is realistic. Therefore neither personnel-wise or money-wise can the Diocese give more to Catholic schools. Thus, this strategy has no data to recommend its pursuance.

The fourth strategy is the use of merchandising techniques. It was seen in the review of this strategy that the Catholic people have revealed no great interest in educational innovation. Moreover, they seem to be strongly interested in the basics of education. Promotion in the Vance Packard sense was ruled out by Kotler and Levy. Consequently there seem to be little data on which to build a strong preference for this strategy. Lacking data, this strategy seems to be one that this study cannot recommend pursuing.

The final strategy to be considered is a continuation of the system as in the past. The local control strategy seems financially

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unsound. It is precisely at the local level, that is, at the parish level, that the burden of the Catholic educational venture has become too great. Eighty percent of parish money when channeled into education leaves little money for other important apostolates. If for no other reason, the parent organization, the Roman Catholic Church, a Christian Church, ought to be opposed to this localism because it seems inevitably to bring about segregation. This study cannot recommend that the parent organization follow this strategy.

ARE THE STRATEGIES MUTUALLY EXCLUSIVE?

In the beginning of this chapter it was pointed out that in order for parent organization leadership to know in what direction or directions they ought to proceed there were two prior questions. The first of these was whether all the strategies are worth pursuing. It seems that the strategies of increased support from the Diocese, utilizing merchandising techniques, and continuing as in the past have little support as strategies, since they do not solve many of the problems brought up in the situation analysis, the statement of goals or the resource audit. Hence only two of the strategies need to be considered as to whether they are mutually exclusive, namely, the gradual phase-out and state aid. This question is multi-faceted, since pursuing one may allow an option for the other, but not necessarily vice versa. There is also the seeming contradiction of vigorously seeking state aid while preparing for phase-out. Is this really contradictory?

Is planning for phase-out incompatible with vigorously seeking state aid? Due to the demands of the crisis, one or two years at most should be spent preparing the people for the decision to dismantle the

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educational venture. During this planning time it would be most necessary to educate the people as to (1) the size and dimensions of the crisis, and (2) the need to allocate personnel and resources to new ministries. The first of these goals in this preparation period seems to be very much a part of a vigorous campaign for state aid. Any such campaign in a democratic society would seem to necessitate making the whole populace, including Catholics, aware of the impending crisis. Thus, while at first is seems that planning phase-out while campaigning for state aid was impossible for a time, at least the phase-out planning and state aid planning could coexist from the point of view of phase-out. Even after the decision to phase out was made public, and so long as some part of the system was maintained, state aid could be sought. The effort for state aid would be before the announcement to close. If a substantial change took place even in the third or fourth year of phase-out, a reversal option would be possible.

Is a vigorous campaign for state aid possible during the operation of a phase-out plan? During the time spent preparing people for phase-out, there seems to be little problem. The conducting of a vigorous campaign after the announcement of a decision to close seems almost impossible. A low-key affair may be possible at that time.

Thus it is just possible that those responsible for choosing the course of Catholic education have open to them a strategy which is a combination of the phase-out and the state aid plan. This is possible because, at least for a time, these two major strategies are not mutually exclusive. During the time in which the market, that is, Catholic parents, are shifted from a majority favoring Catholic education to a minority (this erosion is already taking place and by 1976,

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it should be 45.8 percent at the elementary level, according to the calculations of Chapter IV), a vigorous campaign for state subsidization could be carried on.

WHAT APPEARS TO BE THE BEST COURSE OF ACTION AT PRESENT?

Since the planned phase-out and the vigorous campaign for state aid are not mutually exclusive, there seems to be little rationale for electing one and discarding the other. The immediate goal of both strategies is to mobilize popular opinion about the plight of the Catholic educational organization. The immediate goal, which seemingly leadership ought to choose, would be a mobilization of resources to conduct this campaign. This means finding out what consensus exists in the general population about Catholic schools and state aid. Knowing the size of the selling job is essential to determine if it could be done. The state aid campaign must focus itself also on the state legislature. The phase-out plan must strive to bring about a mentality in the Catholic population whereby the shock of losing the schools will be lessened. This is important, or confidence in the parent organization, the Roman Catholic Church may well be lost. The critical question seems to be: How long can both goals, phase-out and state aid, be pursued?

The Catholic school organization faces a crisis in finances. Its parent organization faces a crisis of personnel. These factors would seemingly severely shorten the time allowed in which to pursue both goals. This is because the financial crisis in terms of the needs of new ministries is pressing, and the need for sisters and priests in other ministries is imminent.

If the schools are taking 80 percent of the moneys of the

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parishes which operate them, then it seems to follow that their closing would release considerable financial resources to the parishes which closed them. This would remain true because of the high percentage of money actually going into schools even though the closing of the school will probably bring forth a diminution in revenue. McCarthy Associates think that a dip of about 20 percent in parish collections can be expected. Hence if debts were incurred against the possibility of state aid, either the state aid would be forthcoming and the debts would be eradicated (assuming the state aid is massive) or the schools would be closed in which case parish resources would be available to liquidate the debt. So, from the point of view of the schools alone, the pressure of time to close or have state aid is not nearly so pressing.

To some extent the same conditions prevail concerning personnel. From the point of view of the schools, there are enough jobs for all available priests and sisters. On the other hand, if money is not a problem, as the previous argument suggests, then lay personnel could be hired. In 1971 there appears to be an oversupply of lay teachers. Hence, finding lay staff would not be a critical factor.

Pursuing this line of reasoning, a rather startling conclusion arises. On the assumption that ecclesiastical leadership opts according to this dual strategy (hence for some overall plan) for a relatively short time, there should be no panic about removing priests and sisters from classroom duties. This is so because in a relatively short time either the Catholic school organization will have state aid or it will close. At either of these junctures, there will be financial resources available to pay off debts incurred in the interim period.

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The situation analysis revealed a need in the parent organization for personnel for new ministries. It also revealed a need for staff for present parochial and non-school ministries. Beyond the need for dedicated personnel there was revealed a need for funding for new experimental ministries and a great need for increased funding for the Catholic Charities Corporation of the Toledo area. The need for money and staff is immediate, and it will increase with time. Hence, the need for resources here is pressing. Time is a factor. So, although while from the point of view of the diversified organization, i.e., the Catholic schools, time may not be too significant a factor, from the point of view of the parent organization, the Roman Church of the Toledo area, time is a most significant factor. This will become more acutely true if, in the interim period, some of the post-decision time is, in a sense, mortgaged. Critical time limits must be set.

With the failure of state subsidization in 1970 in Michigan and the subsequent closing of over fifty schools in the Archdiocese of Detroit whose school enrollment according to newspapers is almost equal to the 23,600 pupils in the Toledo area, the message of the present crisis in the Catholic educational organization in the Toledo area already has become known.[2] The time and activity needed is to show what harmful effects the maintenance of the schools will work in the parent organization. This would take, as an estimate, a year, or at the most, two years.

It will take roughly a year to bring home to the Catholic people the baneful effects of maintaining the school system. In this

[2] "Detroit Sees Many School Closings," Catholic Chronicle, Dec. 4, 1970, p. 1.

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interim year one other action must be taken. A vigorous campaign must be waged to make the general population aware of the plight of the schools. If the state legislature will not grant genuinely massive aid to the Catholic school organization, then the stage should be set to bring the Catholic people to the decision to close gradually the Catholic system, good as it is. Then following the gradual phase-out strategy, it will take approximately five years to dismantle the organization.

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APPENDICES

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APPENDIX I

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APPENDIX I

BASIC INFORMATION FORM FOR CATHOLIC SCHOOLS SURVEY

A. GENERAL INFORMATION

1. SCHOOL BUILDING NAME:_____

2. SCHOOL STREET ADDRESS:_____

3. AREA OF SCHOOL:_____

4. PRINCIPAL:_____ 5. NUMBER OF GRADES_____

B. PERSONNEL

1. NUMBER OF STUDENTS:____ 2. NUMBER OF LAY PERSONNEL_____

3. NUMBER OF NUNS:_____ 4. NUMBER OF PRIESTS_____

5. NUMBER OF SECRETARIES:_____ FULL TIME_____ PART TIME_____

6. NUMBER OF CUSTODIANS:_____ FULL TIME_____ PART TIME_____

C. STRUCTURE (pro rate on % of 40 hour week)

1. NUMBER OF STORIES:_____ 2. AGE OF SCHOOL:_____

3. AGE OF ANY ADDITIONS:_____

4. CONSTRUCTION MATERIALS:_____

5. ARE THERE ANY PLANNED IMPROVEMENTS:_____

6. IF SO, WHAT IMPROVEMENTS:_____

7. NUMBER OF REST ROOMS:_____ BOYS_____ GIRLS_____

8. TYPE OF HEATING:_____

ROOM OR ZONE CONTROL:_____

9. TYPE OF LIGHTING:_____

10. NUMBER OF ROOMS:_____

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11. SEATING CAPACITY PER ROOM:_____

12. NUMBER OF SQUARE FEET PER ROOM:_____

13. NUMBER OF CHALKBOARDS PER ROOM:_____

14. NUMBER OF BULLETIN BOARDS PER ROOM:_____

D. SCHOOL SITE

1. SIZE OF SCHOOL SITE IN ACRES:_____

2. NUMBER OF ACRES FOR EDUCATIONAL USE:_____

3. IS THERE ANY EQUIPMENT OUTSIDE:_____TYPE:_____

4. NUMBER OF PARKING SPACES:_____

5. IS THERE ROOM FOR EXPANSION:_____

E. GUIDANCE

1. ARE THERE GUIDANCE FACILITIES:_____

2. IS THERE A GUIDANCE COUNSELOR:_____

3. WHO EMPLOYS THE COUNSELOR:_____

4. PART TIME_____ FULL TIME_____

F. CAFETERIA

1. IS THERE A CAFETERIA:_____

2. CAN THEY SERVE HOT MEALS:_____

3. NUMBER OF LUNCHES SERVED PER DAY:_____

4. SEATING CAPACITY OF THE ROOM:_____

5. AGE OF THE KITCHEN FACILITIES:_____

G. GYMNASIUM

1. IS THERE A GYMNASIUM:_____

2. SEPARATE FACILITY OR MULTI-PURPOSE ROOM:_____

3. IF MULTI-PURPOSE, EXPLAIN:_____

4. ARE THERE SHOWERS:_____ AGE:_____

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5. ARE THERE REGULARLY SCHEDULED CLASSES:_____

6. TYPE OF EQUIPMENT:_____

7. IS THE GYM OPEN AFTER SCHOOL:_____

8. IS THERE A P.E. SUPERVISOR:_____PAID____VOLUNTEER_____

H. LABORATORIES

1. WHAT TYPES OF LABS:_____

2. ARE THEY PORTABLE OR PERMANENT:_____

3. AGE OF LABS:_____

I. AUDIO-VISUAL

1. NUMBER OF TEACHING AIDS:_____

2. AVAILABILITY OF AIDS:_____

3. AGE OF EQUIPMENT:_____

4. TYPE OF EQUIPMENT:_____

5. WHO OWNS THE EQUIPMENT:_____

J. LIBRARY

1. IS THERE A SEPARATE LIBRARY:_____

2. IS THERE A LIBRARIAN:____FULL TIME_____ PART TIME_____
PAID_____ VOLUNTEER_____

3. NUMBER OF VOLUMES:_____

4. AMOUNT OF SEATING CAPACITY:_____

K. AUDITORIUM

1. WHAT IS THE SEATING CAPACITY:_____

L. HEALTH

1. ARE THERE SICK FACILITIES:_____

2. IS IT A SEPARATE ROOM:_____

3. IS THERE A NURSE:_____ FULL TIME_____ PART TIME_____
PAID:_____ VOLUNTEER_____

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M. TRANSPORTATION

1. HOW MANY BUSES DO YOU HAVE:_____
2. ARE THEY OWNED BY THE SCHOOL:_____
3. HOW OLD ARE THE BUSES:_____
4. WHAT IS THEIR CAPACITY:_____
5. WHAT IS THE CHARGE PER STUDENT, PER YEAR:_____

N. FIRE PROTECTION

1. NUMBER OF EXITS:_____
2. ALARM SYSTEM:_____
3. FIRE EXTINGUISHER:_____

O. ELECTRIC SERVICES

1. INTERCOMMUNICATIONS SYSTEM:_____
2. CLOCK SYSTEM:_____
3. BELL SYSTEM:_____

P. MISCELLANEOUS

1. ARE THERE ANY CONFERENCE ROOMS:_____ NUMBER:_____
2. IS THERE A FACULTY LOUNGE:_____
3. IS THERE A STUDENT LOUNGE:_____
4. IS THERE A LANGUAGE LAB:_____
5. WHAT IS THE PROJECTED STUDENT NUMBER FOR 1980:_____
6. WHAT IS THE AMOUNT OF TUITION:_____
7. IS THERE A CLOSED CIRCUIT SYSTEM:_____
8. IS THERE A REMEDIAL LEARNING SECTION:_____
9. WHAT ARE THE ENROLLMENT TRENDS:_____

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APPENDIX II

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APPENDIX II

RESULTS OF BASIC INFORMATION FORM FOR CATHOLIC SCHOOLS SURVEY

* The following abbreviations will be utilized in the table below: F=full time Pd=paid CTS= P=part time V=volunteer MP=multipurpose

	St. Francis de Sales High School	Central Catholic High School	Toledo Notre Dame High School	Toledo McAuley High School	Toledo St. Ursula High School
GRADES	4	4	4	4	4
PERSONNEL					
Students	781	1821	569	512	542
Lay personnel	11	39	3	16	14 F, 2P
Nuns	0	40	33	17	22
Priests	19	8	0	0	2
Secretaries	2 F, 1P	5 F, 3P	4 F	2 F	1 F
Custodians	3 F, 1P	4 F, 1P	3 F, 3P	2 F, 3P	3 F, 1P
STRUCTURE					
Stories	3	3	3	3	2
Age	15	43	10	11	12
Additions	Yes	Yes	No	Yes	No
Materials	Brick	Brick	Cement Steel	Brick	Brick
Improvements	No	Yes	Yes	Yes	No
Rest Rooms	12	8	5	6	7
Heating	Hot Water	Oil Fuel	Steam	Steam	Steam
Control	Room	Room	Room	Zone	Room
Lighting	Florescent	Florescent	Florescent	Florescent	Florescent
Rooms	40	172	29	27	27
Capacity	40	36	36	30	32
Chalkboards	2	1 to 3	4	2 9'	9 4'
Bulletinboards	1	2	3	2 10'	1 4'

	St. Francis de Sales High School	Central Catholic High School	Toledo Notre Dame High School	Toledo McAuley High School	Toledo St. Ursula High School
SCHOOL SITE					
Acres	20	11	10	11	19.7
Acres Ed	4	8	10	11	19.7
Equipment	No	No	Tennis	Tennis	No
Parking	180	120	100(2)	-	300
Expansion	Yes	No	Yes	Yes	Yes
GUIDANCE					
Facilities	Yes	Yes	Yes	Yes	Yes
Counselor	1 F	5 F	1 F, 1P	2 F	1 F
Employer	Toledo Bd.Ed.	Principal	School	School	School
CAFETERIA					
Cafeteria	Yes	Yes	Yes	Yes	Yes
Hot Meals	Yes	Yes	Yes	Yes	Yes
Lunches Day	100	800	450	300	300
Capacity	225	525(2)	400	500	242
Kitchen	15	12 15	10	11	12
GYMNASIUM					
Gymnasium	Yes	Yes 2	Yes	Yes	Yes
Sep. or M.P.	MP	Sep. MP	Sep.	Yes	MP
Showers Age	Yes 5	Yes 6	Yes 10	Yes 11	Yes 12
Scheduled Class	Yes	Yes	Yes	Yes	Yes
Open after	Yes	Yes	Yes	Yes	Yes
Supervisor	Yes Pd	Yes Pd	Yes Pd	Yes Pd	Yes Pd
LABORATORIES					
Type	Science	Science	Science	Science	Science
Port or Perm	Perm	Both	Perm	Perm	Perm
Age	15	Port 5 Perm 43	10	11	12

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	St. Francis de Sales High School	Central Catholic High School	Toledo Notre Dame High School	Toledo McAuley High School	Toledo St. Ursula High School
AUDIO-VISUAL					
Teaching Aids	Yes	-	Yes	Yes	-
Age	3	-	11	2 5-6	3 or less
LIBRARY					
Separate	Yes	Yes	Yes	Yes	Yes
Librarian	1 F Pd	2 F Pd	2 F Pd	1 F Pd, 2 V	2 F Pd
Volumes	10,000	28,264	8007	9700	1300
Capacity	80	110	80	80-96	50
AUDITORIUM					
Capacity	1500	750	1000	800 Gym	800
HEALTH					
Facilities	Yes	Yes	Yes	Yes	Yes
Separate Room	Yes	Yes	Yes	Yes	Yes
Nurse	F Pd	F Pd	P Pd	F Pd	Pd
TRANSPORTATION					
Buses	1	5	6	0	13
Owned School	Yes	No	No	Local Bd.	No
Age	5	-	-	-	-
Capacity	35	54	60	65	-
Charge	-	0	0 CTS pay	0	CTS .40
FIRE PROTECTION					
Exits	4	13	12	7	8
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	Yes

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	St. Francis de Sales High School	Central Catholic High School	Toledo Notre Dame High School	Toledo McAuley High School	Toledo St. Ursula High School
ELECTRIC SERVICES					
Intercom	Yes	Yes	Yes	Yes	Yes
Clock System	Yes	Yes	Yes	Yes	Yes
Bell System	Yes	Yes	Yes	Yes	Yes
MISCELLANEOUS					
Conference Room	5	5	3	5	3
Faculty Lounge	Yes	Yes 4	Yes 5	Yes	Yes
Student Lounge	No	No	Yes	Senior	No
Language Lab	No	No	Yes	Yes	Yes
1980 Project	-	1800	-	600	-
Closed Circuit	Yes	No	No	No	Yes
Remedial learning	No	Yes Read.	Yes Read.	Yes Read.	No
Enrolling trends	Steady	Steady	Up	Up	Up
Tuition	450	250	275		300

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	St. Agnes	Little Flower	Immaculate Conception	St. Hyacinth	St. Louis
GRADES	8	8	8	8	8
PERSONNEL					
Students	514	562	229	243	
Lay personnel	14	9	6	3	
Nuns	6	11	3	6	
Priests	2	2	2	2	
Secretaries	1 F	1 F	1 P	1 P	
Custodians	1 F, 3P	1 F	1 F, 1P	1 F	
STRUCTURE					
Stories	2	1	2	1	
Age	48	24	85	48	
Additions	14 yr	18 yr	No	12 yr	
Materials	Brick	Brick	Brick	Brick	
Improvements	No	Yes	Yes	Yes	
Rest Rooms	4	3	4	2	
Heating	Gas	Gas	Steam	Gas	
Control	-	Both	-	Room	
Lighting	Electric	Neon	Florescent	Florescent	
Rooms	20	82	12	11	
Capacity	40	40	35	40	
Chalkboards	2-3	Front Sides	7	8-9	
Bulletinboards		5	3	3-4	
SCHOOL SITE					
Acres	2	-	8 Lots	-	
Acres Ed.	1 1/2	-	4 Lots	-	
Equipment	No	No	No	No	
Parking	-	2	20 Street	20	
Expansion	No	Yes	No	Yes	

	St. Agnes	Little Flower	Immaculate Conception	St. Hyacinth	St. Louis
GUIDANCE					
Facilities	Minimum	No	No	No	
Counselor	-	-	1 P	-	
Employer	Diocese Td.	-	Internship TU	-	
CAFETERIA					
Cafeteria	Yes	No	No	No	
Hot Meals	Yes	No	No	No	
Lunches Day	0	-	-	-	
Capacity	150	-	35	100	
Kitchen	14	-	Yes	Yes	
GYMNASIUM					
Gymnasium	Yes	No	Yes	Yes	
Sep. or MP	MP	MP	MP	MP	
Showers Age	Yes 14	No	Yes 1	No	
Scheduled Class	Yes	Yes	No	Yes	
Open after	Yes	-	Some time	No	
Supervisor	No	Yes V	No	6-7 V	
LABORATORIES					
Type	Demonstration	No	No	Science	
Port. or Perm	Port	-	-	Perm 1, Port	
Age	3	-	-	1 6	
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	
Age	1 20	7	Varied	8	
LIBRARY					
Separate	Yes	Yes	Yes	Yes	
Librarian	1 P Pd, 5 V	1 F, Pd	P V	12-13 V	
Volumes	2450	8981	3300	3700	
Capacity	30	40	35	12	

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	St. Agnes	Little Flower	Immaculate Conception	St. Hyacinth	St. Louis
AUDITORIUM					
Capacity	400	No	350	-	
HEALTH					
Facilities	Yes	Yes	No	Yes	
Separate Room	No	Yes	-	Yes	
Nurse	P Pd	P Pd	Public School	City Nurse	
TRANSPORTATION					
Buses	0	12	0	No	
Owned School	-	Public School	-	-	
Age	-	-	-	-	
Capacity	-	-	-	-	
Charge	-	-	-	-	
FIRE PROTECTION					
Exits	8	9	3	10	
Alarm	Yes	Yes	Yes	Yes	
Fire Extinguishes	Yes	Yes	Yes	Yes	
ELECTRIC SERVICES					
Intercom	Yes	Yes	No	Yes	
Clock System	Yes	No	No	Yes	
Bell System	Yes	Yes	Yes	Yes	

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	St. Agnes	Little Flower	Immaculate Conception	St. Hyacinth	St. Louis
MISCELLANEOUS					
Conference Room	2	No	No	Gym	
Faculty Lounge	Yes	Yes	Yes	Nurse Station	
Student Lounge	No	No	No	No	
Language Lab	No	No	No	-	
1980 Project	-	-	-	Yes	
Closed circuit	No	No	No	Yes	
Remedial learning	Yes	Yes	No	No	
Enrollment trends	Down	Down	Stable	Down	
Tuition	260	0	50 1	30 1	

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	St. Jude	St. John	St. Hedwig	St. Mary	Christ the King
GRADES	8	8	8	8	8
PERSONNEL					
Students	264	638	490	270	803
Lay personnel	3	13	3	4	17
Nuns	5	4	13	5	8
Priests	1	4	2	3	3
Secretaries	1 P	1 P	1 P	5 P V	2 P V
Custodians	1 P	1 F	3 P	1 F Pd	1 F, 6P
STRUCTURE					
Stories	2	3	4	4	2
Age	15	19	85	70	17
Additions	No	11	No	No	Varied
Materials	Brick	Brick	Stone	Brick	Brick
Improvements	Yes	Yes	No	Yes	No
Rest Rooms	4	6	2	2	6
Heating	Oil	Gas	Gas	Steam	Steam
Control	Room	Room	Zone	Zone	Room
Lighting	Florescent	Florescent	Florescent	Florescent	Florescent
Rooms	12	17	23	19	24
Capacity	40	45	30	35-40	29
Chalkboards	3	2	2-3	2	6
Bulletinboards	1	3-4	4	2	2
SCHOOL SITE					
Acres	-	-	-	-	7
Acres Ed	-	-	-	-	80%
Equipment	Yes	Yes	Yes	Yes	Yes
Parking	2 Lots	15	Street	15	Church lots
Expansion	Yes	Yes	No	Yes	Yes

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	St. Jude	St. John	St. Hedwig	St. Mary	Christ the King
GUIDANCE					
Facilities	No	Psy. Test	No	Yes	No
Counselor	Teachers	-	-	1 P	Teachers
Employer	-	-	-	Diocesan	-
CAFETERIA					
Cafeteria	No	No	No	Yes not used	No
Hot Meals	No	No	No	No	No
Lunches Day	-	Classroom	-	Breakfast	Classroom
Capacity	200	-	30 50	100	-
Kitchen	Yes	19	20	Varied	-
GYMNASIUM					
Gymnasium	Yes	Yes	No	Yes	No
Sep. or MP	No	Gym Music	Yes	Plan Future	Parish Hall
Showers Age	No	No	No	No	No
Scheduled Class	Yes	Yes	Yes	Yes	Yes
Open after	No	Yes	No	Yes	-
Supervisor	Planning	24 V	No	1 V	1 Pd, 1 V
LABORATORIES					
Type	Yes	Science	-	Science	-
Port or Perm	2 Port	8 Port	1 Port	1 Port	2 Port
Age	4	1-2	3	1-2	3
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	Yes
Age	5	5	3	5	1-3
LIBRARY					
Separate	Yes	Yes	Classroom	School Hall	Yes
Librarian	3 P V	1 F Pd 10 V	No	No	1 F Pd
Volumes	4100	4000	5000	1600 2000	3179
Capacity	40	15	-	30 40	45

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	St. Jude	St. John	St. Hedwig	St. Mary	Christ the King
AUDITORIUM					
Capacity	300 Gym	600 Gym	No	500 Gym	500 Parish Hall
HEALTH					
Facilities	Resource Center	AV Room	N. Media Room	No	Yes
Separate Room	No	No	No	No	No
Nurse	Bd. Health	Bd. Health	Bd. Health	City Nurst	1 P
TRANSPORTATION					
Buses	No	No	No	No	No
Owned School	Toledo City	-	-	-	3 School
Age	-	-	-	-	2 new 1 6
Capacity	-	-	-	-	60
Charge	-	-	-	-	-
FIRE PROTECTION					
Exits	5	3	5	4	5
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	Yes
ELECTRIC SERVICE					
Intercom	Yes	Yes	Yes	Yes	Yes
Clock System	Yes	Yes	Yes	Yes	Yes
Bell System	Yes	Yes	Yes	No	Yes

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	St. Jude	St. John	St. Hedwig	St. Mary	Christ the King
MISCELLANEOUS					
Conference Room	Library	No	M. Media Room	Outer Pr. Off.	1
Faculty Loungs	Library	Yes	M. Media Room	Yes	Yes
Student Loungs	No	No	No	No	No
Language Lab	No	No	No	No	No
1980 Project	360 Capacity	-	-	-	800
Closed circuit	Yes	Yes	Yes	No	Yes
Remedial learning	No	Reading	Yes	Yes	Teachers
Enrollment trends	Up	Down	Decreasing	Increase	Up
Tuition	25 1	0	0	100 1	0

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	St. James	St. Michael	Sylvania St. Joseph	St. Catherine	St. Ann
GRADES	8	8	8	8	8
PERSONNEL					
Students	228	219	315	745	232
Lay personnel	4	5	3	15	4
Nuns	4	4	7	7	4
Priests	1	3	2	No	No
Secretaries	1 F	0	1 F	1 F	1 F V
Custodians	1 F	1 F	2 P	1 F, 2P	1 F
STRUCTURE					
Stories	2	3	1	3	3
Age	43	71	11	41	75
Additions	11	No	11	15 21	75
Materials	Stone Brick	Brick	Brick Steel	Block Stone	Brick Face
Improvements	No	Yes	Yes	Yes	No
Rest Rooms	2	2	4	6	4
Heating	Steam	Gas	Steam	Steam	Fuel
Control	Zone	Zone	Zone	Zone	Zone
Lighting	Florescent	Florescent	Florescent	Florescent	Florescent
Rooms	-	13	8	22	10
Capacity	28	40	40	23 40	30
Chalkboards	2 2 1/2	2	8	8 4' 5 5'	10
Bulletinboards	Back Wall	3 4	2	3	4
SCHOOL SITE					
Acres	-	-	10	-	1 block
Acres Ed	-	-	80% 20%	80 20	80 20
Equipment	Yes	Yes	Yes	No	No
Parking	Playgorund	Street	3 lots	4 lots	2 lots
Expansion	Yes	No	Yes	Yes	Yes

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	St. James	St. Michael	Sylvania St. Joseph	St. Catherine	St. Ann
GUIDANCE					
Facilities	-	No	Yes	No	Yes
Counselor	Teacher Psy.	Teacher	Psy P	No	1 P
Employer	-	-	Sister	Public School	Father
CAFETERIA					
Cafeteria	No	Yes	Yes	No	No
Hot Meals	No	No	Yes	-	-
Lunches Day	-	154	170	-	-
Capacity	100	250-300	200	-	125
Kitchen	No	2	1	Inadequate	No
GYMNASIUM					
Gymnasium	2 rooms	No	Yes	No	No
Sep or MP	Yes	No	MP	MP	Sep
Shower Age	No	No	No	No	No
Scheduled Class	Yes	No	Yes	Yes	Yes
Open after	No	No	Yes	No	No
Supervisor	1 Pd	No	Yes V	V	No
LABORATORIES					
Type	Science	No	Multi Purpose	Yes	Science
Port or Perm	4 Port	-	Port	2 Port	Port Perm
Age	3	-	1	3	2
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	Yes
Age	1 5	2	3	3	3

	St. James	St. Michael	Sylvania St. Joseph	St. Catherine	St. Ann
LIBRARY					
Separate	Yes	Classroom	Yes	Yes	Yes
Librarian	No	No	1 F Pd	P V	P V
Volumes	2500 3000	2500 3000	8000	6500	4000 5000
Capacity	No	-	24	8	16
AUDITORIUM					
Capacity	100 Lunch Room	No	350	250	250
HEALTH					
Facilities	Yes	No	Yes	Office	No
Separate Room	Yes	Prin Office	Yes	No	Yes
Nurse	Toledo	1 Pr	Public	City Nurse	City Nurse
TRANSPORTATION					
Buses	No	1	6	No	No
Owned School	-	Yes	No	-	-
Age	-	1	-	-	-
Capacity	-	40	-	-	-
Charge	-	50 cents	-	-	-
FIRE PROTECTION					
Exits	6	4	2 per room	6	6
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	Yes
ELECTRIC SERVICES					
Intercom	Yes	No	Yes	Yes	Yes
Clock system	Yes	Yes	Yes	Not Central	Not Central
Bell system	Yes	Yes	Yes	Yes	Separate

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	St. James	St. Michael	Sylvania St. Joseph	St. Catherine	St. Ann
MISCELLANEOUS					
Conference Room	No	No	2	No	No
Faculty Lounge	Yes	No	1	Yes	Yes
Student Lounge	No	No	No	No	No
Language Lab	No	No	No	No	No
1980 Project	-	-	-	-	-
Closed circuit	No	No	Yes	Yes	Yes
Remedial learning	Yes	Yes	Group teach.	Teachers	Reading
Enrollment trends	Down	Up	Up	Down	Down
Tuition	0	0	0	$75	0

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	Good Shepherd	Holy Rosary	Blessed Sacrament	Rosary Cathedral	St. Francis de Sales
GRADES	8	8	8	8	8
PERSONNEL					
Students	395	228	933	753	106
Lay personnel	10	5	18	20	3
Nuns	4	4	13	5	4
Priests	2	1	3	3	0
Secretaries	0	1 P	1 F	1 F	0
Custodians	2 F	1 F	2 F, 3P	2 F, 3P	1 F, 1P
STRUCTURE					
Stories	2	2	2	3	-
Age	56	30	45	57	-
Additions	22	5 1/2	Varied	Varied	-
Materials	Brick	Brick	Cinder Block	Brick Concrete	-
Improvements	Yes	No	Yes	Yes	-
Rest Rooms	2	2	7	6	1
Heating	Gas	Steam	Steam	Gas Steam	Oil
Control	Zone	Room	Zone	Both	-
Lighting	Florescent	Florescent	Florescent	Florescent	-
Rooms	15	8	30	26	-
Capacity	40	35-40	40	40	-
Chalkboards	2	2	2	2	-
Bulletinboards	1	3	2	2	-
SCHOOL SITE					
Acres	2 1/2	4	Less 1 acre	2 1/3	-
Acres Ed	1/2	1	60%	2 1/3	-
Equipment	No	Yes	No	No	Yes
Parking	140	200	100	-	-
Expansion	Yes	Yes	Yes	-	-

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	Good Shepherd	Holy Rosary	Blessed Sacrament	Rosary Cathedral	St. Francis de Sales
GUIDANCE					
Facilities	Yes	Yes	No	Yes	Yes
Counselor	Teacher	Teacher	Teacher	1 P	1 P
Employer	School	-	-	Pub. School	Diocese
CAFETERIA					
Cafeteria	No	No	No	No	Yes
Hot Meals	-	-	-	-	Yes
Lunches Day	-	-	-	-	-
Capacity	-	-	-	-	-
Kitchen	-	-	-	-	-
GYMNASIUM					
Gymnasium	Yes	Yes	Yes	Yes	No
Sep. or MP	MP	Yes	MP	Sep	-
Showers Age	22	No	Not used	11	No
Scheduled class	Yes	Yes	Yes	Yes	Yes
Open after	Yes	Yes	Yes	Yes	-
Supervisor	No	P V	V	V	2 Teachers
LABORATORIES					
Type	Science	Science	Science	Science	-
Port or Perm	Port	Port	Port	Port	-
Age	3	1 6	3	3	-
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	Yes
Age	5	3	3-4	2-5	-

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	Good Shepherd	Holy Rosary	Blessed Sacrament	Rosary Cathedral	St. Francis de Sales
LIBRARY					
Separate	Yes	Yes	Yes	Yes	Yes
Librarian	P V	P V	F Pd	5 P V	No
Volumes	5054	3100	4653	-	500+
Capacity	18	7	35 40	12	-
AUDITORIUM					
Capacity	500	400	350 400	500	-
HEALTH					
Facilities	Yes	Yes	Yes	Yes	No
Separate Room	No	No	Yes	Yes	-
Nurse	City Nurse	Public Health	City Nurse	P P	-
TRANSPORTATION					
Buses	0	3	1	0	0
Owned School	-	Parish	Yes	-	-
Age	-	6-12	2	-	-
Capacity	-	60-66	65	-	-
Charge	-	36	40	-	-
FIRE PROTECTION					
Exits	8	4	9	4	7
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	Yes
ELECTRIC SERVICES					
Intercom	Yes	Yes	Yes	Yes	No
Clock System	No	Yes	No	Yes	No
Bell System	Yes	Yes	Yes	Yes	No

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	Good Shepherd	Holy Rosary	Blessed Sacrament	Rosary Cathedral	St. Francis de Sales
MISCELLANEOUS					
Conference Room	2	2	No	1	-
Faculty Lounge	Yes	Yes	Yes	Yes	Yes
Student Lounge	No	No	No	No	No
Language Lab	No	No	No	No	No
1980 Project	360	200	-	700	-
Closed circuit	No	No	No	No	No
Remedial learning	No	No	Yes	Yes	Reading
Enrollment trends	Down	Steady	Down	Down	Steady
Tuition	None	$25/1	0	$50/1	$50

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	Gesu	St. Anthony	Sacred Heart	Our Lady of Lourdes	Regina Coeli
GRADES	8	8	8	8	8
PERSONNEL					
Students	713	176	260	284	636
Lay personnel	21	4	6	3	8
Nuns	12	4	4	6	13
Priests	5	1	0	1	0
Secretaries	1 F	1 F	0	0	1 P
Custodians	2 F	1 F	1 P	1 F	3 F, 1P
STRUCTURE					
Stories	3	3	3	1	1
Age	45	80	82	9	15
Additions	7	0	17	-	No
Materials	Brick	Brick	Brick	Brick	Brick
Improvements	-	Yes	No	Yes	No
Rest Rooms	10	2	3	2	4
Heating	Steam	Steam	Gas	Gas	Steam
Control	Room	Zone	Room	Room	Room
Lighting	Florescent	Florescent	Florescent	Florescent	Florescent
Rooms	24	12	18	9	19
Capacity	35	25	30	42	40+
Chalkboards	2	4	2	2	2
Bulletinboards	2-5	0	2	5	3
SCHOOL SITE					
Acres	4	1	-	-	-
Acred Ed	1 1/2	-	-	-	-
Equipment	No	No	No	Yes	No
Parking	350	Street	-	3	200+
Expansion	Yes	No	No	Yes	Yes

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	Gesu	St. Anthony	Sacred Heart	Our Lady of Lourdes	Regina Coeli
GUIDANCE					
Facilities	Yes	No	No	Yes	No
Counselor	Yes	No	No	Teachers	Teachers
Employer	-	-	-	-	-
CAFETERIA					
Cafeteria	No	No	No	No	No
Hot Meals	-	-	-	-	-
Lunches Day	-	-	-	-	-
Capacity	-	Classroom	-	-	-
Kitchen	-	20	-	-	-
GYMNASIUM					
Gymnasium	Yes	No	No	Yes	Yes
Sep. or MP	Mp	Mp	-	MP	Sep
Showers Age	10	-	-	No	Yes
Scheduled Class	Yes	-	-	Yes	Yes
Open after	Yes	Yes	-	No	Yes
Supervisor	Pd	V	-	V	V
LABORATORIES					
Type	Science	-	-	Science	Science
Port or Perm	3 Port	-	Port	Port	Port
Age	2	-	1	4	1 2
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	Yes
Age	Varied	3	2-4	4	New

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	Gesu	St. Anthony	Sacred Heart	Our Lady of Lourdes	Regina Coeli
LIBRARY					
Separate	Yes	Yes	Yes	Yes	Yes
Librarian	Both	F V	V	F V	F V
Volumes	6300	5500	1943	5900	7870
Capacity	40-50	25	30	50	25-30
AUDITORIUM					
Capacity	800-1000	200	-	-	-
HEALTH					
Facilities	Yes	Yes	-	Yes	No
Separate Room	2	Yes	-	Yes	No
Nurse	Both	Bd. Educ.	No	City Nurse	Bd. Health
TRANSPORTATION					
Buses	2	0	0	5	2
Owned School	No	-	-	No	No
Age	-	-	-	-	10
Capacity	-	-	-	45	60
Charge	30 cents	-	-	-	5 cents
FIRE PROTECTION					
Exits	12	3	5	2	13
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	
ELECTRIC SERVICES					
Intercom	Yes	Yes	Yes	-	Yes
Clock System	Yes	Not Central	-	-	No
Bell System	Yes	No	-	Yes	No

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	Gesu	St. Anthony	Sacred Heart	Our Lady of Lourdes	Regina Coeli
MISCELLANEOUS					
Conference Room	2	1	No	No	1
Faculty Lounge	Yes	Yes	No	Yes	Yes
Student Lounge	No	No	No	No	No
Language Lab	No	No	No	No	No
1980 Project	600-700	-	200	350	640
Closed circuit	No	Yes	No	Yes	No
Remedial learning	Yes	Yes	No	Referrals	Yes
Enrollment trends	Down	Down	Down	Up	Static
Tuition	0	25	0	50	50

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	Our Lady of Perpetual Help	St. Rose	St. Clement	St. Charles	St. John's High School
GRADES	8	8	8	8	4
PERSONNEL					
Students	704	386	560	336	744
Lay personnel	16	12	12	9	26
Nuns	5	5	4	2	0
Priests	3	0	3	0	15
Secretaries	1 F	0	1 F	0	17 F
Custodians	3 F, 1P	1 P	3 F	2 F	2 F
STRUCTURE					
Stories	2	2	1	2	2
Age	21	60	18	7	6
Additions	12	0	15 2	No	No
Materials	Brick	Brick	Brick	Brick	Brick
Improvements	No	Yes	Yes	No	No
Rest Rooms	12	11	6	6	6
Heating	Gas	Steam	Steam	Radiant Water	Radiant Water
Control	Zone	Yes	Yes	Room	Climate
Lighting	Florescent	Florescent	Florescent	Florescent	Florescent
Rooms	23	15	16	12	28
Capacity	40	35	35	55	35
Chalkboards	2	2 3	2	2	2
Bulletinboards	1	-	2-3	2	1
SCHOOL SITE					
Acres	8	10	-	6	30
Acres Ed	8	4	-	3	8
Equipment	Yes	Yes	Yes	Yes	Yes
Parking	3	40	-	20	400
Expansion	Yes	Yes	Yes	Yes	Yes

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	Our Lady of Perpetual Help	St. Rose	St. Clement	St. Charles	St. John's High School
GUIDANCE					
Facilities	No	-	No	No	Yes
Counselor	No	-	-	Next Year	Yes F
Employer	-	-	-	School	School
CAFETERIA					
Cafeteria	Yes	Yes	No	Yes	Yes
Hot Meals	No	Yes	-	No	Yes
Lunches Day	-	Staggered	-	-	-
Capacity	300	300	-	400	450
Kitchen	21	15	-	-	6
GYMNASIUM					
Gymnasium	No	Yes	Yes	Yes	Yes
Sep. or MP	MP	MP	Sep	Sep	Sep
Showers Age	No	8	Yes New	Yes	Yes
Scheduled Class	Yes	Yes	Yes	No	No
Open after	No	Yes	Yes	No	No
Supervisors	v	V	F	No	Yes
LABORATORIES					
Type	Science	No	Science	Science	-
Port or Perm	Port	Port	2 Port	2 Port	Port
Age	2	-	2	2	6
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	Yes
Age	2	2-3	1-3	2	0-5

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	Our Lady of Perpetual Help	St. Rose	St. Clement	St. Charles	St. John's High School
LIBRARY					
Separate	Yes	Yes	Yes	Yes	Yes
Librarian	P V	P V	P V	2 P Pd	F
Volumes	4200	2200	4000	8000	10,000
Capacity	12	28	32	36	110
AUDITORIUM					
Capacity	No	Gym MP	500	Cafeteria	450
HEALTH					
Facilities	Yes	Yes	Yes	Yes	Yes
Separate Room	Yes	2	Yes	Yes	Yes
TRANSPORTATION					
Buses	4	10	8	1	7
Owned School	Yes	No	No	No	Yes
Age	8	2-3	2-3	3	6
Capacity	66	66	66	66	66
Charge	$36	0	No	No	$108
FIRE PROTECTION					
Exits	6	9	12	7	6
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	Yes
ELECTRIC SERVICES					
Intercom	Yes	No	Yes	No	Yes
Clock System	Yes	No	No	Yes	Yes
Bell System	Yes	Yes	Yes	Yes	Yes

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	Our Lady of Perpetual Help	St. Rose	St. Clement	St. Harles	St. John's High School
MISCELLANEOUS					
Conference Room	1	1	1	1	4
Faculty Lounge	Yes	Yes	Yes	Yes	Yes
Student Lounge	No	No	No	No	Cafeteria
Language lab	No	No	No	Yes	No
1980 Project	650	350 400	0	0	750
Closed circuit	No	No	No	Yes	No
Remedial learning	Yes	Yes	Yes	No	No
Enrollment trends	Down	Constant	Constant	Down	Private School
Tuition	$50	-	15-45	$50	$500

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	St. Joseph	St. Jerome	St. Mary Magdalene	SS Cyril & Methodius	St. Vincent de Paul
GRADES	8	8	8	8	8
PERSONNEL					
Students	620	220	146	165	255
Lay personnel	9	3	3	4	5
Nuns	8	5	5	5	5
Priests	3	1	1	2	-
Secretaries	1 F	1 P	0	1 P	1 P
Custodians	2 F	1 F	1 F	1 F	2 P
STRUCTURE					
Stories	2	1	2	2	2
Age	58	6	46	24	10
Additions	-	New	-	15	No
Materials	Brick	Brick	Brick	Brick	Brick
Improvements	No	No	Yes	No	Yes
Rest Rooms	4	5	3	5	4
Heating	Gas	Electric	Oil	Gas	Gas
Control	Zone	Room	Room	Room	Room
Lighting	Florescent	Florescent	Florescent	Florescent	Florescent
Rooms	16	8	8	8	17
Capacity	40	36	25	30	35
Chalkboards	2	2	2	2	2
Bulletinboards	1	1	3	3	1
SCHOOL SITE					
Acres	6	15	35	9	-
Acres Ed	5	7	3	8	-
Equipment	Yes	-	No	Yes	No
Parking	20	400	400	200	200
Expansion	Yes	Yes	Yes	Yes	No

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	St. Joseph	St. Jerome	St. Mary Magdalene	SS Cyril & Methodius	St. Vincent de Paul
GUIDANCE					
Facilities	Yes	No	No	No	Yes
Counselor	P	Teachers	-	Teachers	No
Employer	School	-	-	-	-
CAFETERIA					
Cafeteria	Yes	Yes	No	Yes	No
Hot Meals	No	Yes	-	Yes	-
Lunches Day	-	1	-	1	-
Capacity	300	400	-	200	-
Kitchen	-	8	-	10	-
GYMNASIUM					
Gymnasium	No	No	No	No	Yes
Sep. or MP	-	-	-	MP	Sep
Showers Age	-	-	-	No	No
Scheduled Class	-	-	-	-	Yes
Open after	-	-	-	-	Yes
Supervisor	-	V	-	-	V
LABORATORIES					
Type	-	Science	Yes	-	No
Port or Perm	Port	Port	Port	Port	-
Age	2	-	1	1 2	-
AUDIO-VISUAL					
Teaching Aids	Yes	Yes	Yes	Yes	Yes
Age	3	New	1-2	2	3

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	St. Joseph	St. Jerome	St. Mary Magdalene	SS Cyril & Methodius	St. Vincent de Paul
LIBRARY					
Separate	Yes	Yes	Yes	Yes	Yes
Librarian	-	V	-	F Pd	1 P Pd
Volumes	3000	3000	-	4000	5000
Capacity	25	30	-	40	12
AUDITORIUM					
Capacity	MP	No	No	300	400
HEALTH					
Facilities	Yes	Yes	No	Yes	No
Separate Room	Yes	Yes	-	Yes	P Pd
Nurse	P V	No	-	P	P Pd
TRANSPORTATION					
Buses	11	3	3	1	0
Owned School	No	Public	No	Yes	-
Age	2 3	2	3	New	-
Capacity	65	65-72	65	66	-
Charge	0	0	0	$20	-
FIRE PROTECTION					
Exits	6	2 classes	2	4	4
Alarm	Yes	Yes	Yes	Yes	Yes
Fire Extinguisher	Yes	Yes	Yes	Yes	
ELECTRIC SERVICES					
Intercom	Yes	No	No	No	Yes
Clock System	No	No	No	No	Yes
Bell System	No	No	No	Dismissal	Yes

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	St. Joseph	St. Jerome	St. Mary Magdalene	SS Ciril & Methodius	St. Vincent de Paul
MISCELLANEOUS					
Conference Room	No	Library	No	2	2
Faculty Lounge	No	Yes	Yes	Yes	Yes
Student Lounge	No	No	No	No	No
Language Lab	No	No	No	No	Yes
1980 Project	600-650	250-300	100	-	200
Closed circuit	No	No	No	No	Yes
Remedial learning	Yes	Yes	Yes	Yes	Yes
Enrollment trends	Down	Constant	Down	Down	Down
Tuition	$20	0	$30	$25	$55

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	St. Teresa	St. Pius X
GRADES	8	8
PERSONNEL		
Students	232	260
Lay personnel	4	5
Nuns	5	4
Priests	3	4
Secretaries	1 P	1 F
Custodians	1 F	1 F, 1P
STRUCTURE		
Stories	2	1
Age	57	17
Additions	Yes	No
Materials	Brick	Cinder Block
Improvements	No	No
Rest Rooms	4	3
Hearing	Gas	Steam
Control	Zone	Room
Lighting	Electric	Florescent
Rooms	12	10
Capacity	35	40
Chalkboards	2-3	-
Bulletinboards	1	-
SCHOOL SITE		
Acres	4	13
Acres Ed	-	-
Equipment	Yes	Yes
Parking	Street	-
Expansion	Yes	Yes

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	St. Teresa	St. Pius X
GUIDANCE		
Facilities	Yes	Yes
Counselor	1 P	No
Employer	Diocese	-
CAFETERIA		
Cafeteria	Yes	No
Hot Meals	Yes	-
Lunches Day	100	-
Capacity	300	-
Kitchen	8	-
GYMNASIUM		
Gymnasium	No	No
Sep or MP	MP	-
Showers Age	No	-
Scheduled Class	No	-
Open after	-	-
Supervisor	-	Yes F
LABORATORIES		
Type	-	Science Art
Port or Perm	-	Port
Age	-	3
AUDIO-VISUAL		
Teaching Aids	Yes	Yes
Age	1 3	3

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	St. Teresa	St. Pius X
LIBRARY		
Separate	Yes	Yes
Librarian	1 P Pd	1 P V
Volumes	-	-
Capacity	15	-
AUDITORIUM		
Capacity	-	-
HEALTH		
Facilities	Yes	No
Separate Room	Yes	-
Nurse	P Pd	-
TRANSPORTATION		
Buses	-	2
Owned School	-	Yes
Age	-	7
Capacity	-	60-66
Charge	-	27
FIRE PROTECTION		
Exits	Yes	Yes
Alarm	Yes	No
Fire Extinguisher	Yes	Yes
ELECTRIC SERVICES		
Intercom	Yes	Yes
Clock System	Yes	No
Bell System	Yes	Yes

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	St. Teresa	St. Pius X
MISCELLANEOUS		
Conference Room	1	No
Faculty Lounge	Yes	Yes
Student Lounge	No	No
Language Lab	No	No
1980 Project	240	-
Closed circuit	No	No
Remedial learning	No	No
Enrollment trends	-	Down
Tuition	120	-

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APPENDIX III

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APPENDIX III

POPULATION DATA AND FORECASTS TO 1970 AND 1980 OF CENSUS TRACTS IN THE TOLEDO, OHIO AREA

Note: Lucas County is the only county in the Toledo SMSA presently divided into tracts

TRACT NO.	POLITICAL UNIT	1940	1950	1960	1965	1970	1980
LUCAS COUNTY: (Tracts 2-101)		344,333	395,551	456,931	480,000	500,000	540,000
2	Toledo	4,375	5,195	5,706	5,900	6,100	6,400
3	Toledo	3,775	4,673	6,946	7,600	7,900	8,100
4	Toledo	3,964	4,524	5,166	5,200	5,300	5,500
5	Toledo	1,090	1,026	878	900	900	500
6	Toledo	5,587	5,953	5,979	6,000	6,000	6,100
7	Toledo	5,947	7,355	7,568	7,900	7,600	7,600
8	Toledo	4,300	4,284	3,949	3,900	3,800	3,700
9	Toledo	4,722	4,170	3,849	3,900	3,800	3,500
10	Toledo	6,132	5,620	5,978	5,500	5,300	5,200
11	Toledo	3,502	3,834	4,594	4,600	4,700	5,000
12	Toledo	3,851	4,138	4,152	3,400	3,800	4,300
13	Toledo	5,342	8,397	11,672	13,100	14,000	15,000
14	Toledo	4,501	4,489	4,016	4,100	4,000	3,900
15	Toledo	5,122	4,863	4,610	4,100	4,000	3,800
16	Toledo	6,862	7,030	6,651	6,200	5,900	5,800

TRACT NO.	POLITICAL UNIT	1940	1950	1960	1965	1970	1980
17	Toledo	5,642	5,336	4,697	4,400	4,000	3,200
18	Toledo	6,432	5,827	5,070	4,900	4,400	3,900
19	Toledo	3,593	3,505	3,430	3,500	3,400	3,300
20	Toledo	4,859	4,718	4,089	4,000	4,000	3,900
21	Toledo	6,612	7,154	6,500	6,200	5,900	5,800
22	Toledo	6,063	6,001	5,785	5,300	5,000	4,800
23	Toledo	5,611	6,082	5,152	4,100	3,500	3,400
24	Toledo	6,554	7,527	7,998	8,000	8,200	8,400
25	Toledo	6,937	6,633	6,992	6,400	6,500	6,500
26	Toledo	6,804	7,555	7,546	6,600	6,200	6,000
27	Toledo	4,323	4,482	3,216	2,500	2,400	2,500
28	Toledo	4,709	5,319	2,494	1,900	1,900	1,900
29	Toledo	5,197	5,420	3,873	3,900	3,800	3,600
30	Toledo	6,970	7,058	5,458	5,400	5,300	5,000
31	Toledo	2,769	2,805	2,528	2,600	2,300	2,200
32	Toledo	5,193	4,546	3,715	3,500	3,300	3,200
33	Toledo	6,521	6,962	6,279	5,800	5,600	5,500
34	Toledo	6,557	7,367	5,797	4,100	3,600	3,600
35	Toledo	4,902	4,308	3,273	3,000	2,800	2,800
36	Toledo	6,124	5,877	5,905	5,600	5,300	5,000
37	Toledo	3,957	4,679	3,672	2,600	2,500	2,500
38	Toledo	2,602	2,812	2,383	1,600	1,500	1,400
39	Toledo	5,946	6,731	7,383	7,800	7,900	8,100
40	Toledo	4,099	4,098	3,862	3,700	3,700	3,700
41	Toledo	4,076	4,267	3,757	3,200	3,200	3,100

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TRACT NO.	PLIITI-CAL UNIT	1940	1950	1960	1965	1970	1980
42	Toledo	4,240	4,151	3,856	3,700	3,600	3,300
43.01 A	Toledo			3,554	3,600	3,500	3,500
43.02 B	Toledo			3,508	3,700	3,700	3,900
Tract 43	Toledo	6,435	7,563	(7,062)	(7,300)	(7,200)	(7,400)
44	Toledo	4,744	4,675	4,386	4,600	4,500	4,000
45.01 A	Toledo			3,727	4,100	4,100	4,400
45.02 B	Toledo			7,136	8,500	8,800	8,500
Tract 45	Toledo	5,128	7,031	(10,863)	(12,600)	(12,900)	(12,900)
46	Toledo	6,127	5,403	5,144	4,400	4,000	3,800
47.01 A	Toledo			4,558	4,700	4,700	4,500
47.02 B	Toledo			4,645	4,900	5,200	6,000
Tract 47	Toledo	8,246	10,006	(9,203)	(9,600)	(9,900)	(10,500)
48	Toledo	6,305	6,291	5,730	5,600	5,300	5,000
49	Toledo	5,176	5,039	4,637	4,500	4,300	4,100
50	Toledo	2,504	2,327	2,437	2,600	2,600	2,600
51	Toledo	7,332	7,500	7,102	7,300	7,400	7,000
52	Toledo	4,472	4,591	5,021	5,200	5,200	5,300
53	Toledo	3,431	3,335	3,006	3,100	2,800	2,600
54	Toledo	6,426	6,118	5,776	5,700	5,500	5,200
55	Toledo	4,807	6,349	11,859	12,100	12,500	13,800
56	Toledo	*		1,651	2,800	3,800	4,800
57	Toledo			9,987	10,700	12,200	13,000
58	Toledo			4,684	6,800	7,500	10,300
59	Toledo			6,526	7,900	8,700	9,400

*Blank space indicates that the inforamtion was not available.

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TRACT NO.	POLITICAL UNIT	1940	1950	1960	1965	1970	1980
60	Toledo			3,255	3,500	3,500	3,400
61	Toledo			4,715	4,500	4,400	4,400
62	Toledo			3,255	3,500	3,500	3,400
63	Toledo			4,508	4,700	4,700	4,600
64	Toledo			3,603	3,700	3,800	3,800
65	Toledo			2,840	3,000	3,700	4,300
66	Toledo			3,847	4,000	4,200	5,400
67	Toledo			2,885	2,900	3,000	3,200
68	Toledo			3,114	3,300	3,500	4,000
69	Toledo			3,567	3,900	3,900	3,900
70	Maumee			6,914	8,300	9,000	9,400
71	Maumee			5,319	6,500	8,500	11,600
Maumee Tract Total		(4,683)	(5,548)	(12,233)	(14,800)[a]	(17,500)[a]	(21,000)[a]
72	Toledo			3,248	6,100	7,900	12,000
73	Toledo			2,507	2,800	3,000	3,800
74	Toledo			2,777	3,300	3,600	4,200
75	Toledo			2,669	3,100	3,500	4,200
76	Ottawa Hills	1,979	2,333	3,870	3,900	4,200	4,600
77	Toledo			4,198	4,900	5,300	5,500
78	Toledo			4,586	54,00	5,500	5,600
79	Toledo			5,652	7,800	8,000	8,400

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TRACT NO.	POLITICAL UNIT	1940	1950	1960	1965	1970	1980
80	Sylvania Township			2,179	2,400	2,800	3,500
81	Sylvania Township			2,605	2,700	3,000	3,500
82	Sylvania Township			5,187	8,700	9,200	11,000
83	Sylvania Township			3,106	5,000	6,300	8,500
84	Sylvania Township			3,984	4,100	4,500	5,700
92	Sylvania Township			3,221	3,500	4,700	5,400
Sylvania Tract Total		(8,410)	(12,131)	(20,282)	(26,400)[b]	(30,500)[b]	(37,600)[b]
85	Toledo			2,970	3,600	3,900	4,600
86	Toledo			3,873	4,700	5,100	5,700
Toledo Tract Total[c]		(307,562)	(343,763)	(378,963)	(383,100)	(393,200)	(407,100)
87	Springfield Township			2,922	3,500	4,400	5,400
88	Springfield Township			2,060	2,400	3,200	5,100
91	Springfield Township			3,654	4,100	4,700	5,800
Springfield Tract Total		(3,717)	(6,138)	(8,636)	(10,000)[d]	(12,300)[d]	(16,300)[d]
89	Waterville Township	2,659	3,015	4,449	5,500	6,700	8,800
90	Monclova Township	1,573	2,325	2,728	2,800[e]	3,500[e]	5,200[e]
91	(See Springfield Township Above)						
92	(See Sylvania Township Above)						
93	Richfield Township	1,164	1,130	1,205	1,500	1,700	2,000
94	Spencer-Harding Township	1,349	2,452	3,106	2,900	3,100	3,600
95	Swanton Township	1,610	2,460	2,961	3,200	3,600	4,200
96	Providence Township	1,308	1,405	1,587	1,600	1,700	2,000

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TRACT NO.	POLITICAL UNIT	1940	1950	1960	1965	1970	1980
97	Jerusalem Township	1,910	2,658	3,319	4,300	4,600	5,000
98	Oregon			3,686	3,700	3,800	5,000
99	Oregon			2,901	2,800	2,800	3,200
100	Oregon			3,402	4,600	6,400	8,800
101	Oregon			3,403	3,900	4,400	5,600
Oregon Tract Total		(6,409)	(10,193)	(13,592)[f]	(15,000)[f]	(17,400)[f]	(22,600)[f]

[a]Maumee's incorporated limits since 1960 include parts of Tracts 88 and 90, as parts of Tracts 70 and 71. See Table 1.

[b]These figures are larger than those given in Table 1 for Sylvania Township as parts of Tracts 83 have been annexed to Toledo since 1960.

[c]This includes population within the area of Toledo city limits in 1960, plus all of Adams and Washington Townships. The corporate limits of Toledo, as given in Table 1, approximates this area since 1965.

[d]These figures are larger than those given in Table 1 for Springfield Township as parts of Tract 88 have been annexed to Toledo and Maumee since 1960.

[e]Figures larger than in Table 1 because part of this tract has been annexed to Maumee since 1960.

[f]These figures include the incorporated village of Harbor View, a part of Tract 99.

APPENDIX IV

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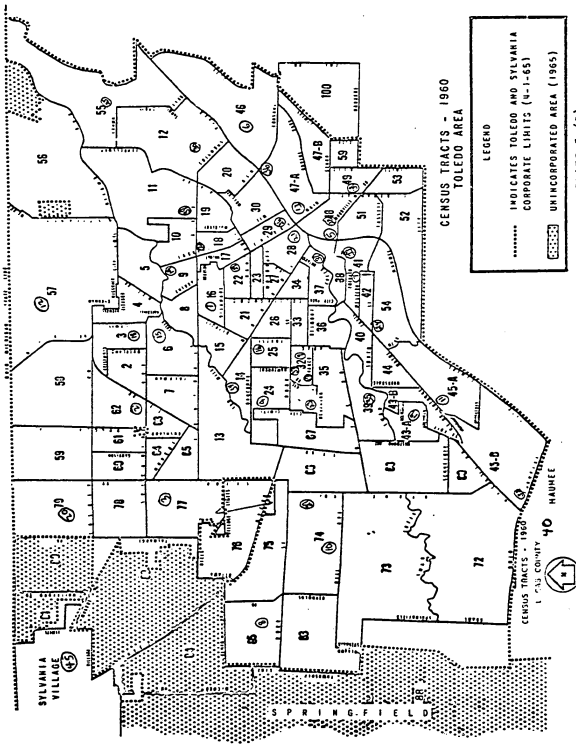

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APPENDIX V

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APPENDIX V

PROJECTIONS OF POPULATION CHANGES IN TOLEDO AREA FOR 1980 BY CATHOLIC SCHOOL ATTENDANCE AREAS

Name of School	Census Tracts	Growth
1. Cathedral	in 16	-100
	22	-200
	21	-100
	17	-800
	15	-200
	8	-100
Total		-1500
2. Blessed Sacrament	in 62	-100
	61	0
	60	0
	64	0
	63	-100
	59	+700
	58	+800
Total		+1300
3. Christ the King	in 77	+200
	64	0
	65	+600
	78	+100
	60	0
	83	+1200
	13	+1000
	80	+700
Total		+2900
4. Gesu	in 24	+200
	25	0
	13	+1000
	67	+200
	14	-100
Total		+1300
5. Good Shepherd	in 48	-300
	51	-400
	52	+100
	53	-200
	47A	-200
Total		-1000

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Name of School	Census Tracts	Growth
6. Holy Rosary (Nationality Parish)	in 46	-200
	47A	-200
	47B	+800
	50	0
	48	-300
	49	-200
	51	-400
	52	+100
	53	-200
	100	+1400
	97	+400
	98	+1200
	99	+400
	101	+1200
Total		+3800
7. Immaculate Conception	in 41	-100
	42	-300
	54	-300
	38	-100
Total		-800
8. Little Flower	in 85	+700
	75	+700
	74	+600
	86	+600
	88	+1900
	84	+1200
	83	+2200
	76	+400
Total		+8300
9. Nativity	in 32	-100
	24	+200
(no school)	25	0
	31	0
	33	-100
	35	0
	36	-300
Total		-300

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Name of School	Census Tracts	Growth
10. Our Lady of Lourdes	in 74	+600
	73	+800
	75	+700
	86	+600
	72	+4100
Total		+6800
11. Our Lady of Perpetual	in 45A	+300
	43A	0
	43B	+200
	44	-500
	45B	-300
	60	0
	68	+500
Total		+200
12 Regina Coeli	in 57	+800
	58	+2800
Total		+3600
13. Sacred Heart (refer to Holy Rosary)		
14. St. Adalbert	in 9	-300
	5	-400
	10	-100
	8	-100
	16	-100
	17	-800
	18	-500
Total		-2300
15. St. Agnes	in 6	+100
	2	+300
	3	+200
	4	+200
	5	-400
	7	0
	8	-100
	9	-300
Total		0

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Name of School	Census Tracts	Growth
16. St. Ann	in 25	0
	14	-100
	24	+200
	26	-200
	21	-100
Total		-200
17. St. Anthony	in 32	-100
	31	-100
	24	+200
	25	0
	26	-200
	33	-100
	35	0
	36	-300
Total		-600
18. St. Catherine	in 3	+200
	2	+300
	4	+200
	57	+800
Total		+1500
19. St. Charles	in 43A	0
	43B	+200
	39	+200
	60	0
	68	+500
Total		+900
20. St. Clement's	in 79	+400
	59	+700
	58	+2800
	80	+700
	81	+500
	83	+2200
	78	+100
	60	0
	61	0
Total		+7400

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Name of School	Census Tracts	Growth
21. St. Francis de Sales		
22. St. Hedwigs (Nationality)	in 18	-500
	16	-100
	17	-800
	19	-100
	22	-200
	23	-100
	29	-200
	30	-300
	20	-200
	11	+300
Total		-2200
23. St. Hyacinth	in 31	-100
	67	+200
	35	0
	24	+200
	66	+1200
Total		+1500
24. St. James	in 54	-300
	40	0
	42	-300
	43B	+200
	44	-500
Total		-900
25. St. John's Elementary	in 55	+1300
	11	+300
	12	+500
	56	+100
Total		+2100
26. St. Joseph, Erie St. (no school)		

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Name of School	Census Tracts	Growth
27. St. Jude	in 74	+600
	73	+800
	75	+1300
	66	+1200
	68	+500
	76	+400
	13	+1000
Total		+5800
28. St. Louis		
29. St. Mary	in 22	-200
	16	-100
	21	-100
	23	-100
	29	-200
	17	-800
	18	-500
Total		-2000
30. St. Michael	in 12	+500
	11	+300
	20	-200
	55	+1300
Total		+1900
31. St. Patrick (no school)		
32. St. Patrick Heatherdowns	in 45B	-300
	80	+700
	72	+4100
	88	+1900
	90	+1700
	70	+400
	71	+3100
Total		+11,600

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Name of School	Census Tracts	Growth
33. SS. Peter & Paul	in 41	-100
	38	-100
	40	0
	44	-500
	54	-300
	42	-300
Total		-1300
34. St. Pius X	in 14	-100
	13	+1000
	24	-200
	25	0
	15	-200
Total		+500
35. St. Stanislaus (no school)		
36. St. Stephen (see Holy Rosary)		
37. St. Teresa	in 32	-100
	24	+200
	25	0
	31	-100
	35	0
	36	-300
	33	-100
Total		-400
38. St. Thomas	in 49	-200
	48	-300
	47B	+400
	51	-400
	52	+100
	53	-200
	100	+2400
	98	+1200
	99	+500
	101	+1200
Total		+4100

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Name of School	Census Tracts	Growth
39. St. Vincent de Paul	in 11	+300
	10	-300
	19	-100
	20	-200
Total		-300
40. St. Joseph - Maumee	in 88	+1900
41. St. Ignatius	in 99	+500
(no school)	98	+1500
	100	+2400
	101	+1200
Total		+5600

42. St. Rose - Perrysburg
no data available

43. St. Curil & Methodius -
Rossford - no data available

44. St. Mary Magdalene -
Rossford - no data available

45. St. Joseph - Sylvania
Total predicted increase 7,100

46. St. Jerome - Walbridge
data not available

High Schools not included because they draw from such a large area.

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APPENDIX VI

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APPENDIX VI

TRADITION AND FUTURE OF TUITION IN TOLEDO'S CATHOLIC SCHOOLS

An alternative for obtaining more uncommitted local resources is the concept of tuition. At the present time, tuition is almost non-existent in the Toledo area at the elementary level, but is accepted as a fact of Catholic education at the secondary level. As an alternative then, there is the possibility of instituting the payment of tuition in the elementary schools and setting its level realistically to cover increasing costs in order to eliminate the necessity of a higher subsidy from the parent organization.

There are three major factors which support this alternative: (1) the lack of full knowledge of uncommitted resources, (2) this alternative seems to work elsewhere, and (3) this alternative allows for time to seek other means of support.

McCarthy Associates have stated that it is not known to what limits tuition can be raised in the Catholic schools without detrimental consequences for the system. As indicated in Chapter IV, there is some financial elasticity within the system, although, as stated in Chapter VI, the limits are unknown. Thus increased tuition could keep Catholic schools financially solvent for an additional period of time.

The second reason supporting tuition as an alternative is the fact that tuition is working elsewhere. If tuition works in the East where very high tuitions are paid in Catholic schools, then it may work in the Midwest, in Toledo, Ohio.

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The third reason supporting tuition as an alternative is the fact that is solves the money problem, at least for a time. In effect it will buy time in order to allow more time to seek other means of support.

However, there are also three factors in opposition to the tuition alternative: (1) the un-Christian nature of this alternative, (2) this alternative encourages segregation, and (3) this alternative has little history at the elementary level in Toledo and consequently may harm the parent organization.

The high tuition rates which would be needed to cover the spiraling costs would eliminate the poor from the Catholic schools of the Toledo area. Ott shows that currently Catholic parents primary stated reason for withdrawing youngsters from Catholic schools was financial. The high tuitions needed to cover increased costs would make the Catholic schools an elite system. When the Catholic school sub-organization acts, it does so in accordance with the gospel message, and priests and sisters, seemingly necessary for Catholic schools, have dedicated their lives that the poor might have the gospel preached to them. It would appear to be contradictory that schools that were founded to protect the faith of poor immigrant children should now become bastions of the rich.

No only would such schools become bastions of the rich, they would become bastions of the white rich. The poor minorities of Toledo's urban population would not be able to use these high tuition schools in any significant numbers. The Catholic Church would find itself in the position of promoting segregation, and Catholic schools would become schools for those escaping minorities in public schools.

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Thus the parent organization would find itself in the untenable position of acting contrary to the gospel.

Finally, there is little history of tuition in Toledo's Catholic elementary schools. Pastors often feel that tuition will merely mean less money in the collection basket on Sunday. (In this connection there is the increased difficulty of the non-deductability of tuition from Federal income tax.) Tuition would in effect harm the parent organization's need for funds.

Is the concept of tuition an alternative worth pursuing? Philosophically high tuition rates compromise the position of the parent organization, the Diocese of Toledo. The only real gain would be time to pursue some other method of support such as governmental aid. The question becomes: "Does the end, the continuance of Catholic education, justify the means, promoting a financially elite, segregated school system?" The parent organization would probably be compromising its position if it pursued this alternative.

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