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ABSTRACT
                This manual grew out of a study of lay-staffed
Catholic schools. In the study, lay principals often expressed the
need for assistance in understanding more about Catholic school
administration, particularly about what is unique to Catholic
schools. The publication is not meant to be an exhaustive manual on
school administration, but focuses on those aspects of administration
that are applied uniquely in Catholic schools. Although intended to
assist lay administrators, it will also benefit religious principals.
Some articles are practical, how-to-do-it suggestions; others help in
understanding the Catholic school. The articles are grouped under the
following headings: philosophy, planning, organization, finances,
personnel, evaluation, faith community, and bibliography.
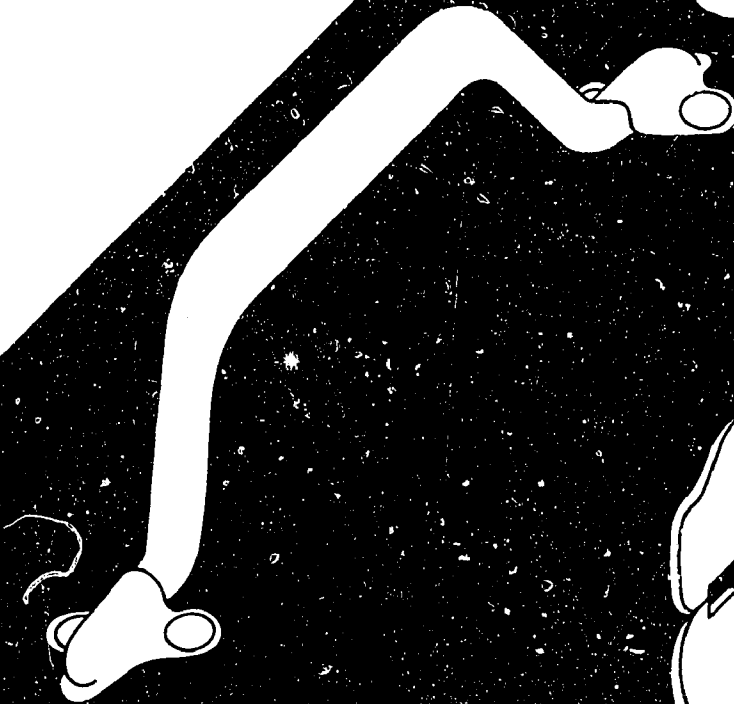(Author/MLF)

The Principal's Toolbox

A Manual for Catholic Administrators

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National Catholic Educational Association

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THE PRINCIPAL'S TOOLBOX

A Manual For Catholic Administrators

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A Publication of the
National Catholic Educational Association

This book grew out of the NCEA/Raskob Foundation study of the all-lay staffed schools (published in the February 1974 Momentum). In that study, lay principals often expressed the need for assistance in understanding more about Catholic school administration, particularly about what is unique to our schools. This joint NCEA/Raskob project, while intended to assist lay administrators, will benefit religious principals also. The materials should be helpful to both elementary and secondary principals. Some articles may be known to you since they are taken from previous publications of NCEA; others are efforts of individuals, schools and dioceses.

The book is not meant to be an exhaustive manual on school administration. It focuses on those aspects of administration that are applied uniquely in Catholic schools. Some articles are very practical, how-to-do-it suggestions; others help in understanding the Catholic school or at least give a feel for it.

In preparation for publication, the articles were sent to two principals of all-lay elementary schools and the lay principal of a secondary school with a lay and religious faculty for review and comment. The book was also used in working with the lay administrators and vice principals at a diocesan workshop. We recommend that other dioceses use the materials in workshops with administrators, especially with the growing number of lay administrators.

Our thanks to the many contributors. Their articles point to the talent to be found among Catholic educators and to how much can be learned from the efforts of others.

TABLE OF CONTENTS

PHILOSOPHY

Catholic school administrators are stressing the unique character of the Catholic school, "Different Where It Counts." As part of that emphasis, principals and schools are putting more attention on the philosophy of their school. The following should be helpful in understanding and developing the school philosophy.

TOWARD A PHILOSOPHY FOR CATHOLIC SCHOOLS

At the outset in any discussion of a school philosophy, it should be recognized that the real philosophy of a school is defined by what happens in that school in terms of daily practices and the beliefs, values, and understandings that support these practices. The school staff actually "brings off" the school's philosophy by their thinking and doing.

In 1973, as part of a diocesan self-study project dealing with the philosophy of Catholic schools, all of the school staff members in one diocese, some 520 in number, responded to a 125 item questionnaire which probed their beliefs, educational goals, learning and management theories, actual and favored school practices, and their views as to the purpose of their school. By means of a statistical procedure called factor analysis, their responses were clustered together in factors, each factor representing, in effect, a point of view or an actual philosophy espoused by a number of the group.

The viewpoint that emerged most clearly would best be described as the "Traditional Catholic School Viewpoint." Of the twenty item statements that clustered together to make up this viewpoint, ten supported authority, discipline, and order and six stressed individual achievement in a competitive setting. One key item read as follows: "Catholic schools should be known for discipline and for teaching young people to obey rules and follow a schedule." According to this viewpoint, the religious purpose of the school is to prepare loyal and fully informed Catholics guided by the authority of the Church. The educational purpose of the school is to provide students with an orderly learning environment and a sense of seriousness about academic achievement. (In its educational dimensions, this viewpoint closely resembles the traditionalist viewpoint identified by F. Kerlinger[1] in his studies of public school teachers.) An estimated four out of ten of the school staff members to some extent espoused this authority-centered philosophy.

The other viewpoint that emerged, which could be called the "Adult Community School Viewpoint", stressed the school's role in adult education. Of the 15 item statements in this cluster, seven dealt with adult education. This viewpoint held that the Catholic school should provide evening programs for adults on parent-family issues, consumer affairs, self-development as well as programs dealing with religious, moral, and social questions. Faculty involvement in these adult programs figured highly in this viewpoint. This viewpoint had other dimensions. Three items dealt with individualized student programs; three other items stressed social concern and neighborhood social action. An estimated six out of ten of the staff members to some degree shared this viewpoint.

In addition to the identification of these two viewpoints or philosophies, two patterns were revealed in this survey, which are interesting and, perhaps, significant. Catholic school staff members seldom linked together theory and belief statements with school practice items despite clear prima facie connections between these items. Also, staff members who held one of the above viewpoints did not oppose the other viewpoint. Kerlinger found the same pattern in his study which empirically identified "progressivism" and "traditionalism" in public schools. These viewpoints did not have a bi-polar dimension. A viewpoint is "bi-polar" when it entails not only the acceptance of some positions (or items) but also the rejection of other positions (or items). Between the two Catholic school viewpoints, which are in contrast but not in conflict with each other, there may well be a common ground for developing a consensus Catholic philosophy. (Presumably, consensus documents such as the 1973 Bishop's Pastoral, To Teach As Jesus Did, and the new catechetical directories will serve to expand and illuminate this common ground.)

While school staffs together with Church leaders and parents at the local level have to work out the philosophy of their school, some exploration of this common ground might aid and abet their deliberations.

As the late Chester I. Barnard, one of the most insightful writers of administrative theory, pointed out, the purpose of a school or any organization is defined more nearly by the aggregate of actions taken than by any formulation in words.[2] This aggregate of actions taken (what actually goes on in the school) is chiefly a matter of what the teachers do together with the students in the classrooms, halls, cafeteria, church, playground, etc. Nine-tenths of the responsibility for shaping the actual purpose of the philosophy of a school rests in fact with the teachers. The school's philosphy is largely a matter of what they really believe and actually do.

In developing an effective philosophy for a Catholic school (or any school for that matter) the essential first step is to identify the present operating philosophy of the school in the context of alternative philosophies. Again, philosophy here means the practices which characterize the school and the ideas and beliefs that are behind these practices. If

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a school opts to do certain things, it opts not to do some other things. If the school embraces certain beliefs and ideas, it has chosen not to embrace other beliefs and ideas. To be in one place entails not being in several other places. This awareness of alternatives is essential to the process. If you have no alternatives, why bother with the question in the first place?

A school's philosophy as defined here involves three levels:

Level I   Specific practices (what Seymour Sarason calls programmatic and behavioral regularities[3])

Level II   Theory (learning theory, developmental psychology, etc.) concerned with "how to" accomplish educational goals. Practices are ways of getting something done--based on a conscious or unconsious theory.

Level III   Basic philosophy and theology: focus on ends and goals, e.g. what is a Christian?

The identification of a school's philosophy must involve some probing of all three levels. At all three levels, alternatives must be reckoned with (i.e. alternative practices, alternative theories, and alternative goals).

The flow chart shown below outlines the steps involved in the project of developing a school philosophy. The appointment of a project coordinator is a necessary first step. The appointment of the faculty and board committees will expedite the cooperation between these two larger groups without involving unwieldy numbers. The faculty is the core group for the project. In fact, the entire process can be limited to the faculty alone. However, the extensive involvement called for in the flow chart is strongly recommended. (A group of "CCD parents" might also be involved in these discussions for perhaps a different perspective on the school's philosophy.)

FLOW CHART: DEVELOPING AN EFFECTIVE CATHOLIC SCHOOL PHILOSOPHY

Steps in Process	Persons Involved	Timetable
1. Decision to undertake the project and the appointment of Project Coordinator	Faculty (entire) Board of Education (entire) or Board of Advisors, Board of Trustees, etc.	1st week
2. Scheduling of subsequent meetings, and procuring self study materials	Project Coordinator with Principal and Board Chairman	Same

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3. Appointment of special Faculty Committee and Board Committee	Project Coordinator with Principal and Board Chairman	2nd week
4. Modification of Self Study Booklet for local use	Project Coordinator with Faculty and Board Committees	3rd week
5. Duplication and distribution of Self Study Booklet	Project Coordinator	Same
6. Initial Faculty discussion*	Faculty (entire) and Board Committee	4th-5th weeks
7. Faculty-Student discussions*	Faculty Committee and Student Panel	Same
8. Faculty-Board discussions*	Faculty Committee and Board (entire)	Same
9. Faculty-Parent Group discussions*	Faculty Committee with select panel of parents or at a PTA or Home-School meeting	6th week
10. Draft of School Philosophy	Board and Faculty Committees (reviewed by Faculty and Board)	7th week
11. Published Statement of School's Philosophy	Board (entire) and Faculty (entire)	Same

*As many as needed

The timetable indicates the minimum time needed. The discussion might well run into several sessions. In the discussions that lead up to the drafting of the statement, a working consensus among all parties involved should be sought as the goal. Such a consensus will at least give a clear direction to the school's program. Unanimous agreements might prove to be quite rare. In these matters, no position is ultimately final. A school's philosophy is a living statement--realized in ongoing thought and action.

In drafting the statement (Step 10) changes in program, policy, or practices implied in the statement should be clearly described. A schedule for their implementation should be included. This statement should deal with all three levels mentioned earlier: basic goals, working theories, and specific practices. It must be a down-to-earth, practical statement. One of the chief benefits of this approach is to make it clear that a school's philosophy is a matter of both thought and practice. (The approach taken in

this project centers on goals and practices instead of goals and outcomes.
By using process indicators instead of product measures, this approach avoids
running headlong into the barrier created by the long-standing la_k of any
satisfactory measures of outcomes.)

Dr. George W. Elford
Director for Teacher Programs and Services
Educational Testing Service.

[1]Fred N. Kerlinger, "The First-and Second-Order Factor Structures of
Attitudes Toward Education", American Educational Research Journal, Vol. 4:3,
May 3, 1967.

[2]Chester I. Barnard, The Functions of the Executive, Cambridge: Harvard
University Press, 1966. 82.

[3]Seymour Sarason, The Culture of the School and the Problem of Change,
Boston: Allyn and Bacon, Inc., 1971.

PHILOSOPHY OF RELIGIOUS EDUCATION

> The following statement of philosophy
> of St. Peter Parish of North Saint
> Paul, Minnesota, is not intended to
> be adopted by other schools. Rather
> this statement serves as an example
> of what another school has done in
> developing a philosophy, particularly
> as to the religious purpose of the
> school.

PHILOSOPHY OF RELIGIOUS EDUCATION

Jesus Christ is Lord. Through His life, death and resurrection we believe that He has established a living relationship for us with the Father. Brought to new life by the Holy Spirit who is active in Scripture, the Sacraments, and the Catholic community, we make a faith-response to this relationship. This response is manifested individually and in community through a life of prayer and service.

The goal of religious education is the personal acceptance, growth and integration of the faith-response into all levels of human life. Because we are constantly developing, religious education is necessary at every level and dimension of our development. Experiencing the joy of a growing faith, we seek to deepen this faith in ourselves and to share it with others.

POLICY FOR RELIGIOUS ATMOSPHERE AT SAINT PETER SCHOOL

Saint Peter School is a Catholic School. It exists because many parents wish their children to receive instruction in the Faith in a more fully Christian atmosphere. This school seeks to maintain academic excellence in all areas and yet it realizes that its reason for existence depends upon the Christian attitudes and values that it imparts.

To aid the school in deepening its religious purpose, the following policies have been adopted by the parish Board of Education.

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1. PRIESTS OF THE PARISH AND THE SCHOOL

Each priest is expected to spend one morning a week in school. Teachers are expected to inform them about material being covered in religion class so the priest can integrate their teaching with that being done in the classroom. Each week, priests and teachers should spend time together reviewing, evaluating, and thinking ahead to their next week's lesson. Each priest is responsible for five specific classrooms for one third of the year. Every third part of the school year, the priests rotate the classes they are working with.

2. FACULTY AND PRAYER

There is to be one Faculty retreat day in the fall before school starts and another Faculty retreat day in the second semester. Retreat days are to be followed up during the school year; e.g., faculty Masses, prayer times, and shared prayer experiences on a bi-monthly basis. These bi-monthly sessions will be coordinated by faculty members who will be responsible each time for setting a theme and for doing the background work connected with the call to worship. An over-all coordinator from the faculty will be appointed. This coordinator will work with the planning teams from the faculty. These teams will make use of the priests religious education coordinator and other parish personnel.

The purpose of the Faculty coming together in prayer is to safeguard the ministering to each other in the Faith and to re-center on the fact that the Catholic school is a place of worship.

3. STUDENTS AND PRAYER

(a) Personal Witness

The personal witness of each faculty member is one of the most important factors in creating a religious atmosphere for the students.

(b) Scripture

The Bible is the most important book in every classroom. Its display and use, both for prayer and instruction, should reflect that importance.

(c) Sacraments

1. Eucharist
   Each classroom will have Mass once each quarter. These Masses are to be planned by students with guidance from their teachers and the priests so that children understand the elements of good liturgy. Teachers are encouraged to look into the possibility of evening Masses to which both parents may be invited.

2. Penance
   Parents are encouraged to celebrate the Sacrament of Penance with
   their children regularly throughout the year. The school will
   provide Communal Penance Services during Advent and Lent.

   Children will receive instruction and appreciation of these
   sacraments and the other sacraments at the proper time of
   their development.

(d) Para-liturgies

   Students will be involved with the faculty and the priests in
   prayer situations other than liturgical situations; for example,
   Ash Wednesday services, Scripture services, Advent Wreath etc.

(e) Classroom Prayers

   Each homeroom teacher is to pray with his or her homeroom children
   during the course of the morning. This is especially appropriate
   as a conclusion to the religion instruction period. In the de-
   partmental sections, each teacher, during the course of the week,
   is to pray with every class he or she has so that the children
   witness each teacher as a person of prayer.

(f) Christian Life Style

   1. Seasons and Symbols of the Church Year
      The mood of the seasons of the Church year is to be created
      by means of visual displays in the classrooms, activities,
      and instruction.

      Children should be familiar with the common symbols of their
      faith, expecially those associated with the church building
      and the celebration of the liturgy.

   2. Doctrine
      Basic Catholic doctrine is an integral part of the curriculum
      and is developed in keeping with the age level of the child.
      Lived doctrine is to permeate every aspect of the life of the
      school.

   3. Moral Values
      Children from a Catholic school must be ready to meet the
      challenges of the world in which they find themselves.
      Christian moral action is a response to the love of Jesus.
      Our love for God and neighbor is proven by what we do. The
      formation of an informed Christian conscience, aware of the
      demands of the Gospel, must be developed within the cor ext
      of the total curriculum.

4. THE HOME AND SCHOOL

If St. Peter School is to attain its purpose as a school of Christian formation, parents must be actively involved in the religious development of their children. The school's religion program is built on the assumption that parents will participate in the parish Holy Family Program and will seize opportunities of personal religious growth. It is expected that parents celebrate Sunday Mass weekly with their children, pray regularly with them, and give witness to the Faith within their homes.

St. Peter Parish
North St. Paul, Minnesota

PUBLIC RELATIONS

We are indebted to the Madison, Wisconsin
diocese for developing a good set of guide
lines for public relations. Besides sug-
gesting valuable techniques, the guidelines
emphasize the importance of grounding a
public relations program on philosophy and
good planning. Sometimes, important first
steps are ignored for a show-biz kind of
publicity. Not in these guidelines.

WE HAVE A FUTURE - A MISSION

It is because of the CHRISTIAN DIMENSION that the claim to unique-
ness may be applied to the Catholic school.

CHALLENGE
What does it take to be a Christian today? Can we,
parents, teachers, pastors and administrators agree
on the meaning amd implications of the "Christian
Way of Life?" And, furthermore, can we create a
learning environment for our students which can fa-
cilitate the processes involved in being and becoming
a Christian?

A FUTURE
The number of Catholic schools is steadily declining
due in large part to rising costs, declining enroll-
ments and lack of confidence by the Catholic community,
in the value and purpose of Catholic schooling. Those
of us who do see the value and purpose of Catholic
schooling are searching for ways and means to reverse
the current negative trends. The pages following have
been developed for those educational decision-makers and
groups who need some practical promptings and directives
for long-range planning and developing for their school.

A DEVELOPMENT	I.	Know Where You Are
PROGRAM FOR YOUR	II.	Know Where You Are Going
CATHOLIC SCHOOL	III.	Develop A Plan of Action - PUBLIC RELATIONS
	IV.	Develop A Plan of Communicating and Reporting
	V.	Develop A Plan for Evaluating
	VI.	Develop Alternative Plans

ADDENDA: The Idea Shop

        a. Recruitment
        b. Fund-raising
        c. Planning Assumptions

KNOW WHERE YOU ARE

YOUR GOALS AND PRACTICES

Do you know the philosophy of your school, its aims and goals, its present practices and policies? Can you distinguish them from other educational institutions in your community? Can you articulate them freely to others? In other words, do you know what is happening in your school and WHY?

YOUR EDUCATIONAL COMMUNITY

Who in your educational community knows what your school offers to students? The pastor and priests, the principal, the teachers, the students, the parents, the education commission, the Church community, the greater community; each person or group mentioned above knows, to a greater or lesser degree, your school. Could they or should they know more than they know now? How do they know your school? By newsletters, reports, on-site visits, by talking with students and teachers, by reputation--past and present, by discussions or by personal involvement do they become acquainted with your school?

YOUR SCHOOL VISIBILITY

Much energy and time can be profitably managed where there is a close relationship between "WHAT" is done and "WHY" it is done. Your school IS all the people involved in the educational process. The more informed these people are and the more articulate they are about the purposes and goals of your school, the more they KNOW your school and the more visible your school will become to the community it serves.

YOUR
EDUCATIONAL
THEORY

What kind of demands is society placing upon us for preparing future citizens? Are we educating for the future? Do we need to change our aims and goals? Will our present educational processes provide our students with sufficient support for the future? Educational leaders need to be aware of trends and projections of the experts as well as sensitive to needs everywhere around us. Preoccupation with the past and present is no excuse for failure to look ahead. CHANGE, as a sign of growth, should be encouraged and anticipated in the Catholic school community.

SELF-
ACTUALIZATION
THEORY

According to some educational theorists, there are three major educational trends that school personnel should be aware of. There is the Mazlow-Rogers theory of SELF-ACTUALIZATION which is child centered and aimed at self-development and self-direction and utilizes the "open-education" methods of learning.

PROCESS OF
EDUCATION
THEORY

The second educational trend is the Brunner-Phenix PROCESS OF EDUCATION approach, which aims at scholarly discipline with an emphasis on content and structure. This approach is curriculum centered with a stress on discovery methods.

BEHAVIORAL
THEORY

Finally, the Skinner-Bloom BEHAVIORAL approach to education emphasizes learning by doing--an experiential stress. This trend is supported by behavioral objectives and a scientific approach to learning, the goals of the student being "educational efficiency."

Catholic educators must have sufficient understanding of educational theories to enable them to maintain the "Christian Dimension" in the midst of change. Educators must know where they are and where they are going.

DEVELOP A PLAN OF ACTION - PUBLIC RELATIONS

YOUR
PUBLICS

Once you have a clear understanding of your aims and goals for your Catholic school, good public relations is essential for projecting the purpose and goals of your your school to your key people. Everything you undertake should be aimed at goodwill and the good image of your school. Keep in mind your different publics. A public is a group of people who have unified interests. Your school has internal and external publics.

INTERNAL
PUBLICS

Your internal publics are your teachers, students, staff
and commission or board members. Your external publics
are your Church community, parents, business contacts and
alumni. Publications for internal publics might include:

- Staff Bulletins
- Teacher Handbook
- Student Newsletters
- Special School Orientation Material
- Special Material from Commission or Board
            Members

These materials should be prepared with care, project
the right image and have a certain cohesiveness - a
"family" of publications.

EXTERNAL
PUBLICS

In developing public relations with your external pub-
lics, keep in mind the different publics. Publications
for your external publics may include:

- Principals' Reports
- Special Reports
- Annual Reports
- Bimonthly Alumni Bulletins
- Special Pieces or Image Pieces for Recruit-
            ment Purposes

HOW TO PLAN YOUR PUBLIC RELATIONS

Publication production schedules are very important:
1) A schedule for each public
2) Designated person responsible for the
    publication
3) Time line for copy preparation
4) Designated person(s) for doing the copy
    and design

PUBLIC
RELATIONS FOR
EVENTS
OR PROJECTS

Publicity for events or projects is also important. It
must be done clearly, candidly and continuously. You
must know: WHAT YOU WANT, HOW MUCH you want, and WHO is
to handle it. In deciding WHAT you want, include teachers
and administrators, coordinate in-school and off-campus
events, develop regular communication with teachers, in-
clude student honors also. Be sure and include in your
plan the DISTRIBUTION of final copies--who gets them?
how many? how shall they be distributed?

SPECIAL EVENTS FOR PUBLIC RELATIONS

Special events is another way to interpret your school, for informing internal and external publics. Involve publics in the events themselves. This is a way to let people know what the school is doing.

YOUR PUBLIC RELATIONS FOCUS

Planning the events for the year is the key to a good public relations program. Decide on the three or four points you really want to get across to your publics. CONCENTRATE ON THESE.

PUBLIC RELATIONS MEDIA

There are a number of things to remember in keeping your school before the public eye, and a number of approaches to take in the actual work of public relations. First, know the media that serve your area. There will definitely be a number of newspapers that should be concerned with events in your school. The diocesan newspaper is usually willing and interested in getting information from schools, both photographs and stories. Radio stations will usually make public service announcements of events (Home and School meetings, etc.) Occasionally, you will be able to interest television stations in some project your students are doing. There is also the new area of cable television to consider; many of these cable outlets have free time which they are willing to give over to local programming.

PRESS RELEASE WRITER

With all this in mind, find someone on your staff who can write a press release. If you send a quality press release to your local newspaper, chances are good that it will be used. The elements of a good release should answer the old journalistic questions: WHO, WHAT, WHERE, WHY, WHEN and HOW?

PHOTOGRAPHS

Photographs are always helpful to newspapers--they need them to liven up their paper. Papers like black and white, glossy prints of good quality--in focus with no dirt or dust showing on the print. Color prints are acceptable, but they must be of excellent quality.

DEVELOP YOUR NEWS "SENSE"

It is important that you develop a "news sense"--an eye for news events in your school. Often what is routine to you is worth a picture or a story to the local newspaper or the diocesan newspaper. So take a new look at what's happening in your school. It may be more interesting than you think!

THE POSITIVE APPROACH	Most important of all: BE POSITIVE in selling the good points of your school. Public relations efforts should help explain your school to the people in your area, make them interested in what is going on there, and proud of the fact that your school is in their neighborhood. This can work for you, if you are willing to make the effort.

DEVELOP A PLAN OF <u>COMMUNICATING</u> AND <u>REPORTING</u>

PROVIDE COMMUNICATION EXCHANGE	Good communication involves the exchange or sharing of information--sending and receiving. The visibility of your school depends on good communication. School leaders know to whom they must communicate, how often, and WHY. However, it is essential that a good plan must include <u>feedback</u> from the school's publics. How do you know if your essage was received or if received was it under - stood? Your feedback plan may include:

  a) newsletter response cards
  b) involvement in non-school activities, where
     you will be in touch with your publics on an
     informal basis
  c) financial support data
  d) volunteer support data

USE PLANNED REPORTS	Reports should be regular, concise, clear and with a definite purpose in mind. Reports usually contain summary information which should be related to a goal or purpose already established for the school.

PLAN FOR THE ENTIRE YEAR	A yearly communication and report plan for the school can be developed to avoid duplication of efforts, to assure continuous public relations and to meet target events with appropriate publicity and allow for maximum response from your various publics.

DEVELOP A PLAN FOR <u>EVALUATING</u> YOUR SCHOOL

PLAN EVALUATION BEFORE IMPLEMENTATION	After a program or a process is put into action, ways and methods to judge its effectiveness ought to be planned for. In the school, based on its purposes and goals, there are ways to discover whether we attained our goals or not, and if not, WHY NOT? The educational process is on-going but how do we decide what we need to change in order to bring us closer to the desired goals for our school?

PROBING
QUESTIONS

As we evaluate, we should consider and answer questions such as:

- Were there better things we could have used?
- What are these better things?
- How could we have been made aware of these better things?
- What predictions we made, were they sound?
- Which were not? Why?
- What should we avoid in the future?

COVER
WIDEST
POSSIBLE
SCOPE

In general, we should focus attention on:

1) The results of the entire operation and on important specific events or practices during the operation.
2) The people, material resources, and procedures used and their contributions to the operation.
3) The assessment of possible causes for success or failure.

With continued practice and experience, we will become better at planning, at foreseeing possibilities and pitfalls and be better prepared to choose alternative plans which we can utilize with ease.

DEVELOP ALTERNATIVE PLANS

1) If your goals, aims and philosophy are sound, there will be little need to change them or revise them yearly. Educators and other professionals can help you evaluate their relevancy at least every three to four years.

2) However, your curriculum school practices, methods, materials and organization should be given yearly scrutiny. These are ways and means by which you should be achieving your goals and objectives. Because of the society in which we live, because of changing attitudes, differences in student population, teachers and administrators, periodic or on-going evaluation is of paramount importance in maintaining your educational mission.

3) Alternative actions must be planned in the event some part of the PLAN cannot be instituted or fails to materialize. This provides flexibility and alternative action for decision makers.

4) Some educational alternatives built into your school
   PLAN are essential for growth and assured continuity
   in your school. Some suggested alternatives are listed
   in skeleton form. They should be fairly well-developed
   for your school in the event you need to rely on them.

   - add kindergarten
   - eliminate grades 7 and 8
   - concentrate on early childhood--ages 3 to 6
   - share time, space, personnel with public school
   - merge with another school
   - develop a family religious education center
   - extend school into the community
   - provide a year-round school
   - concentrate on the middle school (6-7-8) (7-8-9)

T_ H_ E   I_ D_ E_ A   S_ H_ O_ P

RECRUITMENT

1) Develop a student profile containing the academic,
   social and cultural background of student type en-
   rolled in your school.

2) Be prepared to interpret your school goals for parents
   and prospective students.

3) Prepare a plan for procedure:

   a) What are your target areas?
   b) Build prospect lists:
      - present students
      - alumni
      - parents
      - faculty
      - kindergarten students
      - parents with pre-school children
      - newspaper accounts
      - referrals from other areas

   c) Know where you are now and why.
   d) Know where you are going.
   e) Know how many students the school can serve
   f) Know what measure will determine your success.

4) Use volunteers in recruitment activities:

   - involve key publics--pastors, faculty,
     students, parents
   - hold informal parties for prospective parents
   - hold informal parties in homes of attending
     students
   - organize a student recruitment committee

- make phone calls from compiled lists
- send letters to prospects
- encourage tour groups at least two times a year in school
- hold parent visiting days
- develop catalogs and fact sheets
- have open house during the year (fall and before spring registration)
- have teachers make personal contacts
- invite non-students and their parents for special events

FUND RAISING

Finances

Finances are directly related to how well we interpret our school. There are many fund-raising possibilities, but like all other components of the school, there should be an organization plan for raising funds for the school. Gifts of money offered to the school with "strings" attached may be the result of insufficient planning for the local school. In requesting money stipulate the amount and establish a minimum and maximum. Fund-raising campaigns are often effectively done through volunteers calling on donors or gift prospects. (According to some sources only 20 percent of any group are able to give.)

A. TELEFUND

Alumni or parents telephone people on a compiled list asking for gifts.
1) Immediate follow-up is important--letter and envelope for donation. The letters should be personal.
2) Volunteers should have a minimum training program.
3) Also volunteers should receive an appropriate "Thank You."

B. ANNUAL FUND DRIVE

Specific needs of the school must be outlined before the drive.

1) Parents of current and former students. (Person-to-person approach is best.)
2) Alumni usually will give. (Alumni lists need to be current.)
3) Local community - business and individuals
4) Friends
5) Foundations - local, state and national. Interest them in specific needs.
6) Grandparents of students.

C. SPECIAL   Projects must be clear-cut, concise and believable.
   CAPITAL   (band uniforms, computer project, gym, etc.)
   PROJECTS

D. CHALLENGE   Gifts matched by local expenditures (i.e., $1,000 for
   GIFTS   every percent of increase.)

E. ESTATE   Usually significant money involved. There is a tax
   PLANNING   advantage worth investigating.

F. ANNUITIES AND Talk to attorneys and trust officers - state specific
   BEQUESTS   needs. (Activity necessary over a three to five year
                  period.)

G. TELETHON   (One Catholic system raised $75,000 and received much
   ON T.V.   publicity. Much involvement on the part of the
                  community.)

Department of Education
Diocese of Madison, Wisconsin

PUBLIC RELATIONS HINTS

One source of ideas and practical hints
for public relations not contained in
this material is SERV, Shaping Educa-
tion Through Religious Values, published
by the Catholic Conference of Ohio, 22
South Young Street, Columbus, Ohio, 43215.
SERV contains much more than public re-
lations information. The overall pur-
pose of SERV is to "better the status
of Catholic education." For example,
the masterbook contains several ideas
on funding, identifying leadership,
church participation and many, many
more ideas.

On the topic of public relations, Sister
Mary Jean Meier of the Los Angeles Catho-
lic School Office has designed a very
practical collection of hints on how to
"tell our story." We are including her
material with a few modifications for
secondary schools.

Letters and Notes

- A letter to each new student from the classroom teacher prior to the opening of school can project a spirit of friendliness, demonstrate that the teacher does care, and serve as a means of informing parents of the basic information needed for the first day of school.

- Parents appreciate a letter from the classroom teacher stating your aims as a teacher and what you hope to accomplish during the year.

- Keep notes to individual parents short, chatty, and informal.

- Contractions (we're, let's etc.) help to project an informal tone.

- Report card envelopes are a good means to use to include a personal note along with the report card. Any envelope stuffer is a bonus!

- A word, a phrase, a sentence of commendation on a student's paper will guarantee that the paper is taken home.

- A summary of key concepts to be studied in the religion class each quarter is appreciated by parents.

- Write congratulatory notes to parents about their child's successes.

- Grandparents like notes, too. Find an occasion to include them.

SAMPLE NOTE

ST. FINIAN SCHOOL
124 Broad Road   Los Angeles, California 90026

Dear Mr. and Mrs. James,

You must have been pleased with Mary's latest report card. She is showing constant improvement, and her "A" in application was truly deserved.

Won't you continue to encourage her. I'm delighted with Mary's effort.

Sincerely,
Jane Booth

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ORIENTATION BOOKLET

- Prepare a booklet for all parents and distribute prior to the opening of school. Keep it simple, readable, brief and use plenty of white space to illuminate the message. (A cluttered publication distracts the reader.)

- Include information that parents want to know so that the school will be saved numerous phone calls. Such items might include: pertinent names and telephone numbers, calendar, homework policies, provision for lunch, uniform regulations, unusual programs, where to get information, etc.

PARISH BULLETIN

- Parish bulletins are the most immediate and frequent vehicle for school publication relations within the parish.

- The Sunday Bulletin reaches all church-goers--families with children in Catholic schools, families with children in public schools, and families with no children in school, but who are interested in Catholic education.

- A week should not pass without some mention of Catholic schools in your parish bulletin. Give a two or three line blurb to the parish each week.

- Determine deadline for the parish bulletin.

- Secondary schools should use all area parish bulletins.

PRINCIPAL'S BULLETIN

- Establish a regular time for the Bulletin--each Friday, the second and fourth Monday, or the like; in this way, parents know on what day to check with the child designated to bring notices home.

- "What's going on at school" is information that parents want most.

- Use the Bulletin to inform, to educate, to advise, to solicit assistance, to get cooperation.

- Keep paragraphs short; use simple language; avoid educational jargon; write as you speak.

- The masthead should be attractive and should include the name of the school, the date, and the issue number.

- Names of students should be emphasized.

- Volunteers like to see their name in print; use the Bulletin to recognize their assistance to the school.

COMMUNITY NEWSPAPERS

- The local paper, especially the weekly community shopping news, is interested in news in a concentrated area.

- Submit the story several days in advance. Many papers go to press several days ahead of their listed publication date.

- Material has the best chance of being used if it is prepared using proper format and is in condition for use with minimum editing and rewriting.

HOW TO PREPARE A PRESS RELEASE

Format

1. Type all copy, double space on one side on 8½" x 11" paper. Be sure to indent paragraphs.

2. Leave ample margins (1½ inches) on both sides.

3. In the upper left-hand corner type (single space) the school's name, the full name and telephone number of the principal, and the full name and telephone number of the press chairman.

4. In the upper right-hand corner type the release date (if any) or FOR IMMEDIATE RELEASE. (Be sure the story is sent out at least two weeks before the release date.)

5. Begin typing the story about one-third of the way down the page.

   A volunteer parent may be recruited to prepare news releases.

SAMPLE PRESS RELEASE

FROM: St. Finian School
        Sister Mary Louise, Principal   123-4567
        Mary Merlo, Publicity Chairman
        124 Broad Road
        Los Angeles, California   90026
        Telephone: 369-2468

St. Finian School will present its third annual sports exhibition at the Oak Grove gymnasium, 1776 'B' Street, Friday, December 18, at 7:30 p.m., under the direction of the physical education instructor, John Jones.

Sponsored by the St. Finian Student Council Association, the "Lancers" will present a program involving students from grades one through eight in a variety of routines designed to entertain children and adults of all ages.

The program should last about an hour and a half, according to St. Finian Commissioner General, Jack Tait. "There will be approximately a dozen fast-moving events and we feel the evening and will be very entertaining," he promises.

Tickets for the exhibition are $1.00 and may be purchased from members of the student council and at the school office. Tickets may also be purchased at the door on the night of the performance.

THROUGH PERSONAL CONTACTS

- Begin and end each conference with parents on a positive note.

- Informal settings are best; avoid sitting behind a desk.

- Provide parents with at least one action step; assisting the child must be a joint effort.

- Listen! Let parents "sound off." Learn to say "no" gently.

- Have notes available of a child's successes and failures. It helps to tickle your memory when you refer to them before a conference.

GROUP CONFERENCES

- Hold a meeting early in the year while enthusiasm is still high. A
  conference planned near the beginning of the year provides an early
  opportunity for the teacher and parents to get to know each other.

- A group conference brings together an individual class teacher and the
  parents of the students.

- General questions about school are discussed. A group conference is
  not the time to discuss problems of individual children.

- Do your homework. Familiarize yourself with the first and last names
  of students so that you can associate parents with their children.

- Tell the parents the purpose of the conference--the points you wish to
  cover.

- The conference provides the opportunity to establish a good rapport with
  the parents and to share with them your expectations of their children.

- A group conference puts everyone at ease. It takes the pressure off
  shy parents who may be self-conscious and ill at ease in a new situation.

HOME VISITS

- Home visits can be most successful, but must be planned carefully if
  they are to be effective.

- Home visits should be by appointment only. Contact the parents to de-
  termine a convenient date and time.

- Find a good excuse to visit--a new baby; someone is ill; the cat had
  kittens!

- Keep visits short; usually 20 minutes is a good time.

- Discuss positive things about the child--his successes, personality
  traits, character; avoid unpleasant topics on the first visit.

TELEPHONE CALLS

- The voice with a smile wins friends and creates a positive image.

- Be prepared before you dial a number. Know what you want to say.
  Keep it brief.

- The first telephone call to a parent may be for the purpose of setting
  a date for a home visit. It can be a good introduction for a later
  visit.

- Telephone calls are a fast and easy means to keep in touch with parents
  and to ask cooperation with a mutual problem concerning the child.

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OPEN HOUSE

- Any invitation extended to parents or the local community must be planned carefully. Many parents only visit the school once a year, and a first impression can be a lasting one.

- First hand information is best. Those who attend an Open House receive information directly on what is being taught, the methods used, and the professional staff.

- Of prime importance in planning an Open House is to create a warm, friendly atmosphere whereby visitors can see and appreciate the educational program and the school personnel.

KOFFEE-KLATCH

- One of the most successful ways of making parents feel a part of the school is by small group meetings (koffee klatches) held with the principal.

- The koffee klatch, an excellent means of two-way communication, can be held in somebody's home or in the school. Regardless of place, the setting should be informal.

- Limit groups to eight or ten persons so that there can be free flowing discussion and everyone has a chance to ask questions.

- The koffee klatch is an excellent means to find out what people think about your school, to get suggestions on how it can be improved, to determine what they like and what bothers them.

THROUGH BEING CONVINCED YOU''VE SOMETHING TO TELL

- Review the day's activities the last ten minutes before dismissal in the afternoon.

- Have the students recount what they learned and the good things that happened so that they can accurately communicate with their parents about the school day.

YOU BELIEVE IN CATHOLIC EDUCATION

- The Bishops of the United States have reaffirmed their conviction "that the schools are the most effective means available to the church for the education of children."

Principals in any school can become enmeshed and
sometimes rendered ineffective by the decision
making process. So with the Catholic school ad-
ministrator. The relationships of principal to
the pastor and parish board sometimes become
snarled. The reasons for the snarl may be many.
The following article explores the roles of deci-
sion makers in Catholic education and also the
conditions that help and hinder a good decision
making process. The problems may not go away as
a result, but the problems may be better under-
stood.

ROLE OF DECISION MAKERS IN EDUCATION

Establishing the roles in any organization is difficult and establishing
the roles in Catholic education at this period in our history is especially
difficult. The rapid turnover in administrators at the elementary and sec-
ondary level is some indication of stress.

The first difficulty is that the lines of decision making have been
diffused by an interlocking and complex structure. The relationship of
the ordinary to the pastor, the relationship of the Office of Education to
the principal and staff and the relationship of the third unit in the tripar-
tite organization--the religious congregation--to the religious principals
and teachers have all contributed to a blurring of the lines of decision
making. Establishing the roles of all concerned in such an organization has
been difficult. Even today, when we have more clearly spelled out responsibil-
ity, especially in the formation of boards of education, people continue to
rely on voluntary acceptance of the educational organization and suffer from
the tendency to revert to former modes of operation, especially when it is to
one's advantage.

A second difficulty is the newness of a given role, especially as it
applies to boards of education at the level of the diocese or the parish.
Complicating this difficulty is the lack of assistance that has been given to
those who have new or changing roles. An examination of the roles of parish
educational leadership shows clearly that the most difficulty has been experi-
enced by the chairman of the board in perceiving the role of the principal
or pastor and in perceiving his own role. Certainly the fact that boards have
been only recently established at the parish level makes such a confusion
understandable.

A third and complicating difficulty is that those who are not the actual holders of the role do not have accurate role perceptions of those who do hold positions of responsibility in education. For example, even if a board member understands clearly his responsibility, others in the diocese may not have that same understanding and the board member may not, as a result, be effective.

Breifly, the important members in decision making in education are: the chairman of the board of education of the diocese; the members of such a diocesan board; the executive officer of the board; the pastor in the parish; the principal of the school in the parish and the parish board.

The charter of the board of education of a diocese or of a parish is usually very clear as to the broad responsibilities of the board members. A typical diocesan charter states:

> The Diocesan Board of Education shall have the responsibility
> for establishing policy in all matters pertaining to education
> in the Archdiocese, including all preschool, elementary, and
> secondary Catholic education encompassing the schools, the
> CCD programs of religious education on this level; all Arch-
> diocesan and parish-sponsored adult religious education pro-
> grams, and campus ministry.

Clearly, then, the board has the role of establishing policy, in this instance, for the total education program in the archdiocese. Later in the charter, the board's relationship with the bishop of the diocese is also spelled out.

In most charters, the board's executive officer--the director of education or superintendent--is clearly the one who implements the policy and decisions of the board. He is the administrator of education and has the responsibility for "discretionary action" in order to accomplish what the board has given him as the policy. The role of the executive officer includes furnishing information to the board so that the board may set policy. Essential to the difference between the board and the executive officer is the distinction between policy making on the part of the board and administration of policy belonging to the executive officer.

While the pastor's role is not clearly defined in the constitution or charter, and some pastors feel they may be pushed out of education by professional parish board administrators or by developing parish boards, the role of the pastor is essential to the diocesan board. In one diocese, spiritual leadership was considered the most significant role by pastors and second in importance by principals and parish school board chairmen.

A typical parish charter states:

> The Pastor is not an Executive Officer of the Board but is
> the leader of the Christian community. As a Board member,
> the Pastor has a unique input to make, based on his knowledge
> of the community, his familiarity with the financial situation,
> and his concerns with the educational needs of the people.

The role of the pastor is considered to be very important in the decision making process of the local board. For the pastor to abdicate his leadership responsibility under the guise of giving the local board full democratic control would, in most instances, leave a leadership vacuum in which even the most qualified local board would be unable to function.

What has been referred to previously in regard to the roles of the decision makers, comes from fairly formal and legal descriptions of roles in education. Charters, constitutions and bylaws have contributed more recently towards clearer descriptions of the roles in education at all levels. Important to an understanding of these roles is what can be called an organizational flow chart showing the relationship of all those previously referred to in the decision making process. As essential as such a flow chart is to the organization, the establishing of roles of members is much more difficult than simply issuing a chart or a constitution. Formal and even legal descriptions of the role of the chairman of the board, board members, executive officer, pastor and principal serve a useful purpose, but the actual role will depend on much more than such formalization. Even legal dictates for public school boards will not be sufficient to establish firmly the roles. For example, although the law may call for the school board to make the final decision in all hiring, in practice the board may not see itself in such a role and leave the decision to a superintendent.

Generally, the picture people have of the particular role and the consensus of various groups of people will have the most meaning in establishing the actual role of the educator. Thus, the expectations people have for the principal of a school may have much more to do with the actual understanding of the role and his/her effectiveness in carrying out the role than any formal or legal dictates.

The principal's role as a decision maker in education has been more firmly established, since it corresponds in large measure to that of professional administrators in public education. Principals have a picture of their role that fits a rather tight pattern and they show the greatest consensus in the perception of their role. Better professional preparation and experience probably account for the clarity discovered. The principal sees herself/himself as the educational administrator of that local school.

Principals are usually in agreement in choosing three important perceptions of the principal's position: 1) to set general school atmosphere, 2) to

assist teachers with curriculum, and 3) to supervise teachers.

However, chairmen of local parish boards of education often see general school atmosphere--stemming from the above perceptions--as of much less importance and this often causes confusion and makes the work of the principal more difficult. How can a principal fill the expectations of the local parish board if the principals do not consider those expectations of the board members very important? How well will the principal fulfill his/her role if the board members do not consider the number one item listed by the principal as being very important? Living the expectations of those who are one, two or more steps removed from the actual role, such as parents, will be much more difficult. Study has shown, as would be expected, that the further removed the person with the role expectations is from a role, the less agreement exists as to what that role really is.

It is much more appropriate in the discussion of the real role of decision makers to refer to a role made up of many roles rather than a single role. For example, you may find general consensus as to one part of the role of board members or the executive officer, but very little consensus about the many other parts of the role of these two positions. The part played by the board member in the finances of education in the parish may be widely shared by those close to and far removed from the position; but the role played by the parish board in regard to curriculum in the school may not be that widely shared.

Thus, it is easier to establish what the tasks are of the role of principal, but not so easy to identify the performance requirements or the qualities that should be held by one in that role. There is a tendency to think of the role of the principal only in terms of tasks and little attention is given to the importance of his/her personal qualities, his/her performance or to other items that will contribute greatly to the success or effectiveness of the principal.

It is not enough simply to formalize the role of the positions being discussed in a charter, bylaws or even a handbook. The perceptions and expectations of countless people who are important in filling that role must be considered. It is necessary to understand that expectations for the role do not give us one pattern of consensus for the role, but rather give us a pattern of consensus or lack of it in regard to various items making up the total role. I am also convinced that we have to work very hard to establish that consensus, especially as it may apply to the highly ranked items found in that role.

Coordinating instructional programs is usually cited as a very important part of the role of principal by the principals. An attempt should be made so that coordinating the instructional program is seen as important by all of those who are working with and affected by the work of the principal.

It is not sufficient for the principal to have a clear picture of the principal's position nor is it sufficient for the pastor or chairman to have a clear picture of the pastor's or chairman's position. Each position is so critical to decision making and to the work of education that we have to work at a common understanding of each position so that those who are supporting and affected by education will also perform their roles with effectiveness. For example, supervising teachers is an important part of the role of principals. But if the board members, parents and especially teachers do not see the work of supervision as important, there is real doubt that the principal will ever be effective in carrying on the work of supervising teachers. Even if the diocesan board of education has a very clear picture of its role in establishing policy regarding the hiring of personnel in diocesan schools, that policy stands little chance of implementation if that same clear picture is not shared by all of those who must implement and support the policy with regard to personnel.

To reach consensus, especially on important items in the roles we are talking about, may be difficult. However, unless we do develop shared expectations for the roles involved, it seems to me that people occupying these positions cannot be effective. I would call for an internalizing of organizational flow charts. Knowing the decision making process and the formalized roles as found in charters does not mean that people have a clear understanding and, more important, an acceptance of the roles as outlined. Telling people that this is your role or that is his role or their role simply does not mean that people therefore accede to the role as described. An excellent example follows. A principal and pastor from the same parish were participating in a workshop to examine more clearly how people participated in a school's decision making process. Small groups composed of pastors, principals and board members were examining specific decisions and charting how each participated in the decision. This pastor and this principal, both judged very good in their respective positions, said in the beginning that they did not need the exercise. "We get along very well." At the finish, a similar comment on the part of the pastor brought laughter from their small group. The group's work had been delayed because this pastor and this principal had difficulty in agreeing on how they participated on a given decision. Such an exercise of charting how people participate in a specific decision is very revealing and also very helpful in establishing roles firmly.

There simply has not been enough discussion among pastors, principals, and chairmen of the board regarding very important positions in education. Role perception, problems, strengths and weaknesses should be discussed by those who are involved in the process of decision making. In identifying roles each depends on others for stimulus to help identify what the position is and becomes more confident in working in that role. Very simply, if we do not have a free exchange in which we hear from others what they like or dislike, how they see us working or how they see how we should work, we will never be very clear in the expectations that people have of us nor will we be able to develop a sureness that is necessary for competency. What is called for, it seems to me, is people in education, especially in the positions that we are discussing, who will be aware and sensitive to those with whom

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they work and with whom they relate. For principals, pastors and board members not to express their own doubts about the position nor to question the picture that others may have of what they are doing is unfair to themselves, to others with whom they work and to the many people to whom they are responsible, especially to the children in our schools. A child or student is of the highest importance in education and should be central to our discussions of organization and the roles that all occupy. Sometimes the importance of learning is not highlighted as people involve themselves in structural questions.

In summary, yes, the importance of formalizing the roles and relationships in charters and constitutions, bylaws and handbooks is evident. So also is the importance of flow charts for the organization to see the places occupied along the decision making line. But more important is the necessity for identifying the expectations that people have for the role that each one occupies, and finding the consensus that may exist with regard to items contained within that role. In connection with that lies the necessity for internalizing the formalized roles and making them a part of one's self. Of final importance is the constant assistance given to pastor, principal, and board member in developing and understanding the work each is doing in order to strengthen and be sensitive to the relationship that each one has to the other. In the process of that exchange, people are strengthened in that position and, what is most important, strengthened in the work of educating children.

Rev. Emmet Harrington
Director, Continuing Education Section
National Catholic Educational Association

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We have discussed the roles of pastor,
principal and board member in terms of
general problems that exist, and the
need for an understanding of the roles
on the part of all concerned. The fol-
lowing is an example of how one diocese
spells out the roles and relationships
of administrator, pastor and board.
Their own advice to parishes is worth
noting. "It is recommended that each
parish council, board, pastor, principal
and parish religious education coordina-
tor work out a relationship paper of
their own, using this as a guide." Good
advice.

THE PARISH PRIEST, THE BOARD OF EDUCATION AND THE EDUCATIONAL ADMINISTRATOR

The first draft of this paper, dated December 19, 1973, was prepared
by the Catholic Education Center, reviewed by the Archdiocesan Board of
Education and submitted to educational leaders in the Archdiocese. On
April 21, 1975 the Archdiocesan Board of Education approved this docu-
ment as an official position paper to assist pastors and parish leaders
in clarifying their roles and relationships.*

The paper was generally well received. There was an unusual amount
of helpful feedback from priests, religion coordinators, principals and
board members. In this edition of the "Board Role Relationship" paper,
the Catholic Education Center is attempting to respond to the recommen-
dations made and incorporate the suggested improvements into the docu-
ment. In addition to the original feedback of the spring of 1974 the
C.E.C. staff, in conducting six regional board of education workshops,
solicited ideas from the participants of the workshops. The greatest
needs expressed: (1) clarification of the role of the parish board of
education (or committee of education) as it is related to the parish
council; (2) the merits of a "total" board (a board responsible for
adult, CCD and school programs) as compared to a separate board or com-
mittee for school and CCD; (3) ongoing workshops for boards to assist
them in policy making and to be more effective in their role in the pa-
rish; (4) relationships of the parish board to the archdiocesan board.

*All references are to the Archdiocese of St. Paul-Minneapolis

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It became clear as a result of the board workshops that there were many different ways in which parishes were structured to involve the laity in educational policy making.

This paper is not intended to mandate any specific educational structure in Archdiocesan parishes. At the request of the Archdiocesan Board of Education this restatement of the former paper is being made and will be circulated again in order to clarify respective roles, provide assistance and guide those parishes which are searching for the best model to follow. It is recommended that each parish council, board, pastor, principal and parish religious education coordinator work out a relationship paper of their own, using this as a guide.

THE BOARD OF EDUCATION AND THE PASTOR

A. The pastor is the key person in relation to parish educational programs. In his unique role as "educator-liturgist" he sets the tone of Christian life in the parish. Just as the Archbishop may delegate his responsibility in educational matters to the Archdiocesan Board so the pastor may delegate his authority to a parish board.

B. The parish priest should bring the faculties together as a community of worship. He should pray with the school and religious education faculties; he should involve them in planning liturgies for the faculty and student community at various times of the year; he should participate with them in preparing liturgies--particularly Eucharistic and Penance services.

C. The parish priest should bring the faculties together for study of the Word of God and the Catholic Faith. He should participate with the faculty in religious education workshops; he should provide time and opportunity for study with consultants about the problems of religious education which are of high priority to the parish and educational community.

D. The parish priest, board of education, educational administrators and the teachers of religion should work closely together for the overall growth of the religious education programs of the parish. The parish priest should clearly indicate to the faculty the responsibility he has from the Archbishop for religious education in the parish; at the same time, he should indicate with equal clarity the need that he has of sharing this work (and therefore this responsibility) with the religious and lay staff who are actively involved in the religious education programs of the parish.

E. The pastor should be responsible for evaluating religion teachers periodically and at least annually.

F. The parish priest must offer moral support to the board members, educational administrator(s), and faculty if they are to be effective participants in the educational ministry.

THE PARISH BOARD OF EDUCATION

A. Policy making is the main function of the board. The educational administrator(s) (e.g., principal, coordinator of religion) of the parish develop(s) needed policies for board consideration and adoption. It is recommended that the parish board of education be responsible for all education in the parish, i.e. adult, CCD and schools.

B. The school or CCD program must be sound and must be Christian. The parish priest will participate in forming the overall philosophy of the educational program from this religious point of view. Teachers to be interviewed and hired must know the total philosophy of the educational program and be persons committed to this philosophy. Because of his pastoral responsibility toward religious education, the parish priest will interview principal, coordinators, and teachers prior to their being contracted to confirm that they understand and endorse the religious goals of the educational program and that they are qualified to teach religion. (The U.S. Bishops recent pastoral, To Teach As Jesus Did, is highly recommended as an aid in establishing philosophy and goals.)

C. Recognizing that the pastor has the ultimate responsibility for religious education in his parish, the Board of Education is ordinarily responsible for the hiring of teachers through the signing and renewal of contracts. The Board is directly responsilbe for the hiring of the educational administrator (school principal or religious education coordinator). (Qualifications are spelled out in the Archdiocesan Administrator's Handbook for Principals and a Role Paper for Coordinators.) Other teachers will be interviewed by the administrator and recommended to the Board for acceptance. The Board will set policy regarding the qualifications of teachers to be hired and the administrator will follow these qualifications in interviewing and recommending teachers.

D. The principal of the school (where there is a Catholic school), religion coordinator or CCD principal and the pastor should work closely together with the chairman of the board in preparing the agenda and developing policy for board consideration. Ultimately, the chairman of the board is responsible for the board agenda.

E. Policies for the determination of class size, tuition cost, use of educational buildings, employment of teachers, teacher benefits, and safety standards are just a few examples of needed board action.

F. It is essential that a budget be adopted by the board. Ordinarily, the educational administrator would prepare the budget for board approval. Upon approval, the board would submit the budget to the parish council for final approval. (Ordinarily boards of education do not raise the money in

in the parish. In some instances, however, when the parish council is forced to limit the parish subsidy for an educational program, the parish council could approve the board financing educational programs from additional sources of income such as higher tuition or fund raising.)

G. Regular financial statements should be given to the board by the educational administrator. (These financial reports should be made at least semi-annually to the parish council and the parish as well.)

H. The board is responsible for reviewing administration in order to evaluate programs based on written goals and objectives previously established by the educational administrator in cooperation with the staff and pastor. The board is also responsible to determine if the educational administrator is implementing policies established by the board.

I. The board plays a role in communicating to parents and parishoners what the educational program is doing for youth and adults in the parish.

J. Board meetings should be open to the public. Parishoners should have access to the board if they so desire. A pre-determined process for bringing an agenda item or request to the board should be an established board policy.

THE PARISH BOARD OF EDUCATION AND THE EDUCATIONAL ADMINISTRATOR

A. The educational administrator is directly responsible to the board of education and is the chief administrative officer of the board. In the case of more than one educational administrator, their work roles and relationship to the board should be clearly defined. As administrative officer of the board, the educational administrator has the duty of carrying out the policies of the board. The principal or coordinator of religion is also responsible to the Archdiocese.

B. The educational administrator is responsible for suggesting topics and providing documentation for the board meeting agenda. As executive secretary of the board, he or she is responsible for suggesting policies and recommendations for board action. (As stated earlier, it is recommended that the agenda, policies and recommendations be developed by the educational administrator in cooperation with the pastor and board chairman.) Ordinarily, educational administrators have a voice but no vote on boards.

C. Educational staff members are directly responsible to the educational administrator(s). Once the selection of an administrator is made by the board, he or she is responsible for recommending teachers to the board for the signing of contracts. (It is recommended that contracts be signed by the Chairman of the Board and the Pastor.)

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D. The administrator shall have a set of objectives for all teaching personnel, evaluate on a regular basis (quarterly) and provide a performance appraisal for the Board. Teachers are to be informed of the results of these evaluations.

E. The administrative officer recommends teachers to the board for hiring or re-hiring. Recommendations are made on the basis of periodic evaluation and the evaluation of the pastor relative to the teaching of religion.

THE PARISH BOARD OF EDUCATION AND THE REGIONAL BOARD

A. Some parish councils and parish boards of education recognize that cooperative educational efforts enhance the teaching mission of the Church in a local area and have formed regional boards of education.

B. Such regional boards draw membership from the participating parishes and function as a policy making body responsible for the total educational mission of the Church in the region in the same manner as the parish board operates in a parish.

C. In some cases, the regional board's role may be limited to the consolidation of area Catholic schools or perhaps consolidation of religion programs for children enrolled in public schools.

D. Archdiocesan Board approval is needed for the forming or dissolving of regional boards.

THE PARISH BOARD OF EDUCATION AND THE ARCHDIOCESAN BOARD

A. All education, adult, CCD, and Catholic schools, is the responsibility of the Archdiocesan Board.

B. The Archbishop has seen fit to delegate his responsibility and authority in educational matters to the Board.

C. The Archdiocesan Board is representative of all the "people of God" in the Archdiocese of St. Paul-Minneapolis. The elected members of the Board include representatives of the sisters, brothers, priests and the lay people. The Vicar of Education is appointed to the Board as the official delegate of the Archbishop.

D. The Archdiocesan Board's policies and guidelines for educational programs in the Archdiocesan parishes have the endorsement of the Archbishop.

E.   Agendas and recommendations for board action are prepared by the Director of Education in conjunction with the Superintendent of Schools, Director of Religious Education and the Chairman of the Board.

F.   Archdiocesan Board meetings are open to the public. Matters for consideration by the Board must be prepared in writing and submitted two weeks prior to the Board meeting.

THE PARISH BOARD OF EDUCATION AND THE PARISH COUNCIL

A.   The parish council establishes broad goals, sets priorities, and makes decisions concerning the total parish.

B.   The pastor and council delegates to the board of education the planning and implementation of the total educational ministry in the parish. (Adult, CCD and School.) The pastor is ordinarily a voting member of the board of education. It is recommended that the board of education have its own constitution and not merely be a committee of the parish council.

C.   The policy making of the parish board of education should not be interfered with if the board of education is in compliance with the parish priorities and the budget constraints established by the council.

Special Note: Because in many parishes education boards or committees came into existence before parish councils, there is understandably some confusion about respective authority and the role of one in relation to the other. Patience and understanding are needed as we work with new structures in the Church.

SUMMARY

Boards of education are relatively new in the Church. They have increased rapidly (5,500 in the United States). Vatican II affirmed the principle of lay people using their talents and expertise in the Church. Parents, through the boards, can become directly involved in exercising their responsibility for the education of their children. Boards broaden the base of educational support, both morally and financially. Boards not only support the administrator and pastor but also serve as a communications bridge between the educational programs and larger parish community.

Boards of the future will become more effective as they spend more time in prayer and studying the goals of Christian education. They will spend time in self-evaluation. Board time will be set aside for studying and discussing Papal encyclicals, Scripture and U.S. Bishops' Pastorals such as To Teach As Jesus Did.

With a program for spiritual growth, there will be a lessening of the pains and uncertainties of relationships between Church structures and the people involved in them. The board and educators will witness what they expect of the adults and children as Christians. In a recent audience, Pope Paul said, "Contemporary man listens more to witnesses than to teachers, and if he listens to teachers at all it is because they are witnesses". Parish boards were created in a time of educational upheaval in the Church. They now have an opportunity to go beyond responding to crisis situations and by their witness, accomplishments and vision set a new standard for Catholic education in this century.

Rev. Jack Gilbert and the
Department of Education
Archdiocese of St. Paul-Minneapolis

As much as a principal may wish to be
an instructional leader (a lofty ambi-
tion), managerial aspects of the school
must be confronted. One is budgeting.

Budgeting is a tool for practically any
organization, but in the case of the
Catholic school, budgeting requires a
knowledge of the road. Unfamiliar phe-
nomena pop up that don't fit the picture
of public school budgeting. The fol-
lowing article approaches budgeting
from the viewpoint of the local board,
but applies just as readily to princi-
pals.

You may wish to alter the schedule to
fit your own school calendars.

THE BOARD'S ROLE IN BUDGETING

One area in which a board can offer real leadership is in the
process of budget approval. Properly understood, the budget is the
most effective tool available to the board for realistic planning and
sound decision making.

A budget is simply the financial expression of an educational
plan. It is the translation into dollars and cents of what an educa-
tional institution wants to accomplish. It is the most direct way of
expressing what are the priorities, what areas are to be stressed and
strengthened, what items are to be "traded off" for more urgent matters,
what are the benefits to be derived in terms of the cost of any given
program. Just as the nation determines the degree of its commitment to
space exploration, elimination of poverty, or national defense by way
of the federal budget, so a school through its budget determines the
importance of the quality of its teachers, its commitment to innovation,
the maintenance of the physical plant, and the like.

Budgets are often misunderstood and therefore misused. A budget is
not a set of limitations: When a wife buys an extravagant dress, the
husband says, "I'm going to put you on a budget!" A budget is not a set

of demands: When a wife feels her household is being neglected, she tells
her husband, "I'm going to present you with my budget." Most important,
a budget is not simply a vague general estimate: "Here is $500 for your
program; just don't bother me for anything more."

ADVANTAGES OF BUDGETING

The advantages of a well planned budget are so apparent that it is
difficult to understand how an educational institution can operate with-
out one. First, the budget gives the board an opportunity to view as an
overall picture an entire year's program. The board can look at the en-
tire package, and not be faced with the uncertainty of, "If we buy a new
projector in October, what will they want in November?"

Second, the board has a better opportunity of giving a fair emphasis
to each need of the institution and thereby avoids arbitrariness. The
old saying that "the squeaky wheel gets the oil" applies as readily to
schools as to any other organization. Often, the departments in a school
which are strongest are those which have the greatest lobbying ability,
not necessarily the greatest need. The budget allows the board to make
serious comparisons between the athletic budget and the library budget,
between the instructional supplies and the custodial supplies.

Finally, a good budget avoids the hand-to-mouth existence which
many operations now experience. The trauma of running out of essential
materials, not having the money for necessary repairs, not being able to
meet bills on time because of unplanned cash flow can be practically
eliminated by a well constructed budget. A good annual budget soon leads
to the realization of longer range planning, in which more expensive im-
provements can be planned over a period of years.

BUDGET CALENDAR

Perhaps the best way to study the process of budgeting in detail is
to look at a typical budget calendar. The calendar given here is prepared
for a school, but can be readily adapted to other educational operations by
simply substituting the word "chief administrator" in place of "principal"
and making other obvious changes where necessary.

1/15 to 2/15	Prebudgetary conferences	Principal meets with pastor and board to discuss external constraints (parish subsidy, tuition to be charged, etc.) under which the school must operate. Principal meets with teachers to review budget development process. Principal meets with individual teachers or department heads to discuss their particular needs.

2/15 to 3/15	Preparation of budget requests	Each department head prepares budget request sheets (Figure 1), completely describing each item, including cost and priority. Department heads include maintenance foreman, activity directors, school office manager, convent superior, etc. In an elementary school organized by grades rather than departments, each teacher may have to prepare request forms.
3/15 to 4/1	Compilation of budget requests	Principal takes items from individual request sheets and compiles them according to expenditure categories described in the chart of accounts. These are listed on budget presentation sheets (Figure 2), one sheet for each category. Estimates of receipts by each accounting category are also made on budget presentation sheets.
4/1 to 4/15	Final budget conferences	Principal meets with department heads to discuss final budget, changes and elimination of items, reconciliation of similar requests by different departments, etc.
4/15 to 5/1	Preparation of budget document	Principal prepares final budget document: budget summary (Figure 3), a budget presentation sheet for each accounting category of receipts and expenditures, and any other explanations and supporting documents considered necessary. (For example, if a school wanted to hire additional personnel or buy extensive equipment for a new program, it would not be enough to simply request the money; the request should be accompanied by an explanation and justification of the expense.
5/1 to 5/15	Presentation of budget document	Principal presents the above budget document to the pastor, school board, or other approving authority. Ideally, the budget should pass from principal to pastor for initial approval, then to school board for adoption, then to parish council for integration into overall parish budget.

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5/15 to 6/1	Adoption of budget	The budget should be formally adopted by the board by June 1. Once adopted the principal should be able to make expenditures without specific approval of the pastor or board, since all the items have been approved for purchase in the adoption of the budget. The board should require periodic reports by the principal which assures that the budget is being maintained. Any expenditure which is not budgeted or any transfer of funds from one budget category to another should require specific approval by the board.
6/1 to 6/15	Transmittal of budget	Final approved budget is transmitted to department heads. Any purchasing arrangements which must be made before teachers leave for summer are taken care of at this time.
7/1	Implementation of budget	Fiscal year under new budget begins. Accounting for income and expenditures is carried out according to the NCEA Accounting Manual.
10/1, 1/1, 4/1	Budget review	Each quarter the budget is reviewed and revised if necessary in the light of the year's experience.

BUDGETING PROCESS

Several cautions should be noted in relation to the above calendar. One should not be overwhelmed by the numerous steps in the budget calendar; the process is not as complicated as the deliniation of steps might imply. The work of budget development should be begun early and spread over a period of months so as not to create an undue burden or engender a spirit of crisis for the people involved. Although a workable budget might well be developed by one or two persons operating in a short period of time, one of the most important aspects of budgeting as a process is the involvement of all members of the educational institution. Such involvement makes each member of the educational community more conscious of the overall needs of the institution, the actual cost of their requests, which might otherwise be taken for granted, and the complex decisions faced by the administrator. Teachers can often make unreasonable demands for their departments while at the same time maintaining that tuition should not be increased; involvement in the budgeting process puts them in closer contact with the realities of the situation.

Although every operation should have a well defined budget calendar, it may be necessary to adapt the sample budget calendar to local conditions. Some decisions which have a profound effect on the budget must be made prior to the final adoption of the budget in June, notably the determination of the number of lay teachers to be hired and the salaries that they will receive. In such instances, the budgeting process of those particular segments of the budget must be moved back several months.

It should also be understood that although it is helpful to divide the steps of budget development for the sake of a calendar, these steps overlap and should not be completely considered distinct. For example, the principal might well discuss with the board many problems of the budget during the compilation period in March, and not wait until May when the budget is presented as a finished document.

THE BOARD'S ROLE

The principal responsibility of the board in budgeting is to approve the budget once it has been developed. The basic work of preparing the budget should be left to the professional staff, and the board should be careful not to intrude in this area.

However, this does not imply that the board will not be in communication with the staff during the months of preparation. The board should have a good deal to say in the prebudgeting conferences regarding the general goals it wants to pursue through the budget, as well as limitations it foresees based on available income. As the chief administrator begins to compile budget requests, the board should be informed of any extraordinary requests before the budget is finalized.

In the actual situation, some board members may have special competence in areas of business management which the principal might tap for assistance. Nevertheless it is important that the board see its role as approving an educational plan rather than formulating the plan. In other words, the board should not get involved in debates over which tools are best for a given job but rather whether the job fulfills the goals which the board has set.

Lest all this finance seem too mundane for the idealistic board member or principal ("I am interested in education, not business management!"), it is well to remember that without careful planning our institutions will not survive to fulfill their educational mission. Indeed, one could even maintain that budgeting stems from an evangelical counsel:

"If one of you decides to build a tower, will he not first sit down and calculate the outlay to see if he has enough money to complete the project? He will do that for fear of laying the foundation and then not being able to complete the work; for all who saw it would jeer at him, saying, 'That man began to build what he could not finish.'" Luke 14:28-30.

FIGURE 1

BUDGET REQUESTS

YEAR_____ DEPARTMENT _____TOTAL ALLOCATION _____

List below items to be budgeted for your department. Items should be grouped and totaled separately according to the following categories: supplies, repairs, replacement of equipment, new equipment, audio-visual materials, dues and subscriptions, and travel. For each item give the exact cost and its priority according to the following scale: E = essential; HD = highly desirable; D = desirable; P = postponable.

QUANTITY	DESCRIPTION	COST	PRIORITY	PRINCIPAL'S RECOMMENDATION

FIGURE 2

BUDGET PRESENTATION

YEAR _____ ACCOUNT # _____ TOTAL ALLOCATION _____

DATE NEEDED	DESCRIPTION	AMOUNT	REMARKS

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Figure 3

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                          BUDGET SUMMARY
                                            PREVIOUS        BUDGET
                                            YEAR            YEAR
RECEIPTS

10 01 01      Tuition, Regular or Current   _____      _____

10 01 02      Tuition, Summer School        _____      _____

10 01 03      Tuition in Arrears            _____      _____

10 02 01      Registration Fee              _____      _____
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Msgr. Patrick J. O'Neill
Director of Education
Diocese of Fall River

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CONTRIBUTED SERVICE

One knotty problem facing administrators
is the calculation of contributed services.
(The difference between what is paid reli-
gious and what would be paid if they were
lay teachers. In other words what reli-
gious are in truth contributing to the
school.) Sister Mary Jean Meier of the
Los Angeles Diocesan Office has worked
out a simple practical formula. The for-
mula also calls for the proper allocation
of expenses for the convent or religious
house when these are paid by the school
or the parish. When costs are divided
between rectory or school and convent,
the portion for the religious house or
convent is approximated.

COMPUTATION OF CONTRIBUTED SERVICES

1. Determine the full compensation earned by the religious faculty for
   services rendered based on the same salary as lay teachers in the
   school based on experience and preparation.

a. Sister	Brother	Priest	$_____
b. Sister	Brother	Priest	$_____
c. Sister	Brother	Priest	$_____
d. Sister	Brother	Priest	$_____
e. Sister	Brother	Priest	$_____
f. Sister	Brother	Priest	$_____
g. Sister	Brother	Priest	$_____
h. Sister	Brother	Priest	$_____
i. Sister	Brother	Priest	$_____
j. Sister	Brother	Priest	$_____

2. Add the amount of fringe benefits received by lay
   teachers (employer's portion of social security). $_____

   TOTAL COMPENSATION EARNED $_____

3. Determine the amount of actual compensation received by the religious faculty coming from parish or school funds.

a. $_____ a month x the number of religious x 12 months. $_____

b. $_____ a month for the cook's salary x 12 months. $_____

c. Automobile/automobiles (purchase of car, insurance, license, maintenance, gas, etc.) $_____

d. Convent or religious house utilities: water, gas electricity $_____

e. Telephone $_____

f. Total paid for repairs, replacements, maintenance of convent or religious house $_____

g. Convent gardener $_____

h. Convent or religious house taxes and property insurance $_____

i. House cleaning $_____

TOTAL COMPENSATION RECEIVED $_____

NET CONTRIBUTED SERVICES $_____

Sister Mary Jean Meier
Department of Education
Archdiocese of Los Angeles

One area that needs special attention
by administrators is that of inter-
viewing and hiring teachers. Admini-
strators see a necessity for more atten-
tion to the school's philosophy and
religious purpose in interviewing. The
following principles and guidelines
should assist administrators both in
seeking a commitment to the school's
philosophy and also in following a set
of professionally correct procedures.

GUIDELINES FOR SCHOOL STAFF SELECTION AND EVALUATION

Catholic educators identify the uniqueness of the Catholic schools
as one of the prime reasons for their existence. Uniqueness in this
context centers on the religious instruction and the climate in the school
for the religious development of students. The statement of the philosophy
which each school proclaims is an attempt by the staff and the school commu-
nity to express an idea of how their school is unique. The guidelines and
recommendations which follow are meant to be used by Catholic school edu-
cators to help them translate the philosophy of the school into viable
theories and practices for the selection and hiring of principals and
teachers and for evaluating them.

These guidelines cover a wide range from the eminently practical as-
pects of an application form to the somewhat complex application of the
pastoral To Teach As Jesus Did to all facets of the Catholic school. This
is a first attempt at such an ambitious project and thus some aspects will
appear extremely simple and obvious, while other aspects may be omitted
or missing. In any case, the overall aim is to provide help and assistance
to administrators at all levels in this complex and changing educational
world.

Surveys and studies, sponsored by the NCEA, have shown a paucity of programs related to hiring practices for staff members, principals and teachers; limited or non-existent orientation programs for new staff members; and above all, a sincere request for guidelines and like assistance in these areas.

A committee of the Supervision, Personnel and Curriculum Section of NCEA was established to develop a set of guidelines to assist diocesan personnel directors and/or principals in the selection and orientation of new teachers. These guidelines also provide direction for the evaluation, accountability and in-service programs for the ongoing growth and development of Catholic school teachers.

This committee took its specific direction from the pastoral To Teach As Jesus Did, particularly the part noting the vital role of the faculty in establishing the identity of a Christian educational community:

> This integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum but, more important, by the presence of teachers who express an integrated approach to learning and living in their private and professional lives. (104)

The pastoral indicates that the essential mark of a Catholic educational community is commitment to the Message, Community and Service of the Gospel. This commitment must be translated into practical considerations so that words and witness are harmonized and consistent. Thus the documents that follow are recommended to help administrators in setting standards for hiring new personnel in terms of their commitment to Gospel values and their professional background. At the same time this information will help prospective teachers decide whether or not a particular school is their kind of educational community.

In sum, the materials which follow should assist administrators in setting up and developing definite policies for hiring, orientation, recruitment, and in-service programs for staff while serving as a focus for continuing reflection and review by administrators and teachers of their acceptance of their ministry To Teach As Jesus Did. These policies would reflect the stated philosophy of the school.

GUIDING PRINCIPLES FOR TEACHER COMMITMENT IN LIGHT OF THE PASTORAL,

TO TEACH AS JESUS DID

Catholic education is an expression of the mission entrusted by Jesus to the Church He founded. Through education the Church seeks to prepare its members to proclaim the Good News and to translate this proclamation into action. Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in light of Christian values. (#7)

Thus one crucial measure of the success or failure of the educational ministry is how well it enables men to hear the message of hope contained in the Gospel, to base their love and service of God upon this message, to achieve a vital personal relationship with Christ, and to share the Gospel's realistic view of the human condition which recognizes the fact of evil and personal sin while affirming hope. (#8)

The success of the Church's educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society. (#10) Since the Gospel spirit is one of peace, brotherhood, love, patience and respect for others, a school rooted in these principles ought to explore ways to deepen its students' concern for and skill in peacemaking and the achievement of justice. (#109)

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the Church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community and the entire human community (diakonia). While these three essential elements can be separated for the sake of analysis, they are joined in the one educational ministry. (#14) Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived. Through education, men must be moved to build community in all areas of life; they can do this best if they have learned the meaning of community by experiencing it. (#23)

Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian education among children and young people. (#101) Only in such a school can they experience learning and living fully

integrated in the light of faith. The Catholic school "strives to relate all human culture eventually to the news of salvation, so that the life of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind" (Christian Education, 8). Here, therefore, students are instructed in human knowledge and skills, valued indeed for their own worth but seen simultaneously as deriving their most profound significance from God's plan for His creation. Here, too, instruction in religious truth and values is an integral part of the school program. It is not one more subject alongside the rest, but instead it is perceived and functions as the underlying reality in which the student's experiences of learning and living achieve their coherence and their deepest meaning. (#103)

This integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum but, more important, by the presence of teachers who express an integrated approach to learning and living in their private and professional lives. (#104)

PROCEDURES FOR SELECTION OF TEACHERS FOR CATHOLIC SCHOOLS

A. Application Process

1. Include questions on role of teachers in purposes and uniqueness of Catholic schools.

2. In collection of factual data be aware of limitations by Equal Opportunity Commission on certain information.

3. Obtain information on academic background and credentials; accept only official transcripts directly by mail from the college or university.

4. Include statement by applicant as to the accuracy of the information, e.g., "I understand that any misrepresentation of facts in this application will be considered just cause for dismissal at the discretion of the employer."

5. Ask permission to investigate any of the facts or statements submitted; e.g., "I hereby grant _____ permission to investigate any of the facts or statements submitted by me, except where my written statement upon this form specifically requests that no investigation be made."

6. Indicate on application the length of time you will file the application if the person is not hired.

7. Check with previous employer. A telephone conversation can be very informative.

8. If applicant is ex-religious, contact former Congregation; let applicant suggest one person and you select another.

9. Be sensitive to the problems caused by last minute or panic hiring procedures.

B. "Guiding Principles for Teacher Commitment in Light of the Pastoral, To Teach As Jesus Did" and "Guidelines for Teachers in Catholic Schools" should be integrated with the application process in order to inform applicants of what will be expected of them as teachers in a Catholic School.

C. Interview Process

1. All documents and materials (references and transcripts) should be on file before the interview is conducted--realize it may not be possible to obtain information from present employer.

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2. During interview respect the confidentiality of information submitted regarding the applicant.

3. Interview questions and discussions should focus on "Guiding Principles for Teacher Commitment in Light of the Pastoral, To Teach as Jesus Did," and "Guidelines for Teachers in Catholic Schools."

4. More than one person should interview the applicant (both at central office levels and at local school levels).

5. Make notes as soon after the interview as possible. Be honest. Include both strengths and weaknesses of the applicant.

6. If possible, interview process should provide for observation of applicant in classroom situation.

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CHARACTERISTICS OF TEACHERS IN CATHOLIC SCHOOLS

1. The teacher understands and accepts the fact that the schools are operated in accordance with the philosophy of Catholic education.

2. The teacher accepts and supports the on-going building and living of a Faith Community, not simply as a concept to be taught but as a reality to be lived in worship, service, and interpersonal relationships.

3. The teacher has an over-all knowledge of the goals of the entire school program and can relate his specific expertise to these goals.

4. The teacher reflects in his personal and professional life a commitment to Gospel values and the Christian tradition.

5. The teacher acknowledges that faith commitment is a free gift of God that is both relational and intellectual.

6. The teacher accepts the responsibility for providing an atmosphere for fostering the development of a faith commitment by the students.

7. The teacher accepts accountability in the fulfillment of his professional responsibilities.

8. The teacher accepts professional evaluation of his performance.

9. The teacher demonstrates good classroom management and record-keeping techniques.

10. The teacher provides for continuous professional growth by engaging in advanced studies, attending workshops and in-service programs, reading current professional journals and adapting to improved teaching ideas, methods and materials.

11. The teacher recognizes and appreciates the contributions of the other members of the professional staff, and shares with them his ideas, abilities and materials.

12. The teacher understands the limits of his professional competencies and makes appropriate referrals for the benefit of the student.

13. The teacher recognizes and respects the primary role of the parents in the education of their children.

14. The teacher relates to the students in an adult Christian manner and contributes to the student's sense of self-worth as a Christian person.

15. The teacher shows an understanding of the principles of human growth and development.

16. The teacher is creative and resourceful in choosing instructional materials and in using appropriate school and community resources to facilitate optimum learning for all students.

17. The teacher fosters the apostolic consciousness of students by encouraging them to join in experiential learning activities that give witness to Christian justice and love.

18. The teacher motivates and guides the students in acquiring skills, virtues and habits of heart and mind required to address with Christian insight the multiple problems of injustice which face individuals and our pluralistic society.

19. The teacher demonstrates the use of skillful questions that lead pupils to analyze, synthesize, and think critically.

20. The teacher provides learning experiences which enable students to transfer principles and generalizations developed in school to situations outside of the school.

21. The teacher provides for on-going evaluation of students and the learning program in order to modify the learning process in accord with each student's needs, interests and learning patterns.

Committee on Personnel of Supervision, Personnel
    and Curriuclum Section
Department of Chief Administrators, NCEA
Submitted by Bro. Medard Shea, C.F.X.

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EVALUATION

Among the responsibilities of prin-
cipals, evaluation is important. In
a Catholic school, evaluation of the
religion programs is essential. What-
ever the route taken to evaluation,
certain tools developed by the National
Catholic Educational Association will
be very helpful. Their size makes it
impossible to include them in this
manual. A brief description follows.

CRITERIA FOR THE EVALUATION OF RELIGIOUS EDUCATION PROGRAMS, 1970.

CRITERIA furnishes a tool with which a school may identify strengths
and weaknesses of existing religious education programs. The booklet
also points direction for improvement of religious education. The
method used in CRITERIA is similar to that used by accrediting asso-
ciations: individual items describing desirable qualities of the various
areas of the religion program. A rating scale is provided.

A CURRICULUM GUIDE FOR CONTINUOUS PROGRESS IN RELIGIOUS EDUCATION, 1973.

The GUIDE gives assistance to religious educators in developing programs
of religious education. The booklet stresses focus, continuity, and
sequence in the students' learning. Flexibility and options are stressed
in order to meet differing needs of students.

THE QUALITIES AND COMPETENCIES OF THE RELIGION TEACHER, 1973.

Part I of this booklet lists fundamental characteristics or qualities of
a good religion teacher. In Part II, five goals of the religion program
are broken down into specific competencies and further down to observable
behavior of teachers with a graduated scale for assessment. Another sec-
tion of Part II describes competencies not related to any particular goal
of the religious education program but competencies that have broad appli-
cation. This booklet, THE QUALITIES AND COMPETENCIES OF THE RELIGION
TEACHER, is not intended as a final answer in teacher education, but as a
suggestion or model. The booklet can be used in evaluating, interviewing
and identifying specific teacher needs.

DEVELOPING THE COMPETENCIES OF THE RELIGION TEACHER, 1975.

A companion to COMPETENCIES, this volume consists of seven modules for seven competencies taken from the previously mentioned work. Self-instruction is the basis of DEVELOPING COMPETENCIES with a pre-assessment to assist the teacher and supervisor. Required and optional activities are included which lead to certain teaching strategies or behaviors. The units allow for self-pacing and are individualized instruction.

GIVING FORM TO THE VISION, 1974.

A practical application of the bishops' Pastoral, TO TEACH AS JESUS DID, GIVING FORM TO THE VISION consists of five sections. Two sections of the five, elementary and secondary school, will be especially helpful to administrators. While the book is designed to take statements of TO TEACH AS JESUS DID and apply them, GIVING FORM serves to assess the quality of Catholic education, particularly religious education and contains a process that leads to specific actions to improve programs and keep the school in harmony with TO TEACH AS JESUS DID..

Rev. Emmet Harrington
Director
NCEA Continuing Education Section

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RELIGIOUS LEADERSHIP OF THE PRINCIPAL

The following article, "Principals" Role in
Building a Faith Community," gives a very
strong focus to religious leadership in the
school. As myriad as the duties and roles
of an administrator are, the role of strength-
ening the Christian community of faith re-
ceives the highest priority in this summary.

PRINCIPALS' ROLE IN BUILDING A FAITH COMMUNITY

Prenotes:

1) If asked what the priorities were for a principal, most would agree
with the description given in the Bulletin for the National Association
of Secondary School Principals that the first priority was educational
leadership. In the following discussion educational leadership will
be presumed. The purpose of this paper is to develop a second type of
leadership which must be found in a Catholic school, namely, religious
leadership. This paper maintains that a principal in a Catholic school
has as the highest priority the building of a Christian Community of
Faith.

2) A discussion of this role seems eminently relevant today if not
absolutely necessary. Why? Because some principals are not satisfied
with their role as described in professional journals and because today
we have a new understanding of the importance of community.

     In former days a principal was often thought of as the authority
figure in the school. This set him apart from the community; he was the
sole decision-maker, he accepted special services of honor. At the same
time, the school was in the business mainly of providing information
(rather than formation); it was operated very much on a "factory model"
with bells, regulations, schedules. It usually was large to make for
more efficiency according to an economic model, to have more offerings in

the curriculum, and to meet the needs of more and more students. The principal was responsible to boards and parents; this inclined him to seek control of teachers, students, studies, activities. The principal was praised for such control and for the uniformity within the school.

Before one can describe the role of the principal in the building of a faith community, some dissatisfaction with the former role of the principal has to be felt and expressed. Were the older forms counter-productive to the forming of an authentic Christian community? The principal today is viewed from the perspective of educational activities and ecclesiology.

Educational Activities

The principal creates an environment; he communicates.

1) Creator of the school's environment.

The role of the principal is to create an atmosphere of trust and openness among the students. No community of faith is possible if the basic human virtues of freedom from fear, freedom from reprisals is lacking. He designs programs that promote interpersonal relationships and uses many types of reward, e.g., encouraging teachers to be creative in use of space and time; he tries to reduce a sense of isolationism in his school. He builds into a system ways of generating rewards to persons like being available for visits from teachers, students, parents. From within the activities of the school he seeks to open up opportunities for others to develop their potential as students or teachers.

2) Principal is communicator

"He who controls communication in an organization controls the organization." (NASSP Bulletin, December 1972, p.4) By this communication he promises unity among the faculty, contributes to their morale, sets an optimistic (or pessimistic) tone for the school, exercises openness, seeks out cooperation. He communicates developments in educational technology and thereby assists the faculty to be well informed and at ease with innovative plans as they are being designed. He uses communication not just to "keep the shop going" but to direct change, encourage activities, and suggest ways for getting the students and teachers to work together.

Ecclesiological Activities

The principal is a witness to ghe Good News of Jesus, a sharer in the fellowship of the Spirit, and servant of the Community.

1) As witness, the principal should have some ease in manifesting his
faith which is "living, conscious and active." (G.C.D., 14) His witnes-
sing is communicated. In his dealing with others either in a private con-
versation or in a public speech, his word should reflect the message
that Jesus taught, a message not grasped without reflection on the Good
News, a message that describes success and failure in terms very different
from the market place. The principal has an extraordinary opportunity to
announce the message very straightforwardly because he is not obliged to
the classroom style of questions-and-answers or use of historical formulas;
he is able to speak very directly and very simply about his values.

2) If the principal sees himself as a facilitator of learning or as one
who unlocks the potential of others, he will see himself also as a sharer
in joys of the people of God. He will not allow himself to be isolated
by some ancient ritual offered to an authority figure. The principal in
a Catholic school does not have an option to be or not be a witness of the
Church; the Community of Believers depend on him, take their cue from him
(not exclusively, for sure), echo the priorities he has presented to God's
People.

3) The principal is not the one to be served but he is the servant--not
in a vague way, but a servant as Jesus was servant. Jesus served all men
by freeing them of oppresive structure from religious and civil authori-
ties, by showing great regard for the individual blind man, sinner or child.
The principal is in a position to develop in the school a commitment to one
another in the school and to the larger community of a neighborhood, a
country and the world. He can explore ways with students and teachers to
deepen their concern for and skill in peacemaking and justice. He can show
by his involvement the way of service to others; he can show them deep re-
ligious values even when the way calls for hardship.

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The Bishops' Pastoral, To Teach As Jesus
Did, states, "Community is central to
educational ministry both as a necessary
condition and an ardently desired goal.
The educational efforts of the Church
must, therefore, be directed to forming
persons in community."

Many principals and teachers have worked
seriously at this goal of community in
their respective schools. To achieve
faith community, the NCEA has co-sponsored
many workshops. The following article
gives some practical considerations in
working at building a faith community.

COMMUNITY OF BELIEVERS

Have you ever been in a huge coliseum and had the coffee machine
produce only hot water? You have nowhere to turn. A sense of power-
lessness overwhelms you. Modern society is so complex that even in
fulfilling a simple need, our skills to cope with it seem very narrow.
From our vantage point, we see ourselves only as a very small part of
an impersonal mass and begin to feel left out. We look at the amazing
progress of technological development and have the feeling that we are
not masters of our own destiny. Events seem to happen simply because
of some scientific development. Because something can be developed or
invented scientifically, it is developed--instead of asking the question
if or how the development can serve mankind, and then set about in-
venting it.

The sense of powerlessness in our society has created both a great
need and yearning for community among all people. This acute desire
for community is also one reason why Catholic schools and dioceses are
considering the development of a community of faith.

The Pastoral, To Teach As Jesus Did, refers to faith community as
"fellowship in the life of the Holy Spirit," and states, "Community is
at the heart of Christian education, not simply as a concept to be taught,
but as a reality to be lived." Martin Buber stated it another way:
"Community is the inner disposition for the constitution of a life in
common. A community of faith truly exists only when it is a community
of works." These ideas of community relate directly to developing a
community of believers in a community of learners.

If there is a thesis to be accepted, it is this: The more con-
sciously we accept the goal of faith community independent of what is
truly happening in our midst, the more elusive faith community is going
to be. In other words to achieve faith community we have to start from
where we are. Community is more an aggregate of actions taken, rather
than of formulated words. We begin by examining our shared common rela-
tionships--teacher to teacher, student to student, teacher to student,
parent to faculty--and reflect on them in the light of faith, of our own
values and of our own religious beliefs. We follow this procedure in
reflecting on what happens in the school building. This procedure differs
from that which begins by saying, "We are going to have a faith community."
Once in a discussion of community, one superintendent said he knew he was
going to have faith community because he sent out a bulletin last week
and told the principals to have it by next Tuesday. It was obviously a
jest, but close to the approach that is sometimes used. We often mouth
phrases about community or the Eucharist as a sign of unity and commu-
nity when in reality the Eucharist is often the very occasion of sepa-
rating and fracturing community. We often say, "Let's have a faith commu-
nity," and expect to achieve it totally apart from what is happening in
the school. We must start where we are. We can't ignore the present pro-
gram and behavior that exist in the school.

A connection also exists between faith community and the atmosphere
or climate in a school. In one diocese, research on the role of the
principal revealed that the administrators chose setting school atmosphere
as the most important part of the role of principal. Many principals
would agree. Establishing the school atmosphere is also very important
to the notion of faith community. Sometimes the principal will not be
accurate in reading the atmosphere, but by whatever means available, the
atmosphere must be checked. A sophisticated tool that could be used is
Halpin's Climate Inventory. It examines the spirit, sense of direction
and a negative factor--the amount of disengagement or dropping out.

Once we have examined the common relationships and have profiled the
school climate, we work to strengthen those relationships we find within
the atmosphere. Community will come from the trust that is built grad-
ually by helping one another directly, and by seeing the varied con-
tributions each makes to learning in the school. We can rejoice in a

teacher's skill in awakening a student's interest in writing; a drama coach's ability to strengthen dramatic talents in a student otherwise not excited about school; or in the athletic coach's ability to understand and to motivate his team members to positive attitudes as well as to winning games.

Trust is also built by sharing the common experiences and the differences of the members of the community. We share a belief in God, in Jesus, in the sacraments and in worship. Sometimes different language will make the sharing of these beliefs difficult. For example, one will use the word Mass, another liturgy, and mean the same thing; however, the basic experience remains the same. We also share common experiences of sadness (the death of a student or parent); of trial (financial crises at school); of celebration and joy (scholastic and athletic honors). We share as well traditions, national heroes, customs, common subject areas--much more than we often recognize. The bonds created by all of these experiences can be strengthened in a special way through the Eucharist and by prayer together.

Once trust is built through such sharing, community will grow and differences no longer represent a threat. Difference is not of itself a guarantee of community, but it can be the beginning of discussion and a condition contributing to the development of confidence and trust. Living with differences will be easier if we reflect on our experiences in the light of St. Paul's words to the Corinthians: "There are different gifts, but the same spirit; there are different ministries, but the same Lord; there are different works but the same God who accomplishes all of them in everyone." (I Cor., 12: 4-7.)

All of us in a community of learners can contribute to a community of faith. There can be interdependence, there can be intimacy and, at the same time, a kind of independence that is self-directed, powerful, prayer-filled, worshipping, directed toward God and directed in a very real way toward those about us. Community will then be truly "a reality to be lived."

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