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ABSTRACT

This publication reports the findings of a 1997 survey of Catholic high schools. It is the first of several reports to be issued as part of a multiyear project. The findings are presented in five chapters: Institutional Characteristics, with emphasis on geography, governance, gender and grade levels, and selectivity; Staff and Student Profiles, which includes principals, presidents, teachers, and faculty; Governance; School Programs, both academic and religious education; and Patterns of Diversity. Findings show that Catholic high schools are becoming more private and that coeducation is on the rise. Staff composition figures, from 1983 to 1997, show that the percentage of Catholic high schools with sisters as principals fell from 40 percent to 23 percent. Accordingly, this increased laicization meant that more laypersons had a greater say in policy development and implementation. Furthermore, school programs remained primarily non-selective, with a third of the schools offering accommodations for disabled or challenged students. Results portray the typical Catholic high school as having about 500 students, a student/teacher ratio of 13:1, high acceptance rates, a diverse student body, and advanced-placement courses. Overall, students are not tracked into college preparatory, although 97 percent of all Catholic high-school graduates go on to postsecondary education. (RJM)

EA

CHS 2000: A First Look

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NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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National Catholic Educational Association

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"THIS IS NOT THE END, NOR EVEN THE BEGINNING OF THE END."

This publication reports the findings of a survey of Catholic high schools conducted during 1997. It is the first of several reports to be issued as part of a multiyear project, *CHS2000*. Although much work remains to be done, I want to acknowledge the important contributions of my colleagues, Sr. Mary Frances Taymans, SND, Ed.D. and Sr. Mary Tracy, SNJM. In addition to their advice and assistance with the initial survey, they are providing leadership for the four focused surveys to be conducted over the next two years. Ms. Eileen Emerson, my administrative assistant, has provided an extraordinary array of contributions, ranging from preparation and design of the manuscript to research assistance. Her enthusiasm and unfailing good humor served to bridge the all too frequent gaps in my modest runs of creative dedication.

The project has been blessed by the good counsel of a distinguished advisory panel. Dr. James Cibulka, Chair, Department of Education Policy/Planning/Administration, University of Maryland, College Park; Rev. Andrew Greeley, Professor of Social Science, National Opinion Research Center, The University of Chicago; Dr. Jeanne Griffith, Director, Division of Science Resources Studies, National Science Foundation; Dr. Bruno Manno, Senior Fellow at the Annie E. Casey Foundation and Sr. Dominica Rocchio, SC, Ed.D., Secretary of Education & Superintendent of Catholic Schools, Archdiocese of Newark, offered wise advice about the development of the survey instrument and the collection and analyses of the data. If you find sections of the text useful, you may assume that I followed their advice. If there are elements of the study that you find questionable, you may assume that I did not ask, or did not follow their advice. In any case, I am quite sure that this project is stronger because they agreed to help and I am most grateful.

I am also indebted to the members of my executive committee, a group of 17 Catholic educators elected by Catholic high schools throughout the United States to serve as the department's governing board. They supported the *CHS2000* project with words of encouragement, augmented by a grant from the department's Special Projects fund. Most importantly, they gave the *CHS2000* project priority in their strategic plan for the department's work, endorsing the time commitments that will be made by the project staff. And, in acts of special merit, they took on the challenging task of contacting their colleagues and

constituents to urge them to complete our surveys, a noble effort that leaves the members of the committee modestly indebted to large numbers of their peers.

Mrs. Tracy Hartzler-Toon, who has gone on to direct Capital Partners, a privately-funded Washington scholarship program, made major contributions to the critically important first months when the project moved from concept to reality.

Ms. Linda McCullough also provided invaluable assistance in developing useful computer programs, supervising data entries and generating reports. May she and her machines be forever blessed with immunity from the Y2K and other bugs.

What then did the project director do? As Rodolfo sings to Mimi, "Chi so? Sono poeta. E come vivo? Vivo!"

And so, to borrow from Sir Winston, this is not the end, nor even the beginning of the end, but it is the end of the beginning. Read on.

Michael J. Guerra
Washington, DC
Feast of the Immaculate Conception 1998

Prologue

THIS REPORT...FURNISHES AN INFORMATIVE BENCHMARK PICTURE OF CATHOLIC SECONDARY SCHOOLS AT THE END OF WHAT FOR ALL PRACTICAL PURPOSES IS THEIR FIRST CENTURY.

The astonishing phenomenon is not that Catholic schools are prospering at the end of the 20th century. Rather, the amazing fact is that they have survived at all. Catholic secondary schools emerged for the most part at the end of the last century and in the beginning of the years of the present century to protect the faith of the children of the immigrants while preparing them for achievement of success in American society. There can be no reasonable question that the schools were remarkably successful in both goals. However, by the end of the second phase of the Great War (1945), it was evident that a hostile Protestant host culture had little appeal to second and third generation immigrants and that these young men and women were on the high road to prosperity, indeed along with other Americans but now ahead of them and at a faster rate.

Therefore it was not surprising that the cry rose in the late 1950s in certain Catholic circles that Catholic schools were no longer the "answer", though it was less clear what the answer was. From having been indicted just a few years before by Msgr. John Tracy Ellis and similar writers as being an obstacle to the development of a Catholic intellectual life, the schools were now told that they had served their purpose well enough and it was time for something new—what that something was supposed to be was rarely specified. From being denounced as inferior to public schools, the schools were now blamed for standing in the way of an improvement of public schools.

The hostility of the public school establishment and its allies in the media continued unabated (as it does today). Now they found allies among some self-styled Catholic "liberals", who added the cliché "after the Council" to the claim that Catholic schools were not the answer. Moreover, in a monumental loss of nerve, many bishops decided that they could no longer afford Catholic schools—a decision they made without bothering to consult the laity. Most of the parish clergy abandoned their annual late August sermon (most recently homily) on the advantages of Catholic schools. Many of the religious men and women who staffed

the Catholic schools began to wonder whether they ought to be doing "something else" instead of teaching.

The research tradition on the excellence of Catholic schools, which Michael Guerra is good enough to cite in this preliminary report, had little impact on these parties and, if truth be told, little impact on Mr. Guerra's past colleagues and some of his present colleagues.

The playing field was tilted against Catholic schools, right?

Yet they have survived and flourished and attract many families who are not Catholic and many who are not white. Now enrollment is increasing and, as this report demonstrates, the schools are becoming increasingly professional—even to the extent of actually responding to questionnaires. Scholars like Anthony Bryk and the late James Coleman, men with no particular vested interest in Catholic schools, hail them as the real "common" school of America, more racially and socially integrated than the public schools and more likely to facilitate the advancement of disadvantaged minority students.

What happened?

Actually the question is what did not happen. Despite the badly tilted playing field, the relevant players did not change their minds about Catholic schools—the consumers of Catholic education. They thought that Catholic schools were a good educational investment in 1930 and 1940 and 1950. They still think so today. All the research that was done on the advantage of Catholic schools to minority families was in some sense irrelevant. The critics of such research were wasting their breath. The consumers, in this case, minority parents, had made up their minds. Do Catholic schools help minority students? Ask not the research scholars, ask the parents of such students. They'll tell you and in no uncertain terms.

This report, which will whet the appetite of many for more detailed presentations yet to come, furnishes an informative benchmark picture of Catholic secondary schools at the end of what for all practical purposes is their first century. It should—though it probably won't—persuade all the various doubters and complainers that Catholic schools will continue and continue to prosper.

Problems remain, as in all human institutions. Faculty salaries are still a serious problem in commutative justice: upper middle class and middle class parents are, however unintentionally, conspiring in the exploitation of teachers. Endowments and fundraising have a considerable distance to go. Scholarship programs must expand. More efforts (like Chicago's Cristo Rey School) must be made to attract Latino students who have much to learn from Catholic schools and also much to teach in the schools, especially about the festivity of Catholicism. Better public relations are necessary to deprive the murmurers of their near media monopoly.

Nonetheless this preliminary report is astonishing evidence of both the durability and the flexibility of Catholic schools in the United States.

Andrew M. Greeley
University of Chicago
Chicago, IL
Feast of All the Saints 1998

CHAPTER 1

INTRODUCTION

CATHOLIC HIGH SCHOOLS...ARE EXAMINING HOW THEY WILL MEET NEW CHALLENGES WHILE MAINTAINING THE INTEGRITY OF THEIR MISSION.

The recent history of Catholic schools in the United States has been remarkably encouraging. Catholic schools stand out as beacons of hope in the context of a national reform effort driven by widespread concern for the quality of American schools. The current wave of American educational reform was launched in 1983 with the publication of *A Nation at Risk: The Imperative for Educational Reform* by the National Commission on Excellence in Education. The commission's charter included "...assessing the quality of teaching and learning in our nation's public and private schools, colleges and universities...[paying] particular attention to teenage youth...by focusing largely on high schools." [1] The commission found educational excellence elusive, mediocrity rampant, and a nation at risk if it did not replace complacency with commitment.

A year earlier, James Coleman and his colleagues had published their first analysis of longitudinal data collected by a U.S. Department of Education study of American high school students.[2] Coleman's report suggested that students in Catholic schools "showed higher performance on standardized tests than students from comparable backgrounds in public schools. . . . For Catholic schools, but not in other private schools, this effectiveness was especially pronounced for students from disadvantaged backgrounds: those with less well-educated parents, blacks and Hispanics." [3] The power of Catholic schools to make a difference in the educational achievements of minority students was confirmed in an independent analysis of the *High School and Beyond* database by Andrew Greeley.[4] Coleman's work was challenged by some researchers, affirmed by others, and criticized by many public school supporters as biased, although Coleman and his colleagues at the University of Chicago had no personal or professional connection to Catholic education. In 1987 Coleman and Hoffer published a second study, *Public and Private High Schools: the Impact of Communities*,[5] that

examined new data from the longitudinal project which confirmed and extended the conclusions they had drawn in their earlier work. With the availability of new evidence from subsequent surveys of the original students, they found students in Catholic high schools were more likely to graduate, more likely to enroll in college, and more likely to complete their college studies. But most importantly, by exploring significant differences in performance between students in Catholic and other private schools, these scholars were able to develop a set of postulates about the unique power of the faith communities in which Catholic schools were rooted. Coleman's second study drew little criticism. The research community made subsequent contributions to the literature,[6] and virtually all of the later research reinforced the conclusion that Catholic high schools as a group represented an exceptionally successful educational enterprise. In 1993, a major study by Anthony Bryk and his colleagues concluded that the American Catholic high school's religious vision for education was closer to the democratic ideal of the common good than a public educational system largely driven by the values of radical individualism and the pursuit of economic rewards.[7]

With renewed energy and confidence drawn from the support they received from the bishops[8] as well as scholars and policy makers, Catholic secondary school leaders have seen their enrollments growing, their capital campaigns flourishing, and a small but growing number of new high schools opening. Given all the evidence, why do we need another study of Catholic high schools? To answer that question, let me suggest that educational research, like Gaul, can be divided into three parts: descriptive research, which tells us what schools and their people and programs look like; analytical research, which tells us what impact schools have on students; and explanatory research, which tells us why schools may make a difference in the education and formation of students.

Much of the work of Coleman, Greeley, Bryk and Hill is analytical, some explanatory. The analyses are based largely on quantitative data drawn from longitudinal studies; the explanations are more often drawn from qualitative research. But the linkages between analyses and explanations depend on sound descriptive research. Rummage through the footnotes of Bryk's work and you will find mention of publications describing the characteristics of Catholic high schools. Not surprisingly, many of these publications were produced by the National Catholic Educational Association.

In 1985, the National Catholic Educational Association published *The Catholic High School: A National Portrait*. This report was based on responses from 910 high schools to a 56 page survey which had been sent to all 1464 Catholic high schools. Given the length of the survey (it included over 1000 questions), the 62% response rate was quite extraordinary. An analysis of the institutional characteristics of non-respondents suggested that there were a few predictable discrepancies between the two groups of schools. Smaller schools, as well as parish and interparish high schools were slightly underrespresented among respondents, while larger schools as well as diocesan and private high schools were slightly overrepresented. With the inclusion of small but appropriate caveats, the report offered a detailed and comprehensive picture of the American Catholic high school in the early 1980s.

Times have changed. As we approach the mystical marker that signals the start of a new millennium, Catholic high schools, like all institutions, are examining how they will meet new challenges while maintaining the integrity of their mission. *CHS2000* offers a platform on which to build the future of the American Catholic high school by providing a detailed and comprehensive description of the starting point. Like the *National Portrait*, *CHS2000* begins with a survey of every Catholic high school in the United States. Unlike the *Portrait*, *CHS2000* has limited its census data to responses to a relatively brief questionnaire, to be followed by more detailed information about specific areas drawn from probes of smaller samples of schools.

In the spring of 1997, the *CHS2000* survey was sent to all 1215 Catholic high schools in the United States and to 38 schools in Puerto Rico, the Virgin Islands, the Caroline and Marshall Islands, as well as a few international Catholic schools abroad. Complete responses were received from 1015 U.S. schools. Follow up telephone contacts with non-respondents provided additional information about the basic institutional characteristics of these schools. All percentages provided in this report are based on the responses to given questions. The full questionnaire with the response rate for each question is provided at the end of the report.

Samples have been drawn and survey instruments are being developed for four future reports. Within the next two years, *CHS2000* will publish descriptive reports on School Finances, Governance and Development; Academic and Cocurricular Programs; Religious Education and Formation; and The School Community (characteristics of students, teachers, administrators, etc). Each report will be descriptive, not prescriptive. The project team will identify trends where comparative data are available. The *National Portrait* and subsequent studies of Catholic high school enrollments and finances offer opportunities for the trend analyses incorporated in this and subsequent *CHS2000* reports.

CHAPTER 2

INSTITUTIONAL CHARACTERISTICS

SURVEY RESPONSES SUGGEST THAT RESPONSIBILITIES FOR THE GOVERNANCE OF CATHOLIC HIGH SCHOOLS ARE APPARENTLY SHIFTING TOWARD GREATER DECENTRALIZATION.

Catholic high schools share a common vision of their mission that is captured in the documents of the *National Congress on Catholic Schools for the 21st Century*:

THE CATHOLIC IDENTITY OF CATHOLIC SCHOOLS

We believe that:

- *The Catholic school is an integral part of the church's mission to proclaim the Gospel, build faith communities, celebrate through worship and serve others.*
- *The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.*
- *The Catholic school is an evangelizing, educational community.*
- *The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.*
- *The Catholic school is a unique faith-centered community which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.*
- *The Catholic school is an experience of the church's belief, tradition and sacramental life.*
- *The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.*

To put our beliefs into practice, we make these commitments:

- *We will guarantee opportunities for ongoing spiritual formation for Catholic school faculties, staff and leadership.*
- *We will challenge our faculty, staff, students and families to witness to their belief in Jesus Christ.*
- *We will champion superior standards of academic excellence.*
- *We commit ourselves to teach an integrated curriculum rooted in gospel values and Catholic teachings.*
- *We will welcome and support a diverse cultural and economic population as a hallmark of our Catholic identity.*[9]

While Catholic high schools share a common understanding of mission, they also differ in a number of ways. Important institutional characteristics that define types of Catholic high schools include governance, geography, gender, selectivity and grade levels.

GEOGRAPHY

Catholic high schools are distributed throughout the country, but they continue to be concentrated in the Mideast and Great Lakes regions where the Catholic population is proportionally larger than it is in the south. Current data show some minor shifts toward the new population centers in the South and West.

TABLE 2.1 Regional distribution of Catholic high schools

	CHS2000 (% of schools) (1997)	*National Portrait* (% of schools) (1983)	Catholic Population [10] (% of national Catholic population) (1998)
New England (CT, ME, MA, NH, RI, VT)	8%	8%	9%
Mideast (DE, DC, MD, NJ, NY, PA)	27%	27%	26%
Great Lakes (IL, IN, MI, OH, WI)	21%	24%	22%
Plains (IA, KS, MN, MO, NE, ND, SD)	12%	12%	6%
Southeast (AL, AR, FL, GA, KY, LA, MS, NC, SC, TN, VA, WV)	14%	13%	10%
West/Far West (AK, AZ, CA, CO, HI, ID, MT, NV, NM, OK, OR, TX, UT, WA, WY)	18%	17%	27%

GOVERNANCE

The history of Catholic secondary education in the United States began with the arrival of religious communities in the 17th century. The oldest Catholic high school in continuous operation is the Ursuline Academy in New Orleans, which was founded in 1747. The first Catholic school in the original 13 colonies, Georgetown Preparatory School, celebrates its 209th anniversary this year. And so it is not surprising that in 1998 a plurality of Catholic high schools are sponsored by religious communities. Diocesan schools are somewhat fewer in number, while parish and interparochial schools constitute smaller sectors of the national distribution. There are some variations in the distribution of school types throughout the regions. Interparochial schools represent 11% of the national distribution, but 31% of the Catholic high schools in the Plains region.

Although governance is an important institutional characteristic, it is often relatively transparent at the school level. Initial responses to the survey question about governance were inconsistent with other data collected from diocesan offices. Both school and diocesan officials felt that the boundaries between categories, especially those that distinguish diocesan from parish and interparish schools, were ambiguous. At the parish school level, some administrators felt that ultimate responsibility must rest with the diocesan office, since it was the source of policy guidance and fiscal guidelines; at the diocesan level, some superintendents were committed to a decentralized system in which the diocesan high schools, sometimes with the support of local governing boards, assumed greater responsibilities for their futures.

While the *National Portrait* used a single category, *private*, to identify schools sponsored by religious communities or governed by lay boards, *CHS2000* broke *private* into two separate categories, religious community-sponsored and independent, in order to establish a baseline for measuring the movement toward lay boards of trustees with ultimate responsibility for Catholic high schools, a structure increasingly common among Catholic colleges and universities. The majority of these independent Catholic high schools were originally governed by sponsoring religious communities which remain substantially involved if no longer fully responsible for these schools.

TABLE 2.2 Governance

	CHS2000 (% of schools) (1997)	*National Portrait* (% of schools) (1983)
Diocesan *(ultimate responsibility rests with arch/diocesan authorities)*	33%	39%
Parochial *(ultimate responsibility rests with the leadership of a single sponsoring parish)*	12%	13%
Interparochial *(ultimate responsibility rests with the leadership of several sponsoring parishes)*	11%	7%
Private	44%	41%
Private: religious community-sponsored *(ultimate responsibility rests with sponsoring religious community)*	33%	
Private: independent *(ultimate responsibility rests with predominantly lay board of trustees)*	11%	

Survey responses suggest that responsibilities for the governance of Catholic high schools are apparently shifting toward greater decentralization. More detailed exploration of this movement will be included in a future report of school governance and finance.

Gender and Grade Levels

Anecdotal evidence and interim reports based on stratified samples suggested that between the early 1980s and the present, a number of Catholic high schools examined the possibilities of shifting from single gender to coeducational enrollments and adding one or more junior high school grades to their conventional 9-12 grade levels. A comparison of 1983, 1994 and 1997 data describes relatively modest changes in the first 10 years of this period, followed by reasonable stability during the most recent four years.

TABLE 2.3 Grade levels: percentages of Catholic high schools

	CHS2000 (% of schools) (1997)	*Dollars and Sense* (% of schools) (1994)	*National Portrait* (% of schools) (1983)
9-12	80%	79%	85%
8-12	10%	4%	10%
7-12		12%	
6-12	3%	3%	1%
K-12	7%	2%	4%

TABLE 2.4 Single gender and co-education: percentages of Catholic high schools reporting student populations

	CHS2000 (1997)	*National Partrait* (1983)
All male	15%	18%
All female	21%	26%
Coed	64%	56%

Projected plans suggest the current status of gender and grade levels is likely to remain stable for most Catholic high schools.

TABLE 2.5 Changes completed or anticipated during five-year periods: percentages of Catholic high schools

	CHS2000 (1995-1999)	*Dallars and Sense* (1990-1994)
Transitioning from single-sex to coeducation	1%	1%
Adding additional grade levels	4%	6%
Merging with another Catholic secondary school	.2%	1%
Closing	.2%	3%
Increasing enrollment	3%	
No plans to implement major changes	92%	89%

SELECTIVITY

Assertions about the selectivity that Catholic high schools exercise in accepting students seem oddly indifferent to empirical evidence. Questions dealing with selection, admission and retention rates have been asked differently in various surveys, making trend analyses challenging but not impossible. Evidence from the *National Portrait* reported that 37% of all Catholic high schools accepted virtually every applicant, and 21% rejected at least one of every five applicants. [11] The data on student retention were also significant, but largely overlooked. In 1983, the *Portrait* reported the average number of students asked to withdraw from a Catholic high school for academic reasons as .9, and the average number of students dismissed for disciplinary reasons as .6. The study also reported that 19.7% of Catholic high schools had accepted some students who had been asked to withdraw from public schools for disciplinary reasons.[12]

The initial survey for *CHS2000* provides limited data about selectivity, an area which will be explored more fully in subsequent reports. Asked to characterize their admissions standards relative to their applicant pool, 7% reported their schools were "highly selective—50% or less acceptance"; 32% "moderately selective—51-80% acceptance"; 47% "generally open—81-98% acceptance"; and 14% "fully open—99-100% acceptance".

TABLE 2.6 Selectivity: percentages of Catholic high schools

	CHS2000 (1997)
highly selective— 50% or less acceptance	7%
moderately selective— 51-80% acceptance	32%
generally open— 81-98% acceptance	47%
fully open— 99-100% acceptance	14%

CATHOLIC HIGH SCHOOLS SHARE A COMMON VISION OF THEIR MISSION.

CHAPTER 3

STAFF AND STUDENTS

CATHOLIC HIGH SCHOOLS ENROLLED OVER 620,000 STUDENTS IN ALL GRADES, WITH 593,000 OF THAT NUMBER IN GRADES 9 TO 12.

PRINCIPALS AND PRESIDENTS

CHS2000 asked respondents to identify the title of the school's chief administrator.

TABLE 3.1 Percentages of schools with various titles for chief administrator

Chief Administrator title	Percentages of schools
President	21%
Principal	67%
Head	6%
Other (including President/Principal, Executive Director, etc.)	6%

Assignments of administrative responsibilities will be the subject of more detailed examination in future surveys. Responses to the initial survey indicate that about one third of all Catholic high schools are led by an administrator whose title is not *principal*, and in most of these schools the chief administrator is called *president*.

A small majority of the chief administrators of Catholic high schools are lay men and lay women. Religious and clergy continue to lead a substantial number of these schools.

TABLE 3.2 Percentages of schools with lay, religious and clerical chief administrators

	CHS2000 (1997)	*National Portrait* (1983)
Lay man	38%	24%
Lay woman	14%	3%
Sister	23%	40%
Brother	9%	13%
Priest, religious community	6%	12%
Priest, diocesan	10%	9%

Lay leadership has increased from 27% to 52%, religious leadership has decreased from 65% to 38%, and clerical leadership has remained relatively stable (9% in 1983, 10% in 1997). While these shifts are substantial, it is important to note that almost half of all Catholic high schools continue to be led by sisters, brothers and priests. Data collected from samples of schools suggest that the increase in lay leadership is a slow but continuing trend.[13]

TEACHERS

Lay teachers represent 90% of the full-time faculty in Catholic high schools, sisters 5%, priests (diocesan and religious) 3% and brothers 2%. There are more lay women (50%) than lay men (40%). From 1983 to 1997, the increase in lay faculties (76% to 90%) is largely the result of a substantial reduction in the presence of sisters (15% to 5%).

TABLE 3.3 Percentages of lay, religious and clergy serving as full-time teachers in Catholic high schools

	CHS2000 (1997)	*National Portrait* (1983)
Lay man	40%	35%
Lay woman	50%	41%
Sister	5%	15%
Brother	2%	3%
Priest (religious)	2%	3%
Priest (diocesan)	1%	2%

FACULTY COMPENSATION

Compensation for lay and religious staff accounts for about 75% of the Catholic high school's operating expenses.[14] In the 1997-98 school year, the average starting salary for a lay teacher with a B.A. degree and no previous teaching experience was $20,378. The average maximum salary paid to an experienced teacher with advanced academic credentials was $38,800. Compensation includes benefits as well as salaries. A substantial majority of Catholic high schools report either full or partial funding for medical insurance, retirement, disability and life insurance and professional development. A significant minority also support graduate study programs for their teachers.

TABLE 3.4 Percentages of schools reporting benefit programs for lay teachers

	School funds fully	School funds partially, employee contributes	No benefit
Medical insurance	47%	52%	1%
Retirement	50%	43%	7%
Disability/life insurance	67%	22%	11%
Graduate program assistance	7%	40%	53%
Professional development opportunities (i.e., workshops, conferences, professional association dues)	49%	47%	4%

Compensation for teachers who are members of religious communities is still based largely on a stipend determined by a religious community or arch/diocese, but a comparison of *CHS2000* data to an earlier study of high school finances indicates a trend toward parity between religious and lay compensation. In five years, the percentages of schools offering parity in compensation for religious increased from about 23% to 35%.

TABLE 3.5 Percentages of schools reporting parity in salary between lay teachers and religious

	CHS2000 (1997)	*Dollars and Sense* (1992)	
Sisters		22%	
Brothers	35%	31%	23%
Priests		19%	

STUDENTS

Catholic high schools enrolled over 620,000 students in all grades, with 593,000 of that number in grades 9 to 12. In describing the characteristics of their students, schools were asked to report only on students in grades 9 to 12.

TABLE 3.6 Religion: Percentages of students

Religion	Percentages of students
Catholic	81%
Non-Catholic, Christian	15%
Non-Catholic, other	4%

TABLE 3.7 Race/Ethnicity: Percentages of students

Race/Ethnicity	Percentages of students
Caucasian	76%
African American	8%
Hispanic/Latino	10%
Asian/Pacific Islander	4%
Native American	1%
Other	1%

TABLE 3.8 Annual Family Income: Percentages of students (estimates by the school administrator)

Annual Family Income	Percentages of students
Low income (under $20,000)	11%
Modest income ($21,000-40,000)	32%
Middle income ($41,000-80,000)	39%
Upper-middle income ($81,000-120,000)	13%
Upper income (over $121,000)	5%

In 1997, according to *CHS2000* data, 80% of the graduates of Catholic high schools went on to four-year colleges, 17% to community, technical or other post-secondary institutions, and 3% to the workplace. Of the 80% attending four-year colleges, 25% were enrolled in highly selective four-year colleges and universities.

CHAPTER 4

GOVERNANCE

GOVERNING BOARDS ARE BECOMING INCREASINGLY INFLUENTIAL AND RESPONSIBLE FOR DETERMINING THE FUTURE OF CATHOLIC HIGH SCHOOLS.

In 1997, 88% of all Catholic high schools reported that they had governing boards whose responsibilities varied from making all policy decisions to offering advice that school leaders could accept or reject. The initial *CHS2000* survey asked two questions about the role of the board in school governance.

TABLE 4.1 The board's role in determining school policies

Board Role	Percentages of schools
The board makes all policy decisions	25%
The board makes some policy decisions, but not all.	26%
The board gives advice on which our school leadership may or may not act.	37%
Our school does not have a board.	12%

TABLE 4.2 Areas where the board assumes primary responsibility

Board Responsibilities	Percentages of schools
Hiring and evaluating the school's chief administrator	53%
Approving the school's operating budget	79%
Developing a long-range strategic plan for the school	68%
Initiating and leading the school's capital campaign	46%

A small majority (51%) of school boards have at least some responsibility for policy. The larger percentages reporting responsibilities for hiring the chief administrator, approving the operating budget, developing a strategic plan and leading a capital campaign are based on the responses from the 88% of schools with active school boards. But these responses suggest that at least some of the boards described as advisory have assumed de-facto responsibilities for approving the operating budget and developing a strategic plan. Clearly governance responsibilities are continuing to evolve, and governing boards are becoming increasingly influential and responsible for determining the future of Catholic high schools. Governance is an area that will be explored in much greater detail in subsequent *CHS2000* reports.

Data about the finances and development activities of Catholic high schools have been collected and published periodically over the past 14 years. Some trends are unsurprising: increases in operating expenses driven largely by increases in faculty and staff compensation; increases in revenue driven largely by increases in tuition. Other trends are less pronounced, but no less significant: the increasingly important role of development income in supporting financial aid programs and replacing a portion of the "income" from contributed services.

In 1997-98, the median 9th grade tuition in a Catholic high school was about $4,000. Operating revenue for the average Catholic high school was $2,839,000, and operating expenses were $2,807,000. Comparisons to 1983 tuition, operating income and expense figures are distorted by the effects of inflation, but offer baselines for some limited analyses of trends. More useful comparative data are available from 1994.

TABLE 4.3 Tuition, operating income and expenses

	CHS2000 (1997)	*Dollars and Sense* (1994)	*National Portrait* (1983)
Tuition (median)	$4000 (est.)	$3100	$1250
Operating income	$2,839,000	$2,470,000	$926,000
Operating expenses	$2,807,000	$2,430,000	$923,000

Tuition covered 60% of operating costs in 1983, and 75% in 1994. Data from *CHS2000* suggest that, on average, tuition covers between 70% and 80% of operating costs, but there are interesting variations among schools.

TABLE 4.4 Percentages of schools estimating the percentage of operating costs covered by tuition income

Percentage of operating costs covered by tuition income	Percentages of schools
85% or more	35%
70-84%	36%
50-69%	17%
49% or less	12%

The percentage of operational costs funded by tuition appears to be climbing, albeit slowly. At the same time, support for student financial aid is also increasing. In 1983, 67% of the responding schools indicated that they had changed their financial aid practices to provide more assistance to low income students, and 46% reported that they had changed admissions policies to attract more economically disadvantaged or minority youth.[15] They reported that financial aid was provided to 13% of the students in grades 9 to 12.[16] In 1994, schools reported 24% of the students in grades 9 to 12 received financial aid, and the average grant of $1,100 covered about a third of tuition.[17] Data from *CHS2000* survey suggest the average school awards financial aid to more than 20% of its students. Virtually all schools (99%) offer need-based tuition assistance to some students.

One school in four provides financial assistance to more than 30% of their students.

TABLE 4.5 Percentages of students in grades 9 through 12 who currently receive tuition assistance

Percentages of students	Percentages of schools
46% or more	10%
31-45%	15%
16-30%	26%
11-19%	28%
1-10%	20%
0%	1%

Development programs in Catholic high schools have expanded and matured. In 1983, a small majority (55%) reported that they had established development offices, some of which were led by volunteers. A substantial number (45%) had no program in place.

In 1997, 88% of the schools indicated that they had development offices, most led by a full-time development director with additional support staff.

The relative success of development efforts can be assessed by examining the contributions development activities make to the schools' operating revenues. It should be noted that comprehensive development activities are not limited to annual fundraising drives. Descriptions of major gift campaigns and other aspects of the multifaceted programs found in a growing number of Catholic high schools will be reported in a subsequent *CHS2000* publication.

TABLE 4.6 Percentage of current budget's operating income (FY97) derived from annual giving program (excluding income from special events)

Operating income from annual fund	Percentages of schools
16% or more	9%
6-15%	26%
1-5%	51%
0%	14%

Annual funds usually include appeals to parents, alums and friends of the school. An important benchmark for measuring growth is the participation of alums. Although most schools make an annual appeal to their alums, their participation rates are relatively modest.

TABLE 4.7 Estimated alumni participation in annual fund

Participation in annual fund	Percentages of schools
26% or more	17%
16-25%	25%
1-15%	46%
Does not apply: school does not have an annual fund for alumni	12%

The inclusion of special events income in a discussion of institutional advancement risks the finger-wagging wrath of development professionals, but special events are still an important source of income for many Catholic high schools, who often assign responsibilities for these events to their development offices. While 86% of all schools report income from an annual giving program, 93% report income from special events.

TABLE 4.8 Percentage of operating income derived from special events

Special Events Income/ Operating Income	Percentages of schools
16% or more	6%
6-15%	27%
1-5%	60%
0%	7%

The development and growth of school endowments can play a potentially vital role in securing the future of Catholic high schools. The number of schools reporting endowments in excess of one million dollars is modest. Clearly, in 1997 the great majority of Catholic high schools have no substantial endowment funds.

TABLE 4.9 Total amount of school's endowment fund as of January 1997

Endowment	Percentages of schools
$5 million or more	4%
$2 million to $4.9 million	11%
$1 million to $1.99 million	15%
$0 to $999,000	70%

VIRTUALLY ALL SCHOOLS (99%) OFFER NEED-BASED TUITION ASSISTANCE TO SOME STUDENTS.

CHAPTER 5

School Programs

> Technology is making a universal impact on curriculum and instruction.

Academic Programs

Researchers have generally agreed that the academic success of Catholic high school students is related at least in part to the academic core curriculum and focus found in most Catholic high schools. Some of the initial debates[18] about whether the academic program should be regarded as a background variable or a school policy in comparative studies of academic outcomes have subsided, as educational reformers call for standards-based reforms that set high standards for all students.

The majority of Catholic high schools are not selective, (cf. p. 10) but they typically provide a strong academic curriculum for all students. At the same time, some schools provide vocational programs, in addition to rather than in place of a college preparatory program.

One or more advanced placement courses are offered in 82% of all Catholic high schools. One in three schools reports offering accommodations for students with disabilities. Four schools offer the international baccalaureate.

TABLE 5.1 Percentages of schools offering various academic programs (schools were asked to identify all applicable categories)

Programs	Percentages of schools
College preparatory	98%
Vocational	13%
Honors	76%
Advanced placement	82%
Courses for college credit (not A.P.)	35%
Students with disabilities are served within the school's programs, but with no special accommodations	37%
Accommodations are provided for students with disabilities	32%

The averages drawn from the responses of all schools produce a composite picture of the curriculum of the typical Catholic high school in which required courses total about 22 credits over four years.

Table 5.2 Graduation requirements for a typical Catholic high school (1 credit=1 year's study)

Subject	Credits
English	4
Religion	4
History	3
Math	3
Science	2 1/2
Foreign Language	2
Physical Education	1 1/2
Art	1/2
Music	1/2
Computer Science	1/2
Social Science *(other than history)*	1/2
TOTAL	22

Schools report that optional courses expand their offerings in languages to a maximum of 4 credits, mathematics to a maximum of 5 credits, and science to a maximum of 4 credits.

Advanced placement courses are most common in English (60% of all high schools),

mathematics (56%), science and history (50%).

About 30% of all schools are using some form of non-traditional scheduling for their students. Technology is making a universal impact on curriculum and instruction. Alternate forms of assessment and interdisciplinary instruction are important but less pervasive innovations in Catholic high schools. The picture offered by the first *CHS2000* survey describes a continuing commitment to a curriculum emphasizing traditional academic content, matched by growing awareness of and interest in the impact of technology on instruction. Future surveys will provide more detailed information about the apparent linkage between traditional content and innovative teaching.

TABLE 5.3 Percentages of schools exploring/implementing innovative teaching

	Not at all	Somewhat	Actively pursuing
Exploring curriculum and pedagogy shaped by the following			
Technology in support of instruction	0%	22%	78%
Alternate forms of student assessment	18%	59%	23%
Curriculum integration across subject areas	7%	62%	31%
Implementing curriculum and pedagogy shaped by the following			
Technology in support of instruction	1%	44%	55%
Alternate forms of student assessment	25%	61%	14%
Curriculum integration across subject areas	13%	66%	21%

Schools were also asked to report the percentage of students actively involved in one or more sports or co-curricular activities. Their responses indicate a uniformly high rate of participation in each grade level.

TABLE 5.4 Percentages of students who are actively involved in one or more sports or co-curricular activity/ies

Grade	Student Participation
Grade 9	65%
Grade 10	66%
Grade 11	66%
Grade 12	65%

RELIGIOUS EDUCATION AND FORMATION

Virtually all Catholic high schools (98%) have one or more religion teachers who hold masters degrees or doctorates in religion, religious studies, religious education or theology.

CHS2000 asked schools to describe their full-time religion teachers. Although a majority are lay men and women (75%), priests and religious are more likely to be found in the religion department (24%) than they are on the faculty as a whole (10%).

TABLE 5.5 Numbers and percentages of full-time religion teachers in Catholic high schools

	n	%
Catholic lay woman	1900	36%
Catholic lay man	1750	39%
Non-Catholic lay man	48	1%
Non-Catholic lay woman	50	1%
Sister	450	9%
Brother	150	3%
Priest, diocesan	280	6%
Priest, religious community	275	6%

A designated campus minister or chaplain is part of the religious formation effort in 86% of the schools, with about half indicating that the role is a full time position. Retreats and days of recollection for students and staff are reported by virtually all schools. Virtually all schools (97%) provide opportunities for Christian service. Sixty-six percent of the schools report that service is a requirement for graduation, and the average required commitment is 60 hours. In the 37%[19] of schools that offer voluntary service programs, 53% of the students choose to participate.

VIRTUALLY ALL SCHOOLS (97%) PROVIDE OPPORTUNITIES FOR CHRISTIAN SERVICE.

CHAPTER 6

PATTERNS OF DIVERSITY

The variations among Catholic high schools can be examined across regions, governance structures and enrollments. Tables 6.1 - 6.4 examine institutional characteristics of schools with different governance structures. Tables 6.5 - 6.7 examine various institutional characteristics of schools in each of six geographic regions. Table 6.8 examines institutional characteristics of schools serving significant numbers of minority students.

GOVERNANCE

TABLE 6.1 Institutional characteristics

	Enrollment (median)	Student/ Teacher Ratio	SELECTIVITY				Advanced Placement Courses
			Highly selective	Moderately selective	Generally open	Fully open	
National (n=1215)	507	13.1	7%	32%	47%	14%	83%
Diocesan (n=404)	584	15.1	2%	23%	59%	16%	87%
Parish (n=152)	336	12.1	5%	21%	54%	19%	65%
Interparish (n=135)	351	12.1	1%	11%	51%	37%	67%
Private-Religious (n=397)	550	13.1	14%	47%	31%	7%	89%
Private-Independent (n=127)	445	11.1	13%	47%	35%	5%	87%

- Diocesan high schools are somewhat larger and less selective than private schools, but are just as likely to offer advanced placement courses.
- Parish and interparish high schools have the smallest average enrollments. 88% of interparish high schools accept most students who apply for admission.
- The majority of private Catholic high schools have more applicants than they can accommodate in their entering classes.

TABLE 6.2 Institutional Finance & Governance

	9th Grade Tuition (estimated medians)	Average Operating Income	Average Operating Expenses	FACULTY SALARIES Minimum Average	FACULTY SALARIES Maximum Average	GOVERNING BOARD ACTIVITIES Hires Chief administrator	Approves budget	Develops strategic plan	Leads capital campaign
National (n=1215)	$4100	$2,839,000	$2,807,000	$20,400	$38,800	53%	79%	68%	46%
Diocesan (n=404)	$3450	$2,750,000	$2,688,000	$20,300	$38,800	25%	61%	61%	36%
Parish (n=152)	$3100	$1,393,000	$1,426,000	$18,600	$32,300	41%	64%	61%	28%
Interparish (n=135)	$2400	$1,748,000	$1,734,000	$17,400	$31,200	68%	88%	61%	31%
Private-Religious (n=397)	$5100	$3,345,000	$3,357,000	$21,400	$41,000	63%	88%	73%	58%
Private-Independent (n=127)	$6000	$3,651,000	$3,573,000	$20,300	$41,800	87%	97%	79%	65%

- Governing boards are more influential in private and interparochial high schools than they are in diocesan and parish high schools.
- Private independent schools report the highest average tuition ($6000) and interparish high schools the lowest ($2400).

TABLE 6.3 Student characteristics

	ETHNICITY					RELIGION		
	Caucasian	African American	Hispanic	Asian/ Pacific Islander	Other	Catholic	Non-Catholic Christian	Non-Christian
National (n=1215)	76%	8%	10%	4%	2%	81%	15%	4%
Diocesan (n=404)	76%	8%	11%	4%	1%	82%	15%	2%
Parish (n=152)	70%	8%	17%	4%	1%	84%	14%	2%
Interparish (n=135)	93%	4%	2%	1%	—	87%	12%	1%
Private-Religious (n=397)	68%	10%	14%	6%	2%	79%	17%	4%
Private-Independent (n=127)	72%	10%	13%	4%	1%	76%	20%	4%

- Students of color represent 24% of the national Catholic high school enrollment. Students who are not Catholic represent 19% of all Catholic high school students.
- Private religious and parish high schools report the largest percentages of minority students.

TABLE 6.4 Socioeconomic characteristics

	FAMILY INCOME					FINANCIAL	COLLEGE ATTENDANCE			
	Low	Modest	Middle	Upper Middle	Affluent	AID (% of students)	Highly Selective	Moderately Selective	Community & Technical	Workforce
National (n=1215)	11%	32%	39%	13%	5%	23%	25%	55%	17%	3%
Diocesan (n=404)	12%	34%	39%	12%	4%	23%	23%	55%	18%	4%
Parish (n=152)	18%	42%	32%	7%	2%	19%	18%	50%	26%	6%
Interparish (n=135)	11%	34%	41%	10%	4%	19%	18%	58%	20%	4%
Private-Religious (n=397)	9%	28%	42%	15%	6%	23%	30%	57%	12%	2%
Private-Independent (n=127)	14%	26%	35%	17%	7%	30%	35%	49%	13%	2%

- The largest percentage (39%) of Catholic high school students comes from middle income families. The second largest segment (32%) comes from families with modest incomes.
- 97% of all Catholic high school graduates go on to post-secondary education.
- Private independent schools provide financial aid for the largest percentage of students (30%).
- Parish high schools serve the largest percentage of students from low (18%) and modest income (42%) families.

REGIONS

TABLE 6.5 Governance by regions

	Diocesan (% of schools)	Parochial (% of schools)	Interparochial (% of schools)	Private: Religious Community-Sponsored (% of schools)	Private: Independent (% of schools)
National	33%	12%	11%	33%	11%
New England (n=94)	40%	8%	3%	33%	16%
Mideast (n=326)	30%	14%	6%	38%	12%
Great Lakes (n=253)	30%	11%	16%	34%	9%
Plains (n=137)	25%	17%	31%	17%	10%
Southeast (n=169)	43%	13%	15%	23%	6%
West/Far West (n=208)	39%	10%	2%	39%	10%

- Private schools represent about half of all the Catholic high schools in New England, the Mideast and the West.
- Diocesan schools are most common in the South.
- Interparochial schools are most common in the Plains states.

TABLE 6.6 Finances

	9th Grade Tuition (est. medians)	Average Operating Income	Average Operating Expenses	FACULTY SALARIES Minimum Average	Maximum Average
National	$4100	$2,839,000	$2,807,000	$20,400	$38,800
New England	$5300	$2,801,000	$2,863,000	$21,000	$38,600
Mideast	$4600	$2,905,000	$2,913,000	$21,600	$42,400
Great Lakes	$3600	$2,907,000	$2,857,000	$19,300	$37,500
Plains	$2900	$2,173,000	$2,097,000	$18,200	$35,200
Southeast	$3700	$2,686,000	$2,691,000	$19,600	$34,400
West/Far West	$4700	$3,238,000	$3,109,000	$21,500	$40,000

- Tuitions are highest in New England, the West and the Mideast, where private schools are most common, and lowest in the Plains, where interparochial schools draw substantial support from sponsoring parishes.

TABLE 6.7 Socioeconomic characteristics

	FAMILY INCOME					Financial Aid
	Low	Modest	Middle	Upper Middle	Affluent	(% of students)
National	11%	32%	39%	13%	5%	23%
New England	9%	32%	45%	10%	4%	24%
Mideast	12%	34%	38%	11%	4%	24%
Great Lakes	11%	33%	39%	12%	5%	24%
Plains	12%	36%	37%	12%	4%	23%
Southeast	8%	27%	45%	15%	5%	16%
West/Far West	13%	29%	37%	15%	5%	23%

- Students from low and modest income families represent more than 40% of the Catholic high school enrollments in five of six regions.
- Students from upper middle and affluent families represent less than 20% of Catholic high school enrollments in four of six regions.

SPECIAL SCHOOLS

There are 230 schools serving student populations that are more than 1/3 minority. Within this group are 97 schools whose student populations are more than 1/3 Hispanic, and 60 schools whose student populations are more than 1/3 African American. There are 11 schools whose student populations are 1/3 or more Hispanic and 1/3 or more African American, and these schools are included in both categories. There are 16 schools in which more than 90% of the enrollments are students of color. Five of these schools report that all their students are either Hispanic or African American.

Table 6.8 Characteristics of groups of schools serving substantial numbers of minority students by region and governance

	HISPANIC SCHOOLS (n=97)		AFRICAN AMERICAN SCHOOLS (n=60)	
	n	%	n	%
Regional Characteristics				
New England	0	0%	5	8%
Mideast	30	31%	30	50%
Great Lakes	16	17%	14	23%
Plains	0	0%	1	2%
Southeast	7	7%	3	5%
West/Far West	44	45%	7	12%
Governance Characteristics				
Diocesan	32	33%	23	38%
Parish	19	20%	7	12%
Interparish	0	0%	1	2%
Private-Religious	40	41%	21	35%
Private-Independent	6	6%	8	13%
Religious Affiliation of Students				
Catholic		81%		50%
Non-Catholic, Christian		15%		45%
Non-Catholic, other		4%		5%
Estimated Average Family Income	$39,500		$34,000	

CHAPTER 7

CONCLUSION

THE LIST OF COMMONALITIES SEEMS TO SUPPORT THE CONCLUSION THAT THE VISION ARTICULATED IN 1991 BY THE *NATIONAL CONGRESS ON CATHOLIC SCHOOLS FOR THE 21ST CENTURY* IS ALIVE AND WELL IN AMERICAN CATHOLIC HIGH SCHOOLS IN 1998.

This first report of the *CHS2000* has identified a number of small but important distinctions among the more than 1200 American Catholic high schools. It is also important to acknowledge the characteristics that are common to virtually all of these schools.

Although some schools offer vocational training, all schools identify themselves primarily as academic institutions. A core curriculum that includes substantial requirements in the traditional disciplines as well as religion is found in virtually all schools. The great majority of schools offer advanced placement courses. Ninety-seven percent of all Catholic high school graduates go into post-secondary education, with more than 80% enrolling in four year colleges.

The families who send their children to Catholic high schools represent many different racial, ethnic and socioeconomic groups.

The majority of schools open their doors to almost all applicants, and offer financial assistance to more than one of every five students who attends.

Development offices are commonplace, and non-tuition revenues help to support the improvement of compensation for both lay and religious faculty. While tuition rates vary, in most schools tuition revenues support no more than 75% of operating costs, underscoring the growing importance of increasingly sophisticated development programs.

Lay administrators and board members are exercising increasingly important leadership roles, but members of religious communities and priests continue to fill a substantial percentage of the key positions in administration and religious education.

All schools report religious education and formation programs that include a substantial academic requirement as well as extensive opportunities for participation in retreats and service programs.

The list of commonalities seems to support the conclusion that the vision articulated in 1991 by the *National Congress on Catholic Schools for the 21st Century* is alive and well in American Catholic high schools in 1998. But it is also true that endowments are modest at best, and increasing support for fair compensation and student financial aid is an ongoing challenge. Expanding the responsibilities of chief administrators and governing boards, nurturing an understanding and commitment to the schools' mission and bringing the next generation into leadership will require energy, imagination, commitment, and a strong faith. For all their many gifts, the current leaders of the enterprise may be best served by Archbishop Oscar Romero's prayer:

It helps, now and then, to step back and take the long view.
The Kingdom is not only beyond our efforts, it is even beyond our vision.
We accomplish in our lifetime only a fraction of the magnificent enterprise that is God's work.
Nothing that we do is complete, which is another way of saying that the kingdom always lies beyond us.

No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection, no pastoral visit brings wholeness.
No program accomplishes the church's mission.
No set of goals and objectives includes everything.

This is what we are about.
We plant the seeds that one day will grow.
We water the seeds already planted, knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces the effects far beyond our capabilities.
We cannot do everything, and there is a sense of liberation realizing that.

This enables us to do something, and to do it well.
It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.
We may never see the end results, but that is the difference between the master builder and the worker.
We are workers, not master builders, ministers, not messiahs.
We are prophets of a future not our own.

ENDNOTES

[1] National Commission on Excellence in Education; *A Nation at Risk: the Imperative for Educational Reform*; Washington, DC: April 1983, pp. 1-2.

[2] Coleman, J.S.; Hoffer, T.; Kilgore, S.; *Public and Private High Schools: High School Achievement*; New York: Basic Books, 1982.

[3] Coleman, J.S.; Hoffer, T.; *Public and Private High Schools: The Impact of Communities*; New York: Basic Books, 1987, p. xxiv.

[4] Greeley, A.; *Catholic High Schools and Minority Students*; New Brunswick, NJ: Transaction, 1982.

[5] op. cit.

[6] e.g. Hill, P.T.; Foster, G.E.; Gendler; T.; *High Schools with Character*; Santa Monica, CA: The Rand Corporation, 1990.

[7] Bryk, A.S.; Lee, V.E.; Holland, P.B.; *Catholic Schools and the Common Good*; Cambridge, MA: Harvard University Press, 1993.

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[9] Guerra, M.; Haney, R.; Kealey, R.; *Catholic Schools for the 21st Century: Executive Summary*; Washington, DC: National Catholic Educational Association, 1992, pp. 17-18.

[10] *The Official Catholic Directory*; New Providence, NJ: P.J. Kenedy & Sons, 1998.

[11] Yeager, R.; Benson, P.; Guerra, M.; Manno, B.; *The Catholic High School: A National Portrait*; Washington, DC: National Catholic Educational Association, 1985, p. 16.

[12] Ibid., p. 212.

[13] Percent of lay chief administrators: 37% (1985-86); 42% (1991-92); 50% (1993-94). Source: Guerra, M.; *Dollars and Sense: Catholic High Schools and Their Finances 1994*; Washington, DC: National Catholic Educational Association, 1995, p. 6.

[14] Guerra, M.; *Dollars and Sense: Catholic High Schools and Their Finances 1994*; Washington, DC: National Catholic Educational Association, 1995.

[15] Yeager, R. et al; p. 211.

[16] Ibid., p. 204.

[17] Guerra, M.; *Dollars and Sense: Catholic High Schools and Their Finances 1994*; Washington, DC: National Catholic Educational Association, 1995, p. 17.

[18] e.g. Alexander, K. and Pallas, A.; "School Sector and Cognitive Performance," *Sociology of Education*; April 1985, pp. 115-27.

[19] A small percentage of schools indicated that they offered both voluntary and required programs.

COMMENTARY ON *CHS2000*

EDUCATORS CAN SEE HOW THEY FIT INTO THE PICTURE; POLICY-MAKERS CAN RECOGNIZE THE KEY ROLE PLAYED BY CATHOLIC SCHOOLS IN BUILDING CIVIC VIRTUE AND ACADEMIC ACHIEVEMENT; RELIGIOUS LEADERS CAN ONCE AGAIN TESTIFY TO THE CRITICAL EFFECT CATHOLIC SCHOOLS HAVE ON THE CHURCH, THE FAMILY, AND THE CHILD.

Guerra's comprehensive survey of the nation's Roman Catholic high schools is as welcome as it is useful. *CHS2000* comes just at the right time and certainly asks the right questions about institutional characteristics, staff and students, governance, school programs, and importantly, diversity. These data not only build a baseline for future study but are the latest view of these schools, particularly when compared to earlier studies of Catholic high schools such as *Dollars and Sense* (1994) and *A National Portrait* (1983).

Each of these five key chapters (institutional characteristics, staff and students, governance, programs and diversity) deserves brief mention—and a few suggestions as we go. First, the **characteristics** of these schools testify to the diversity of Catholic high schools in the United States and to changes occurring in their qualities. Take sponsorship. Catholic high schools, according to Guerra's data, are becoming more private, with a third run by religious communities: privatization within the private/religious sector, a noteworthy finding right off the bat. Coeducation is on the rise, from 56% in 1983 to 64% in 1997—another important development.

Second, under the **staff composition**, *CHS2000* found a monumental drop in Catholic high schools with sisters as principal (dipping from 40 to 23 percent in just 14 years (1983-

1997), with lay women rising from 3 to 14 percent and lay men from 24 to 38 percent. Teachers went from 76 percent lay to 90 percent in the same timeframe. Although the students remain 81 percent Catholic, the laicization of Catholic school leadership and teachers continues, raising important questions about how these schools will maintain their religious tone, milieu, and mission.

Third, the laicization, not surprisingly, emerges in Guerra's survey of Catholic high school **governance**: increasingly, it appears, layfolks are having a greater say in making policy (51%) and advising on policy (37%), with only 12 percent of the schools having no governing boards at all. Costs, too, have risen, although we need to know just how much in inflation-adjusted dollars and per pupil, based on the average size of Catholic high schools.

Fourth, and most importantly, the **school programs** have remained primarily non-selective, with a third offering accommodations for disabled (challenged) students. While we need more comparative data with the earlier studies (*Dollars and Sense* and *A National Portrait*), we do get a sense that these schools continue to offer high-powered, high-quality, academic and extra-curricular programs, with 97 percent taking their religious mission seriously by offering Christian service options to students. How many students actually participate in these opportunities is not reported, although 66 percent of these high schools do require service for graduation.

The fifth and final focus, **patterns in diversity**, is both the most interesting and the most important, as it puts together the characteristics of these schools and their types (diocesan, parish, private, etc.). Here the data, robust and powerful, are nicely presented but little discussion and interpretation are offered. We need some more, please.

The net effect of this study is downright thrilling: a chance to see America's largest, most important nonpublic high schools—those affiliated with the Catholic church—placed into four perspectives all at once: a longitudinal view of 14 years back (1983 through 1997); a baseline for the next millennium forward; an analysis by key variables (characteristics, staff, governance, programs and patterns); and an integration of these qualities and characteristics. This study thus creates a treasure trove for everyone to study and use.

Educators can see how they fit into the picture; policy-makers can recognize the key role played by Catholic schools in building civic virtue and academic achievement; religious leaders can once again testify to the critical effect Catholic schools have on the Church, the family, and the child. And all Americans, of all religious persuasions, can praise God that the U.S.A. is both among the world's freest societies and also one of its most religious. Let us thank Catholic high schools for playing their crucial part.

Bruce Cooper is Professor and Vice Chair of the Division of Administration, Policy and Urban Education in Fordham University's Graduate School of Education in New York City.

COMMENTARY ON *CHS2000*

CHS2000 BUILDS THE FRAMEWORK FOR A DESCRIPTION OF THE MOST SUCCESSFUL SCHOOL SYSTEM IN AMERICA.

In an age when vouchers are being considered in a growing number of states, and public understanding of private schools is ambivalent, the publication of *CHS2000* is a welcome contribution to an important national conversation. The timeless success of Catholic schools has been acknowledged by researchers such as James Coleman and Andrew Greeley and strongly supported by the American bishops. Nevertheless, Catholic schools frequently face misunderstanding from a variety of publics.

CHS2000 builds the framework for a description of the most successful school system in America. This landmark report challenges some political biases that may carelessly cloud the rich history of Catholic schools with fears that private schools work against the public good. Enhancing the broad understanding of the uniqueness of Catholic schools has become an important task and *CHS2000* offers a statistical and analytical basis for discussion.

CHS2000 highlights important historical trends, drawing comparisons with *The Catholic High School: A National Portrait*, published by NCEA in 1985, and focuses the reader's attention on the fundamental goals of Catholic education captured in the *National Congress on Catholic Schools for the 21st Century* (1991). Catholic secondary schools will thrive as they subscribe to these stated beliefs and practices.

Early examination of the first look at *CHS2000* encourages further analysis: What are the issues behind the trend toward greater decentralization? How will the movement toward lay leadership guarantee a stronger future as these leaders further the legacy of thousands of priests and religious? As newer trends in governance and development are discussed, future studies should detail the accomplishments and offer guidance for building successful programs.

CHS2000 describes the academic core curriculum of the Catholic high school, but lacks

specific course data and detail on graduation requirements. These critical elements require additional examination in future research. The report's references to educational innovation, including non-traditional scheduling, inclusivity, interactive pedagogy, and the impact of technology, create a context for more extensive exploration in these and related interests. Educators will want more precise and detailed descriptions in order to use the data to benchmark their efforts. As Catholic schools continue to raise the bar of academic excellence for all students, the driving forces must be understood.

Many of the areas reported to have shown significant growth in the nation's Catholic high schools have been topics of major focus for the National Catholic Educational Association. NCEA's influence on the growth of our schools has been significant. The Association's leadership has inspired institutions to be faithful to their mission to proclaim the Gospel, to build faith communities, and to celebrate achievement and service.

Merritt Hemenway is Principal of Santa Margarita Catholic High School in Rancho Santa Margarita, CA and was named the 1998 Principal of the Year for his state by the National Association of Secondary School Principals.

COMMENTARY ON *CHS2000*

THE RELIGIOUS MISSION IS NOT INCIDENTAL; IT CREATES THE COMMON EXPECTATIONS AND THE SENSE OF COMMUNITY.

The acknowledged success of Catholic schools in educating poor and minority children has stimulated an important public debate, and *CHS2000* will help to inform the debate. *CHS2000* demonstrates that Catholic high schools educate a population that is racially, socially, and economically diverse. What is especially impressive is that Catholic high schools provide a strong academic curriculum for all their students, even though most of these schools are not academically selective. Typically, students are not tracked into college preparatory, vocational and general tracks, as is common in the public schools, but rather all students are expected to complete a solid academic program. It is important to note that, with only one exception (2 1/3 credits in science, rather than 3), the graduation requirements for a typical Catholic high school are nearly identical to the program recommended for college-bound students in the national report *A Nation at Risk* in 1983. According to the latest national data, only about 40 percent of public high school graduates complete a similar program of academic studies.

CHS2000 finds that the typical Catholic high school has about 500 students, has a student/teacher ratio of 13:1; accepts most applicants; has a diverse student body; and offers advanced placement courses. Remarkably, 97% of all Catholic high school graduates go on to post-secondary education. This is an impressive record, especially considering the economic and social diversity of the student body.

The report would be more comprehensive and stronger still if it included data from other sources about Catholic high schools. There are, for example excellent data available from the U.S. Department of Education about course-taking patterns. In public schools, the children of college graduates take a far more rigorous academic program than children whose parents did not graduate from college. The former group is far likelier to study advanced courses in mathematics and science, as well as foreign language. In Catholic high schools,

there is virtually no gap between the course-taking patterns of these two groups of children; the children of high school graduates take the same courses as the children of college graduates.

Federal data also show that attending a Catholic high school has a large effect on educational aspirations. The National Educational Longitudinal Survey has tracked the educational experience of students who were eighth graders in 1988; this survey revealed a startling finding: of those students who had attended a public school, 34% expected to earn a graduate degree, compared to 59% of those who had been enrolled in a Catholic high school. These are important data, and they should be told as part of the portrait of the Catholic high school because it shows the democratizing effect of a common academic curriculum and shared expectations.

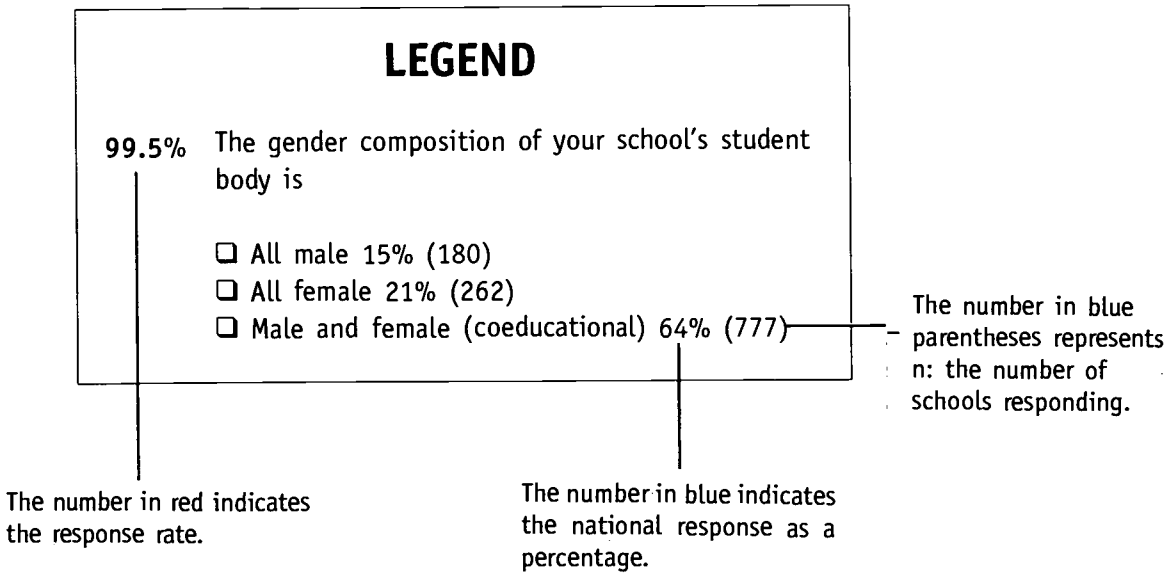
Catholic high schools have an unusually impressive track record. Studies of Catholic education usually point to certain key factors, including the schools' strong academic curriculum, their common expectations for all students, and their sense of community. The one element that is often left out, but that seems to be of equal, if not predominant significance, is the fact that these are faith-based schools and communities. Because they have a sense of religious mission, these schools are good places for children. The religious mission is not incidental; it creates the common expectations and the sense of community. Our society, rife as it is with danger for youngsters, has recently begun to reconsider the value of faith-based institutions. It may turn out that the secret of the success of the Catholic school is inherent in its identity and cannot simply be exported to the public square.

Diane Ravitch is Research Professor of Education at New York University and a Senior Fellow at the Brookings Institution in Washington, DC.

Appendix

The annotated questionnaire provides response rates for each of 41 items, as well as the percentages of responding schools choosing each of the possible responses for every item. *CHS2000: A First Look* provides information about the responses of a number of subgroups, as well as national averages.

As the baseline for a multifaceted project, this report offers a first look at the data and an indication of questions that call for more detailed examination in subsequent probes and future research. Student retention (Q19-20) and religious practices (Q41) are examples of issues that need to be revisited in subsequent surveys. At the conclusion of the *CHS2000* project, scholars interested in conducting secondary analyses may request access to the group data by sending a description of their proposed projects to the *CHS2000* project director. Consistent with its commitment to participating schools, the *CHS2000* project will not release data that could be used to identify particular schools.



CHS2000 SURVEY OF CATHOLIC SECONDARY SCHOOLS

Spring 1997

A project of the
National Catholic Educational Association's
(NCEA)
Secondary Schools Department

INTRODUCTION

This survey is being distributed to the president, principal or other chief administrative officer of **every** Catholic secondary school in the United States. It is assumed that in most cases the president or principal will complete the survey, but if necessary, that responsibility may be delegated. In any case, all questions should be answered from the point of view of the school head.

SCHOOL IDENTIFICATION

CORRECTIONS, IF NECESSARY

(If the label above needs correction, please write the necessary corrections in the space at the right of the label.)

CONFIDENTIALITY STATEMENT

NCEA's Secondary Schools Department will not release **any** information on **individual schools** to any person or office without the expressed written permission of the administrative head of the school.

Your responses will be used only for the good of the Catholic educational enterprise in the United States. They will be combined with those of other Catholic secondary schools and reported as group data. In addition to presenting composite data for schools, the report will present comparisons of groups of schools by type, size, or region of the country.

INSTITUTIONAL CHARACTERISTICS

1. The chief administrator of your school holds the title of (99.5%)
   - ☐ President **21%**
   - ☐ Principal **67%**
   - ☐ Head **6%**
   - ☐ Other: **6%; eg. pres.-prin., exec.dir., supt.**

2. Please name the person serving as chief administrator, if different from the name listed on school label above.

   _____

3. The chief administrator of your school is a... (check *one* box) (99.5%)
   - ☐ Lay man **38%**
   - ☐ Lay woman **14%**
   - ☐ Brother **9%**
   - ☐ Sister **23%**
   - ☐ Priest, diocesan **6%**
   - ☐ Priest, religious community **10%**

4. Indicate the number of students **currently** enrolled in each grade, for **all** grade levels in your school. (96.6%)

Grade 12
Grade 11 9-12 : 80%
Grade 10 7-12 : 10%
Grade 9
Grade 8 K-12 : 7%
Grade 7
Grade 6 other : 3%
All grades below 6

5. The gender composition of your school's student body is (99.5%)

- ☐ All male 15% (180)
- ☐ All female 21% (262)
- ☐ Male and female (coeducational) 64% (777)

6. Your school is located in (99.9%)

- ☐ *New England* (CT, ME, MA, NH, RI, VT) 8% (97)
- ☐ *Mideast* (DE, DC, MD, NJ, NY, PA) 27% (327)
- ☐ *Great Lakes* (IL, IN, MI, OH, WI) 21% (254)
- ☐ *Plains* (IA, KS, MN, MO, NE, ND, SD) 11% (138)
- ☐ *Southeast* (AL, AR, FL, GA, KY, LA, MS, NC, SC, TN, VA, WV) 14% (168)
- ☐ *West/Far West* (AK, AZ, CA, CO, HI, ID, MT, NV, NM, OK, OR, TX, UT, WA, WY) 17% (208)
- ☐ Puerto Rico, Virgin Islands, Caroline & Marshall Islands & other international 2% (29)

7. Your school is considered... (99.5%)

- ☐ *Diocesan* (ultimate responsibility rests with arch/diocesan authorities) 33% (404)
- ☐ *Parochial* (ultimate responsibility rests with the leadership of a single sponsoring parish) 12% (152)
- ☐ *Inter-parochial* (ultimate responsibility rests jointly with leadership of several sponsoring parishes) 11% (135)
- ☐ *Private: religious community-sponsored* (ultimate responsibility rests with sponsoring religious community) 33% (397)
- ☐ *Private: independent* (ultimate responsibility rests with predominately lay board of trustees) 11% (127)

8. Your school's admissions standards relative to your school's applicant pool are regarded as (83.7%)

- ☐ *highly selective* (50% or less acceptance rate for principal entry level, usually 9th grade) 7% (76)
- ☐ *moderately selective* (51-80% acceptance rate) 32% (329)
- ☐ *generally open* (81-98% acceptance rate) 47% (476)
- ☐ *fully open* (99-100% acceptance rate) 14% (142)

9. Your school's plant and facilities are (83.7%)

- ☐ ideally suited for your enrollment and program offerings; no improvements needed at this time. 10%
- ☐ in good condition to provide for current services, enrollment and program offerings, with minor improvements or renovations. 65%
- ☐ in fair condition, but in need of major renovations in order to provide appropriate programs for current enrollment. 21%
- ☐ currently reflecting the effects of deferred maintenance and in urgent need of major improvements and renovations. 4%

10. For the period between 1995 and 1999, please tell us whether (83.7%)

- ☐ no major expansions or renovations are completed or planned. 24% (248)
- ☐ major expansions or renovations have been or will be completed. 27% (278)
- ☐ major expansions or renovations have been planned. 23% (230)
- ☐ some major expansions or renovations have been completed and additional work is planned for the next two years. 26% (267)

11. For the period between 1995 and 1999, please tell us whether your school has completed or plans to implement any of the following changes: (check *any* that apply) (84.4%)

- ☐ transitioning from single-sex to coeducation 1% (12)
- ☐ adding additional grade levels, for example, grades 7 and 8 4% (37)
- ☐ merging with another Catholic secondary school 0% (3)
- ☐ closing 0% (3)
- ☐ other: 3% **increase enrollment** 2% (30)
- ☐ We have not, nor do we plan to implement any major changes. 92% (950)

TEACHERS & STUDENTS

12. Please indicate the number of full-time teaching faculty in your school. (82.4%)

Number of lay men 40% (15,050)
Number of lay women 50% (19,000)
Number of brothers 2% (825)
Number of sisters 5% (1925)
Number of priests (diocesan & religious community) 3% (1150)

Please complete the following questions about faculty compensation:

Lay faculty

	mean	max
13. Minimum starting salary (82.6%) (BA, 0 years of experience)	$ 20, 378	41,000
14. Maximum teacher's salary (78.8%)	$ 38,800	90,000

15. Compensation for teachers who are members of religious communities is (82.2%)

- ☐ equal to lay compensation. 35%
- ☐ based on a stipend determined by school. 8%
- ☐ based on a stipend determined by a religious community or arch/diocese. 51%
- ☐ other: 6%

16. Benefits include (check *all* that apply)

83.2%

	No	Yes	
		school funds fully	school funds partially, employee contributes
medical insurance	☐ 1%	☐ 47%	☐ 52%
retirement	☐ 7%	☐ 50%	☐ 43%
disability/life insurance	☐ 11%	☐ 67%	☐ 22%
graduate program assistance	☐ 53%	☐ 7%	☐ 40%
professional development opportunities (i.e., workshops, conferences, professional association dues)	☐ 4%	☐ 49%	☐ 47%
other:_____	☐	☐	☐

17. Please give us your **best estimates** of the percentages of students in grades 9 through 12 for each of the following categories:

82.7% a. *Race/ethnicity:*

Caucasian	76	%
African American	8	%
Hispanic/Latino	10	%
Asian/Pacific Islander	4	%
Native American	1	%
Other:	1	%
Total	100%	

65.3% b. *Annual family income:*

Low income (under $20,000)	11	%
Modest income ($21,000-40,000)	32	%
Middle income ($41,000-80,000)	39	%
Upper-middle income ($81,000-120,000)	13	%
Upper income (over $121,000)	5	%
Total	100%	

82.0% c. *Religion:*

Catholic	81	%
Non-Catholic, Christian	15	%
Non-Catholic, other	4	%
Total	100%	

18. Please give us your **best estimates** of the percentages
81.6% of graduating seniors (class of 1997) who will:

Attend highly selective, 4 year colleges & universities	25	%
Attend moderately selective, 4 year colleges & universities	55	%
Attend community colleges	14	%
Attend 2 year technical or other post-secondary institutions	3	%
Enter the workplace, including service	3	%
Other:_____		%
Total	100 %	

19. Please give us your **best estimate** of your school's
81.6% graduation rate, using the past four years as an average.

- ☐ 95-100% 90%
- ☐ 90-94% 4%
- ☐ 85-89% 3%
- ☐ 75-84% 2%
- ☐ 74% or less 1%

20. For students who do not graduate from your school
65.8% and are not included in your answer to question #19, please indicate below the percentages of students who leave primarily for one of the following reasons:

discipline	20	%
financial difficulties	25	%
family mobility	16	%
academic problems	32	%
other	7	%

GOVERNANCE, FINANCE and DEVELOPMENT

of 1,018 schools, 888 have boards.

21. Describe the role of your school's board in determin-
83.3% ing school policies. (check *one* only)

- ☐ The board makes all policy decisions. 25% (248)
- ☐ The board makes some policy decisions, but not all. 26% (271)
- ☐ The board gives advice on which our school leadership may or may not act. 37% (369)
- ☐ Our school does not have a board. 12% (130)

22. Indicate whether your board has the primary respon-
100% sibility for (check *all* that apply)

of schools with boards #21

- ☐ hiring and evaluating your school's chief administrator 53%
- ☐ approving your school's operating budget 79%
- ☐ developing a long-range strategic plan for the school 68%
- ☐ initiating and leading your school's capital campaign 46%

23. Indicate your current (FY97) **operating** budget: MAX

71.4% a. Operating income from all sources	$2,839,000	$16m
b. Operating expenses	$2,807,000	$15m

24. Ninth-grade tuition for 1997-98 will be
98.3%
- ☐ $10,000 or above 2%
- ☐ $6,000 to $9,999 8%
- ☐ $4,000 to $5,999 34%
- ☐ $2,500 to $3,999 42%
- ☐ less than $2,500 14%

25. Please estimate the percentage of your current
82.2% operating expenses covered by tuition income.
- ☐ 85% or more 35%
- ☐ 70-84% 36%
- ☐ 50-69% 17%
- ☐ 49% or less 12%

26. Please tell us the percentage of students in grades 9
83.6% through 12 who currently receive tuition assistance.
- ☐ 46% or more 10%
- ☐ 31-45% 15%
- ☐ 20-30% 26%
- ☐ 11-19% 28%
- ☐ 1-10% 20%
- ☐ 0% 1%

27. Please list the percentage of your current budget's
81.8% operating income (FY97) that is derived from your school's annual giving program. (Exclude income from special events.)
- ☐ 16% or more 9%
- ☐ 6-15% 26%
- ☐ 1-5% 51%
- ☐ 0% 14%

28. Indicate the percentage of operating income for the
82.8% current year derived from special events.
- ☐ 16% or more 6%
- ☐ 6-15% 27%
- ☐ 1-5% 60%
- ☐ 0% 7%

29. Estimate the percentage of your alumni who contrib-
82.1% uted to your school's FY97 annual fund.
- ☐ 26% or more 17%
- ☐ 16-25% 25%
- ☐ 1-15% 46%
- ☐ Our school does not have an annual fund for alumni. 12%

30. Indicate the total amount of your school's endow-
81.8% ment fund(s) as of January 1997.
- ☐ $5 million or more 4%
- ☐ $2 million to $4.9 million 11%
- ☐ $1 million to $1.99 million 15%
- ☐ $0 to $999,000 70%

31. Identify your development staff and their status.
83.7% (check *one* only)
- ☐ full-time development director with additional support staff 57%
- ☐ full-time development director only 15%
- ☐ part-time development director only 11%
- ☐ volunteer development staff 5%
- ☐ no development staff 8%
- ☐ other: 4%

SCHOOL PROGRAMS

32. Describe your academic program/offerings. (check
99.4% ***all*** that apply.)
- ☐ college preparatory 98%
- ☐ vocational 13%
- ☐ honors 76%
- ☐ advanced placement 82%
- ☐ courses for college credit (not A.P.) 35%
- ☐ students with disabilities are served within the school's programs, but with no special accommodations 37%
- ☐ accommodations are provided for students with disabilities 32%
- ☐ other: **4 schools offer Int'l Bacc.**

32. On average, indicate the number of credits (defined
84.2% as 1 credit=1 year) graduates will take in each subject area in four years (from grades 9 to 12) and the number of advanced placement courses available.

subject	means minimum requirement	means maximum possible	% schools A.P. courses available
art	½	3	14%
computer science	½	2	11%
English	4	4½	60%
foreign language	2	4½	36%
history	3	4	50%
math	3	5	56%
music	½	2½	4%
physical education	1½	2	—
religion	4	4	—
science	2½	4½	50%
social sciences (other than history)	½	1½	13%
other (if integral part of school program)			
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

33. Indicate the type of schedule your school uses.

84.2%
- ☐ traditional 69%
- ☐ modular 7%
- ☐ block 8%
- ☐ modified block 8%
- ☐ other: 8% **(var. combinations)**

34. a. To what extent is your school **exploring** curriculum and pedagogy shaped by the following (circle **one** for each):

82.7%

technology in support of instruction:

not at all	*somewhat*	*actively pursuing*
0%	22%	78%

alternate forms of student assessment:

not at all	*somewhat*	*actively pursuing*
18%	59%	23%

curriculum integration across subject areas:

not at all	*somewhat*	*actively pursuing*
7%	62%	31%

other: _____

not at all *somewhat* *actively pursuing*

82.6% b. To what extent is your school **implementing** curriculum and pedagogy shaped by the following (circle **one** for each):

technology in support of instruction:

not at all	*somewhat*	*actively pursuing*
1%	44%	55%

alternate forms of student assessment:

not at all	*somewhat*	*actively pursuing*
25%	61%	14%

curriculum integration across subject areas:

not at all	*somewhat*	*actively pursuing*
13%	66%	21%

other: _____

not at all *somewhat* *actively pursuing*

35. Indicate the number of **full-time** and **part-time** religion teachers who hold a master's degree or doctorate in religion, religious studies, religious education, or theology?

81.8%
- ☐ 1-7 93%
- ☐ 8-15 5%
- ☐ 16-25 1%
- ☐ 26 or more 0%
- ☐ none 2%

36. Indicate the number of your school's **full-time** ***religion*** teachers who are in each of the following categories:

82.7%

		Means	n	%
75%	Catholic lay man	1.74	1750	36%
	Catholic lay woman	1.91	1900	39%
98% say "none"	Non-Catholic lay man	.05	48	1%
	Non-Catholic lay woman	.05	50	1%
24%	Brother	.15	150	3%
	Sister	.45	450	9%
	Priest, diocesan	.28	280	6%
	Priest, religious community	.28	275	6%

37. Does your school have a person designated as a campus minister or chaplain?

82.5%
- ☐ no 14%
- ☐ yes, part-time 44%
- ☐ yes, full-time 42%

38. Please tell us the number of retreats or days of recollection your school offers during the school year for each group.

82.3%

	Means
Grade 9	1½
Grade 10	1½
Grade 11	2
Grade 12	2
Faculty/staff	1

39. Describe the opportunities for Christian service provided by your school. (check **one** only)

81.8%
- ☐ Service program provided on a voluntary basis. 37% 53 % students participate.
- ☐ Service is required for graduation. All students must serve 60 hours to graduate. 66%
- ☐ Our school does not offer service programs. 3% **(31 schools out of 1000+)**

40. Estimate the percentage of students who are actively involved in one or more sports or co-curricular activity/ies.

78.8%

Grade 9	65%
Grade 10	66%
Grade 11	66%
Grade 12	65%

41. Indicate how often your school provides students with opportunities for each of the following religious activities (check ***one*** in each category.)

		Weekly	Monthly	Quarterly	Per semester	Annually	Daily
Eucharistic liturgy: required	81.6%	☐ 11%	☐ 54%	☐ 28%	☐ 6%	☐ 1%	—
Eucharistic liturgy: optional	44.8%	☐ 59%	☐ 70%	☐ 76%	☐ 81%	☐ 84%	16%
Sacrament of Reconciliation	75.9%	☐ 8%	☐ 5%	☐ 15%	☐ 53%	☐ 18%	1%
Para-liturgical and other prayer services	75.7%	☐ 24%	☐ 27%	☐ 28%	☐ 16%	☐ 3%	2%
Pastoral counseling	58.2%	☐ 65%	☐ 8%	☐ 4%	☐ 5%	☐ 7%	7%

CHS2000 OFFERS A PLATFORM ON WHICH TO BUILD THE FUTURE OF THE AMERICAN CATHOLIC HIGH SCHOOL BY PROVIDING A DETAILED AND COMPREHENSIVE DESCRIPTION OF THE STARTING POINT.
—MICHAEL GUERRA

EDUCATORS CAN SEE HOW THEY FIT INTO THE PICTURE; POLICY-MAKERS CAN RECOGNIZE THE KEY ROLE PLAYED BY CATHOLIC SCHOOLS IN BUILDING CIVIC VIRTUE AND ACADEMIC ACHIEVEMENT; RELIGIOUS LEADERS CAN ONCE AGAIN TESTIFY TO THE CRITICAL EFFECT CATHOLIC SCHOOLS HAVE ON THE CHURCH, THE FAMILY, AND THE CHILD.
—BRUCE COOPER

THIS REPORT...FURNISHES AN INFORMATIVE BENCHMARK PICTURE OF CATHOLIC SECONDARY SCHOOLS AT THE END OF WHAT FOR ALL PRACTICAL PURPOSES IS THEIR FIRST CENTURY.
—ANDREW GREELEY

THE ACKNOWLEDGED SUCCESS OF CATHOLIC SCHOOLS IN EDUCATING POOR AND MINORITY CHILDREN HAS STIMULATED AN IMPORTANT PUBLIC DEBATE, AND *CHS2000* WILL HELP TO INFORM THE DEBATE.
—DIANE RAVITCH

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