

As Catholic Schools across the country struggle to survive, new governance models have emerged and are evolving rapidly. This report examines the current landscape and sheds light on the respective challenges and advantages of the diverse models.

Breathing New Life into Catholic Schools: An Exploration of Catholic School Governance Models



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Breathing New Life into Catholic Schools: An Exploration of Catholic School Governance Models

For years, Catholic schools have adhered to a fairly standard style of governance. Elementary schools were attached to local parishes and governed entirely by a pastor, who occasionally received advice from a board, council or commission. High schools for the most part were either established by the diocese and governed by the bishop, or established and governed by a religious order. However, as Catholic schools across the country have struggled to survive or sustain themselves, new and innovative forms of governance have emerged to breathe life into parish and diocesan schools. These governance models are evolving rapidly, and no two allocate governing authority in quite the same way.

This report responds to a direct request from philanthropic leaders interested in the sustainability of Catholic schools. Its purpose is to clearly outline a range of Catholic school governance models and related issues, and to illuminate the current landscape. At the center of this research is a matrix that depicts models of particular note along two continua of governance. For the purpose of easy comparison, the models in the matrix include parish or diocesan schools, and do not include schools established by a religious order. Despite the comparative nature of the matrix, no one section is prioritized or ranked over others. This report does not advocate for one specific type of governance, but rather seeks to call attention to the diversity of the field and to offer options and encourage creativity. Different models emerge in response to different problems and contexts, and each succeeds or fails in unique ways. The matrix is, above all, a menu of options. Placing these models on a matrix clarifies both their similarities and nuanced differences.

The following paper will provide an overview of governance, canon law, and the specific categories on the matrix. Due to the limited scope of this paper, the reader may feel a desire for further clarification. A list of terms and an annotated bibliography, both in the Appendix section, can elucidate these issues. This report is not intended to be a scholarly or academic paper, but rather a practical tool and guide to assist interested parties who desire detailed understanding of these governance models. Placement on the matrix was determined by an online survey and phone conversations with critical leaders of each model, and may be subject to change over time.



What is Governance?

Prior to any examination of school governance models, it is important to clarify the parameters of “governance” in this context. **Governance** refers to “the more remote kinds of authority” that an official wields in order to “exercise oversight over the proper running of an institution.”¹ This category of authority is distinct from **administration**, which is oversight of day-to-day operations. Broadly speaking, a governing entity formulates high-level policy or strategy, while an administrative entity implements them. The distinction is critical because this paper will address only *governance* models, that is, only new models for how high level policy and decisions are developed, not how they are functionally implemented.

With regard to Catholic schools, what responsibilities fall within the realm of governance? There are five general categories of governance roles: planning, policy, finance, public relations, and evaluation.²

Planning includes such responsibilities as establishing and ensuring adherence to the school’s mission, setting strategic goals, and clarifying organizational vision or future direction. **Policy** guides administrative operations; for example, a governing body may enact a policy that 5% of the operating budget must be used for financial aid, which is then left to the administrator to carry out. **Finance** includes both fundraising efforts (such as setting tuition, or annual fund) and allocating resources by writing and approving a budget. **Public Relations** encompass communication with the public regarding high-level issues, student recruitment, and general outreach to the local community. **Evaluation** refers to assessment of the other areas of governance (e.g., determining whether strategic goals are being met). In a Catholic school, issues related to spirituality may also be guided by a governing entity if there are policies that guide Catholicity or spiritual formation.

Governing authority generally falls to one of three entities: a local pastor or canonical administrator; a bishop or his designee (e.g., staff in the diocesan office); or a board. Because canon law allows ecclesial officials to delegate responsibilities at their discretion, infinite configurations of authority are possible. Therefore, in many cases no one entity controls governing functions. Depending on the extent to which a canonical authority delegates power to a board, four general categories are possible:

- 1. Advisory:** This board only recommends policy to another entity who makes final decisions (such as a pastor), who can seek the board’s advice at their discretion.
- 2. Consultative:** Just like an advisory board, this board can only make recommendations and give advice. However, the entity with final authority is required to consult with this type of board before making decisions.
- 3. Limited jurisdiction:** This type of board has the authority to make final decisions relating to a limited set of issues.
- 4. Full authority:** This type of board has complete governing authority and does not share that authority with any other entity.

¹ Brown, 26

² See *Primer* 25-6.

The Role of Canon Law

New governance models which move away from the traditional pastor-run parish school require new applications of canon law. None of the models under discussion in this report operate outside the bounds of canon law, even though some may exercise broad flexibility within the limits. This section outlines the key terms and concepts in canon law which guide school governance. It will not, however, offer a thorough, nuanced explanation of all legal language and structures. Further clarification can be found in Appendix A (page 23).

A school qualifies as “Catholic” in one of three ways. According to Canon 803, either it is directed by a competent ecclesiastical authority or a public ecclesiastical juridic person, or it is recognized in writing as Catholic by a competent ecclesiastical authority.³ Two terms are critical in that definition: competent ecclesiastical authority and public ecclesiastical juridic person. A **competent ecclesiastical authority** is one who is authorized to act on behalf of the Church. In a diocese it is the diocesan bishop and his delegate(s). A **local ordinary** includes those who exercise ordinary executive power in a diocese, for example, the diocesan bishop, vicar general or episcopal vicar. A local ordinary can delegate authority in certain circumstances according to norms of canon law.

A **juridic person**⁴ is essentially a corporate entity that has been “ordered for a purpose in keeping with the mission of the Church which transcends the purpose of the individuals involved.”⁵ When a Catholic school falls under the authority of a larger juridic person, it is governed by the individual canonically responsible for that larger juridic person. Thus, in a typical parish school, the school is part of the juridic person of the parish, which is canonically governed by the pastor, who then has governing control of the school. In this case, the bishop retains a supervisory role, but all the day-to-day governance falls to the specifically designated entity: the pastor.

It is possible for a “competent authority” to designate a school as a juridic person in its own right. When a juridic person is established, the governing entity is specified in its statutes. It is thereby possible for a school, if it is a juridic person in its own right, to specify its own governing body. The competent authority (bishop) would still have the right of oversight, but most actual decisions would be made by the governing body designated by the statutes. The intricacies and advantages of this approach (which is uncommon) would require an in-depth explanation that is not relevant to the task at hand. However, this example serves to illustrate a crucial point: that there is canonical room for ecclesiastical officials to establish or alter schools so that they are governed by an independent body authorized by the ecclesiastical authority.

In sum, the ultimate authority over any given Catholic school is the local bishop, who may have a varying degree of active involvement or formal role, depending on how the school is established. In every case, Canon 806 gives the bishop the right to approve schools and exercise

³ Brown, 5. Canon 803 Section 1.

⁴ A juridic person can be either public or private, a distinction explained in the Appendix.

⁵ Brown, 15. Canon 114.

vigilance over them.⁶ To a certain degree, such “oversight responsibility can be, and often is, delegated to others to work on behalf of the appropriate church authority.”⁷ The one area of responsibility that an ecclesiastical authority cannot delegate is the area of faith and morals. In schools owned and operated by the diocese, a bishop can delegate powers or governance responsibilities as stated in a legal agreement with the diocese.

To be Catholic, a school must be under the direction of church authority or a public juridic person, or it must be recognized as a Catholic school by church authority by means of a written document (c. 803). Catholic schools can be established only with the consent of the diocesan bishop (c. 801) and are subject to his oversight (c. 806.1). The diocesan bishop has the authority to revoke the designation of “Catholic” for a school. Whatever the legal possibilities, strong relationships are always critical. As canon law scholar Rev. Philip Brown puts it, “in the end, structures and norms will mean little if there is not a smoothly operating and comfortable relationship between the bishop and each of the schools and school community as a whole.”⁸ The models examined in this paper generally operate with some explicit agreement between the diocese, parish, and (sometimes) a non-ecclesial third party.

Methodology

Given the many complex configurations of governance and the multiple actors involved, this paper organizes the models along two sliding scales. The first scale measures the lateral (x-axis) distribution of governing power between two types of governing entities. The two types are labeled as Executive and Collegial. The second scale measures the vertical (y-axis) distribution of power between Local and Central authorities. Placement on these scales was determined based on conversations with school leaders, an online survey, and publically available information (e.g., websites, strategic plans). In general, the researchers assessed who the governing actors were, which specific duties they oversaw, and the chain of command between them. That data was supplemented with information about the environment or context within which each model emerged, and from self-reported successes and challenges. To offer a glimpse into the specifics of each model, brief summaries are included throughout this paper at relevant points.

Measurements of Governance: Executive v. Collegial

Executive governance is a system where authority is placed in the hands of an individual, who “is responsible to take the initiative, come to the final decision, order the implementation, and hold people accountable for carrying out the decision.”⁹ Traditional parish schools are governed entirely by an executive: the pastor. In the case of traditional parish schools, the pastor may be advised in governing matters by a board or council, but he ultimately determines the school’s policies and initiatives. A bishop, superintendent, or (potentially) the leader of a nonprofit could also function as an executive authority.

⁶ See Canon 806 Section 1.

⁷ Cerullo, 11.

⁸ Brown, 35.

⁹ *Primer*, 6



Collegial governance involves the vesting of governing authority with a group, such as a board or religious congregation. That group leads both the development and implementation of policy and makes all final decisions. A typical nonprofit, governed by a board of directors, is a good example of collegial governance.

Complete executive or collegial governance is rare. Even the most traditional parish schools generally have some form of advisory board or council, which makes the governing model slightly more collegial and collaborative. According to 2013-2014 data collected by the National Catholic Education Association, 84.8% of Catholic elementary schools reported having some form of a board.¹⁰ On the other hand, complete collegial governance of a parish school is uncommon given the restrictions in canon law that require oversight capacity by the local ordinary.

In between those two extremes is a spectrum that encompasses most existing models. An executive, for example, may collaborate at his discretion with a board that only offers advice, or he may be legally required to consult with that board before making any decisions. In some cases a board of limited jurisdiction may have authority over marketing strategies only, while in others it may be responsible for creating the budget, setting tuition, enrollment management, fundraising, principal evaluation and selection process, strategic planning and mission effectiveness. (See “Healey Education Foundation Schools,” page 11)

The matrix below delineates a set of unique models along this spectrum to illustrate the range of possibilities from executive to collegial forms of governance. Each side of the spectrum comes with its own advantages and disadvantages, and each model seeks to strike the right balance to capitalize on one or another of these advantages. The following section offers insight into potential advantages and disadvantages of both types.

Executive

Catholic schools in the U. S. have been governed by an executive for decades. A strong, competent executive authority can lead a school or school system to great success. Vesting authority in a single person provides clarity of vision and purpose and the ability to easily enact that vision. The school is not inhibited by infighting or pulled in contradictory directions by conflicting personalities. If drastic change is needed to turn around a school or system, a strong executive can steer the ship in a new direction much more rapidly than a collegial body could. Any consultative body—whether a board or nonprofit—can devote its energy to building relationships with one individual.

¹⁰ United States Catholic Elementary and Secondary Schools 2013-2014.



However, there are also significant disadvantages to the executive model. Often in today's Catholic schools, the pastor is given authority to run a school by virtue of his office. In many cases, the pastor may have little or no professional education expertise, business skills or training for managing a Catholic school. An unskilled executive could cause more harm than an

School Systems (Diocese of La Crosse)

In the Diocese of La Crosse, clusters (known as Systems) of schools are governed jointly by a dean and school system president. The Dean, in consultation with the local pastors, functions as the pastoral authority of the system, endowed with authority delegated by the bishop. The President maintains the daily operations of the schools as the executive leader of the system. Local pastors appoint representatives to the advisory board, but governing authority derives from the diocese. This model arose as a mandate from the Diocese to help consolidate small parish schools to create larger classes for students of the same age group, and many of these systems have existed for over twenty years. The model appears to function well for the schools involved, and while it does not seem to face as many of the sustainability challenges in comparison to the other models we examined, it still requires tuition, parish subsidy and third source revenue to finance the schools.

unskilled board, precisely because they have the authority and capacity to enact change. Also, when the executive is a pastor with extensive and diverse responsibilities, he may be unable to provide a necessary focus on school governance or administrative matters.

Another disadvantage is that the voices and concerns of parents, parishioners, and the community are sometimes not formally heard and accounted for in the executive system. Many voices and opinions may slow down work, but they can also bring invaluable contributions and

new points of view. Without formalized collaboration, issues of a lack of transparency and accountability can arise. Similarly, without 'checks and balances' from individuals with relevant professional expertise, executive mismanagement can more easily occur.



Collegial

The strength of collegial governance lies primarily in the power of collaboration. Diverse individuals with varied backgrounds and expertise can work together to devise creative and effective solutions to the myriad problems of governance. Governing requires knowledge of budgeting, advertising, education policy, personnel, and all manner of other issues. No one person will ever have the know-how to deal with everything. Additionally, when the people who make up the collegial authority are drawn from the local community, it gives that community a sense of responsibility and ownership over the school that may be lacking in an executive system. It should also be noted that, with proper delegation, responsibility can be shared among many individuals, reducing the burden on each individual. For these reasons and others, most successful charter and private school adopt some type of collegial-based model.

Regionalized Schools (Archdiocese of New York)

In 2008, the Archdiocese of New York rolled out a new strategic plan, *Pathways to Excellence*, to insure academic excellence and increase the financial viability of its schools. After a piloted effort, the Governance and Finance plan initiated in 2012 calls for groups of schools, organized by geographic region, to share resources and a governing body. At this point, the schools ceased to be parish schools, were decoupled from the parish and entered the regional structure. A region, on average, consists of 5-15 schools, and each one is separately incorporated by the New York State Department of Education as a unique non-profit. Each region is governed by a two-tier collegial system with a membership corporation and a Board of Trustees. The corporation consists of three Members: the Archbishop, Vicar General, and Chancellor; and governs high level decisions (such as by-law amendments). Most day-to-day governance matters are left up to the Board of Trustees, who are appointed by the Members. The Trustees are a mix of clergy and laity, though the clergy always maintains a majority. The model is still new, yet already encompasses 9 regions with a total of 93 schools. Though it is too early to measure success, the model has already achieved its fundamental mission: empowered decision-making.

Despite the numerous advantages, there are also limitations. After all, some failing charter and public schools are also governed collegially. While, in theory, only highly qualified persons with relevant expertise should be selected for a board, this is not always the case. There is no guarantee that the members of a collegial body will be any more qualified than an executive. Some may say that board members are too busy to devote sufficient time to learning the scope and limits of the governing role, while others point to a lack of training provided as the core issue. This can become particularly difficult in a Catholic school, where the relationship between the ecclesiastical offices and governing body must be carefully clarified. Lastly, in sharp contrast to executive authority, a collegial body can easily be bogged down by conflicting priorities or opinions, which slow the decision-making process and stymies change.

As mentioned above, most models do not fall into one extreme or the other, they strike some balance between the collaborative strength of collegial governance and the quick decision-making power of executive governance. For example, the Archdiocese of Chicago developed a strategic agreement with a number of parish schools wherein local pastors would permit closer oversight from the Archdiocese and create a local board. In many of these schools, the boards are still in the developmental stage and require an executive push from the Archdiocese, but collegial governance is clearly valued. Several of the models rely on a distant executive to provide a vision and push change, while empowering a collegial body to take ownership of that change and come up with an effective way to implement the vision. In addition, the adoption of



approved bylaws or operating principles clarify the relationship and authority between the ecclesiastical offices and governing bodies, and leads to more effective governance.

**Archdiocesan Initiative Model
(Archdiocese of Chicago)**

The Archdiocesan Initiative Model (AIM) is an agreement between local pastors and the Archdiocese, which has been implemented at 29 schools since 2010. In this agreement, the pastors cede control through a written agreement to the Archdiocese, which in turn reorganizes the governance and creates a local board of limited jurisdiction. The local pastors retain advisory capacity, but the actual governing is split between local boards and the Archbishop’s office. The model ideally requires a strong central governing entity, but with limited resources, the AIM leaders are focusing on implementing successful local control. The initiative came as a result of disparate factors, ranging from lack of transparency to pastoral requests, but all in all the schools have generally increased enrollment and improved test scores. Contracts only last for three years, and two schools have now returned to pastoral governance.

Measurements of Governance: Local v. Central

The second measurement used in this matrix is Local to Central. **Local governance** takes place on a school-by-school basis. An example of local governance would be a single school completely detached from any larger system (such as a diocese or non-profit), where every governing decision is made by an entity that only governs said school (e.g., pastor or local board). **Central governance**, by contrast, takes the governing authority away from local actors and vests it in a single office that oversees multiple schools. An example of a central system might be a group of five schools that are all jointly run by a single school board.

As with the previous indicator, complete local or central control is rare. A parish school may be run completely by a local pastor, but it is still part of a diocese and subject to supervision by the bishop (who oversees all the schools). On the other hand, school systems are rarely run without any input from local leaders, and vesting all authority in a single central board or in the office of the superintendent would be nearly unmanageable. Also, theoretically, Catholic schools are guided by the principle of subsidiarity, which “states that whatever can be accomplished by the initiative and industry of one group should not be

**Risen Christ Catholic School
(Archdiocese of St. Paul/Minneapolis)**

Risen Christ is an elementary school which was created through a consolidation of five parish schools, which is governed by a board of full authority. The board operates as a non-profit entity. The Archdiocese as a whole is decentralized, and most governance decisions are left to local schools. The leaders at Risen Christ realized in 2006 that the traditional parish school governance model wasn’t working, and that they needed to bring in a board with the skills, resources and authority to meet the challenges they faced as a school serving families in poverty. The board reserves voting seats for the five pastors of the founding parishes, which comprises 25% of the board. Other board members come from a pool of community members (none of the current members are parents). The model has resulted in measurable success—increased fundraising, community visibility and needed programs—and greater stability for school administrators, who benefit from the support and expertise of a board of full authority. The primary challenge has been recruiting sufficient talent to the board.



assigned to or assumed by a higher organization or authority.”¹¹ Thus, there is an inherent tendency towards local control. The models in this analysis occupy every space between those two extremes, from single schools to diocesan-wide initiatives.

There are several possibilities for how schools are organized along the spectrum of local to central control. A school can be a **parish school**, which is operated and financed by a local parish, a **diocesan school**, which is operated and financed by a diocese, or a **private, independent school**, which is recognized as “Catholic” by the local bishop but operated and financed by an entity separate and apart from a parish or diocese, such as a religious order. Schools can be independent of each other, but some schools may work together in an unofficial **collaboration**, where they share information or even resources without setting up a unified administrative entity. More officially, schools could be a part of a **consortium**, “a term used for a group of schools administered by a single administrative body.”¹² Similar to a consortium, schools could also be a part of a **network**, wherein schools are affiliated with a brand or mission, but not necessarily a central administration.

As with the previous categories, this section outlines the advantages and disadvantages inherent to local and central governance.

Local

As mentioned above, the principle of subsidiarity with regards to Catholic school governance might suggest a preference for local control. If a school can be run effectively by a local pastor or board, there is no need to cede control to a diocese or other central system. Local control allows school leaders to be responsive to the specific needs of the school. In general, every school environment is shaped by unique outside forces that call for unique solutions. Specifically for Catholic schools, local control allows the community and parish to feel invested in the success of the school. If pastors or boards invest their time and focus into the governance of the school, they are more likely to make an

**Healey Education Foundation Schools
(Allentown, Camden, Philadelphia, Baltimore)**

The Healey Education Foundation, an operational foundation, has helped to implement the boards of limited jurisdiction governance model in over 40 schools in four dioceses, as part of their overall school advancement program. In all cases there exists a board of limited jurisdiction and a school advancement director in each school. Local control is the key tenet of this approach. The pastor serves as one of the board members with one vote. He retains his canonical authority in the following way: if the board votes in the majority on an issue to which the pastor is opposed, the board and pastor can take that issue to the diocese (schools office/Bishop) for mediation. Potentially there can be an override of the board after great consideration has been given during the mediation process. The board’s authority extends to finance, development, marketing and strategic planning. Board members are chosen by the board with relevant input from the bishop. The board oversees the majority of governance issues, with a few reserved powers (e.g. maintaining Catholic identity, approving transactions such as selling property or modifying the school building). 70% of the schools have increased enrollment and all consistently increased giving.

¹¹ Primer, 6.

¹² Primer, 71

effort to help it succeed in other ways. Involvement of the parish community has been the centerpiece of a number of successful initiatives, including the Diocese of Wichita (not included in this study), which reorganized its fundraising model to capitalize on parishioner involvement.¹³

Local control can have limitations, though, which can create barriers to effective governance. Local schools often do not have the resources to afford necessary services. For example, a parish school with two hundred students may not be able to afford a full-time business manager who can supervise its budget and ensure financial efficiency. Locally run schools miss out on the chance not just to share resources, but also to learn from others' successes and failures in an official capacity. If one school discovers a set of best practices, it would be beneficial to quickly export that knowledge to other schools. If schools are run completely independently, they may never try those best practices, either because of unawareness or inability. In addition, a locally-governed school sets its own standards for financial or academic success, possibly with little to no external or third party accountability.

It's important to note that local control with a pastor versus local control with a board can be very different. Changes from pastor to pastor can have little continuity depending on the pastors' interests, experiences, or particular priorities (e.g., a school, or a religious education program). The board can help ensure continuity over time because of its structure. This will be further discussed in the sections titled "Local-Executive" and "Local-Collegial" on pages 17-18.

Blanchet Catholic

Blanchet Catholic is a private, independent school, grades 6-12, established in 1995. The school is governed by a board of directors which employs a president as the CEO of the incorporated non-profit entity. Fully endorsed by the Archdiocese of Portland, Blanchet Catholic reserves seats on its board for a pastor representing the local parishes and for an appointed delegate of the Archdiocese. Among the core contributors to the success of Blanchet Catholic are a talented staff, an effective board of directors (recognized as exemplary by the NCEA in 2013) and a generous community. Blanchet Catholic has successfully advanced its mission by a series of collaborative, board-led strategic planning processes involving staff, parents and community stakeholders. The school's primary and significant challenge is maintaining affordable tuition and funding a robust tuition assistance program.

Central

Centralized governance affords a school system all the benefits of shared resources. Schools can exchange best practices and implement a cohesive vision. If the system is run by a group of talented leaders, their skills and experience can have a greater impact and even assist small schools. Operationally speaking, a central office can enable multiple schools to pool their resources and leverage collective purchasing power. This can lower administrative costs and enable all schools in the model to benefit from services they could not otherwise afford on their own. A centralized system can also provide stability and reassurance to individually struggling

¹³ See Fordham report

schools. A central office can help a school through a rough patch, impose much-needed change, and draw support from a wide base of parishes or donors.

Despite these advantages, a centralized system can run the risk of ignoring the particular needs of each unique school in the system. A central governing body might not have the time or knowledge to give each school its due, and that can lower the standards of the system as a whole. At the same time, local communities and particularly local pastors may feel disconnected from

Catholic Partnership Schools (Diocese of Camden)

Catholic Partnership Schools, a separate 501(c)(3), is a Catholic school management organization for the five elementary schools that were united in 2009 under a single administrative umbrella with the help of the Healey Education Foundation. Though the schools are all still a part of the Diocese of Camden, NJ, CPS governs them through a centralized Board of Directors that hires and empowers an Executive Director and supports a management team of experts. The Board consists of laity, appointed by the Bishop, one representative pastor chosen by the pastors of the associated parishes, and one representative from the Diocesan Schools Office. The Bishop retains reserved powers, but the daily governance comes from the authority delegated to the Board and the Executive Director. The oversight of finances, development and operations as well as school specific areas—curriculum, assessments, hiring and supervision of principals—are the responsibility of the Executive Director. The Executive Director is directly accountable and reports to the Board of Directors. The approval of policies and the strategic plan as well as the fiduciary responsibility for the budget and fundraising, etc.—fall to the Board. This post-parochial model of urban education arose out of the need to strengthen and sustain the five remaining K-8 Catholic schools that served Camden’s poorest students. Within its short lifespan, CPS has achieved financial stability, undertaken major renovations, expanded scholarship capacity, increased professional development, and maintained the necessary enrollment numbers making this a replicable and dynamic model.

their schools if they are not directly involved in governance. It can be difficult to feel a connection with a much larger system that oversees schools far away from one’s own. Financially, a central system benefits from pooled resources and distributed costs, but it also must sustain significant upfront capital costs to create a well-trained central office.

Many of the models in the matrix take advantage of centralization to spread best practices and absorb some administrative expenses, while simultaneously focusing on empowering local governance. In Los Angeles, for example, 22 schools have agreed to come together to share best practices through an independently governed entity, the Catholic Schools Consortium. Each school remains locally governed and only joins the Consortium voluntarily, but they are all united under a central umbrella.

The Cristo Rey Network functions similarly. They have designed a successful program and vision that have become a replicable brand. Every school that adopts their brand is monitored to ensure adherence to the mission, but otherwise each of their 28 schools is governed locally and independently. Most central systems surveyed for this paper were strongly supportive of local control and stressed the importance of empowering local leaders. While these types of governance are placed here on opposite ends of a spectrum, on the ground local and central governing actors usually function cooperatively and complementarily.

Cristo Rey Network (Many dioceses)

Cristo Rey is a network of 28 schools that are all independently operated and governed by local Boards of Directors. The level of actual governance that occurs at the local level varies on a school by school basis. Most have boards of limited jurisdiction where certain power is reserved for a religious sponsor, but others have functionally full authority boards in collaboration with the local bishop. The purpose of implementing the local boards has been to ensure the proper execution of the Cristo Rey model and its standards and practices, such as the work-study program. The boards are not permitted to be advisory; they must be empowered to act with authority. A central network office exists for the purpose of sharing best practices and reinforcing the brand, but otherwise governance is local. Given the amount of replication, this model has clearly been successful.

Catholic Schools Consortium (Archdiocese of Los Angeles)

The Catholic Schools Consortium (CSC) is an independently board governed, 501c3 entity currently supporting 22 inner-city schools in the Archdiocese of Los Angeles. The schools, which have retained their local governance, have voluntarily agreed to participate collaboratively in CSC created programs, each of which strives to set best practices in an area of governance, curriculum, and operations. The partnership was established in 2009 with grants from the Specialty Family Foundation to create collective strategy for marketing and development efforts. The CSC as an entity was incorporated in 2014 and has initiated pilot projects in the areas of finance and curriculum. CSC views their efforts as additive to the initiatives and vision of the Archdiocese.

Matrix

This section includes the matrix, which assesses each model in our analysis according to the categories described above. The horizontal axis depicts the executive/collegial scale, and the vertical axis depicts the local/central scale. Figure 1 is an un-weighted matrix with each model plotted alongside a few helpful markers. Figure 2 offers a rough breakdown of each continuum into smaller categories, which can give some sense of how the matrix practically applies to other governance terms.

Given that each model is constantly in flux and the context of each model is so distinct, placement on this matrix is fundamentally relative and subjective. Decisions were made based on data collected from a uniform survey and consultation from local school leaders. It is not intended to be scientifically definitive, but simply takes the first step in comparing models that have not received sufficient analysis.

Only select models appear on this matrix, and those models tend to represent the most innovative and revolutionary systems on the market. Consequently, the matrix skews towards the right-hand side (collegial), since most innovative models adopt a board with some jurisdiction. This matrix does not accurately portray the full distribution of all Catholic schools in the country, which still overwhelmingly gravitate towards the bottom left quadrant (local-executive). However, this matrix is a tool for comparison, and not a chart of demographics.

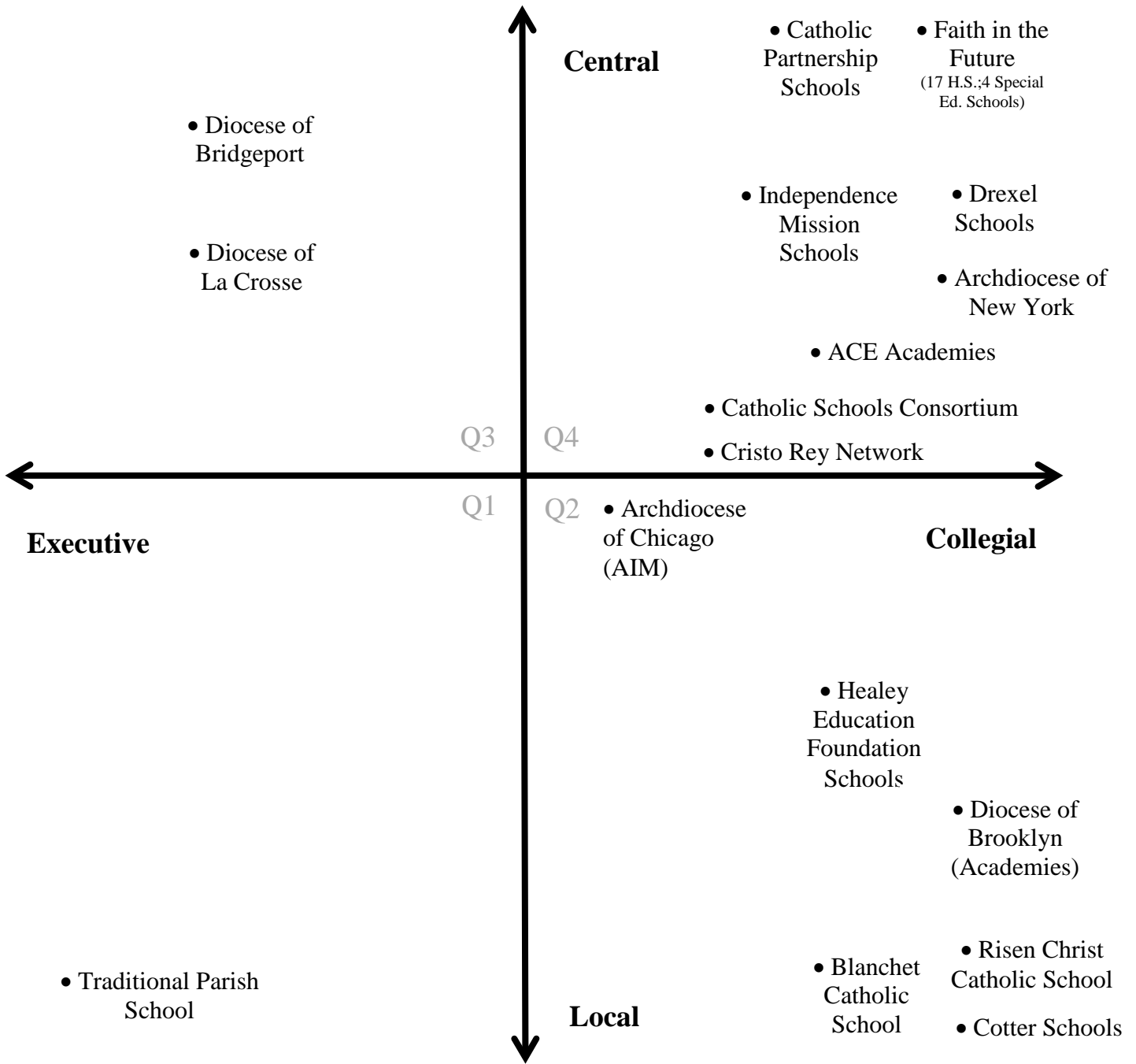


Figure 1: Matrix

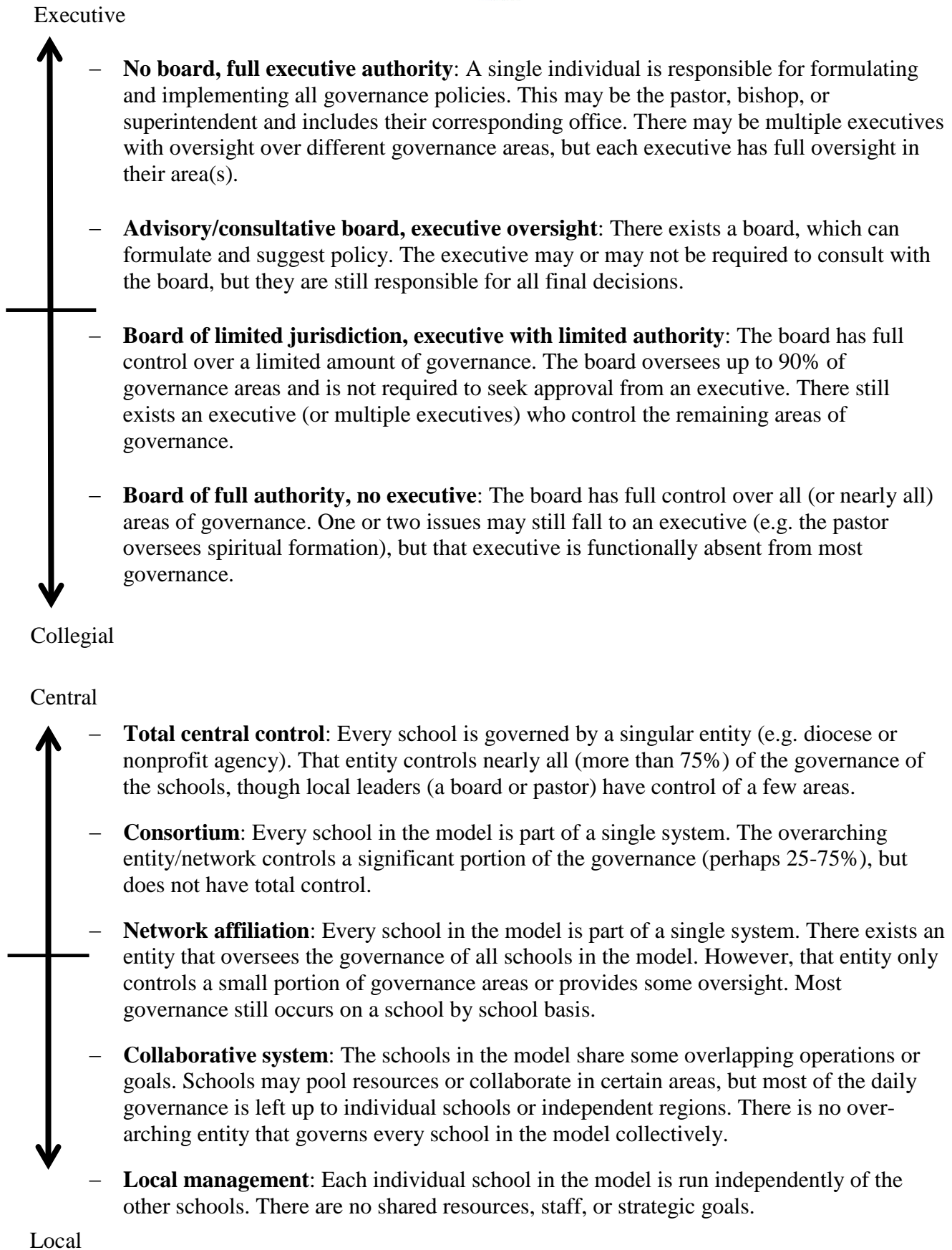


Figure 2: Matrix Scale Reference

Quadrants

The matrix above is divided roughly into four quadrants, defined as Local-Executive (Q1), Local-Collegial (Q2), Central-Executive (Q3), and Central-Collegial (Q4). Below is a broad overview of each quadrant, accompanied by specific examples from the matrix.

Local-Executive

This quadrant hosts the most common and well-known style of Catholic school governance—the traditional pastor-run parish school. In this model, a singular executive authority governs a distinct, individual school. This model empowers an executive, who may or may not be advised by a collegial body like a board, to make all final governance decisions and truly focus on the issues of their particular school. With a talented, engaged executive leader, governance can be simple, effective, and responsive to local needs. However, in the absence of talent and engagement, an executive can quickly drive a school into the ground, with no central system to fall back on.

This model is most called into question today and is the source of many recent governance changes. With a shortage of priests, the financial challenges that many dioceses face for other reasons, and the lack of training and mentoring that priests may have in the business of running schools, many parishes are no longer able to independently support and sustain schools.

Local-Collegial

The models in this quadrant may look like a modified version of the traditional parish school, but in practice they often create a major change in control and culture. In this model, local boards are delegated a degree of official authority. A local pastor agrees to cede certain responsibilities (not including spiritual duties) to a collegial body that may consist of laity or even other clergy, as is often the case in an interparish¹⁴ school. This arrangement affords a school many of the advantages of collegial governance—diverse pool of talent and expertise, less responsibility on any one individual, community involvement—while keeping all the focus on the needs of a particular school. The board can also help ensure continuity over time because of its structure, as opposed to the instability that may occur with the change of a pastor or parish priorities.

Academy Governance Model (Diocese of Brooklyn)

In 2008, the Diocese of Brooklyn designed a new system of governance, the “academy model,” in response to a request from the bishop to incorporate more lay leadership. The Diocese intends to transition every elementary school into an “academy” by 2017, and has thus far converted 44 schools. The model is a two-tiered governance system: a Board of Members (local pastors, the bishop, and the superintendent) appoint laity to local Boards of Directors. These local boards (specific to each school) have nearly complete authority in all areas of governance. The ecclesiastical Board of Members oversees the Catholic identity of the academies, but otherwise the Board of Directors immediately supervises all other areas. The model has thus far been successful in responding to the Bishop’s call for greater lay leadership. According to Superintendent Chadzutko, this model clarifies leadership roles: the pastor can be the true pastoral leader, the principal the instructional leader, and the primary governing body can consist of individuals with the necessary expertise.

¹⁴ A school that is connected to more than one parish. See Glossary for more information.



At the same time, though, this style of governance can pose a human capital challenge. A local school may be limited in its ability to recruit and train community members, parents, or clergy.

Central-Executive

This style of governance is not entirely new; many high schools are established and run by a local diocese, which usually means multiple schools all run through the same executive office. A model in this quadrant would place a great deal of authority in the hands of a single executive entity. With a large pool of resources and high stakes, it is likely that the executive in charge would be both highly qualified and completely focused on the task of running the schools. Though the official authority for diocesan schools would be held by the bishop, generally the superintendent or a vicar would act in their stead as the functioning executive. This type of model can ensure that sufficient resources and effective policies make their way to struggling schools. However, there is always a risk that local needs will be ignored and the local pastor will become disengaged.

Bridgeport Diocesan Schools (Diocese of Bridgeport)

In 2002, all elementary schools in the Diocese of Bridgeport were converted from parish to diocesan schools. The move was an effort to bring financial stability and share best practices. With more available financial resources pooled together, the Diocese was able to implement sound professional development, and other useful changes. Each school retained an advisory board, which had limited authority in a few areas (setting goals, marketing, approving the budget), but most governing authority remained with the office of the bishop. The model, however, continues to evolve and after years of diocesan control, may shift again in the near future.

Central-Collegial

This quadrant falls on the complete opposite end of the spectrum from the traditional parish model. It is perhaps the most radical type of governance, insofar as it requires not only a bishop or pastor to delegate authority to a collegial board of some kind, but also requires multiple schools to buy into a collective system. Due to the demands of running a central system while operating independently of a parish or diocese, many of these models are governed by a separate non-profit. The rationale for such a system lies in the numbers. A central model can distribute costs over many schools, which enables it to support a central administrative office with highly qualified talent. Since it is collegial, this model can then spend those extra resources in recruiting and training a host of effective governing leaders. The impact of this model can be significant: best practices and sound policies can

**Saint John Paul II Catholic Academy
(Archdiocese of Boston)**

Saint John Paul II Catholic Academy (SJPIICA) is a consolidation of seven parish elementary schools into a single academy with four campuses. SJPIICA is governed by a Board of Trustees with limited jurisdiction with authority over areas of budgeting, strategic planning, and hiring of the school president. SJPIICA is the flagship school for the Archdiocese’s 2010 Initiative for Catholic Education, which made a number of recommendations, including a move away from pastor-run schools. The school emphasizes academic success and is working to close the achievement gap and raise overall performance to the top quartile of standardized test scores. School leaders highlight the importance of local buy-in and encourage other schools to adopt a similar model.



be implemented for many more students than at a local school. However, this system requires an enormous cost to sustain, and must be careful to balance the particular needs of each school. Above all, this model requires close collaboration with ecclesiastical leaders to ensure legal viability and close adherence to Catholic identity.

Independence Mission Schools (Archdiocese of Philadelphia)

Independence Mission Schools (IMS) is a group of 15 elementary schools serving low-income neighborhoods across the city, centrally governed since July 1, 2013 by an independent 501c3 non-profit organization under a unique affiliation agreement with the Archdiocese. The IMS central office, governed by an independent board of directors, manages the schools under this agreement. Each of the schools has its own subsidiary LLC wholly-owned by IMS as the single voting member. Each school also has a local advisory board, either converted from the existing board upon formation of IMS or formed in cooperation with IMS since July 2013. The local boards are formed by a joint effort of the school, the central office and the IMS board, and serve in an advisory capacity, functioning as advocates and development vehicles for the schools. A pastor from the local parish has a seat on the school board (but may not chair) and the Archdiocese has a seat on the IMS central board. The central board, which is self-appointed, governs all areas of school operations and governance. Maintaining and advancing the Catholic identity of the schools is a major focus of school leadership in conjunction with local pastors, archdiocesan representatives and the spiritual council of IMS formed by representatives from the several religious orders working in our schools. The model began in 2010 with a single school, St. Martin de Porres, which experienced success. In an attempt to preserve other inner-city schools, IMS formed their agreement and assumed responsibility for 13 schools in July 2013 with the addition of one more school in July 2014. Under IMS management, these schools experienced unprecedented increases in enrollment in each of the first two years, added innovative programming to several schools with the aid of outside funding, and achieved academic gains. It is the hope that the IMS model can be replicated in other urban centers.

Drexel School System (Diocese of San Jose)

The *Drexel School System* combines centralized governance with an improved teaching model called Blended Learning. Drexel is governed by a limited jurisdiction board appointed by the Bishop that centralizes supervision of seven elementary schools from the individual parish to a Director of Operations in the Department of Education. The Director of Operations, appointed by the Board of Directors, supervises all schools and centralized services. This team identifies, adopts, implements, and replicates best practices to improve operational efficiencies and effectiveness through coordination among the schools in areas of curriculum, administration, facilities, admissions, and recruitment. The Blended Learning Model improves academic outcomes for all students by providing technology-driven, individualized instruction. Specific emphasis is placed on developing “deeper learning” capabilities that engage the cognitive processes of student in a way that produces broader and more long-lasting academic success. This unlocks the full potential of the individual and supports the Catholic vision of educating the “whole child.” The closer integration of curriculums and instructional methodologies bring Drexel Schools together into a true system, which engenders collaboration, cooperation, and success throughout all schools in the system. The Drexel School System, launched in 2013, has shown increased academic performance and reversed the trend of declining enrollment. Drexel is gearing up for phase two, where the model will be scaled to include another cohort of 3-5 schools.

Conclusion

The matrix and two scales of governance are intended to serve as a tool to categorize and compare existing governance models. In conducting this research, we observed several common principles that are the impetus for most innovation and change across models.

- **Most schools are confronting similar problems, even though their contexts and responses are different.** Catholic schools all across the country are struggling to remain viable and compete in a crowded marketplace. Schools are looking to boost enrollment, remain affordable to lower-income and all students, and continue to provide the high-quality education and faith formation for which Catholic schools are known.
- **A bounty of options exist.** Implementing a new governance model in any parish or diocese is no small matter, and requires a great deal of ecclesiastical collaboration and approval. However, philanthropists and school leaders should be aware that inventive models exist and are often quite successful. Pioneers of governance have developed viable models, and they can serve as examples to others.
- **Learn from one another.** This is a lesson derived from the charter-school sector: if schools are free to experiment with many different solutions to a similar problem, then successful innovation will emerge when leaders can communicate and listen to one another. A local school does not have to be on the verge of collapse to consider reforming its governance. Even if the structure remains, there are still valuable lessons to learn from watching the successes and failures of others, and local pastors would benefit from understanding the merits and limits of central or collegial governance.

The collection of models exhibited on the matrix offer a snapshot of the state of emerging innovative models. However, over time, new models will emerge and existing models will shift to new places on the matrix. Our research and conversations with school leaders revealed that no one model is ever a permanent, perfect solution to each school's problems. None of the models described in this paper is a panacea; no section on the matrix is more ideal than any other. Though we do not offer recommendations for a particular structure of governance, three key lessons stood out above all else, across all models.

Key Lessons:

1. Collaboration is essential. Whether or not collaboration is officially acknowledged in any legally binding contract, it is still a basis for any successful governance in the Catholic school sector. Small, locally-run schools can benefit from collaboration by pooling resources or simply sharing best practices or successful policies. Pastors and bishops can benefit from the advice and expertise of the laity, even if they opt not to delegate actual governing authority to them. In places where pastors or bishops do cede authority to a board or nonprofit, collaboration is still critical to ensure ongoing positive relations with the Church and community.



2. Governance should be a first step. For schools and systems that are desperate to make changes to financial structure, marketing, or leadership development areas, governance should be the first step, not the last. Before changes can be implemented, it is vital to first address the questions: Who can implement these reforms? Who is accountable, and how will we ensure they are successful? Execution is key—making sure the right governing structure is in place and staffed with quality leaders is a cornerstone to build on later reforms.

3. Finding and developing talented leaders is a challenge for everyone.

Leaders of almost every model lamented the difficulty of recruiting a pool of qualified individuals to serve on their boards. Ironically, the lack of skilled leaders is one of the main motivations driving schools away from the traditional pastor-run parish system. Not every pastor has the business or marketing expertise to govern 21st century Catholic schools, and not every community can attract a pool of experts who are willing to dedicate their time to governance. However, in models that called for collegial governance, school leaders report that their schools that had well-developed boards were far more effective than comparable schools that struggled to develop boards. If collegial governance is part of your model, prioritize the board development and recruiting/training of governing leaders. Any further reform will run far more smoothly afterwards.

**Notre Dame ACE Academies
(Dioceses of Tucson and St. Petersburg)**

The Alliance for Catholic Education, a program of the University of Notre Dame, was invited by the bishops of Tucson and St. Petersburg to create and support partnerships with existing Catholic schools to improve academic quality and strengthen enrollment. The schools were rebranded “Notre Dame ACE Academies” and each cluster within a diocese is brought under the governance of a single, regional board of limited jurisdiction. The boards function as advisory in some areas (development, policy, public relations) and have jurisdiction in others (school finance, hiring school leaders). The pastors and Bishop’s office govern areas where the board does not exercise jurisdiction. The model was created in 2010 in response to diocesan and parish requests for comprehensive support for schools struggling with academic achievement and enrollment. Since then, enrollment and revenue have increased dramatically and standardized test scores have measurably improved.

As noted throughout this paper, models rarely fall on the extreme ends of either spectrum. Striking the right balance between executive/collegial or local/central governance allows many models to capitalize on the strengths of each aspect while avoiding the pitfalls of extremes. Great balance may or may not be illustrated by dead center placement on the matrix. The right combination is entirely dependent on the particular context, but in most cases it requires flexibility and a mixture of options. There exists a strong balance *between models*. One diocese, as in the case of Philadelphia or New York, may contain multiple governance models that operate side by side. School leaders are in constant dialogue with one another, and that collaborative spirit allows them to adapt their strategies to each unique environment (even if they are contained within the same diocese).

This white paper and matrix were created to provide a tool for philanthropists and school leaders interested in Catholic schools to better decipher the evolving marketplace. Once again, there is no one-size-fits-all approach or a single set of best practices in governance. Deciding on the right governing structure is a process of identifying the unique context and problems, devising an effective strategy, building support from the ecclesiastical and lay community, and adapting to challenges all along the way. These models are paving the way for others, and their



successes and mistakes can serve as examples and “lessons learned” for new models and for each other.

Our hope is that this work will demystify governance and illuminate the strengths and weaknesses of its many manifestations. It is only a first step, though, to effecting positive change and ensuring the highest quality Catholic education for as many young students as possible.

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Appendix A: Glossary

Administration: Oversight of daily operations of a school. Implementing the policy decisions made by a governing body.

Advisory Board: A body that participates in governance by formulating and recommending policy to the person with the authority to enact it. The authority is not required to consult with this body.

Board: A governing body consisting of individuals who are elected or appointed to it for the purpose of participating in decision-making or advising. Sometimes known as a council or commission.

Board of Limited Jurisdiction: A body that participates in governance by formulating and enacting policy. This body has authority in a limited number of areas that are defined on a case-by-case basis by specified by-laws.

Canon Law: The official body of laws, codes, and regulations of the Roman Catholic Church.

Collegiality: A sharing of responsibility or power between two or more persons or entities.

Competent Ecclesiastical Authority: One who possesses the authority to act on behalf of the Church. An example would be a diocesan bishop or his delegate who establish and oversee a diocesan school.

Consortium: A group of schools administered and governed to some degree by a single body.

Consultative Board: A body that participates in governance by formulating and recommending policy to the person with the authority to enact it. The authority is required to consult with this body on some or all matters.

Diocesan School: A school that is owned and operated by a diocese.

Ecclesiastical: Of or pertaining to the Catholic Church.

Executive: The person or office responsible for putting policies or laws into effect.

Full Authority Board: A body that participates in governance by formulating and enacting policy. This body has authority in all or nearly all areas. It is not required to defer to a higher authority in any matter.

Governance: Remote authority wielded by a governing body in order to direct the operations of an institution (such as a school). A process to exert authoritative direction or control.

Incorporation: A legal process in which a group or organization is created and recognized by the state as a separate entity from the individuals who govern or operate it.

Interparish School: A school that is connected to more than one parish. The school may be owned and operated collectively by all parishes involved, or may be directly connected to one parish and receive support from the others.



Juridic Person: Entities or things ordered for a purpose in keeping with the mission of the Church.

Local Ordinary: Someone who possesses ordinary executive power; for example, in a diocese or a community canonically equivalent to a diocese (c. 134. 1-2).

Ordinary Power: Power that is attached to an office and can be exercised by whoever holds that office.

Parish School: A school that is owned and operated by a particular parish.

Policy: A course or principle of action adopted or proposed by a governing entity that can guide discretionary administrative action.

President of a School: The leader of a school or system of schools. The president is usually the chief administrator and may or may not have a direct role in school governance. Specific role and responsibility varies between school systems.

Private Juridic Person: A private juridic person is established by competent ecclesiastical authority for a specific purpose in the Church. It does not function in the name of the Church nor speak with the authority of the Church. It is governed by its statutes. Its property is not ecclesiastical property and, therefore, not subject to the norms of Book V of the Code of Canon Law.

Public Juridic Person: A public juridic person is established to fulfill the function entrusted to it in the name of the Church in view of the public good. Catholic schools are generally public juridic persons (if they are juridic persons at all), since their purpose is for the common good. Its property is ecclesiastical property and, therefore, subject to the norms of Book V of the Code of Canon Law.

Superintendent: The person delegated by the bishop to exercise executive power over the schools in an arch/diocese. The scope of a superintendent's power is determined by the bishop and varies across dioceses.



Appendix B: Annotated Bibliography

Brown, P.J. (2010). *Restructuring Catholic School Governance for a New Age: Creativity Meets Canon Law*. Washington, DC: National Catholic Educational Association.

This text provides a general overview of canon law principles as they relate to Catholic school governance. Though dense and technical, this is the best source for anyone interested in understanding the legal theory and support behind current governance models. Since canon law offers few direct recommendations, this report illustrates the range of possibilities that are permissible, without making explicit endorsements of any model. The author takes special pains to unpack the role of the bishop and the meaning of such terms as “juridic person”. Reformers, philanthropists, and school leaders who are interested in the legal underpinnings of governance should begin here.

Cerullo, D.M. (2011). *Catholic Schools in Two Worlds: Understanding Governance and Bylaws in Church and Civil Law*. Washington, DC: National Catholic Educational Association.

As a legal entity, every Catholic school must respect both canon and U.S. civil law. Ensuring that Catholic practice receives proper legal protection and recognition requires careful translation across these distinct codes. This report, by attorney and canonist Deborah Cerullo, explains precisely how concepts and structures from canon law are functionally translated into civil law. New forms of governance require a delicate reinterpretation of canon law concepts, which must then be carefully accommodated by the U.S. civil system. Who assumes legal and fiduciary responsibility for the school? Who has the authority to delegate powers and oversight of the school legally? Is the school a legal entity in and of itself, or is it part of a larger legal body? All of these questions are critical for delineating governance models. This report is a brief and useful introduction into this quagmire, and even offers practical templates for school bylaws.

Dallavis, C., Cisneros, A. (2013) "A New Model of Sponsorship and Collaboration": The University of Notre Dame ACE Academies. *Catholic Education: A Journal of Inquiry and Practice*, 17 (1).

This article is a succinct summary of the Notre Dame ACE Academy model, and outlines the process through which they decided on their particular innovations. The Notre Dame ACE Academy initiative is a unique, collaborative partnership between two dioceses and the University of Notre Dame’s Alliance for Catholic Education. The article provides an excellent description of the ACE governance structure, which was designed as a tool to empower local school leaders to implement high academic standards and a strong Catholic culture. The authors, who are themselves leaders in the ACE model, explain the internal studies and thought-process that led them to choose their governance model. It is an excellent step-by-step explanation that will be valuable to any school leader or philanthropist considering change in their own diocese.



Goldschmidt, E.P., Walsh, M.E. (2011). *Sustaining Urban Catholic Elementary Schools: An Examination of Governance Models and Funding Strategies*. Chestnut Hill, MA: Boston College.

In this report, Eric Goldschmidt and Mary Walsh of Boston College detail emergent “out-of-the-box” governance strategies and use case studies to offer concrete recommendations to improve the sustainability of schools. The researchers catalogue eight governance types and a variety of strategies for funding. Their goal was to create a resource for dioceses, schools, researchers, philanthropists, and other stakeholders in Catholic education to assist in strategic planning. Through an examination of case studies and conversations with school leaders, Goldschmidt and Walsh found that while no one model excels above others, certain best practices were apparent. Specifically, they found that centralizing operations, utilizing collective buying power and collaborating with neighboring schools, community organizations, institutions of higher education and the philanthropic community lowered costs and increased access to resources. Using the examples in this report and focusing on their best practices could lead to greater stability and even growth of urban Catholic elementary schools.

Haney, R., O’Brien, S., & Sheehan, L. (2009). *A Primer on Education Governance in the Catholic Church*. Washington, DC: National Catholic Educational Association.

This document is the most recent update to the NCEA’s twenty five-year-old primer on Catholic school governance. Using the language of canon and civil law, this primer lays out the legal possibilities for new or traditional models of governance. The report covers the structural differences between single parish, regional, private, and diocesan schools, as well as the role of advisory and limited jurisdiction boards in each of those systems. The authors include flowcharts and other diagrams of complex relations between legal entities, and even add templates for school board constitutions. Much has changed since the primer was first issued, and this latest version offers a solid organizational framework in which to fit innovative new models, while remaining true to canon law.

Haney, R. (2010). Design for Success: New Configurations and Governance Models for Catholic Schools. *Catholic Education: A Journal of Inquiry and Practice*, 14 (2).

In this 2010 report, Regina Haney describes a group of successful governance models which were highlighted by Selected Programs for Improving Catholic Education (SPICE). This network is a collaborative effort between the National Catholic Educational Association and the Roche Center at Boston College which seeks to promote school sustainability. The models in this report represent a shift away from the traditional parish model towards new configurations of authority, responsibility, membership, and purpose. The SPICE models include inter-parish and diocesan schools, as well as schools that are independent civil entities. They also include a range of board configurations—from advisory to limited jurisdiction—who are all taking on greater responsibility than boards in previous decades. These radical structural reforms, Haney argues, are necessary in some schools to keep the mission of Catholic education alive.



Saroki, S., Levenick, C. (2009). *Saving America's Urban Catholic Schools: A Guide for Donors*. Washington, DC: Philanthropy Roundtable.

This guidebook, created by the Philanthropy Roundtable, summarizes the crisis in inner-city Catholic education and demonstrates creative solutions taken by philanthropists. Though it addresses a range of issues (scholarships, public policy, human capital), new models of governance feature prominently. Through case studies, the report provides an overview of such strategies as: converting parochial schools to private schools (Brooklyn), creating a consortium of schools (Camden), allowing the diocese to take control (Bridgeport), and partnering with a university (Boston). Other innovative governance models—including the Cristo Rey Network and the Alliance for Catholic Education Academies—appear throughout the report, illustrating the intersection of governance, funding, and human capital issues. In each case study, this report emphasizes the powerful role of philanthropists in bringing about successful, lasting change.



Appendix C: The Models

Healey Education Foundation

Arch/diocese: Allentown, Baltimore, Camden, Philadelphia
Address: 2040 Briggs Road Suite C, Mount Laurel, NJ 8054
Phone: (856) 235-5222
Website: <http://www.healeyeducationfoundation.org>

Saint John Paul II Catholic Academy

Arch/diocese: Boston
Address: 2200 Dorchester Ave., Dorchester, MA 02124
Phone: (617) 265-0019
Website: <http://www.popejp2catholicacademy.org/>

Diocesan Schools

Arch/diocese: Bridgeport
Address: 238 Jewett Avenue, Bridgeport, CT 06606
Phone: (203) 416-1375
Website: <http://www.dioceseofbridgeportcatholicschools.com/>

Academies

Arch/diocese: Brooklyn
Address: 310 Prospect Park West, Brooklyn, NY 11215
Phone: (718) 965-7300
Website: <http://dioceseofbrooklyn.org/schools/about-our-schools/>

Catholic Partnership Schools

Arch/diocese: Camden
Address: 808 Market Street 2nd Floor, Camden, NJ 08102
Phone: (856) 338-0966
Website: <http://www.catholicpartnershipschools.org/>

Archdiocesan Initiative Model

Arch/diocese: Chicago
Address: 835 N. Rush Street, Chicago, IL 60611
Phone: (312) 534-5200
Website: <http://schools.archchicago.org/>

School Systems

Arch/diocese: La Crosse
Address: Office for Catholic Schools PO Box 4004, La Crosse, WI 54602-4004
Phone: (608) 788-7707
Website: http://www.dioceseoflacrosse.com/ministry_resources/schools/



St. Augustine Schools

Arch/diocese: Laredo

Address: 1201 Corpus Christi St., Laredo, TX 78043

Phone: High School (956) 724-8131; Elementary/Middle School (956) 724-1176

Website: <http://www.st-augustine.org/>

Catholic Schools Consortium

Arch/diocese: Los Angeles

Address: 501 Santa Monica Blvd. Suite 703, Santa Monica, CA 90401

The Partnership for Inner City Education

Arch/diocese: New York

Address: 1011 First Ave, Suite 1800, New York, NY 10022

Website: <http://www.partnershipnyc.org/index>

Regionalization

Arch/diocese: New York

Address: 1011 First Avenue, New York City, NY 10022

Phone: (212) 371-1000

Website: <http://www.adnyeducation.org/>

Faith in the Future

Arch/diocese: Philadelphia

Address: 222 North 17th Street, Philadelphia, PA 19103

Phone: (610) 491-4470

Website: <http://www.faithinthefuture.com/>

Independence Mission Schools

Arch/diocese: Philadelphia

Address: 555 Croton Road, Suite 310, King of Prussia, PA 19406

Phone: (610) 200-5100

Website: <http://independencemissionschools.org/>

Blanchet Catholic School

Arch/diocese: Portland

Address: 4373 Market St. NE, Salem, OR 97301

Phone: (503) 391-2639

Website: <http://www.blanchetcatholicschool.com/>

Risen Christ Catholic School

Arch/diocese: Saint Paul and Minneapolis

Address: 1120 E 37th, St. Minneapolis, MN 55407

Phone: (612) 822-5329

Website: <http://www.risenchristschool.org/>



Alliance for Catholic Education Academies
Arch/diocese: Saint Petersburg and Tucson
Address: Carole Sandner Hall Notre Dame, IN 46556
Phone: (574) 631.7052
Website: <http://ace.nd.edu/academies/>

Drexel School System
Arch/diocese: San Jose
Address: 1150 North First St., Ste 100, San Jose, CA 95112-4966
Phone: (408) 983-0185
Website: <http://www.dsj.org/schools/st-katharine-drexel-school-initiative/>

Cotter Schools
Arch/diocese: Winona
Address: 1115 West Broadway, Winona, MN 55987
Phone: (507) 453-5000
Website: <http://www.cotterschools.org/>

Cristo Rey Network
Arch/diocese: Multiple
Address: 14 East Jackson Blvd. Ste. 1200 Chicago, IL 60604
Phone: (312) 784-7200
Website: <http://www.cristoreynetwork.org/>