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The Discernment Process of the Sisters of Saint Dominic Regarding the Continued Sponsorship of its Secondary Schools

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THE DISCERNMENT PROCESS OF THE SISTERS OF SAINT DOMINIC REGARDING THE CONTINUED SPONSORSHIP OF ITS SECONDARY SCHOOLS

BY

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ABSTRACT

The Discernment Process of the Sisters of Saint Dominic Regarding the Continued Sponsorship of Its Secondary Schools

The purpose of this dissertation was to examine the factors that a congregation of women religious, the Sisters of Saint Dominic of Caldwell, New Jersey, must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary educational ministries for the future. This descriptive and historical study examined the following areas: sponsorship, sustainability, change, the Congregation’s Conceptual Design Process, and various areas of influence, such as mission, charism, finances, and congregational demographics. The members of the Sisters of Saint Dominic considered each of these areas as they examined the sponsored relationship of the Congregation with the three secondary schools in the study. A review of the literature revealed that there is little written regarding the sponsorship of secondary schools by congregations of women religious.

This dissertation utilized a researcher self-constructed survey to determine the factors that a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary educational ministries for the future. The data was gathered from 139 respondents of the survey, all professed members of the Congregation.
The significant findings revealed the following: (a) the Congregation values and holds dear the mission, vision, charism, and heritage of the congregation; (b) the Congregation is committed to stewardship of the heritage, mission, and resources of the congregation; (c) the Congregation believes in collaboration with the laity to share the responsibilities for the mission of the Church through a sponsored relationship with the institutions; (d) sponsorship is a concept that is evolving and needs to be customized to the respective ministries dependent on their nature and purpose; (e) sustainability is broader than finances; and (d) there are canonical and civil responsibilities that must be honored as long as the Congregation stays in a sponsored relationship with the respective secondary schools.
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DEDICATION

To my parents, Catherine and Richard Tavis, who instilled in me a love for learning:

From their faith, my vocation was nourished.

Through their sacrifices, I learned the value of a Catholic school education.

By their example, I learned the importance of service to church and school.

From their love, I was encouraged to persevere through difficult times.

From their love for family, I learned to respect and appreciate others.

and

To the Sisters of Saint Dominic of Caldwell:

Through their support and encouragement they furthered my quest for knowledge in preparation for the next generation of students.

Through those sisters who have gone before us, we continue to be enriched by their lifetime efforts to provide quality Catholic education for all,

To future generations of Caldwell Dominicans and their students, that they learn from the past, reap the rewards of the present, and look forward to the challenges of the future.
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CHAPTER I
INTRODUCTION

Background

Over the course of the past 40 years, the role of congregations of women religious in the management and governance of Catholic elementary and secondary schools, including parish, diocesan, and those owned by the congregations, has drastically changed. The declining numbers of congregational membership, the aging population and the changes in religious congregations' ministerial choices following Vatican Council II altered the congregations' ability to support their schools and provide administrators and teaching staffs in the schools at the levels to which their constituencies had become accustomed. Due to these changes within congregations of women religious, both leadership and membership find they are faced with making decisions as to how their future relationships with educational institutions, which they own, operate, and staff, will be continued and sustained.

The Sisters of Saint Dominic of Caldwell, New Jersey, are not unlike other congregations of women religious who are currently engaging in conversations and discernment regarding sponsorship and sustainability. According to Werthman's (2008) perception, "there is no one model, there is no right way to do sponsorship, and the window of opportunity as to when to address the issue of sponsorship varies based on the congregation and the sponsored institution(s)" (p. 4). Following the Chapter of 2000, a viability study of the sponsored works of the Sisters of Saint Dominic of Caldwell, New Jersey, was conducted and the Viability Consultants Report of 2003 was issued to the members of the Congregation. The study revealed that "continued congregational
sponsorship of ministries needs to be addressed. Given the declining number of sisters who will be available for staffing and governance positions, the Congregation needs to have a plan for new ways to exercise its sponsorship” (Sisters of Saint Dominic Viability Consultants Report 2003, p. 1). The Congregation’s Chapter of 2005 mandated a response to this study which is to be presented for consideration at Chapter 2010.

Currently, the Congregation sponsors the following institutions, all located in New Jersey: Caldwell College, Caldwell; Saint Dominic Academy, Jersey City; Mount Saint Dominic Academy, Caldwell; Lacordaire Academy, Upper Montclair; and Link Community School, Newark. In addition to these educational institutions, the Congregation sponsors, Marian Manor, Caldwell; Siena Village, Wayne; Genesis Farm, Blairstown; and St. Catherine Infirmary and Health Care Center, Caldwell.

The American Congregation of the Sacred Heart of Jesus, here after referred to as the Caldwell Dominicans, is a diocesan congregation of women religious with origins in the middle of the 13th century in Ratisbon, Germany, where the Dominican Convent of the Holy Cross was dedicated on November 12, 1244. In 1853, through the request from an American missionary, Rev. Dom Wimmer, O.S.B., a cousin of a member of the Holy Cross Convent, four sisters volunteered to go to America. The sisters arrived in New York City on August 28, 1853 and due to a miscommunication, Abbot Wimmer of Pennsylvania failed to meet them. Despite this circumstance, the sisters decided to settle in Brooklyn, New York. In 1872, several of the sisters moved to Jersey City, New Jersey, where they founded Saint Dominic Academy. In 1881, through the initiation of Winand M. Wigger, Bishop of Newark, New Jersey, the Convent of St. Dominic of Jersey City was separated from the Mother Convent of the Holy Rosary in New York.
Because of the tuberculosis outbreak in the 1880s, the prioress of the congregation received permission from the bishop to move the sisters from Jersey City, New Jersey, to Caldwell, New Jersey, the “Denver of the East” (Curry, 1981; Sisters of Saint Dominic, 2005a, p. 46).

During the transition from Jersey City to Caldwell, the status of the sisters was changed from Second Order (cloistered) to Third Order (active), in response to the activity of the teaching apostolate. The early decades of the twentieth century saw the congregation expand its mission to include private and parochial schools on both the elementary and secondary levels (Sisters of Saint Dominic, 2005a).

The history of the educational ministry of the Sisters of Saint Dominic of Caldwell began in 1878 with the establishment of Saint Dominic Academy in Jersey City, New Jersey. Mount Saint Dominic Academy, Caldwell was established in 1893 and Lacordaire Academy, Upper Montclair, in 1920. Curry (1981) expressed what has become known as the “Ratisbon Legacy,” the Congregation’s dedication to Catholic education:

To lead students to a greater consciousness of their dignity as children of God and their responsibility to take an active role in the transformation of the world into a peaceful, just society by the power of personal example and service is the foundation stone upon which the community’s (Sisters of Saint Dominic) sense of mission rests. (p. 114)

According to Curry (1981), the early history of the Caldwell Dominicans regarding the importance of Catholic school education was articulated by Sister Mary Joseph Dunn, O.P., Mother General from 1927 through 1945, when she and her Council made daring
decisions in order to “create new institutions and improve existing ones so that knowledge and faith, patriotism, and Catholic action would be the fruits of Catholic education in the midst of depression and war, as well as, prosperity and peace” (p. 114). Mother Mary Joseph’s concern was that the middle class and poor not be deprived of excellent education and a Catholic cultural atmosphere (Curry, 1981; Sisters of Saint Dominic, n.d.). According to Curry (personal communication, July 20, 2009), the congregational councils hoped these academies would be schools in which young women would be encouraged to be leaders for the future. This sentiment was popular in the congregation long before this became a trend in society. The Congregation wanted to own and operate its own congregational schools because the sisters gave an excellent academic education in a Catholic and Dominican faith-based environment. The control of governance ensured that the Dominican mission and charism would be essential elements of the schools.

With the decline in community membership, the decision of community members to choose ministries other than in the educational field, and the impact of various social forces of today’s world, the problem facing this religious congregation is that of the ongoing sponsorship of three educational institutions, namely, Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy by the Sisters of Saint Dominic of Caldwell, New Jersey.

From the founding of the first Catholic school in the United States in 1606, congregations of women religious were instrumental in the ongoing establishment, administration, and staffing of Catholic schools. From their inception, Catholic schools were established on a parochial basis and controlled by the parish priest or a religious
teaching order. These schools assisted the Church in its mission of preserving the faith and the religious culture between the parish, school, and home. A number of the original congregations of women religious in the United States were from European countries and came as “missionaries sisters” to ensure that the tradition of Catholicism be continued in the “New World.” Children of every nationality, including poor and minority children, were educated by “missionary sisters” as well as sisters native to the United States.

The influx of Catholic immigrants to the United States, beginning in 1820 and continuing into the twentieth century, placed enormous strains on the resources of the Catholic Church. Bishops were in dire need of sisters to establish schools and orphanages for the growing and ethnically diversified Catholic population. Because of the anti-Catholic nature of many of the existing schools in the United States, and the secular nature of the public schools, many bishops were convinced of the need for Catholic schools to preserve and pass on the faith to the children of the immigrants. According to Greeley (1967):

Catholicism was not only an immigrant religion, but an immigrant religion coming into a culture which, for a number of historical reasons, was antipathetic to Catholicism. Therefore, this particular immigrant religion was faced with the dilemma of becoming American enough to survive in the new society and remaining Catholic enough to maintain its allegiance to the world-wide Roman Catholic faith. (p. 19)

Blatant forms of anti-Catholicism and subtle forms of exclusion existed in the common schools and Protestantism dominated public school education; the manifestation
was seen in textbooks containing anti-Catholic materials and many teachers shared openly in the bigotry contained in the books concerning the field of education.

Catholic bishops gradually began to make the building of Catholic schools a priority. In 1884, at the Third Plenary Council of Baltimore, the Catholic bishops mandated that every parish was to have a Catholic school within 2 years. In order to fulfill this goal, the bishops knew that they needed women religious to staff the schools; the bishops made trips to Europe to solicit religious congregations of sisters to the United States and the bishops also began to found religious congregations in their own dioceses. The number of sisters in the United States began to grow; in 1866 there were 6,000 sisters and by 1890, there were 32,000 (Stewart, 1994). By 1890, there were 130 different communities of women religious in the United States and by 1930 there were 274 (Stewart, 1994). These first bands of sisters ministered in the areas of education, healthcare, and social services, with the greatest number in education.

Catholic schools grew at different rates and to varying degrees according to local circumstances. The dioceses in the mid-west, with large German populations, had more Catholic schools per capita than did the dioceses of the east coast where the Irish predominated (McCluskey, 1968, p. 86). Within a single diocese, variations were also seen. For example, in Boston, there were a higher per capita percentage of schools in the French-Canadian-dominated Merrimac Valley than in Irish-dominated Boston (Sanders, 1981). According to Sanders (1981), the “professedly, even officially, ethnic Catholic schools offered a more familiar environment than could the public school” (p. 126).

A significant development in Catholic school education emerged in the nineteenth century; three types of schools developed based on social class. First were the classical
academies owned and run by the religious orders. The second type of school was modeled after the benevolent schools run by charitable institutions, funded by the state, which included orphanages, run by religious congregations of sisters. The third type of school became the paradigm of Catholic schools in the twentieth century, the parish parochial school for all children (Fass, 1989, p. 219).

At the beginning of the twentieth century, Catholic secondary schools were seen predominately as “transitional institutions, providing an effective passage for immigrant parents and their children as they adapted to the American environment. By the mid-twentieth century, these schools, once the extension of the ethnic community and the poor, had become an expedient conduit for the expression of mobility and aspirations” (Fass, 1989, p. 219).

The religious congregations began their own schools, called academies, those owned, operated and staffed by members of the religious congregation, to ensure income for the congregation and to enable sisters to engage in teaching the poor as well as minority children.

The last decades of the twentieth century saw the number of sisters involved in Catholic school education decrease significantly. One of the reasons for the decline of the presence of sisters in the schools was the loss of the number of sisters within individual congregations. In 1965, there were 209,000 women religious in the United States and in 1990 there were 102,000 (Stewart, 1994 as cited in Hunt, Joseph, and Nuzzi, 2004b, p. 568). Beside the loss of membership in the religious congregations, another trend was the movement of sisters away from education to other fields of ministries within the Church. Changes in religious life characterized the era;
congregations were asked to examine their original charism or spirit as part of the Church renewal initiated by Vatican II and many found that their charism was broader than teaching in Catholic schools. Also, religious congregations began to permit sisters to work in organizations which addressed the talents, gifts, and desires of the individual sister as they viewed the needs of the Church and society; these ministries included: ministries in hospitals, homeless shelters, AIDS ministries, ministry to single-parent families, victims of domestic violence, prisoners, religious education within parishes, college campus ministries, and retreat work. Thus, congregations of women religious reassessed their commitment to traditional ministries, including Catholic schools.

The primary areas of change affecting religious congregations included occupational diversity, declining rates of membership, increased rates of defection, an increasingly older membership, and an uncertainty about the purpose and mission of the religious congregation in modern society.

Catholic schools that are presently owned by orders of women religious were generally founded at the beginning of the establishment of the religious congregation in a diocese. Hundreds of sisters taught in these schools which are an integral part of the founding community's mission, charism, and life. Over the past 200 years, thousands of women religious dedicated their lives to Catholic school education; they shaped the lives of generations of young people and educated them in the faith as well as in the skills necessary to become productive members of a democratic society. In the past 35 years, religious congregations began to find themselves with fewer and older women religious in administration, teaching or as auxiliary staff in these schools, and with little hope of attracting new religious teachers to the schools. Religious congregations began to
consider how they could ensure that the charism or spirit of the order would be continued in their schools in the future. Religious congregational leadership began to look for solutions to the dilemma, and in so doing, began to re-conceptualize their relationship to the schools they “owned.” Congregational leadership focused on “sponsorship” and what that would entail for their individual religious congregation in the canonical and civil realms. Rather than close schools or give them over to other groups, congregational leadership viewed sponsorship as a way to maintain some influence over the schools while coming to terms with declining personnel. This has become an extremely complicated issue because its impact is emotionally charged for both religious congregations and the lay communities in which these schools are embedded.

Sponsorship is a term used to describe the relationship between a religious congregation and a particular ministry. It is not a legal term; rather it relates to a religious or church concept that enables a religious congregation of women to meet both canon and civil law requirements as it fulfills its stewardship and ministry responsibilities (Cogan, 1997; Morrisey, 2001; Nygren, 2001). To sponsor an apostolic work means to offer a service in the name of Jesus Christ and of the Catholic Church. This relationship carries with it the responsibility to ensure both the quality and Catholicity of the work of the institutions and to insure that there is congruence in the parties’ mission, vision, and charism. Sponsorship came into use as a way of recognizing the important role that founding congregations must continue to play within the ministry. An examination of this concept also revealed that there are distinctions between sponsorship and governance.
A review of the available literature on sponsorship revealed that the research regarding sponsorship has been conducted mainly in the fields of Catholic healthcare and Catholic institutions of higher education; there is a dearth of research on elementary and secondary education levels.

The need to gather information on sponsorship regarding schools was recognized by the leadership of congregations of women and men religious, as well as Catholic school leadership in many dioceses. During a 1987 symposium on the Catholic high school teacher, which was cosponsored by the Secondary School Department of the National Catholic Educational Association and Fordham University, this need was also articulated by those in attendance at the conference. Recommendations from that symposium included the identification and dissemination of useful models of successful programs developed and implemented by religious congregations regarding the faith formation of teachers along with the initiation of dialogue with the Conference of Major Superiors of Men and the Leadership Conference of Women Religious (Youniss, Convey, & McLellan, 2000, p. 41).

A subsequent symposium was sponsored by Secondary School Department of the National Catholic Educational Association in 1995, entitled “Sponsorship, Colleagueship, and Service.” The purpose of this symposium as described by Guerra (1996), President of the National Catholic Educational Association, was to initiate and stimulate conversation among the various stakeholders in secondary schools and religious congregations regarding sponsorship, colleagueship, and service. As stated by Guerra (1996):
While there are many thoughtful initiatives at work within religious communities and particular dioceses, there has been little or no effort to open conversation to representatives from a variety of different religious communities and regions. Bridges of various kinds are being built, but there has been little communication among the builders. (p. v)

In light of previous initiatives to raise, discuss, and investigate the issue of religious congregational sponsorship, two studies were conducted by Munley (1991, 1999) for the Leadership Conference of Women Religious. The Leadership Conference of Women Religious sponsored these studies to gather information regarding the current ministries of women religious in the United States, including information about congregations’ sponsored or co-sponsored works. The purpose of these studies was to provide congregational leadership with a basis for self understanding, future planning, strategic initiatives, and collaboration (Munley, 2002, p. v). The 1999 study, as reported in *Carriers of the Story* (Munley, 2002), replicated the 1991 exploration published in *Threads for the Loom* (Munley, 1992). A comparison of the data from the two surveys revealed that the respondents’ assessments of their congregations’ ability to continue their sponsored works in the various area of ministry was more optimistic in 1999 than in 1991, with 64 percent of the respondents as opposed to 50 percent of respondents indicating the ability to continue as “good” or “excellent” (Munley, 2002, p. 96). In the area of secondary schools, the data revealed that in the 1999 survey, 74 percent of the respondents as opposed to 48 percent of the 1991 respondents, rated the capacity of their congregations to continue sponsorship as “good” or “excellent” (p. 96).
A significant finding in the comparisons of the studies indicated that religious congregations are continuing to “enhance ministerial impact through sponsorship” (Munley, 2002, p. 135). The 1999 findings revealed the improved ability of congregations of women religious to continue to sponsor works.

While sponsorship is an evolving concept with numerous emergent definitions, it is necessary for religious congregations to consider the following elements in their reflection and dialogue regarding sponsorship and the congregation’s relationship with its educational institutions: the mission, vision, and charism of the sponsor, Catholic identity, responsibility and accountability, extension of the mission of Jesus, mutuality, service to others and the canonical and civil structures.

Sponsorship descriptions, particularly those that are connected to the healthcare institutions, concentrated on the controls the religious congregations should have in place in its corporate ministries and emphasized such points as the roles of the “members” of the corporation, who usually were the religious congregational leadership, the division of authority within and among sponsored corporations (reserved powers), and the expectations of how the mission could be accomplished (Campbell, 1995). Questions which arose in the healthcare institutions concerning sponsorship included the following:

1. Does sponsorship mean control of assets and ownership? 
2. Can sponsorship mean having presence and/or influence without ownership or control of institutions? 
3. Can the congregation continue its mission without ownership? (Cassidy, 1994, p. 20)
These same questions can be asked of educational institutions; namely, Catholic elementary and secondary schools.

Both in theory and in practice, there appears to be a certain ambiguity regarding sponsorship. In recent years, as religious congregations examined their role in specific ministries, they have been challenged by additional questions:

1. How do they deal with specific works which historically were part and parcel of the very identity of the religious congregation, a part of the very nature, purpose, spirit, and character (Welch, 1994)?

2. Are the members of the religious congregation willing to share responsibility with laity or do they insist on employer-employee relations?

3. Are lay teachers and administrators willing to accept apostolic co-responsibility for the integral formation of students or do they wish to remain academic professionals?

4. Is the Catholic population at large willing to prize religious-lay collaboration or do they continue to judge Catholicity by the number of religious? (Duminuco, 1996).

Collins (as cited in Curry, 1981) stated that “though institutions are never the whole story... they are the accidental tablets on which the heart of a true history may be read” (p. 115). In order to capture the spirit of the Caldwell Dominicans’ sense of their educational mission, one can read the history of the community-owned/ sponsored schools; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy. Saint Dominic Academy, Jersey City was originally established to provide Christian education to the daughters of German immigrants. Mount Saint Dominic Academy, Caldwell opened as a boarding school for girls and commuting students, both girls and boys, to satisfy the needs for education, recreation, and proper nutrition for
suburban children. According to congregational annals, Lacordaire Academy, Upper Montclair, was established to introduce the young child into a homelike atmosphere where the child would become familiar with every day expressions of French life with a systematic stress on the cultural aspects of life (Curry, 1981; Sisters of Saint Dominic, n.d.). These three educational institutions are rooted in the history and tradition of the congregation and throughout their history these institutions have changed to meet the needs of the times.

The Sisters of Saint Dominic currently have 161 members in contrast to the 558 members in 1967 and a median age of 74 years. These numbers, coupled with today’s educational and economic trends, make the study of the congregation’s sponsored works a priority. The purpose of this dissertation was to define, examine, and discern the Sisters of Saint Dominic’s relationship with its sponsored works, namely three of its high schools; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy within the context of sponsorship. This study was conducted through the lens of the mission, vision, and charism of the Congregation of the Sisters of Saint Dominic of Caldwell, New Jersey.

Problem Statement

The emergence of Catholic schools established and operated by religious congregations or communities were significant in the development of the Catholic school system in the United States. These schools enabled religious congregations to administer and staff the traditional parish school and serve students of every nationality and socioeconomic status. The schools established by congregations of women religious were identified closely with the mission, vision, and charism (spirit) of the founding
congregation and became an integral component of the identity of the congregation to the public.

Forces within religious congregations such as decreasing congregational membership, defections from the congregations, the aging population, economic trends, and the freedom of congregational membership to choose ministries other than the traditional ministries, such as teaching, have affected congregational ability to continue to service their schools in the traditional manner. In many regions of the United States, the changing social, economic, and demographic circumstances have become forces which also impacted religious congregations and their schools. Therefore, the religious congregations of women need to appraise their present resources; personnel, finances, property, and other assets and find a way to best steward those resources for the future. In order for religious congregations to maintain a sponsored relationship with their educational institutions, congregational leadership and membership must examine and assess the current model of sponsorship with each of their sponsored institutions and then determine if there is a need to create a new model of sponsorship for individual situations that would ensure a continued relationship. New structures of sponsorship are not designed to replace the contributions made by the religious congregations, but rather to keep the congregation involved in the sponsored ministry. The question may not be "should we sponsor," but how can a religious congregation with its limited personnel and resources effectively sponsor a secondary school and how to assure that the mission, vision, and charism of the congregation continue to be articulated within that sponsored school?
The purpose of this dissertation was to examine the factors that a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary educational ministries in the future. In other words, a congregation of women religious must ultimately make a decision regarding continued sponsorship of its educational institutions for the future.

Research Questions

This research was intended to answer the following questions:

1. If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must be considered by the Congregation?

2. How will the Congregation's Conceptual Design Process be an effective strategy/process to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools?

3. What are the barriers to seeking new models of sponsorship?

4. How will these barriers impact the sponsored relationship for the emergent future?

Significance of the Study

This study will be important to understanding and exercising the concept of sponsorship within congregations of women religious in relationship to their educational institutions, namely the secondary schools.

The study will be significant to the Sisters of Saint Dominic of Caldwell, New Jersey as it examines its continued relationship with three of its educational institutions; Saint Dominic Academy, Jersey City; Mount Saint Dominic Academy, Caldwell; and Lacordaire Academy, Upper Montclair for the emergent future.
Administratively, the role of the sponsor must be considered for both the congregation and each of the schools. The sponsored relationship must be examined in a number of areas including: mission integration, mutual accountability of the sponsors, Board of Trustees membership, management/administration, setting competencies, formation development of all the stakeholders and succession planning.

Effective leadership for the congregation and each of the schools is essential to deal with any change in the models of the sponsored relationship. Open dialogue and communication with all stakeholders is necessary to promote a shared vision to which all members the Congregation and school communities can commit.

The topic of sponsorship of the Sisters of Saint Dominic of Caldwell to its educational institutions is connected to the Interstate school Leaders Licensure Consortium: Standards for School Leaders [ISLLC] (Council of Chief State School Officers, 1996) as these standards address the changing conceptions of organizations and reconfigured relationships between school and its community. An essential leadership role for effective leaders is that of collaborative problem-solving with staff and other stakeholders, the ongoing collection and analysis of data and data driven decisions which will benefit the community. While the main focus of this study lies with the Congregation of the Sisters of Saint Dominic, the administrators, members of the Boards of Trustees, parents/guardians, and other stakeholders of these educational institutions are involved at various levels in this ongoing process. The ISLLC standards which apply to this study are the following:
Standard 3: A school administrator is an educational leader who promotes the success of all students by ensuring management of the organization, operations, and resources for a safe, efficient, and effective learning environment (p. 13).

Standard 4: A school administrator is an educational leader who promotes the success of all students by collaborating with families and community members, responding to diverse community interests and needs, and mobilizing community resources (p. 16).

Standard 6: A school administrator is an educational leader who promotes the success of all students by understanding, responding to, and influencing the larger political, social, economic, legal, and cultural context (p. 20).

The decisions made regarding the continued sponsorship of schools by congregations of women religious have significance beyond the Congregation. As there are fewer Catholic schools available, parents and guardians are deprived of educational choice. This, in addition to the rising cost of tuition, may further promote the voucher programs for educational choice in the United States.

This study will be of interest to the Archbishop and Office of Superintendent of Schools of the Archdiocese of Newark. These three academies operate within the Archdiocese of Newark with the permission of the Archbishop. In educational matters, the religious-owned school cooperates with the Office of the Superintendent of Schools (Archdiocese of Newark, 2005). The academies serve a population of students from numerous surrounding communities within the Archdiocese of Newark as well as students from areas served by the Diocese of Paterson.

Catholic school education faces challenges for the future. For those congregations of women religious that continue to sponsor their schools, it is necessary to identify,
prepare, educate, and assist in the formation of those individuals who will continue to lead in these institutions. For these leaders, it will be necessary to oversee, govern, and safeguard the mission, tradition, and the Catholic identity of the Catholic schools. The sponsoring religious congregations must find a means to discern the appropriate canonical and civil structures which will enable the continuance of these schools. The Catholic presence, the continuity with the sponsoring religious congregation’s purpose, mission, and charism and the long-term stability of the schools must be ensured through new sponsorship models. Regardless of the founding congregation’s tradition, what is of importance is the relationship of the religious congregation and their various educational ministries to the Catholic Church and its mission.

The data from this study can produce practical conceptual designs for use by other religious congregations who sponsor schools. The research will add data to the admittedly scarce body of literature regarding sponsorship as it relates to schools. The research may prompt other congregations of women religious to conduct similar studies.

Limitations

There is a dearth of research and studies on the topic of sponsorship within the Catholic Church as it relates to educational institutions on the elementary and secondary levels. The research which has been conducted concerned higher education and healthcare; however, the concepts from this research can be applied to elementary and secondary schools.

This case study was conducted with one religious congregation at a particular moment in its history and decision making process. The focus of this study is three of the
Congregation’s secondary schools. These schools are single-sex schools located within one Archdiocese in a northeastern state.

The researcher is a member of the Sisters of Saint Dominic and the Director of Sponsored Works of the Sisters of Saint Dominic of Caldwell, New Jersey. Therefore, this study is limited by the bias of the researcher.

Chapter Summary

Over the course of the past 40 years, the role of congregations of women religious in the management and governance of Catholic elementary and secondary schools, including parish, diocesan, and those owned by the congregations, has drastically changed. The declining numbers of congregational membership, the aging population, and the changes in religious congregations’ ministerial choices following Vatican Council II altered the congregations’ ability to continue to provide administrators and teaching staffs in the schools at the levels to which their constituencies had become accustomed. Due to these changes within congregations of women religious, the leadership and membership of such congregations are faced with making decisions as to how their future relationships with institutions, which they own, operate, and staff, will be continued and sustained.

Definition of Terms

Alienation: The sale, gift, long-term loan or mortgage, or any action that weakens or eliminates control over the property by the juridic person that holds ownership or dominion.

Archdiocese: The principal diocese, led by an archbishop, in a regional group of dioceses.
Archdiocese of Newark: The specific geographic area of Northeastern New Jersey including Bergen, Essex, Hudson and Union counties.

Associate: Associates are women and men who enter into a covenant relationship with the Caldwell Dominican Community. This covenant provides a way in which lay men and women, 18 and over, can proclaim the Gospel values of peace, justice, and compassion, enhance their own spiritual lives and share in the Caldwell Dominican charism. An Associate is an extension of the Dominican Family. Each plays a part in implementing the Vatican II mandate “all are called to holiness and to nurture the implication that all are called to contemplation.”

Canon Law: Official church law; the chief governing document of the Church. Canon Law was last revised in 1983.

Canonical Status: Official standing given to a religious order or congregation within the Catholic Church.

Chapter: An assembly of delegated members of a religious congregation for elections and decisions on other governance issues. It is the governing legislative body of a religious order or congregation. The primary work of a chapter is to preserve the spiritual patrimony or heritage of the institute. This mandate is implemented by promoting renewal, electing superiors and councils according to the institute’s proper law, examining matters of importance to the institute, and issuing norms which bind members.

Charism: A specific and unique gift to the Church, sometimes considered “community spirit.” The charism embodies the deepest values of the group and often becomes the criterion for decision-making and is a source of unity. Religious congregations are identified by charisms such as education and health care. These
charisms reflect the prophetic leadership of the founding person(s) of the congregation. The Caldwell Dominicans’ charism, inherited from Saint Dominic, is that of preaching the Word.

Community: A generic term used to describe members of a religious congregation or the congregation itself.

Compline: In the Dominican tradition, one of the Offices of the Hours commonly referred to as night prayer.

Congregation: A religious community whose members are bound by simple rather than solemn vows. The Order of Preachers, a world-wide community of vowed members live community life and serve the Church in a variety of ministries. The apostolic vowed women members organize in groups called congregations. According to canon law, the congregation is a public juridic person.

Conference of Major Superiors of Women (CMSW): The name used until 1971 for the umbrella association of the heads of all major U.S. communities of women. (See also Leadership Conference of Women Religious.)

Constitutions: The rule of life or guidelines that guides and directs the life of the religious order or congregation and its members, originally drawn up by the founder and later modified by various chapters. Today, the constitutions must be approved by the Sacred Congregation for Religious in Rome.

Contributed Services: The professional services, donated by someone (sisters) with specialized skills (administration and teaching), assisting the underpinning of Catholic school finances, as noted in the auditor’s report, are considered to be contributed services.

Convent: The local dwelling of some members of a religious order or congregation.
Corporate Commitment: A commitment by the congregation to a mission site to provide sister to staff the site, and when possible, to replace sisters who leave that site. This is different from an individual sister who has permission by the congregation to minister independently.

Council: With the Prioress, the leadership team of the religious congregation.

Deanery: A group of parishes within a larger diocese usually located within the same geographic area. The deanery is headed by a dean appointed by the bishop.

Decree on the Appropriate Renewal of Religious Life: The 1965 Vatican document which mandated that religious orders and congregations adapt and update their lifestyles according to the spirit of their original founder. (See also Perfectae Caritatis.)

Diocese: The region over which a bishop has jurisdiction.

Diocesan Congregation: A congregation which is subject to the local diocesan authority. The bishop approves the constitutions only in so far as they are in accordance with the rules approved by the Holy See. The local ordinary or his appointee presides over elections and confirms or annuls them. Among other duties of the bishop are to control admissions, authorize dismissals, and dispense from vows. However, the bishop must be careful not to infringe the rights acquired by the congregation.

Encyclical: A papal document addressing the entire Church.


Evangelical Counsels: The vows and practice of poverty, chastity, and obedience.
Leadership Conference of Women Religious (LCWR): After 1971, the name given to the Conference of Major Superiors of Women, which is the umbrella association of the heads of 95% of United States women’s communities.

Mission: The mission states why the congregation exists. It applies to the past, present and future. The mission enunciates the goal or aim of the congregation.

Mission Statement: A brief statement enunciating a group’s mission. The statement is oriented to the present reality and is periodically reviewed. The mission statement is true of the past, for the present and the future.

Motherhouse: This may be the place where the religious congregation originated. It also means the religious congregation’s headquarters or base of operations.

Nun: The name given to a female member of a contemplative religious order who takes the solemn vows of poverty, chastity, and obedience. Colloquially, “nun” and “sister” are used interchangeably, although not accurately.

“O Lumen”: The “O Lumen Ecclesiae” (Light of the Church) is a Latin chant in honor of Saint Dominic. It is sung at the conclusion of the Compline Procession.

O.P.: The initials used after a sister’s name that identifies her as a member of the Dominican Order, and means “Order of Preachers.”

Order: A religious group officially chartered by the pope and exempt from Episcopal jurisdiction over its internal affairs. No new orders have been permitted since 1752.

Pastoral Letter: Official document issued by an individual bishop or a group of bishops (e.g., U.S. bishops) addressed to the people in a region which they oversee.

Patrimony: As cited by Canon 578 (Beal, Coriden, & Green, 2000), patrimony is compromised of the intentions of the founders, of all that the competent ecclesiastical
authority has approved concerning the nature, purposes, spirit and character of the institute, and its sound traditions.

Pontifical Congregation: A religious congregation which relates to the Holy See, especially to the Congregation of Religious and Secular Institutes.

Prioress/Prior: The head of a non-autonomous house of a religious order, or of some religious congregations, especially of women in the Dominican or other monastic tradition. The prioress has less discretionary power than an abbess or abbot and is elected or appointed only for a specific term of office.

Private Juridic Person(s): Functions in his/her own name; goods are not considered ecclesiastical goods; works are considered more the work of Catholics than Catholic works.

Proper Law (Particular Law): The law proper or particular to an individual public juridic person and its members and assets that has been promulgated by the canonical stewards or by collegial action of the public juridic person. Its use is contrasted with universal law, which refers to a law binding on the Universal Church and is not limited to individual public juridic persons.

Public Juridic Persons: Operates in the name of the Church; their temporal goods are ecclesiastical goods; they represent the Church in the same sense that a diocese or a religious congregation does. The public juridic person provides a legal identity or standing in canon law, similar to a corporation in civil law. A juridic person "... is an artificial person, distinct from the natural persons or material goods, constituted by competent ecclesiastical authority and with canonical rights and duties. By its very nature, a religious institute is a juridic person. A parish is another example of a juridic
person” (Christian Brothers, 2009, pp. 4-5). Canon 116.1 states that an aggregate “of persons or things which (is) so constituted by the competent ecclesiastical authority that, within the limits set for (it) in the name of the Church, (it fulfills) a proper function entrusted to (it) in view of the common good” (Beal, Coriden, & Green, 2000, p. 162), and is “ordered towards a purpose congruent with the mission of the Church and which transcends the purpose of the individuals that make (it) up” (Canon114.1 as cited in Beal, et al., 2000, p. 156). A public juridic person is like a corporation that acts in the name of and by the authority of the Church to carry out the Church’s mission of evangelization. All work of the Church must happen under the auspices of a public juridic person, usually a religious community or an (arch) diocese. In other words, no institution may call itself Catholic without sponsorship by a public juridic person. The public juridic person of the “sponsored institutions” associated with the Sisters of Saint Dominic of Caldwell, New Jersey is the Congregation of the Sisters of Saint Dominic.

Religious: A person in a religious community, usually under some form of vows.

Religious Sisters: Lay women of the Church who profess the simple vows of poverty, chastity, and obedience; who witness to the inherent value of religious community life and who participate in various ministries of the Church.

Reserved Powers: In the membership corporation, the powers that the corporate members keep for their own exercise and do not delegate to the board of trustees. Most religious congregations reserve powers on approval to change the philosophy and mission of a school, approval of debts over a certain amount and ownership of property. The board has limited jurisdiction.
Rule: The constitution and other directives that outline the way of life of a religious community.

Rule of Saint Augustine: Rules for monastic observance and common religious life written by Augustine. This Rule was adopted by Dominic for the Dominican Order because Pope Innocent III said that new Orders must use an existing Rule. Saint Dominic was formally an Augustinian Recollect.

Sacred Congregation for Religious: The department of the Vatican with the authority over Roman Catholic religious communities worldwide. Since the 1950’s, the Sacred Congregation has had several names, such as the Congregation for Religious and Secular Institutes and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. This is the original and most widely used of the Congregation’s names.

“Salve”: The “Salve Regina” (Hail Holy Queen) is a Latin chant in honor of the Blessed Virgin Mary, sung at the conclusion of the Dominican evening prayer, prior to the “O Lumen.” This is one of the oldest traditions of the Dominican Order.

Second Order: A religious congregation whose members profess solemn vows of poverty, chastity, and obedience. The members reside in a pontifical enclosure and are purely contemplative. This term also applied to non-ordained friars in the Order of Preachers. The term is no longer used officially; instead the phrase “Dominican Family” is used.

Second Vatican Council (Vatican II): The meeting of all the world’s bishops and their advisers convened at the Vatican by Pope John XXIII on October 11, 1962 and concluding on December 8, 1965. It issued 16 documents of a pastoral nature which were designed to modernize the thinking and practice of the Catholic Church.
Sister: The name given to a female member of a religious congregation. Colloquially, "sister," "nun" and "woman religious" are used interchangeably, although not accurately.

Sponsor: An entity that is a public juridic person and carries out a mission or apostolate in the name of the Church. He/she is the party responsible for protecting and assuring the fidelity of apostolic works and compliance with canon law. Persons appointed specifically to that role exercise the duties of the sponsor, for example, the Prioress and Council. They may exercise the duties of sponsorship for all the works of the congregation or they may appoint others to serve in that role. From a strictly technical perspective, individuals are not sponsors; the sponsor [the congregation] is the public juridic person. Traditionally, the sponsor is a public juridic person (as defined above) and may be a diocese, a religious congregation or an organization, granted public juridic persons.

Sponsorship: Institutional sponsorship by a religious community or by an (arch) diocese is without a common definition except that it generally describes a "relationship" between the institution and the community or (arch) diocese. The relationship ranges from specifically defined control with some characteristics of civil ownership to an agreement on mission influence and support.

Stable Patrimony: Temporal goods of the religious congregation including, the immovable property (land and buildings), and fixed capital (capital assets "fixed" or dedicated to a particular purpose by a donor of competent ecclesiastical authority such as a trust fund) of a public juridic person. Property that is part of stable patrimony is subject to the canonical alienation procedures while non-stable property is not.
Sustainability: The ability of a religious congregation to maintain an institution through the deployment of personnel, finances, or other specific needs of the institution for an extended period of time.

Third Order: A religious congregation whose members profess the simple vows of poverty, chastity, and obedience. The members are not enclosed in a cloister and actively participate in Church ministries such as education and health care. There are non-vowed members who make profession in the Order of Preachers and were traditionally called “Third Order,” now “The Fraternity.”

Vision: Something to be pursued.

Vision Statement: A brief statement indicating the growth and renewal a group wishes to experience. The vision statement is future oriented and is relatively time-bound from the mission statement.

Vow: A formal promise by which an individual binds herself/himself to assume certain extra obligations not normally incumbent upon all Christians; this allows for the vows in marriage. Members of religious communities usually pronounce three vows: poverty, chastity, and obedience.

Women Religious: Members of a religious congregation or community. It is used as an alternative and sometimes as preferred, to the terms for “sister” and “nun,” although not accurately.
CHAPTER II
REVIEW OF THE RELATED LITERATURE

Introduction

The purpose of this study was to define, examine, and discern the relationship of congregations of women religious to their educational institutions, namely, secondary schools, within the context of sponsorship. The available literature on sponsorship pertains more to healthcare services and higher education than to elementary and secondary education. Because this dearth of research available regarding sponsorship in the field of elementary and secondary education exists, this dissertation will add to the admittedly scarce body of information about the topic.

The review of the literature is divided into five areas of concentration. The first area presents the historical perspective of Catholic school education in the United States. The second area concerns religious congregations, the founding of their congregational schools and the significance and influence of congregations of women religious in the development of the Catholic school system in the United States. The third section examines the various definitions of sponsorship and the fourth section reviews the canonical and civil implications of sponsorship in relationship to educational institutions and their founding religious congregations. The fifth, and final section, addresses effective change, the decision making process and the implications of change for congregations of women religious.
Catholic Schools: Historical Perspective

During the sixteenth, seventeenth, and eighteenth centuries, Catholics in colonial America, along with others, struggled to survive in the territory that was to become the United States. The progress of the Catholic Church in the New World was largely due to the dedication and sacrifices of missionary priests and sisters. Prior to the sixteenth century the efforts of the missionaries who came to the “New World” were rooted in mission to convert the inhabitants of this continent to Christianity. During the colonial period, Catholics formed a very small minority in the United States and Catholic schools were established as missionary activities of religious orders of women and men in order to establish the Catholic Church in the New World (Dolan, 1985; Walch, 2003). However, it took many generations for American Catholics to feel secure enough to establish and maintain a Catholic school system.

The first Catholic school in what is now the United States of America was founded in 1606 in Saint Augustine, Florida by Spanish Franciscan missionaries to “teach children Christian doctrine, reading, and writing” (Kealey & Kealey, 2003, p. 4). Other religious communities soon followed in the footsteps of these first Franciscan missionaries. As the population of Catholics increased throughout the ensuing 294 years, the successors of these initial missionaries contributed to the establishment of the Catholic school education.

Maryland, founded as a Catholic refuge in 1634, witnessed the establishment of its first Catholic school in 1640. Dolan (1985) stated that “Catholicism became a distrusted and persecuted religious sect” (p. 84). Anglicanism became the colony’s established
religion and education by the Anglo-American Catholic community went underground (Kealey & Kealey, 2003).

Because of Quaker religious tolerance, Pennsylvania became the only place where Catholicism could be practiced freely during the colonial period. In 1640 at Bohemia Manor, a territory claimed by both Maryland and Pennsylvania, a Catholic school was established by the English Jesuits (Buetow, 1970). In 1745, other schools were begun in this area by German Jesuits for the growing German immigrant population. Philadelphia Catholics established Saint Mary's, the first parish school in the United States, in 1783 (Walch, 2003). The foundation of these schools represented almost all of Catholic school education in the British colonies due to the anti-Catholic laws which prohibited the foundation of Catholic schools as well as the influence of Protestants and their pervasive and sometimes violent prejudice against Catholics.

Catholic school education in non-British America was established during this period; in New Orleans, the Franciscans opened a school for boys in 1718 and the Ursuline Sisters opened a school for girls in 1727 (Walch, 2003). Junipero Serra and his Franciscans established a mission system in California; this ministry included the education of Native Americans in the 1770s (Walch, 2003). In 1804, Sister Therese de St. Xavier Farjon, head of the Ursuline sisters in the Louisiana Territory, wrote to President Thomas Jefferson asking if the Catholic institutions in the former French colony could remain independent and unfettered under the new government. Jefferson’s response was, “Your institution will be able to govern itself without interference from civil authority” (National Catholic Reporter, 2009).
During the eighteenth century, immigrants from Europe came from countries that were in social, intellectual, and religious turmoil due to the economic revolution, the intellectual revolution, and the French Revolution. The effects of this turmoil remained with the European population and during the nineteenth century, many more people immigrated to the United States (Shaperio, 1953, p. 7). These immigrants felt that they could save their children from the writings and speeches of the European philosophers who had a distinct hatred of the Catholic Church by sending their children to Catholic schools. The needs of these immigrant groups were answered by religious communities from among their own ranks (McNamara, 1996, p. 621).

Although Catholic schools were established, many found it difficult to sustain their mission. This was due to the transient nature of the congregation, not enough personnel to staff the schools, the inability of the congregation to survive at the various locations, and difficulty communicating with their Motherhouses (Hunt, Joseph & Nuzzi, 2004a; Walch, 2003).

While the founding fathers of our country did not believe in a federal system of education and therefore did not mention education in the Constitution, they did believe that all children should have the opportunity for an education. Protestant values dominated the newly formed country as well as the common schools. This resulted in major conflicts between the Protestants and Catholics in most regions of the country. Catholics felt excluded from the common schools and felt the need to form their own schools. This is one of the contributing reasons that the common school movement never became common to all children (Pulliam & Van Patten, 2007).
The first Bishop of the United States, John Carroll, was an instrumental force in the establishment of Catholic schools. In 1792, Carroll wrote his pastoral letter to the American Church in which he expressed the importance of Christian education as a means of instilling principles that would preserve religious faith (Walch, 2003). Because of the separation of church and state, the bishops felt it was necessary to develop a school system that would ensure the instruction of Catholics (p. 621).

While there was some dissent on the part of bishops, pastors, and laity over the need for Catholic schools, the United States Church made a commitment to the Catholic school issue in the nineteenth century. The great impetus for Catholic schools came when the state-run common schools became increasingly anti-Catholic (Pulliam & Van Patten, 2007; Walch, 2003). Students had to read the King James Bible and the early McGuffey readers contained stories deriding the Pope and Catholics. There were also issues concerning public funding for schools and taxation issues which also led to conflicts.

In 1883, James Cardinal Gibbons of Baltimore (as cited in Hunt, Oldenski & Wallace, 2000) wrote, “It may safely be asserted that the future status of Catholicity in the United States is to be determined by the success or failure of our day-schools” (p. 37). The organization of Catholic schools emerged from the meetings of the Catholic bishops, motivated by the secular and anti-Catholic conditions of society, during councils held in Baltimore in 1852, 1866 and 1884 (Dolan, 1985; Walch, 2003). In 1884, at the Third Plenary Council of Baltimore, the bishops decided to establish a Catholic school system (Walch, 2003). The Council warned that the continued trend toward secular education was resulting in the undermining of Christianity. The Council mandated a universal policy that every parish must have a school and if a parish did not have one, it must take
immediate action to build a school. It further decreed that there be construction of Catholic high schools, academies, and colleges and that diocesan boards of education be created to run the schools. The Council also ordered all Catholic parents to send their children to Catholic schools unless they were specifically released from the obligation by the diocese. This Council claimed that they were not criticizing state governments for “not imparting religious instruction in the public schools as they are now organized; because they well know it does not lie within the province of the State to teach religion” (McCluskey, 1964, p. 191). The bishops viewed their goals aligned with state goals in that the establishment of a Catholic school system was beneficial to the state because it would create better citizens by educating better Christians. While the goals of this council were never fully realized, Catholic schools were established and performed a meaningful service to the country and the Church.

Entwined in this history is the establishment of early Catholic high schools and Catholic colleges. Georgetown, founded in 1789, offered curricula that were the equivalent of modern secondary school education (Hunt et al., 2004). Many contemporary universities evolved from older colleges which separated into secondary and tertiary levels. Religious orders, founders of the early colleges such as Georgetown, dominated the early high schools. Among these congregations were the Jesuits, Christian Brothers, Franciscans and Dominicans. These religious congregations promoted their distinctive charisms in the secondary education mission of the Catholic Church.

Catholic high schools were founded at the diocesan and parish levels; the first, the Roman Catholic High School in Philadelphia, was established in 1890 at the diocesan level (Walch, 2003). Many parishes did not have the financial resources to establish a K-
12 educational system and thus, the schools at the diocesan level received students from
the parish elementary levels. In the 1929 encyclical, “The Christian Education of
Youth,” Pope Pius XI reiterated Catholic educational teaching as the primary right of
parents as educators of their children and emphasized the “God-centered” nature of
education (Paragraphs 30, 34, 35).

Catholic secondary education grew rapidly in the period following World War I.
Catholic school enrollment grew on both the elementary and secondary school level and
by 1936 Catholic schools enrolled 2,102,889 students (Buetow, 1970; Hunt et al., 2000).
Many of the Catholic secondary schools were owned, operated, and staffed by members
of religious orders and many of these schools were single sex schools. The growth in
Catholic school enrollment continued through the 1960s (Buetow, 1970; Hunt et al.,
2000).

While a decline in enrollment of Catholic school students followed the Second
Vatican Council, convened in 1962 by Pope John XXIII, the Church teaching indicated
that the Catholic school held a special place among all the educational agencies of the
Church (Bryk, Lee, & Holland, 1993; Walch, 2003). In “Declaration on Christian
Education” (Gravissimum Educationis) of the Documents of Vatican II, (as cited in
Flannery, 1996) it is stated that:

Since the Catholic school can be of service in developing the mission of the
people of God and in promoting dialogue between the church and the community
at large to the advantage of both, it is still of vital importance even in our times.
The sacred synod therefore affirms once more the right of the church freely to
establish and conduct schools of all kinds and grades, a right which has already
been asserted time and again in many documents of the magisterium. It emphasizes that the exercise of this right is of utmost importance for the preservation of liberty of conscience, for the protection of the rights of parents, and for the advancement of culture itself. (p. 583)

The Second Vatican Council significantly revised the Church’s teaching on issues which included religious education. Walch (2003) maintained that these changes “instigated questions about the role and mission of the parochial school” (p. 169).

The 1965-1966 academic years witnessed the largest number of Catholic school enrollment when 13,292 Catholic schools enrolled an estimated 5,574,000 students (Convey, 1992). The 10,879 elementary schools represented an all-time high, while the 2,413 secondary schools were 100 fewer than the 2,502 high school in 1962 (Convey, 1992). In 1968, almost two of every five Catholic secondary schools were privately owned, while one in four was either a parish high school or a diocesan school (Convey, 1992).

In the 1989-1990 academic year, Catholic schools enrolled approximately 2.5 million students from kindergarten through grade 12, which represented a 55 percent decrease in enrollment from 1965 (Convey, 1992, p. 52). According to statistics released by the National Catholic Educational Association (NCEA), Catholic school enrollment for kindergarten through grade 12 students, from 1990 through 2009, decreased from 2.5 million students to 2.1 million students. The number of elementary schools in this same time period decreased from 7,395 to 6,028 and the high schools decreased from 1,324 to 1,220 (McDonald & Schultz, 2009).
The younger generation of Catholics raised and educated in the Vatican II and Post-Vatican II era, experienced a change in church culture and appeared to have had a different regard for Catholic school education. More emphasis seemed to be placed on parish religious education programs for students attending public school. Changes in doctrine and liturgy had an impact on Catholics. American Catholics, according to Hennesey (1981), now had to cope with the reality of dissent, change, and diversity at the highest levels of the church they had grown up believing was the "same all over the world." The unaccustomed prosperity and new ways of life, business, and leisure that accompanied this prosperity saw the migration of Catholic populations from urban to suburban areas. This affected enrollment as many suburban areas did not have Catholic schools (Convey, 1992).

Another major force in the decline in Catholic school enrollment was finance. Traditionally, the large percent of the cost of maintaining schools was offset by the contributed services of religious sisters, brothers, and priests. Since 1965, the number of religious has significantly declined (Bryk, et al., 1993). In 1967, religious personnel constituted 58 percent of the teachers in elementary and secondary schools and by 1990, the number had decreased to less than 15 percent (Bryk, et al., 1993). The decrease in religious resulted in the hiring of lay personnel and therefore, an increase in tuition. Tuition increases have made Catholic education unaffordable for many families. In 1988 there were 7.5 million fewer students enrolled in schools than in 1970 (Convey, 1992).

Almost 90 years after the Third Plenary Council of Baltimore and 12 years following Vatican II, the Roman Catholic Bishops of the United States, in their 1972 pastoral, *To Teach As Jesus Did* (National Conference of Catholic Bishops, 1972) reaffirmed their
conviction that the "Catholic school retains its immense importance in the circumstances of our times" (p. 327). The purpose of Catholic schools as the educational mission of the Church, as stated by the bishops (1972) is:

an integrated ministry embracing three interlocking dimensions: the message revealed by God, which the church proclaims, fellowship in the life of the Holy Spirit, service to the Christian community and the entire community. (p. 327)

While these three essential elements can be separated for the sake of analysis, they are enjoined in the one educational ministry. Each educational program or institution under church sponsorship is obliged to contribute in its own way to the realization of the threefold purpose within the total educational ministry. (p. 308)

The Congregation for Catholic Education (1977) stated that the Church establishes schools "because she considers them as a privileged means of promoting the formation of the whole [person], since the school is a centre in which a specific concept of the world, of man, and of history is developed and conveyed" (Para.8). The Congregation for Catholic Education supported *To Teach As Jesus Did* in their 1977 document *The Catholic School on the Threshold of the Third Millennium*. In this document, the members of the Congregation for Catholic Education stated that:

The Catholic school should be able to offer young people the means to acquire knowledge they need in order to find a place in society which is strongly characterized by technical and scientific skills. But at the same time, it should be, above all, to impart a solid Christian formation. (p.3)
In 1990, the Catholic Bishops of the United States issued the statement, *In Support of Catholic Elementary and Secondary Schools* (United States Conference of Catholic Bishops, 1990). In this statement, the bishops reaffirmed their strong conviction that Catholic elementary and secondary schools are of great value to the Catholic Church and our nation:

[the] entire ecclesial community is called to value ever more deeply the importance of this task and mission, and to continue to give it full and enthusiastic support. These Catholic schools afford the fullest and best opportunity to realize the four-fold purpose of Christian education, namely to provide an atmosphere in which the Gospel message is proclaimed, community in Christ is experienced, service to our sisters and brothers is the norm, and thanksgiving and worship of our God is cultivated. (p. 2)

Further church hierarchal support for Catholic schools was given by Pope Benedict XVI (2008) during his 2008 visit to the United States. In an address to Catholic school educators, the Pope said, “Catholic schools’ long term sustainability must be assured” (p. 1).

In 1960, there were 5,253,000 students in grades kindergarten through grade twelve enrolled in Catholic schools in the United States and in 1970 there were 4,367,000 students enrolled (McDonald & Schultz, 2009, p. 2). This should have been a concern to Americans. According to Buetow (1970), President Richard Nixon was the first President to directly address the issue of non-public schools when he stated that:
If most or all of the private schools were to close or turn public, the added burden on public funds by the end of the 1970s would exceed four billion dollars per year in operation and five billion more needed for facilities. (p. 1)

More important than financial considerations is the fact that the educational alternatives offered by non-public schools are gradually disappearing. Catholic schools comprise the majority of non-public school enrollment in the United States. In a nation which has valued freedom of choice, this is something which should not be overlooked.

From the earliest days of our nation, a division in the types of education offered to students existed; for example, in the Southern colonies, the emphasis was on private education; in the Middle Colonies, Church-controlled schools and in the New England colonies, state-controlled schools (Pulliam & Van Patten, 2007). On March 3, 1970, President Nixon (as cited in Buetow, 1970) said:

The non-public elementary and secondary schools in the United States have long been an integral part of the nation’s educational establishment. They supplement in an important way the main task of our school system. They provide diversity which our educational systems would otherwise lack. They give a spur of competition to public schools through which educational innovations come; both systems benefit and progress results. Our purpose here is not to aid religion in particular but to promote diversity in education. (pp. 343-344)

The Catholic Church remains the largest non-governmental provider of education in the United States. The fate of the Catholic schools affects public school systems which would have to educate more students when Catholic schools close (Diamant, 2009, p. 17). Catholic education is important in the landscape of American education because is
serves as a template for a valued-based education. Catholic school education affords students the opportunity to develop spiritually and academically in an environment which also provides students to be civic-minded.

Noting the "important and historic contributions, humble service, and courageous sacrifice" by Catholic women religious throughout the history of the United States, Representative Kaptur (2009) introduced a resolution into the United States House of Representatives honoring women religious (May 14, 2009, Sec.21).

Catholic sisters established the Nation's largest private school system and founded more than 110 United States colleges and universities, educating millions of young people in the United States. (Sec.8)

While Catholic schools may not be essential to or inseparable from the practice of the Catholic religion in the United States, they provide families with a choice of the education they wish to provide for their children. Should any single school system-public or private-ever acquire a complete monopoly over the education of children, the result would neither be good for that school system or the country.

_Congregations of Religious Women and the Foundation of Their Schools_

As the number of Catholic schools increased, so did the need for teachers. In 1790, two congregations of cloistered nuns were among the first of the religious congregations to establish Catholic schools on North America; the Carmelites and the Poor Clares (Hunt et al., 2004a). The success of these congregations was limited due to the sisters' lack of familiarity with the English language, the difficult colonial lifestyle, and the sisters' reluctance to abandon their cloister. In contrast, religious congregations that were not cloistered met with more success. The Ursuline Sisters, the Religious of the Sacred
Heart, Sisters of Saint Joseph, and the Sisters of Notre Dame de Namur were but a few of the European congregations that opened schools and constructed Motherhouses for their orders. By 1884, over 40 new immigrant congregations of women religious had arrived in the United States and began the teaching ministry (Hunt, et al., 2004a). These religious congregations of women provided cheap labor to staff the schools but in the later decades of the 20th century could not continue to provide enough teachers to fill the needs of the schools.

According to Convey (1992) and Walch (2003), the birth of the Catholic school system in the United States occurred in 1808 when Elizabeth Ann Seton and her Sisters of Charity created a school at St. Joseph Parish, Emmitsburg, Maryland. The Sisters of Charity continued to establish numerous schools in response to requests from local pastors as well as the bishops. This group of women religious staffed no fewer than fifteen schools in eleven cities in the years between 1809 and 1830 (Convey, 1992).

According to Buetow (1970), Elizabeth Ann Seton’s vision of an order of teaching sisters became the framework for the growth of Catholic schools in the United States.

With the formation of congregations of native-born religious sisters, Catholic schools were established and became a real possibility for success in the United States. In 1812, the Sisters of Loretto and the Sisters of Charity were founded in Kentucky and in 1822 a congregation of Dominicans was founded (Hunt, et al., 2004a). By the middle of the nineteenth century, religious life in the United States was expanding and there were at least thirteen communities of women religious teaching in Catholic schools, all but three of the congregations being native to the United States (O’Donnell, 1971). The continued tide of immigration continued and by 1900, 119 congregations of women religious had
sent 40,430 sisters into the parish Catholic schools (Ewens, 1981). The number of women entering religious orders continued to increase and this enabled Catholic schools to have sisters serve as the primary teaching staff into the second half of the twentieth century.

Walch (2003) attributed the teaching sisters as the real founders of American Catholic education and that they were the single most important element in the Catholic educational establishment; they were “the backbone of the parish school system for nearly 125 years” (p. 21). He also stated “that the parish school system in this nation could never have grown as large as it did without these sister-teachers. These sisters constituted a ‘living endowment’ which made possible a national system of parochial schools” (p. 134). Fialka (2003) contended:

The sisters’ contributions to America are not small. They built the nation’s largest private school and nonprofit hospital systems. They were the nation’s first large network of female professional in an age when the pervading sentiment was that a women’s place was in the home. They were America’s first feminists, battling for the rights and opinions of women in a workplace where bishops sometimes regarded nuns as their subjects or, worse, and part of their “turf.” (p. 1)

Religious congregations provided the personnel needed to support the expansion of Catholic schooling, as well as providing diocesan and national Catholic educational leadership, pushed Catholic pedagogical theory beyond its traditional European roots, designed new religion curricula, advanced women’s equality, and upheld parental rights in educating their children (Jacobs, 1998a).
Religious women inculcated a distinctive American Catholic ethos in their students; this ethos provided the foundation for graduates to advance women’s equality during the twentieth century. For example, during the 1980’s, two women provided the leadership for the two major Catholic educational organizations, the National Catholic Educational Association (NCEA) and the Unites States Catholic Conference (USCC).

The instructional leadership provided by the women religious during the first six decades of the twentieth century provided the foundations for teachers in Catholic schools to inculcate in their students more progressivism and pluralistic attitudes. This occurred through the teacher training programs, the attitudes of the religious toward consensus-building in their approach to developing religion curricula and textbooks, and opening the doors of higher education to women (Jacobs, 1998a).

A significant contribution was made to Catholic schooling in the United States by the Sisters of the Holy Names of Jesus and Mary. This congregation staffed Saint Mary School in Portland, Oregon as well as many other schools throughout the state. In 1925, the Oregon legislature passed a law that required all children to attend public schools through eighth grade. The Society of Sisters of the Holy Names of Jesus and Mary brought suit against Governor Pierce in an effort to keep their schools. They challenged the law on the grounds that their Fourteenth Amendment rights were being threatened. While the Oregon State Supreme Court upheld the state law, the Supreme Court of the United States, in a landmark decision, *Pierce v. The Society of Sisters*, declared the state law unconstitutional (Pulliam & Van Patten, 2007). The United States Supreme Court held that the state has a right to inspect and regulate private and parochial schools but the state does not have a monopoly on education. According to the United States Supreme
Court, such a law would deny parents the right to control the education of their children. This decision has remained unchallenged (Morrison, 2009; Webb, Metha, & Jordon, 2010). Interestingly, this decision, also known as *The Oregon Case*, provides the background for the issues of tax support to parochial schools and the legality of tuition tax credits for nonpublic education.

Steinfels (1996, as cited in Jacobs, 1998a) spoke about the impact of religious women in the American Catholic Church and about attitudes of women’s equality in their students during the *Conference on Women and the Culture of Life*:

Catholic women often had as models religious sisters who were teachers, professors, nurses, administrators, presidents of colleges, advisors, and friends full of sound advice and enthusiastic counsel, some of whom set an example by breaking new ground, going where no women had gone before. Their achievements, personal and institutional, were enormous, and too often in an age of individual achievement and sexual liberation their stories have been eclipsed. And since I have a little litany of the saints going here, let me go even further and recall to mind the priests and bishops who have aided and abetted the effort for women’s equality, the existential record of the church on women is better than its theory; and that record is particularly good in the United States, thanks in part to a Catholic school system that treated boys and girls as equally capable, equally competent, and to women’s colleges that built upon this capability and competence. (p. 29)

Hunt, Joseph, and Nuzzi (2004a) stated that “women religious shaped generations of young people, educating them in the faith and preparing them to enter society equipped
with the skills necessary to be successful. In doing so, they performed an incredible service to the Church and to American society" (p. 569). As described by Gottemoeller (1998), the purpose of the vowed religious in the life of the Church is to provide witness to a God-centered life commitment for the benefit of the whole Church.

The largest numbers of Catholic high schools is sponsored by individual religious orders and are referred to as private schools (Bryk, Lee, & Holland, 1993, p. 148). These schools are generally independent of parish or diocesan governance, although they are operated at the pleasure of, and with the permission of, a local bishop. Private schools are a vital part of the educational ministry of a particular diocese, and while not under the aegis of the diocesan superintendent of schools, attempt to be on good terms with the diocesan school office (Hunt et al., 2004b, p. 537). In the private schools, responsibility may be vested either in the religious order that sponsors the school or, as is common today, in a board of trustees appointed by the founding religious order (Bryk et al., 1993, p. 148). The governance of the private schools varies with the organizational control of the religious orders. For orders known as diocesan congregations, governance of the schools falls under the direct supervision of the bishop. The line of authority for these schools is clear and geographically proximate between the bishop and the congregation and thus the school. For pontifical orders, the line of authority begins with a papal agency in Rome and the religious orders are divided into regions called provinces. The bishop maintains canonical power over the schools, but only in extraordinary circumstances do they actually exercise any direct influence (Bryk, et al., 1993, p. 149).

According to Curry (1981), the early history of the Caldwell Dominicans regarding the importance of Catholic school education was articulated by Sister Mary Joseph Dunn,
O.P., Mother General from 1927 through 1945, when she and her Council made daring decisions in order to “create new institutions and improve existing ones so that knowledge and faith, patriotism and Catholic action would be the fruits of Catholic education in the midst of depression and war, as well as, prosperity and peace” (p. 114). Mother Mary Joseph’s concern was that the middle class and poor not be deprived of excellent education and a Catholic cultural atmosphere (Curry, 1981; Sisters of Saint Dominic, n.d.). According to Curry (personal communication, July 20, 2009), the congregational councils hoped these academies would be schools in which young women would be encouraged to be leaders for the future. This sentiment was popular in the congregation long before this became a trend in society. The congregation wanted to own and operate its own congregational schools because the sisters gave an excellent academic education in a Catholic and Dominican faith based environment. The control of governance ensured that the Dominican mission and charism would be important elements in the schools.

Many bishops of the United States knew that they needed the women religious to staff the schools that were mandated by the Third Plenary Council of Baltimore in 1884 (Dolan, 1985; Walch, 2003). In order to implement this mandate, many bishops founded religious congregations in their own dioceses and also traveled to Europe where they begged the religious congregations to send members to the United States. In response to these efforts, 12 religious congregations opened convents in the United States, 5 of which originated in this country (Hunt et al., 2004b, p. 563). Between 1830 and 1859, 39 new foundations were established, 11 from the United States and 28 from Europe (Ewens, 1971, as cited in Hunt et al., 2004b, p. 563). In 1866, the number of sisters in the United
States reached 6,000 and by 1890 the number increased to 32,000 sisters (Stewart, 1994, as cited in Hunt et al., 2004b, p. 563). By 1890, there were 130 different religious congregations of women in the United States and by 1930 there were 274 religious congregations of women (Stewart, 1994, as cited in Hunt et al., 2004b, p. 563). By 1900, American sisters administered 3,811 parochial schools, 633 girls' academies, 645 orphanages, and approximately 600 hospitals (Wittberg, 1994, p. 39).

From the beginning of their ministry in the United States, congregations of women religious concentrated on aiding the poor, the native, and immigrant populations by establishing their own orphanages, hospitals, and schools. By the 1800s these institutions, founded, owned, and sponsored by the religious communities provided the congregations with the means of continuing their mission and charism (Hunt, et al., 2004b). The schools that were founded by the religious congregations provided a good education and were mostly single sex schools. Because these academies charged tuition, the sisters were able to continue their services to the less fortunate as well as continue their services in the parish schools. Roberts (2009) stated:

> From the time the Ursulines arrived in New Orleans in 1727 up to today, women religious have made an incalculable contribution to this nation. Running schools, hospitals and orphanages from America’s earliest days, these women helped foster a culture of social service that has permeated our society. Over the centuries these courageous women overcame many obstacles—both physical and cultural—to bring their civilizing and caring influence to every corner of the country. Understanding and celebrating the history of women religious is essential to understanding and celebrating the history of America. (p. 8)
Because the religious congregations gave institutional support to its members and traditionally, provided a cheap labor force for the bishops and pastors, the members of the congregations could engage in a vast number of Church ministries. The sisters were often able to extend their services to those whom we would consider "marginalized"; the poor and homeless. One example of this philosophy is Ursuline Academy, New Orleans founded in 1727 by the Ursuline Sisters. The Academy had three divisions: a boarding school for the daughters of the wealthy, a day school for the merchant class, and a religious education school-free school for the Negroes and Indians (Kealey & Kealey, 2003; O'Donnell, 1971). This approach enabled the Ursuline community to provide education for all who needed and sought an education. The Ursuline Sisters financed the Academy by charging tuition to educate the children of the wealthy and merchant class; the tuition enabled the sisters to educate the poor and the marginalized based on what the family could afford to pay. The formula also provided financial support for the community. This academy, now the oldest continuously operating Catholic school in the United States, became a model of the philosophy of Catholic schooling as it provided for the educational needs of children of all religious, social and economic status (Viteritti, 1996).

Religious congregations benefitted from the academies as they often recruited members of affluent families to the community from among its students; these students brought large dowries and sometimes large family fortunes with them (Oates, 1995, p. 143) and enabled other members of the community to serve the poor. The sisters also gave private lessons in music and art which were profitable. They also relied on gifts of food or money from individual parishioners. The sisters planned carefully and led frugal
lifestyles which enabled the congregations to remain fiscally sound (Hunt et al., 2004b, p. 564).

This system often caused controversy in the Church as well as in the religious congregation. The bishops and pastors took it for granted that the sisters would not only contribute their labor, but also help finance other school costs. However, young women entering the convents wanted to spend their time teaching poor and working class children. The expectations of the bishops, pastors, and even laity, of the sisters providing cash as well as labor for parish schools, made the religious congregations undertake work that at times they did not define as charitable; namely that of educating middle and upper class girls (Oates, 1995, p. 150). There were those sisters who argued that the tuition academies served as an important social function because they forged “a connecting link between all classes, elevating the social position of the Catholics of the town” (Oates, 1995, p. 150). Therefore, sisters teaching in the tuition schools were vicariously serving the poor, since without the revenues they earned, many of the free schools the other sisters staffed would not survive. They agreed with the bishops that the “academies were needed for the spiritual welfare of wealthy girls whose parents would rather send them to public or Protestant schools than allow them to mingle with the children of the poor in the parochial schools” (Oates, 1995, p. 150).

On the opposite side of this debate, sisters felt that it was the obligation of the clergy and the laity, not the sisters, to be responsible for the support of schools. They felt that the sisters were already making a considerable contribution as they taught for nearly nothing in the Catholic schools. Asking the communities to sponsor work that ran counter to their community mission and charism was unjust (Oates, 1995, p. 150).
Because the bishops, pastors, and laity continued to insist that the sisters finance parochial schools, the sisters turned to their academies as a means to fund the living expenses of their members (Oates, 1995, p. 151). By the 1860s the common expectation and practice was for the religious congregation to borrow money to purchase land and construct parochial schools. Once the schools opened, their debts and stipends for the sisters were supposed to be covered by tuition charges. Since the children attending these schools were too poor to pay the tuition, the sisters opened “select schools” or academies to support themselves and the schools (Oates, 1995, p. 151).

In the 1880s there was an appeal by Church officials for more young women to enter the religious orders whose charism was teaching. At this time, teaching as a profession was growing in popularity and prestige so these religious communities grew in numbers. The bishops also pressured the communities to divert sisters from working in orphanages, hospitals, and social welfare agencies to work in schools. Therefore, the majority of sisters in the United States were teaching in parochial schools within a few decades. The primary reason that the sisters were in high demand was economic. They were willing to accept lower salaries than the brothers, priests, and lay teachers. By the 1930s, pastors were in general agreement that the brothers were an expendable “luxury” to be replaced whenever possible with the less expensive sisters (Oates, 1995, p.154).

During the last quarter of the twentieth century, there were dramatic changes in the staffing of Catholic schools in the United States. The data provided by The National Catholic Educational Association (NCEA) (2008-2009) reported Catholic school staffing history as noted in Tables 1, 2, and 3.
Table 1

Catholic School Staffing History

<table>
<thead>
<tr>
<th>Year</th>
<th>Religious Number</th>
<th>Religious Percent</th>
<th>Lay Number</th>
<th>Lay Percent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920</td>
<td>45,563</td>
<td>92.0%</td>
<td>3,942</td>
<td>8.0%</td>
<td>49,505</td>
</tr>
<tr>
<td>1930</td>
<td>65,601</td>
<td>90.4%</td>
<td>6,951</td>
<td>9.6%</td>
<td>72,552</td>
</tr>
<tr>
<td>1940</td>
<td>73,960</td>
<td>91.2%</td>
<td>7,097</td>
<td>8.8%</td>
<td>81,057</td>
</tr>
<tr>
<td>1950</td>
<td>84,925</td>
<td>90.1%</td>
<td>9,370</td>
<td>9.9%</td>
<td>94,295</td>
</tr>
<tr>
<td>1960</td>
<td>112,029</td>
<td>73.8%</td>
<td>39,873</td>
<td>26.2%</td>
<td>151,902</td>
</tr>
<tr>
<td>1970</td>
<td>80,615</td>
<td>48.4%</td>
<td>85,873</td>
<td>51.6%</td>
<td>166,488</td>
</tr>
<tr>
<td>1980</td>
<td>42,732</td>
<td>29.0%</td>
<td>104,562</td>
<td>71.0%</td>
<td>147,294</td>
</tr>
<tr>
<td>1990</td>
<td>20,020</td>
<td>14.6%</td>
<td>116,880</td>
<td>85.4%</td>
<td>136,900</td>
</tr>
<tr>
<td>2000</td>
<td>11,011</td>
<td>7.0%</td>
<td>146,123</td>
<td>93.0%</td>
<td>157,134</td>
</tr>
<tr>
<td>2009</td>
<td>6,328</td>
<td>4.0%</td>
<td>151,287</td>
<td>96.0%</td>
<td>157,615</td>
</tr>
</tbody>
</table>

Table 2

Religious Staff Summary 2008-2009

<table>
<thead>
<tr>
<th>Staff</th>
<th>Elementary/Middle</th>
<th>Secondary</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female Religious</td>
<td>3,128</td>
<td>1,296</td>
<td>4,424</td>
</tr>
<tr>
<td>Male Religious</td>
<td>131</td>
<td>790</td>
<td>921</td>
</tr>
<tr>
<td>Priests</td>
<td>210</td>
<td>773</td>
<td>983</td>
</tr>
<tr>
<td>Female Lay</td>
<td>89,952</td>
<td>27,468</td>
<td>117,420</td>
</tr>
<tr>
<td>Male Lay</td>
<td>12,097</td>
<td>21,770</td>
<td>33,867</td>
</tr>
<tr>
<td>Total</td>
<td>105,518</td>
<td>52,097</td>
<td>157,615</td>
</tr>
</tbody>
</table>
Table 3

Total Staff Summary 2008-2009

<table>
<thead>
<tr>
<th>Teaching Staff</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lay</td>
<td>151,297</td>
<td>96.0%</td>
</tr>
<tr>
<td>Religious/Clergy</td>
<td>6,328</td>
<td>4.0%</td>
</tr>
</tbody>
</table>

These data revealed that there was a shift from almost an entirely religious staff of sisters, brothers, and priests of 90.1% at mid-century (1950) to 48.4% in the 1970s to a primarily lay staff, now at 96.0% during the 2008-2009 academic year. In general the changes have been attributed to the decline in the number of women and men entering religious orders, the large numbers of religious who left their orders and the change of ministry directions for many congregations from schools to other forms of social and pastoral ministries (McDonald & Schultz, 2009, p. 3). Ebaugh (1993) cited an additional factor in the decline of membership in religious orders of women in the United States; that of increased mortality rates. The lack of new members, coupled with the numbers of those who left the congregations who were in their twenties and thirties, resulted in a dramatic change in the age structure within religious congregations. As reported by Ebaugh (1993), in 1996, 17% of sisters in the United States were over age 65. The percentage rose to 38% by 1982 and by 1992, the median age of sisters in the United States was 67 with 39% over 70 (p. 69). Ebaugh (1993) further stated that, “It is clear that religious orders of women are in a state of crisis” (p. 73) given the high median age of sisters, the low rate of recruitment and the mortality rate of an aging population increases (p. 73). The Sisters of Saint Dominic of Caldwell have experienced the same trend. The congregation currently has 161 members in contrast to the 558 members in
1967 with a median age of 74 years. Of the 161 sisters, there are 105, who are 70 plus years of age and 56 sisters under 70 years. The congregational census by age groups estimated that by 2020, there will be a total population of 102 sisters, with 95 sisters 70 years of age or older and 8 sisters under 70 years of age. The median age in 2020 is estimated to be 81 years (Sisters of Saint Dominic, 2009). The Caldwell Dominicans currently have 79 sisters in compensated ministries and of the 79 sisters, 31 sisters minister in the congregation’s nine sponsored works, nine of whom are ministering at the three secondary schools in this study (Sisters of Saint Dominic, 2009).

The loss of sisters in the schools is accounted for by changes in religious life that took place following Vatican II. The renewal of Vatican II called for the updating of religious life. It directed religious congregations to return to their roots in the following of Christ and living out of the Gospel, to recapture the original spirit which inspired the foundation of the institute and to adapt to the contemporary world. As requested by Vatican II, religious congregations re-examined their charisms and found that their charisms were wider than teaching in Catholic schools. This change from "the work of the community" to the gifts, talents, and desires of the individual religious sisters resulted in the sisters responding to the needs of others in other ministries, such as Directors of Religious Education, Pastoral Associates, in prison and college campus ministries, and retreat work (Hunt, et al., 2004b, p. 569). Many members left their congregations, yet there were new forms of membership appearing, new ways of living in community and new ministries emerging to comply with the needs for the twenty-first century.

In 1965 there were 209,000 women religious in the United States and in 1990 there were 102,000 sisters. The loss of over 49 percent of women religious was one cause in

In the Archdiocese of Newark, for example, the number of sisters active in all ministries has diminished in the past 12 years. The continued decrease of the number of sisters is reflected in the congregations of women religious serving in the Archdiocese of Newark. As of August 2008, the data available revealed that the percent of teachers and administrators in Catholic schools who are sisters was 4.9 percent and in 2006 was 6.0 percent (The Official Catholic Directory, 2008, 2006).

The data provided by the Office of Planning and Research of the Archdiocese of Newark (2009) indicated that from 1996 through 2008, the number of sisters active in ministries within the Archdiocese declined by 634, from 1,348 sisters in 1996 and to 714 sisters active in ministries in 2008. Another example of the diminishing number of sisters active in ministries, including the educational ministry, became apparent for the Sisters of Saint Dominic of Caldwell. On July 1, 2009, for the first time in the Congregation’s history, the Board of Trustees of Caldwell College, appointed a lay president.

Catholic school typologies are determined by the source of their sponsorship. According to the National Catholic Educational Association (as cited in McDonald & Schultz, 2009), Catholic schools are commonly identified by the following classifications:

1. The Parish School: A school sponsored by a single parish church community.
2. The Inter-parish School or Co-sponsored school: A school sponsored by two or more parishes.

3. The Diocesan School: A school sponsored by an archdiocese or diocese.

4. The Religious Community-Owned School or Private School: A school sponsored by a religious order or a private corporation. (p.10)

In the Archdiocese of Newark, New Jersey, a fifth model, the Deanery School(s) is currently being implemented. The Deanery School is a school located within a deanery which is advanced and supported by the deanery parishes (Office of the Superintendent of Schools, Archdiocese of Newark, 2009).

The data reported by the National Catholic Educational Association (2008-2009) (as cited in McDonald & Schultz, 2009) revealed that the governance structures of most elementary schools are sponsored by parishes, but that since 1990, the percentage of elementary inter-parish schools has risen from 8.9% to 12.4% in 2009. These statistics indicated the reorganization and consolidation of schools within arch/dioceses. At the secondary level, sponsorship has remained constant; private schools (44.2%) and arch/diocesan schools (36.0%) (McDonald & Schultz, 2009, p. 10).

The National Catholic Educational Association (as cited in McDonald & Schultz, 2009) also reported that the 20 largest arch/dioceses in the United States serve approximately 40% of the total enrollment in Catholic elementary and secondary schools. Most of the enrollment in the schools comes from the major city and the immediate suburbs of the area. The Archdiocese of Newark is ranked eleventh among the 20 arch/dioceses with the largest enrollments. These schools, 97 elementary and 33 secondary educate, 40,064 students (McDonald & Schultz, pp. 15, 29).
The religious congregations, according to Bryk, Lee, and Holland (1993), exercise considerable influence in the schools they own and operate. The board of trustees is usually appointed by the religious community, and the principal, in many schools, is appointed by the board of trustees. The principal is most often a member of the religious community.

Most religious congregations provide administrative and technical support services in planning, development, spiritual leadership, financial control, legal advice, and personnel selection. The strength of the private high schools directly reflects the contributions of the sponsoring religious order. (p. 150)

Despite the changes that have occurred in religious life and the impact that the changes have had on schools, religious orders are probably best known for their private secondary schools and colleges. For example, the Society of Jesus (Jesuits) established preparatory schools and colleges in the nineteenth century in several major cities in the United States. These schools became identified with the philosophy and charism of the Society of Jesus. Each religious order has a different educational philosophy, mission, and charism. Schools run by religious congregations are linked to the religious community in authority and governance (Youniss & Convey, 2000, p. 5).

For more than two centuries, the women and men of the Order of Preachers, the Dominicans, have been on mission in the United States. The mission given the Dominicans by Dominic de Guzman from the founding of the Order is to proclaim the Word of God by preaching, teaching and example, while living a common life.

Fundamentally, the Dominican Order is defined by its preaching mission. Dominicans
describe their life in terms of four pillars: prayer, study, community and ministry (Borgan, 2009).

Students in each of the academies in this study, Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy, learn the importance of the four pillars: prayer, study, community, and ministry in their respective academy. Each of the academies provides an education that (a) celebrates a diverse and collaborative community, (b) is anchored in a spirit of prayer, (c) fosters a life-long love for learning while also learning to love, and (d) teaches how every believer is to embrace Jesus' preaching mission and service as a way of life (Brady, 2002). Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy are members of the Dominican Association of Secondary Schools (DASS). The mission of the Dominican Association of Secondary Schools, founded in 2002, is to nurture and sustain the legacy of Catholic Dominican secondary education in the United States (Brady, 2002). The mission and charism of the Dominican Order is expressed in multiple ways, one of which is the education of young women who attend Saint Dominic Academy, Mount Saint Dominic Academy, or Lacordaire Academy. The congregation and administration of these schools desire to find means to sustain the Dominican tradition in education. The presenting question for the Caldwell Dominicans is “How do we envision our future relationships with our sponsored institutions that are both life-giving and mutually beneficial as we look to the emergent future” (Fyffe, 2009, p. 5)?

For the Caldwell Dominicans, this challenge is articulated in the Congregation’s Mission Statement (2005a):
We, Sisters of Saint Dominic of Caldwell, are a community of vowed women religious responding to God's call and united in our quest for unfolding revelation of God. We preach the Word of God through lives of contemplative prayer, study and ministry in response to the needs of our time. (p. 3)

The "needs of our times" can be seen in the world in which we live, one that searches for some resolve to war, racism, the disparity between rich and poor, and a world that searches for meaning and truth (Brady, 2002). To resolve predicaments such as these, a strong educational program, intent on developing and nurturing leaders for the future, is necessary. Schools in the tradition and legacy of the Caldwell Dominican congregation, not only carry on the mission of the congregation, but also that of the Church.

Ideally, the goal is to protect the sponsored relationship of the congregation with its currently sponsored institutions into the future, both for the sake of the congregation as well as a service rendered in the name of the Church. Today, congregations of women religious that established and own their schools find themselves with fewer and older members in the community. The challenge for these congregations is to devise ways that will ensure that the charism of the congregation be continued in their schools, which are integral to the congregation's history and mission, for the future generations.

Sponsors and Sponsorship

The term "sponsor" is derived from the Latin word for "guarantor." By tradition, it refers to a person who presents another person for baptism or confirmation, taking responsibility for the latter's religious education and spiritual welfare (The New Oxford American Dictionary, 2005, p. 1638). In institutional history, sponsorship denotes a relationship between two organizations; one, the sponsor, lends its name to and exercises
governance over another. In the past, the concepts of sponsorship and ownership were intertwined. Catholic congregations of women religious for example, were understood to fully own the educational institutions they sponsored. Today, many congregations sponsor these same educational institutions without having any direct ownership rights over them (Morrisey, 2001, p. 27); these schools are most often owned by the Board of Trustees or a newly formed public juridic person or corporation. For a congregation of women religious to sponsor an apostolic work is a means to offer a service in the name of Jesus Christ and of the Catholic Church.

The sponsor is the party responsible for protecting and assuring the fidelity of apostolic works and compliance with canon law. Persons appointed to the role of sponsor exercise the duties of the sponsor; for example, the Prioress and leadership team of the religious congregation may exercise the duties of sponsorship for all the institutions of the congregation or they may appoint others to serve in that role. It is important to clarify the distinctions between sponsorship, governance and management. This may be achieved by defining roles, responsibilities, and accountabilities. Technically, individual persons are not sponsors; the sponsor, the religious congregation, is the public juridic person. Traditionally, the public juridic person may be a religious congregation, a diocese, or an organization (One Vine, Different Branches, 2006, p. 14).

Juridic persons are creations of the law which enable people to come together to perform a work or carry out a mission they would be unable to do on their own. Religious congregations and dioceses are juridic persons by virtue of canon law. The Code of Canon Law (Beal, Coriden, & Green, 2000), promulgated in 1983, distinguishes between two types of juridic person; first, the public juridic persons operate in the name
of the Church; their temporal goods are ecclesiastical goods and they represent the Church in the same sense that a diocese or a religious congregation does, and the second is the private juridic person who functions in his/ her own name, whose goods are not considered to be ecclesiastical goods and whose works are considered more works of Catholics than Catholic works (Morrisey, 2001, p. 29). Canon 114 of canon law (Beal, et al., 2000) states that the public juridic persons “are aggregates of persons or of things ordered for a purpose which is in keeping with the mission of the Church and which transcend the purpose of the individuals” (p. 156). The traditional roles of the sponsor within a sponsored ministry include the following aspects of the ministry: mission integration, mutual accountability, setting competencies, and formation and development (One Vine, Different Branches, 2006, p. 27).

The development and clear articulation of a mission and core values are essential to the life of an organization. The articulation and commitment of the mission must come from the sponsoring congregation. Mission integration is the development of persons within the institution to be mentored in the living of the mission of the founder and the church and to integrate the mission in all aspects of the institution and with working with others (One Vine, Different Branches, 2006, p. 27).

Mutual accountability among members of the institution is essential as clear lines of authority enable the members to properly account for achievement or lack of progress in their responsibilities. Members can draw up and approve of lists of the responsibilities for the various members (One Vine, Different Branches, 2006, p. 31).

There is recognition that the relationship called “sponsorship” is a vital ministry in the church and therefore, it is important to set competencies that predict outstanding
performance in ministry beyond the standard exposure to the heritage and spirit of the sponsoring group. Sponsors need a background in overall theology, church ethical and social teachings, social justice, canon law and governance. Competency sets being used in Catholic ministries for both lay and the religious sponsoring bodies are in the areas vocation, values, focus and action (One Vine, Different Branches, 2006, p. 31).

Those who currently sponsor a Catholic ministry must prepare those who will follow. Those who accept responsibility and accountability for a Catholic ministry must be committed to ongoing personal development and must be willing to share the knowledge with those who are new to the sponsored institution. Most often, institutions collaborate with others in the establishment of a formation program, create their own or access programs through various ministry programs (One Vine, Different Branches, 2006, p. 34).

Religious congregations of women are at a point of conscious awareness that sponsorship and governance are changing and that creative models of sponsorship are emerging. Religious congregations realize that they are “in process” of discovering what their sponsorship relationship might be with their sponsored works for the future.

Grant and Vandenberg (1998) in their book, After We’re Gone: Creating Sustainable Sponsorship, stated, “Hold on tightly; let go lightly” (p. 81). Women religious in the American educational ministries have traditionally embraced challenges in providing educational services delivered through the Catholic school system. Today, one of the challenges for women religious is that of continued sponsorship of educational institutions that are considered to be at the core of the congregation’s mission, vision, and identity. While wanting to remain faithful to the congregation’s mission, vision and identity and “hold on tightly,” forces within religious congregations and society have
altered congregations and thereby their sponsored works. Religious congregations are now facing the "letting go lightly" phase of ministry, where it has become necessary to respond to the current needs in the history of the congregation and possibly embrace and nurture a new relationship with the sponsored institutions. Religious congregations appear to have a window of opportunity to re-examine and rediscover the ideals, upon which the order was founded, strategically plan a process of decision making, develop innovative ways of responding to pressing, contemporary needs and, if necessary, adapt to necessary changes. In so doing, religious congregations have begun to consider how they could ensure that the charism or spirit of the order would be continued in their schools in the future. When religious congregational leadership began to look for solutions to the dilemma, they began to re-conceptualize their relationship to the schools they "owned." Congregational leadership focused on "sponsorship" and what that would entail for their individual religious congregation both canonically and civilly.

The data from research concerning Catholic school education over the past several decades (Augenstein & Meitler, 2000; Bryk, 1996; Hallinan, 2000; Kelleher, 2000; Squillini, 2000) identified challenges in the areas of enrollment, personnel, finance, governance, and identity. Despite these challenges, the Catholic school system continues to remain an important entity in the educational system in the United States. The history of American Catholic school education depicts a social institution that ingeniously adapted itself to almost constant change in American society without abandoning its two basic goals; the preservation of the religious faith of children and the preparation of these children for productive roles in American society. These institutions then were characterized by the presence of the religious who served in them in all aspects of the
institution, such as the administration and faculty. Thus, the term “sponsorship” was created to identify the relationship between the congregation and the school (Walch, 2003). As used by religious congregations, sponsorship today (Cogan, 1997) connotes the following: the assumption of responsibilities for mission and identity, maintaining communion with the spiritual source, and a relationship of benevolence (p. 102).

According to Munley (1992), the concept of sponsorship arose when religious congregations began to respond to the signs of the times and to their own internal renewal needs and were therefore finding themselves situated at the threshold, the place or point of reentering or beginning… “[a place of liminality which demanded] focus and flexibility, willingness to pursue the vision without clarity, and ongoing personal conversion and organizational transformation” (pp. 1-2).

Ebaugh (1993), Kelly (1996), Wittberg (2000), and Grant and Vandenberg (2004), cited the past four decades as those where radical changes occurred in the personal and corporate lives of Roman Catholic sisters in the United States in their institutions and ministries; relations with laity, clergy, and church hierarchy, and in their presence in the public domain. In the 1960s, Vatican II mandated the adaption of religious communities to contemporary life and this challenge was taken up seriously and energetically by religious communities (Wittberg, 1994). One result was that new experiences challenged the premises on which the meaning of religious life hinged. The impact of American culture on religious congregations generated a struggle to reconcile American belonging and religious commitment into one identity. The women’s movement caused an awakening to the reality of gender as an element of personal and corporate identity and made American religious congregations confront the structural questions in a male
church hierarchy. Following Vatican II, religious congregations recognized that there were many ways to be faithful to responding to God’s call, the charism of the community and to the mandates issued by Vatican II. Simultaneously, there was a significant decrease in community membership. The decrease of congregational membership led to concerns within the communities about the control and influence that the founding congregations would have over the institutions. These concerns eventually led to congregations investigating how they could continue to be faithful to their mission and the charism of their founders, as well as to the church. Religious congregations viewed sponsorship as a way to maintain the role of the founding religious communities to exercise control and influence within the given ministry rather than closing schools, hospitals or other sponsored ministries.

Kelly (1996) also found that understanding of ministry by religious orders broadened after Vatican II and the religious orders diversified their ministries; education was not their only focus, and many orders shifted the ministry focus to areas other than education in schools. Declining vocations and the aging populations of religious orders caused many orders to reevaluate their service ministries. This, in turn, caused some orders to seek newer forms of presence in schools. The challenges of the schools today include the Catholic identity, accessibility to poor and minority students, special education needs, the maintenance of the buildings, and grounds and just salaries. Finally, the moral obligation for parents to send their children to Catholic schools as was established at the Third Plenary Council in Baltimore has been replaced. Today, parents see Catholic school education as a choice rather than an obligation (p. 5). This background appears to have
situating religious congregations where they are now; in a time of uncertainty and challenges that cause them to look in new directions.

According to Kelly (1996), challenges within the educational ministries fall into three categories: (a) the challenges of the religious orders, (b) the particular challenges of Catholic school education, and (c) the climate in which Catholic education exists today. Religious orders now find themselves in a time where decisions for the future need to be made. One area in this decision making process is that of sponsorship. The inspection of the literature suggested that because of its evolutionary nature, no one single definition or model of sponsorship exists. Sponsorship is an evolving concept for which there are numerous descriptions. The concept of sponsorship describes the relationship between an organizational ministry and the association identified as sponsor. The typical definition of the term "sponsorship" within the Church was essentially an extension of the sponsoring religious community and the particular institution which was owned, operated, and staffed mainly by members of the congregation. For the purposes of this dissertation, the organization is the sponsored work and the association is the particular religious congregation.

The term sponsorship does not have official status in canon or civil law. Sponsorship refers to the role, responsibilities and influence of congregations over the institutions they founded (Maida & Cafardi, 1984). The term has meant different things to different people. In its broadest use, sponsorship is a relationship that congregations have with institutional ministries they established. A word, therefore, was needed to explain how and in what manner religious congregations continued to be involved in the institutions and how the institutions continued to be related to the religious congregations.
Sponsorship identified the intentional partnerships between religious congregations and lay colleagues in the institutions. The relationship is often identified through the influence of the members of the congregation present in the institution and through the congregation’s structural and governance control.

An assessment of the available literature revealed that many religious congregations of women and the ministries they founded, whether it is in the fields of healthcare, higher education, or other ministries, are in the process of restructuring their sponsorship relationships. Change in the relationships of founding congregations and their sponsored ministries have already taken place. Until the 1960s, most ministries founded and owned by the religious congregation were operated as “ministerial arms” of the religious congregations that founded them and were structured accordingly (Holtschneider & Morey, 2000, p. 3). These institutions shared civil incorporation of their religious congregations and had no separate civil incorporation. The 1960s changes were evidenced by the congregations and their sponsored ministries restructuring their bylaws and statutes and seeking separate civil incorporation, thus becoming independent from, yet structurally related to the founding religious congregation (Holtschneider & Morey, 2000, p. 4). The details of these models of governance relationships established by the individual religious congregations remained stable until recently. Once again, religious congregations of women find themselves in a period of transition where they need to reevaluate their sponsorship relationship with their institutions.

As defined by the Canon Law Society of America (as cited in Smith, Brown & Reynolds, 2006), sponsorship of an apostolate or ministry is “a formal relationship between a recognized Catholic organization and a legally formed entity entered into for
the sake of promoting and sustaining the Church’s mission in the world” (p. ii). This definition of sponsorship is applicable to many and various ministries; however, there is ambiguity as to the concept of sponsorship. Welch (1994) noted that:

There is little consistency for the meaning of sponsorship either in civil or canon law, so that each use is based on a particular set of circumstances and its meaning is limited by the interests and by the foresight of those who give it its definition.

(p. 1)

Sponsorship has little meaning if it is not related to the mission and ministry of the church. The Church’s mission is threefold; to teach, to sanctify and to serve through governance, administration and the programs and services designed to achieve the mission. Grant (2002) emphasized that the essence of sponsorship is a “creative fidelity, responding to the signs of the times and being faithful to the mission and values of the organization” (p. 2).

Sponsorship, as described by Moran (1978), is the “support of, influence on, and responsibility for a project, program, or institution which furthers the goals of the sponsorship group...it further implies that the sponsoring group is publicly identified with the project, program or institution and makes certain resources available to them” (p. 53).

As defined by Nygren (2001), sponsorship is the “unique relationship of oversight, endorsement, or support by a group that commits itself to advancing the ministry of Jesus. Sponsorship is a call and a response to advance the love of God, manifest in Jesus in a ministry of the Church” (p. 40).
Grant and Vandenberg (2004) referred to sponsorship as the “formal, canonical responsibility of the congregation” and the word “sponsoring” as the evolving application and model development” (p. 5). Grant (2004) also referred to sponsorship as “a sacred trust and a legal responsibility” (p. 25).

Morrisey (2007) defined sponsorship “as a formal relationship between a recognized Catholic organization and a legally formed entity entered into for the sake of promoting and sustaining the Church’s mission in the world” (p. 29).

Prior to establishing a process for their discernment concerning sponsorship, it was necessary for the Sisters of Saint Dominic of Caldwell, New Jersey to clearly articulate their definitions of sponsorship and sustainability. As defined by the Sisters of Saint Dominic (2008):

Sponsorship is a formal, mutually beneficial relationship in which the Sisters of Saint Dominic support, influence and are responsible for a separately incorporated institution. This relationship furthers the mission and vision of the Sisters of Saint Dominic. The Sisters of Saint Dominic are publicly identified with the institution. (p. 1)

Sustainability is the ability of the Sisters of Saint Dominic to maintain and improve, for an extended period of time and without interruption the formal, the mutually beneficial relationship of the Sisters of Saint Dominic to a separately incorporated institution with which the Sisters of Saint Dominic are publicly identified. (p. 1)

Many descriptions of sponsorship related to the healthcare institutions and institutions of higher education concentrated on the controls the religious congregations should have
in place in its sponsored institutions. The descriptions emphasized the roles of the members of the corporation, who are generally the leadership team of the congregation, the division of authority within and among sponsored institutions (the reserved powers), and the expectations of how mission could be accomplished (Campbell, 1995). In the healthcare institutions, new questions faced the religious congregations in the 1990's. Cassidy (1994) raised these questions: "Does sponsorship mean control of assets and ownership? Can sponsorship mean having presence and/or influence without ownership or control of institutions? Can the congregation continue its mission without ownership? (p. 20). Because religious congregation-sponsored works are presently experiencing ambiguity and uncertainty, the old models of sponsorship are no longer viable and new models of sponsorship need to be formed (Grant & Vandenberg, 2004). The term "sponsorship" is not threatening, but does it really convey what is involved today? Morrisey (2001) found that the term "sponsorship" entails three important elements; the use of one's name, the exercise of certain governance responsibilities that arise from this use, and some form of accountability to Church authorities (p. 27).

Amos (1996) investigated sponsorship as an institution and in so doing, raised these questions regarding "sponsorship capability":

1. Whether and how sponsorship could be a force in works that hold its sponsor to its original purpose;
2. Whether and how sponsorship could provide stability but not rigidity for works;
3. Whether and how sponsorship could be an enabler of life and progress;
4. Whether and how the sponsoring of works could be a source of organizational coherence as well as flexibility and adaptability;

5. Whether and how the sponsoring of works (and not just the works themselves) could give a sense of purpose to the life of the members of the group; and

6. Whether the loss of corporate influence was something which religious congregations would change if they could or which they had freely chosen in light of another value such as ministerial diversity? (pp. 21-22)

The same questions and concerns that are encountered by congregations involved in the healthcare ministries and institutions of higher education can be asked by those congregations concerned about their secondary school institutions. Sponsorship as it pertains to Catholic secondary schools requires a sense of community, the building up of relationships, and partnership. Sponsorship as it relates to Catholic secondary schools involves the religious congregation’s overall support of the school as part of its apostolic work. That support can range from simply allowing the congregation’s name to be used to a commitment of personnel, money, and oversight. It is the willingness of the religious congregation to take some responsibility for a school as part of the congregation’s work (Gray, 1996, p. 23).

Youniss and Convey (2000) entitled their book, Catholic Schools at the Crossroads: Survival and Transformation. Cannot the same phrase, “at the crossroads,” be used in reference to sponsorship? Sponsorship is at crossroads because sponsoring congregations are confronted with diminishing numbers, an aging membership a shortage of potential administrators, members interested in ministries other than those sponsored by the congregation as well as economic concerns within the congregation. In a 1991 study
conducted for the Leadership Conference of Women Religious, Munley (1992), in *Threads for the Loom*, projected personnel shifts from 1991-1996. The findings revealed the following: 62 percent projected a decrease in full-time professional staffing of secondary schools by their membership and 74 percent projected a decrease for the elementary schools. The leadership also projected the sale, closing, or merger of 12 elementary schools and 29 high schools. The reasons for these projections were the rising cost (77.8 percent), lack of religious personnel (68.9 percent), and the declining need (51.1 percent). The leadership further assessed 59.9 percent as good or excellent, their ability to continue to sponsor elementary schools and 48 percent, the ability to continue to sponsor their high schools (as cited in Youniss, Convey, & McLellan, 2000, p. 53). Munley (1992) further assessed the possibility of school closings, sales, or merger by examining the factors that would influence decisions to collaborate or cosponsor. Factors with a positive impact included: commitment to common values, commitment to a common work, economic factors, and commitment to a common charism. The factors which militated against collaboration were: lack of diocesan interest, fear of loss of control, inadequate sponsorship models, fear of loss of identity, and inter-congregational competition. This study indicated that this is the time for religious congregations to reexamine their concept of sponsorship and to examine new models of sponsorship, such as collaboration and co-sponsorship (as cited in Youniss et al., 2000, p. 53).

In a second study, *Carriers of the Story*, conducted in 1999, Munley replicated the 1991 study. This study was intended to gather national data that would accurately describe ministry experiences and trends among the members of the Leadership Conference of Women Religious and their religious institutes approximately 10 years
after the initial study. The essential questions in the 1999 study were: (a) What groups and populations are United States women religious currently serving; (b) In what kinds of settings do they serve; (c) How do today's ministries compare to those of 1991; and (d) What do leaders predict for the near future? (Munley, 2002, p. v). While there were three instruments in this study, the third, *Survey of Sponsored Institutions and Works*, is the most germane for the purposes of this dissertation. Of the 322 respondents, 84 percent indicated that the congregation for which they were responding sponsors or co-sponsors works. In the area of education, data generated from the respondents indicated that there were 815 sponsored or co-sponsored works, of which 216 were identified as high schools, 165 as elementary schools, 107 as day care, 103 as pre-school/ Montessori, 79 as colleges or universities, and 43 as continuing education. In addition, 39 were described as tutorial centers, 35 as "other," 17 as special education, and 9 as junior colleges (p. 88).

The overall results of the 1999 survey offer a more optimistic picture of respondents' assessments of the ability of their congregations to continue their sponsored works in various ministries in contrast to the 1991 assessments of the respondents. The 1999 survey indicated that at least 64 percent of the respondents projected that the ability of their congregation to maintain their sponsored works was "good" or "excellent" as opposed to the 50 percent rating in the 1991 survey. At least two-thirds of the respondents rated their congregations' capacity to continue sponsorship of secondary schools (74 percent) as "good" or "excellent" (p. 96).

Munley (2002) cited the reasons for the more optimistic perceptions in a congregations' ability to continue the sponsored relationship due to the sale, closings, and mergers of sponsored works from 1994 through 1999. It was found that of the sponsored
works in education, 100 percent of colleges, 80 percent of elementary schools, 71 percent of day care programs, and 50 percent of secondary schools continued (p. 102). Munley (2002) likened the 1999 study to an “expression of the image and identity of institutes of United States women religious through the lens of their ministries” (p. 1). In the summary of the 1999 study, Carriers of the Story, Munley stated that the difference between a story and an abstract analysis is “that a story enables readers to find or place themselves within the story” (p. 1). Its impact is made not so much by “transferring large amounts of information as by serving as a catalyst for understanding, imagination and action” (p. 1).

As presented by Munley (2002), religious congregations need to understand, imagine, and take action regarding sponsorship. Emerging needs relating to sponsored works, as cited by Munley (2002), included:

1. How to continue sponsored works in the spirit of the congregation given the diminishing membership?
2. What happens to a sponsored work or institution when members of the sponsoring body no longer are able to serve there?
3. How is lay leadership incorporated in sponsored works?
4. What other forms of sponsorship and collaboration exist? Can this be with other institutions, either religious or civil, which have similar aims, objectives and goals? (p. 86)

As religious congregations examine these results, they may encounter the following additional question: How to deal with sponsored works that have historically been part and parcel of the congregation’s nature, spirit, purpose and character; its identity? The
varying degrees of influence sought by the founding religious congregations come under the umbrella term of “sponsorship.” The common thread of the religious congregations as they defined “sponsorship” was the effort to keep the founding charism alive. How is this done? There is no one model, but there are two governance options that have been pursued by congregations.

The first governance model is the single-tiered board of trustees, responsible for the institutional mission. In the civil law of the United States, this board holds in trust the purposes for which the institution was founded, including the Catholic sponsoring group component of the mission of the group. In order that the interests and concerns of the sponsoring group are recognized, the statutes or by-laws often prescribe that the board have a certain number of sponsoring members. There are often formal agreements freely entered into by the board and the sponsoring group. Some of the by-laws of the one-tiered boards allow for a form of “block voting” that requires the prescribed number of the sponsoring group members plus one for certain votes which are significant (Morrisey, 2001, 1999; One Vine, Different Branches, 2006; Smith et al., 2006).

The second governance model is a two-tiered board of trustees. The “inner board”, the congregation, reserves certain powers to itself, and leaves all other responsibilities to the board of trustees serving as the operational board. This model is meant to protect the interests of the sponsoring group (Morrisey, 2001, 1999; One Vine, Different Branches, 2006; Smith et al., 2006). The reserved powers guarantee authority and control to congregations by “reserving” certain decisions solely to the members of the religious congregation. The “reserved powers” are generally defined in the By-laws or the Articles of Incorporation of the institution. Fifty-six reserved powers have been identified (Morey
& Holtschneider, 2000), with the most common of these reserved powers being amendments to governing documents, mission and identity, the appointment/removal of trustees, purchase or sale of property, approval of leases, merger or consolidation, and dissolution of property. Reserved powers relative to the election of the board of trustees, the selection of a president, and the purchase or sale of property are exceptionally delicate issues. The use or abuse of these powers could debilitate the operating board of trustees.

The relationship between the sponsoring congregation and board cannot be totally defined by juridical rights and obligations. Mutual trust, ongoing communication, and support enable an effective relationship to exist. Because the object is to keep the sponsoring charism alive, and not merely, preserve tradition, the quality of the relationship is important.

There are structural aspects of sponsorship. These structures were created to ensure the Catholic identity and accountability to the Holy See or diocese. There are many models and the models are generally nuanced in order that they work for an individual religious congregation and the ministries sponsored by these congregations. The models presented in the literature are models of sponsorship in healthcare or institutions of higher education; however, these models can be adapted by religious congregations that are interested in new models of sponsorship for their secondary school institutions.

The "Traditional Governance Model of Sponsorship" (One Vine, Different Branches, 2006) implemented by a congregation included the religious congregation’s leadership, the diocese, or the delegates of the diocese acting as corporate member, and holding canonical reserved powers for the ministry. In this structure, the board of trustees serves
as the operational board, exercising the fiduciary responsibilities of the particular ministry. The goals of this structure include; ensuring the sponsor’s heritage, mission and culture, ensuring the Catholic identity of the organization, and, protecting the congregation’s assets or stable patrimony. This model has two examples; the first is that of the religious congregation as the public juridic person and the second example is that of the diocese as the public juridic person (p. 15).

The variations on the Traditional Governance Model, which are called “Emerging Models” (One Vine, Different Branches, 2006) are: “Inclusion of a Sponsor Council”, “Cosponsored Model with a Sponsor Council”, “Unicameral Sponsor Body Model” and the “Organization Becomes a Public Juridic Person Model.” The “Inclusion of a Sponsor Council Model” (One Vine, Different Branches, 2006) inserts a sponsor council to exercise specific canonical responsibilities as delegated by the Corporate Member. Two groups share the exercise of the canonical responsibilities for the corporation; the corporate member, which is often the congregation’s leadership team, and the sponsor council. The role and function of the board of trustees is the same as in the traditional model (p. 16).

The “Cosponsored Model with a Sponsor Council” (One Vine, Different Branches, 2006) is generally chosen when one or more sponsoring groups come together to sponsor their ministries. In this mode, each of the sponsoring congregations and the delegating of sponsor council share the Corporate Member role and exercise the majority of canonical responsibilities. The by-laws reflect that the congregational leadership team/bishop, acting as the Corporate Member, retains the authority to approve the alienation of property. This model is primarily used by health care institutions (p. 17).
The congregation is the public juridic person in the “Unicameral Sponsor Body Model” (One Vine, Different Branches, 2006). The Corporate Member and the board of trustees act together in a governing role. The Corporate Member has certain reserved authorities but does not meet separately to exercise these authorities. The single governing group shares the responsibilities for oversight of the organization, and when specific decisions that require a Corporate Member decision occur, the meeting pauses so that a vote can be taken among those designated as the Corporate Members institutions (p. 18).

In the “Organization Becomes a Public Juridic Person Model” (One Vine, Different Branches, 2006), the congregation/public juridic person receive approval from the Holy See to erect a new public juridic person that involves the organization becoming a public juridic person accountable to the Holy See. In these instances, the sponsors now become those designated in the Articles of Incorporation as the sponsors. In this model, the sponsors may be totally compromised off, or a mixture of, religious and lay. The religious congregations maintain the authority to name members to the board of trustees from the former sponsoring group (p. 19).

Sponsors of institutions act not only in the name of the institution but also on behalf of the faith community engaged in continuing the educational mission of the Church. The sponsors act publicly on behalf of the religious congregation and the Roman Catholic Church. All those who sponsor institutions have been vested by ecclesiastical authority with serving the church by guiding and overseeing a specific institutional ministry in a formal and public way. The manner in which the authority is carried out
depends on the reserved powers of the sponsor and the model or structure of the sponsored relationship.

Today, sponsorship appears to be focused on the mission of the congregation as well as the mission of the Catholic Church. Examining the sponsored relationship of religious congregations of women to their sponsored ministries is also a process. While it is evident that religious congregations cannot keep operating on old models of sponsorship, they have yet to determine a model(s) that will rectify all the difficulties that religious congregations encounter. Perhaps, there will never be the perfect model or way to sponsor, but the primary goal is the Church's mission and how religious congregations respond to that mission within the context of their individual charism. Werthman (2008) concluded that "there is no one or even several pat models" of sponsorship, but that there are "many directions being pursued. The bottom line is that each congregation needs to know there are many ways to address the three elements of 1) the use of the congregation's name or tradition of service, 2) exercising certain governance responsibilities, and 3) accountability to Church authorities" (p. 9).

The Sisters of Saint Dominic of Caldwell, where feasible, "will support community sponsored institutions in their efforts to remain viable in regard to personnel, finances and mission effectiveness" (Sisters of Saint Dominic: Constitutions and Directory, 2005a, p.35). The Congregation has undertaken a response to a Chapter 2005 commitment: "to study the mission effectiveness and sustainability of our sponsored works" (Sisters of Saint Dominic, 2008, p. 4). The response to the manner in which the congregation will sponsor its high schools will take place within the context of the mission, vision, and charism of the Dominican Order, preaching the Word of God. As stated in the
Constitutions of the Sisters of Saint Dominic of Caldwell (2005), “we exercise the Dominican charism of preaching in our ministry to each other, in our historical commitment to the educational ministries, and in our continuing evolution of new models for communicating truth” (p. 4).

The response to the challenge of sponsorship and sustainability of the sponsored institutions for the Caldwell Dominicans formally began with Assembly 2008. The Prioress invited the sisters and associates into a visionary and contemplative “Legacy Planning Process” designed to lead the Congregation away from complacency and into an increased urgency. The goal of this assembly was to begin a conversation around the current sponsored institutions so that the Congregation could generate an attitude of openness and possibility thinking around its ability to be sponsors and the institutions’ ability to be sustainable. The facilitator for this assembly explained the discernment process for systematic change, based on Scharmer’s (2009) U Theory, a process that would lead congregational members down into wisdom and up into action. The question for consideration was, “What is required in order to learn from our future as it emerges?” The participants were given contemplative time and space for listening with their mind and heart. Observing, sensing, and listening in this way opened the participants to regenerative thinking; that is, seeing reality in a whole new way. This was a spiritual exercise through beliefs and values into the sacred center that empowered the participants to answer the question, “What are Dominic and Catherine asking of us today?”

The second phase of Assembly 2008 focused on a guided study of sponsorship and sustainability. The question to be answered was, “How does sponsorship challenge the
Caldwell Dominicans to continue the Dominican charism of preaching?” Consideration was given to possible models of sponsorship.

Representatives of each of the sponsored institutions presented a PowerPoint presentation depicting how their particular sponsored institution carries out the mission, vision and charism of the Congregation. The representatives highlighted the achievements and challenges of their respective institution in terms of demographics, finances and personnel.

The congregational canonical treasurer provided a visual report on congregational demographics and their fiscal implications through 2020. This presentation was a springboard into conversations relating to forms of relationships that could facilitate sustainability.

The challenge at this moment in the history of the Caldwell Dominicans is for leadership and membership to examine their capacity for change. As a congregation of women religious steeped in tradition, are we able to change for the sake of the mission as “well as in ways that will allow the essence of the mission to continue in forms different from the past if that is what is required by the mission” (Werthman, 2008, p. 1).

Canon Law and Civil Law

Religious congregations in the United States have shown a preference for the use of the term “sponsorship” to describe the congregation’s relationship to its established works or to those which the congregation maintains a public association. As reported by Cogan (1997), “we have little track record of its (sponsorship) meaning in the law, either in the civil law or in church law” (p. 101). The lack of a well-developed and singular definition for sponsorship has significance. Because the term is under-developed, it
requires that the religious congregation spell out exactly what it means when the term is used. Each use is based on a particular set of circumstances and the meaning is limited by the insights of those using the term at the particular moment. However, while underdeveloped in the legal sense, Cogan (1997) stated that “sponsorship is a term rich in connotation, a fact that contributes to its use” (p. 101). Since sponsorship of an incorporated apostolic ministry involves both canonical and civil realities, the assistance of canonical and civil counsel is necessary in the sponsorship relationship. The religious congregation must make it clear to both their canonical and civil counsels what the purpose of the sponsor relationship is and how it is to be achieved. If this is done first, with the stated goal of perpetually preserving Catholic identity, the structures necessary to carry on the ministry will be achieved and transitions will be seamless (Smith, et al., 2006, p. 83).

Using canon law for guidance, there are two named duties for sponsoring organizations that are public juridic persons; the protection of stable patrimony or ecclesiastical goods and the faithful administration of these goods (Connors, 2009). As sponsorship models change, it is incumbent upon religious congregations to seek direction and counsel about these matters.

Until after the Second Vatican Council, the relationship between a religious congregation and the institution was rather straightforward. The religious congregation usually staffed the institution, at minimal salaries, or none at all (contributed services), owned the institution’s property and assets and provided the institution with access to capital. By the 1980s, dilemmas in these relationships surfaced as there were fewer women religious to staff the institutions. Another factor that changed the relationship was
the civil law concerning institutions of charity. Until the 1940s, these institutions were immune from lawsuits (Joachim, 1940). Since then, the courts have held the charitable institutions liable for malpractice. According to Dunn (1998), many religious congregations incorporated their hospitals to protect themselves from these lawsuits. Some hospitals began to appoint non-congregational members to their hospitals' boards and as a result, some people began to question the role of the religious congregation in Catholic hospitals.

McGrath (1968) addressed the issue of sponsorship in terms of canon law. As postulated by McGrath, in many cases, civil incorporation removed a Catholic institution from the realm of Church property and direct control. It was argued that religious congregations should maintain their relationships and roles in these civilly incorporated, but now, according to McGrath, non-Catholic institutions, through provisions in the legal documents and congregational membership on the boards of directors. Countering this argument, Maida (1975) argued that Catholic institutions must follow both civil and canon law. Incorporation, according to Maida, protected the property and assets of a Catholic institution under civil law, and did not affect its canonical status. Therefore, a Catholic hospital remained Catholic after the civil incorporation. This issue became one that was very much debated; however, those involved in the debate agreed that to protect an institution's Catholicity, a sponsoring institution should control both the institution's civil documents and its governance functions, through the reservation of certain powers to the sponsor (Connors, 2009a; Kenny, 2009).

One of the first analyses of sponsorship from a civil law perspective was presented by Regan (1970):
Commitment to apostolic service by a religious institution is called sponsorship. In the U.S.’s pluralistic society, the concept of Catholic sponsorship of voluntary hospitals is traditional and is recognized by both the federal government and state governments. Further, nothing in the civil law concept of separate hospital incorporation and the consequential concept of local trustee ownership and control of these hospitals militates against the fundamental concept of sponsorship by a religious order, congregation, or institute. (p. 93)

Regan (1970) recommended that religious congregations determine the kinds of power they wanted to reserve to themselves and the types of corporation they wanted to use and then formulate their legal documents accordingly.

According to Dunn (1998) healthcare institutions in the 1980s saw the Catholic sponsorship focus shift to mission concerns, in that the healthcare facility needed to be imbued with the spirit of Jesus’ healing mission and if this was not the case, neither ownership nor control of governance could ensure its Catholic identity. This eventually led to the formation of mission integration programs to ensure that the mission of the healthcare facility would stay focused on the mission.

In the 1990s, the healthcare industry encountered changes with the delivery systems of healthcare and the formation of new partnerships. Again, the sponsorship environment changed and the focus was on the issues of Catholic identity, especially service to the poor and disadvantaged. Catholic identity has two components; mission and communion. Catholic institutions exist to participate in the salvific mission of Jesus and at the same time maintaining some sort of structural communion with the Church.
New types of relationships with the Church are being formed by the healthcare institutions. One method is that of being integrated into formally established associations of lay Catholics. The healthcare institutions can be established in their own right as juridic persons, the Church's counterpart to civil corporations either as public juridic persons or private juridic persons. The role of juridic person can be granted by the diocesan bishop, the U.S. Conference of Catholic Bishops, or the Vatican.

In the educational ministries, sponsorship will most likely continue to evolve as the needs of the religious congregations change; however sponsorship is a way to maintain the focus of the institution on the components of Catholic mission and identity. In establishing a Catholic sponsorship relationship, canon law and civil law must both be followed.

Canon law was not originally designed to apply to the restructuring situations Catholic educational institutions face today. Insofar that canon law did deal with organizational restructuring, it focused on the alienation of stable property. Today, the focus of canon law in the restructuring process is on safeguarding the Catholic identity of the work and mission. A number of canons also call for the observance of civil legislation (Morrisey, 1999; Smith et al., 2006) particularly in matters relating to contracts (Canon 1290) and the protection of ownership of ecclesiastical goods (Canon 1284, # 2. 2). Difficulties may arise when civil legislation imposes requirements that are contrary to the Catholic position.

The key principle is that a religious congregation is canonically bound to observe civil law unless it is contrary to Divine Law/Ecclesiastical Law (Canon 22). In practice this means that a religious congregation must be attentive to observe civil procedures in
its given geographical locale in matters surrounding the acquiring, possessing, administering and alienating of temporal goods unless these capacities are restricted in some way in the religious congregation’s Constitutions (Canon 634.1) and the responsible handling of financial matters.

In matters involving sponsorship, the most applicable civil laws are corporate, tax, employment, real property, and contract law. Corporate law involves the laws of the state where the corporation is formed and registered, as well as those in any state in which the corporation is doing business. Tax laws are predominately federal laws, especially when those laws determine whether or not the corporation is a profit or non-profit corporation for the purposes of paying taxes and raising funds. Employment, real property, and contract law will involve the law of the state in which the corporation operates. Regulations, such as those that govern medical records and patient or student rights, and anti-trust activities are most often federal based (Smith et al., 2006, p. 74). It is important to note that government may not interfere in the internal matters of the religious congregation and may not enforce Church law, but that it will allow the Church to enforce its own laws unless in so doing, the Church violates civil law or the public policy of the country (Kenny, 2009b).

Canon law is universal law; it is sometimes referred to as common law which is the law that is found in the Code of Canon Law (Beal, et al., 2000) and in subsequent, universal, legal texts. Canon law provides for “particular law” which applies to a territory like a diocese and to “proper law” which relates to religious institutes/congregations and their members. “Proper law” is usually found in the constitutions and rules of the various religious congregations who are frequently the
sponsors in the sponsorship relationship. The three types of canon law frequently overlap, particularly in the sponsorship relationship (Maida & Cafardi, 1984). Canon law was not designed to deal with some of the contemporary issues sponsorship faces in the United States. The 1983 Code of Canon Law (Beal, et al., 2000) includes a section on the teaching office of the Church and its educational institutions, but there is no reference to Catholic healthcare facilities. The code did not envision multi-congregational or multi-diocesan ownership of apostolic works (Smith et al., 2006, pp. 74-75). While canon law offers specifics about the acquisition, administration and alienation of property, it does not address the current issues regarding partnerships, joint ventures, outreach initiatives and other interwoven patterns of networking among religious congregations. Canon law requires the use of civil law structures to protect Church assets and hold title to property (Canon1284, # 2. 2; Maida & Cafardi, 1984).

In examining a possible change of status/relationship of a congregation of women religious with its sponsored institutions, congregational leadership has canonical and civil responsibilities that must be observed. According to Kenny (2009b) governing the external activities of a religious congregation, namely its sponsored works, is akin to governing a family business. All members of the family (members of the congregation) have a vital interest in the success of the endeavor now and in carrying it into the future. Likewise, a congregation of women religious has an interest in assuring that its sponsored works carry out the congregation's mission and will continue to do so in the future. Because there is no single definition of the term "sponsored work" in either canon or civil law, members of the congregation need to understand that the ultimate authority over the extraordinary activities of the work rests with the canonical authority of the religious
congregation. For the religious congregation to exercise its canonical responsibilities over a sponsored work, the congregation’s major superior must have the ability in the civil law to exercise authority over the extraordinary transactions of the sponsored work. Issues for consideration include direct governance, membership corporation, reserved powers, responsibilities of boards and distinguishing governance, management, ownership, accountability to the religious congregation and even effects on public funding. Inherent in these considerations are an examination of devices for protecting the assets (real property, personal property, financial, personnel and other human resources) of the religious congregation. In order to protect the assets of the religious congregation, a comprehensive approach as to the corporate structure, including policies, member documents, fiscal responsibilities and protection from loss or damage must be examined and be in compliance both canonically and civilly (Maida & Cafardi, 1984).

The use of sponsorship without a factual basis in canonical and legal analysis can lead to the term “sponsorship” being simply an influence or presence of the public juridic person in governance as an equally acceptable alternative to a control model of sponsorship. Sponsorship was originally given wide circulation as part of a three-fold approach to healthcare works: ownership, sponsorship, and control. Over time, the distinctions among these three dimensions have, according to Morrisey (2007), “become more and more blurred. For instance, we can have sponsorship with or without ownership; ownership with or without control, or very little control; and control with various forms of sponsorship” (p. 30).
Effective Change and Its Impact on Religious Congregations

Religious congregations face the challenge of change. There is a need for congregational leadership together with members to map out who and where the congregation is, resources for posing the challenges of what the congregation is prepared to face, resources for analyzing and mobilizing the members, and resources for looking beyond today’s religious congregations and acting for the religious congregations of the Church for the future. Change and sustaining a religious congregation’s charism in today’s world is as challenging as it is critical. Sustaining a relationship with educational institutions owned and operated by these religious congregations is also as challenging as it is critical. Change occurs, sometimes by choice, and sometimes by default. Religious congregations looking at the issue of sponsorship of their schools, which they want to be sustained and continue to thrive, face a commitment to make changes.

Change in religious congregations can take place by building on the foundations and resources that they already have. Members know their own history and are able to find stories from the past that are useable for the future. Honest self-assessment of the congregation and each member of the religious community are necessary to enable a congregation to be adaptive to change. Imagining new models by thinking “outside the box” may begin the process of change, but change will not be complete until it is fully incorporated into the culture of the congregation. Change requires hard work and good organizational management; however, when speaking of change in religious congregations, spiritual discernment throughout the process is essential.

While religious life is rooted in the personal call to follow Christ in service to the people of God, it requires fidelity to the community charism as an expression of the
mission of Jesus to bring about the reign of God. The public witness of religious life is expressed in the vowed life of service and as a prophetic and sacramental presence in the world. Vatican Council II described religious congregations as “active” when the apostolic activity is of the very nature of religious life. Their religious consecration is lived out in action. The apostolic work is entrusted to the congregation by the Church and is carried out in the name of the Church. The motivation for an active religious congregation is in the imitation of Jesus desiring to participate in His mission: teaching people, healing the sick, feeding the hungry and proclaiming the reign of God. At the heart of many religious congregations is the educational ministry, which is a sacred trust in the mission of the Church.

It is necessary for the religious congregations to consider different models of sponsorship and adapt the necessary changes if the sponsored institutions are to continue to respond to the Gospel call. There are inherent risks in change, but there are also risks in staying the same. Sullivan-Clark (2005) offered a “Four Requirements for Effective Change” model for religious communities to consider for discernment for the change process. The premise of this framework is that all four elements must be present for the change process to be successful. The four requirements are:

1. Pressure for Change: there is a need for objective information about the current situation that supports the need for change. This information must be translated into a common definition of opportunities and challenges.

2. Capacity for Change: requires a shred belief that there is a compelling reason to change or to consider change.

3. Clear, Shared Vision: requires that there is a common view of the
desired outcome and agreement on how success will be measured.

4. First Steps: requires that there be a specific plan for the implementation of the vision. (p. 45)

A study, “Future of Religious Orders in the United States” (1992) was conducted by Nygren, an organizational psychologist and Ukeritis, a clinical psychologist, from 1989 through 1992 regarding the opinions, beliefs, attitudes, and practices of women and men religious in the United States. The study consisted of a national survey of 10,000 women and men religious from 816 religious congregations as well as group and individual interviews and regional workshops. Findings of research, pertinent to this dissertation, revealed that (a) dramatic changes are necessary in most religious institutes for religious life to continue to have an impact on the Church and world; and (b) many religious institutions have no sense of corporate identity and no specific mission focus, resulting in few new vocations and little inspiration for current members. The study further revealed that 92% of women religious were willing to work in an institute sponsored by their congregation (Nygren & Ukeritis, 1992, p. 263). This information gives the congregational leadership the opportunity to recapture the concept of corporate mission as it examines and assesses its relationships to their sponsored institutions.

The culture of a religious community is rooted in the collective history of the community. The special corporate culture (Deal & Kennedy, 1982) brought to schools by religious congregations, a culture with clear foundational history, with heroes and heroines with names and faces, with special traditions, and with special rituals, has been and can still be a source of institutional strength. The change process needs to include an awareness and sensitivity to the following: core values and beliefs which may be
embedded in organizational metaphors, myths, stories, and beliefs of the members; an acknowledgement of and respect for differences between the core values and beliefs of the many members of the community; an investigation of the lack of congruence between conscious and unconscious beliefs and values by choosing those to which the community wishes to commit; the establishment of behavioral norms that clearly demonstrate desired values (One Vine, Different Branches, 2006, p. 37).

Although the members of various religious congregations may agree that there is a need to change the form of current sponsorship and the relationship with its educational institutions, change may come in an evolutionary manner. Congregations must identify internal and external forces, including the aging population and declining numbers, changes within the Church and diocese, fundamental changes in the perception of Catholic schools, the economy, and the market share factors in the area. It is important to note that if the congregation has a single sponsor system or a cosponsored system in place in its institutions, this may be a factor which determines the process to any alterations of the current sponsorship model. Generally, schools sponsored by religious congregations are single-sponsor endeavors. For the single-sponsor systems, the focus has been on changes in governance, accountability, and sponsorship expectations, rather than on alterations to the sponsorship structure themselves.

Bolman and Deal (2003) identified four properties of organizations; first, organizations are complex; second, organizations are surprising; third, organizations are deceptive, and lastly, organizations are ambiguous. Further, they note that because organizations are populated with people, our ability to understandably predict human behavior is limited and it is difficult to predict the outcomes or initiatives in an
organization. Very often, organizations defy expectations and camouflage the surprise. Because organizations are complex, surprising, and deceptive, they are often highly ambiguous (pp. 25-26). In addition, they further stated that finding a workable arrangement of role and relationships is an on-going struggle in organizations and that the "core challenge of leadership" is to move an organization from a world of "frustration and failure" to a world of "excitement and possibility" (p. 40). To enable leaders to find clarity amid confusion in organizational life, Bolman and Deal (2003) offered four lenses or frames of organizational life to understand and influence the organization: the structural frame, the political frame, the human resource frame and the symbolic frame, each of which relates to specific areas within the organization.

As congregations of women religious consider the possible altering of their sponsoring relationships with their educational institutions, the structural frame explores the idea of developing models for structure within the organization that are realistic for the work of the organization. The structural perspective "champions a pattern of well-thought out roles and relationships" (Bolman & Deal, 2003, p. 45). In the Congregation of the Sisters of Saint Dominic of Caldwell, the structural frame is implemented through the congregation's governance by the following; the Rule of Saint Augustine, the decrees of the Holy See and the Roman Congregations and Canon Law, the regulations of the Archbishop of the Archdiocese of Newark insofar as they affect religious communities in general or the congregation in particular, the Constitutions, approved by the Archbishop of Newark, and the Directory and Ordinations, comprising the Acts of the Chapter (Sisters of Saint Dominic, 2005a, p. 10). These give life to the "expression of what we
have mutually agreed upon as our common vision” (Sisters of Saint Dominic, 2005a, p. 2).

The political frame insists that organizational goals are set through “an ongoing process of bargaining and negotiation among the members” (Bolman & Deal, 2003, p. 201). These members are part of the community that works together for the good of the organization. According to Sergiovanni (1996), communities are “collections of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals” (p. 48). Members of a religious congregation enter the congregation or community freely and are bound together by the mission, vision, and charism of the congregation as well as by its Rule and Constitution. The political frame is evidenced by the Sisters of Saint Dominic particularly during the months preceding a Chapter when the sisters attend study days and assemblies. During this time, members of the congregation prepare recommendations/proposals to be considered by the membership during the Chapter and are prepared to present their rationale for the proposal(s) to the congregation at large. Each recommendation/proposal is considered separately and after deliberation, a vote is taken.

The human resource frame focuses on the interplay between the organization and people (Bolman & Deal, 2003, p. 115). The healthy organization will be one that can “systematize ways to bring people together to develop the best possible mental models for facing any situation at hand” (Senge, 1990, p. 181). The issue of sponsorship is challenging religious congregational leadership to look at new organizational relationships and structures to empower all congregational members to share in the responsibility of the sponsored relationship of the religious congregation to its sponsored
institutions. The leadership team of the Sisters of Saint Dominic encourages and foster the human relations frame through delegation, dialogue, and participatory decision making processes. Sisters volunteer to serve on committees or are asked to chair committees. The recommendations from the committees are gathered and then discussed with leadership who notify the congregation at large of any pertinent information. Open dialogue, listening, and a caring atmosphere are hallmarks of the Caldwell Dominicans.

The symbolic frame encompasses the culture and climate of the organization. Rituals, like other symbols, play a powerful, vital role in the life of any organization (Bolman & Deal, 2003, p. 259). The symbolic frame “embodies and expresses an organization’s culture” (Bolman & Deal, 2003, p. 243). Congregations of women religious are steeped in rituals, symbols, and ceremony which are the basic elements of the organizational life of the congregation. For the Caldwell Dominicans these rituals which encompass prayer-life include the “Salve”, the “O Lumen,” the communal prayer of the Office of the Hours and the Rosary. Rituals surrounding special and notable days include the feast days of Dominican saints such as Dominic, Catherine of Siena, Thomas Aquinas, and Martin de Porres.

Congregations of women religious, as with all organizations, should take the time to recognize their own culture and the culture that surrounds them, the one with which they interact on a daily basis. For the leadership team of a congregation of women religious, interacting with its members, and the members of the educational institutions can prove to be difficult and challenging, especially during a time of possible change in the sponsored relationship between the religious congregation and the educational institutions. As a result of their 1992 study, Nygren and Ukeritis concluded that
"individual religious congregations are in the midst of a transformational process" (p. 260) and congregations that are resolute to commit to the change process are "deeply affected by the individual and communal choices made along the way" (p. 272). The fidelity to the spirit of the founder of the religious congregation and responsiveness to critical needs are basic to the ongoing mission of the religious congregation. The critical component in the change effort is "to imagine a desirable future for the congregation and reinforce that movement by consistency in choices based on values and the traditions of the order" (Nygren & Ukeritis, 1992, p. 272).

The organizational structure of congregations of women religious is guided by the congregations’ Rule, Constitutions and Directory. Chapters are the highest decision-making bodies of their congregations when in session. The chapter of a religious congregation has the authority to make decisions and set direction for the congregation. The primary work of a chapter is to preserve the spiritual patrimony or heritage of the religious congregation. One means of accomplishing this goal is for the chapter to treat matters of major importance, such as sponsorship, to the congregation. The proper law of individual religious congregations specifies the frequency with which the chapter meets, how the members of the chapter are selected and the manner of conducting business. The proper law of the religious congregation determines the competence of a chapter. Chapters are commonly understood to participate in the exercise of jurisdiction when they take definitive action on such matters as the administration or alienation of church property, election of superiors, and enacting certain policies affecting members of the congregation or its apostolate (Canons 631, 632, 633; Quinonez & Turner, 1992; Sisters of Saint Dominic, 2005a).
As stated in the *Constitutions* of the Sisters of Saint Dominic (2005):

The General Chapter is a collegial body of sisters whose duty is to transact the affairs of the Congregation and, if circumstances warrant, to elect a Prioress and a Council. While in session, the Chapter exercises in an extraordinary manner, the highest authority in the Congregation. Because every professed sister is important to the future of the Congregation and entitled to be a part of the decisions that will move us into that future, the General Chapter is designated to be a fully participative assembly with membership to be determined according to the process specified in the directory. (p. 11)

In accordance with Canon Law, the *Constitutions*, and the Directory of the Sisters of Saint Dominic, the Chapter of Life and Mission session of the General Chapter will take place in April 2010. Although this study examined the sponsored relationship of the congregation with its three secondary schools, the congregation will be asked to deliberate the recommendations presented by the sponsorship committee, conceived through the *Conceptual Design Process*, regarding the sponsored relationship with its eight sponsored institutions for the emergent future.

A religious congregation, according to Valuckas (2004), can be thought of as “a complex, adaptive, self-organizing system. So, some of the wisdom and the concepts that relate to such systems can shed light on the dynamics of a chapter for a religious congregation as a system in change” (p. 25). Change in a congregation of women religious depends upon the congregation’s “capacity for transforming exchange” (Valuckas, 2004, p. 26). Because the members of congregations of women religious may have different commitments, priorities, beliefs, and cultures and it is essential that
congregations have a process of communal discernment and consensus-building. These dimensions are important because the content of chapters in recent years show that they are no longer Chapters of Proposals where the problem is clear and the solution known. Heifetz (1994, as cited in Valuckas, 2004), distinguished “Type II and Type III” situations. In Type II situations, the problem or question may be clear and the solution is unknown at the outset or may depend upon many variables that become clear over a period of time. In Type III situations, the problem or question is so complex that the problems or questions themselves are unclear or unknown. The members of the religious congregation, in this situation, must risk walking into the unknown to discover the problem or question themselves as part of a journey (pp. 26-27). Organizationally, the congregations of women religious should have a process of pre-chapter dialogue and study which is enunciated in the congregation’s Constitutions and Directory. Such a process would surface differences within the congregation and provide the opportunity to engage in creative ways to find solutions for the common good.

Nygren (1988) found that effective leaders in religious orders attend to the future of the organization, its viability, and the apt utilization of resources toward specific ends. Nygren, Ukeritis, McClelland and Hickman (1994) concluded:

Organizational survival depends less on managerial competencies than on the ability of leaders to interpret the founding purpose in current metaphors and idioms and to find new and idioms and to find new and exciting means to address pressing human needs in a style and spirit not necessarily identical with, but clearly similar to, those of their founding members. (p. 389)
Leadership, according to Palmer (1998), begins and ends with passion around the mission and vision of the congregation. When a congregation of women religious is in chapter, a process that is reflective, discerning, and dialogic will illumine the meaning of the charism of the congregation in order for the congregation to respond to the contemporary needs of its members and those whom the members of the congregation serves.

Organizational structure is important to this study because it offers insights for leadership to examine and consider during a time of change within the history of the religious congregation. As reported by Sullivan-Clark (2005) there is a “right time for change” (p. 46). Bennis and Mische (1995) believed that the coming century would demand a new organizational structure which would redefine the ways in which people work and interact with one another (p.vii). They believed that empowering all people in the organization would be essential to the effectiveness of the organization (p.36) and that empowering meant eliminating the structure of bureaucratic boundaries that box people in and keep them from making the most effective use of all their skills, experience, energies and ambitions (p. 36). This appears to be the time for reorganization of the sponsored relationship and there is a necessity for all members of the congregation of women religious to be an integral part of the process. Congregational leadership needs time to gain support for change; key participants, such as the members of the community must be ready and prepared and the leadership must have a process in place to engage in a successful and effective change process. Outside facilitators, the Congregation’s canon lawyer, a civil lawyer, and advice from other congregations that have been through a change in the sponsored relationship should be included in the selected process. It is
important to clarify where the community is and where it wants to or needs to go. This “road map” will assist in developing a sponsorship plan which will secure the future relationship of the religious congregation with the educational institution and the educational institutions’ relationship with the religious congregation.

Kotter and Rathgeber’s (2005) *Our Iceberg is Melting*, is a fable about penguins living on a melting iceberg and their need to make necessary changes in their present lifestyle for the good of both the individual and the community. The fable incorporated steps and Rathgeber’s fable focused collaboration, participation, on-going conversations, and updates. The steps for needed change for the Sisters of Saint Dominic of Caldwell were begun through the implementation of the “Conceptual Design for Exploring the Congregation’s Future Relationship with Its Sponsored Institutions.” The process as developed by Fyffe (2009) is based on Scharmer’s *U Theory* (Scharmer, 2009). The theory invites the congregation to “engage in five movements that allow it to go deeper in its thinking; to let go of what is no longer of service; to sit in the place of ministry and grace in order to let the emergent future unfold” (p. 3). The process is based upon scenario building which “provides alternative ways of viewing the future through research, establishing multiple approaches to addressing a situation, evaluating the possibilities, and finally choosing a direction that moves a dream to a structured reality” (Fyffe, 2008, p. 9). Involved in this broad-based process are the professed members of the Congregation, associates, professionals from outside the congregation, and members of the sponsored institutions.

Why would a congregation choose this process? Religious congregations often choose this methodology because it:
1. Integrates both intuition and analysis through structured conversational process that can break through preconceived barriers

2. Allows the group through the process of storytelling to create compelling directions that create ownership and investment in implementing the approved plan

3. Integrates a multi-sensory approach that uses both right and left brain thinking and creates a stronger and more comprehensive direction

4. Provides a systematic process for naming and claiming what is core to the organization

5. Enables participants the freedom to participate and deepen their commitment to the community’s future. (Fyffe, 2009, pp. 9-10)

As posited by Werthman (2008), the Caldwell Dominicans need to respond to these questions:

1. What does your table of sponsorship look like now and do you have a picture of your table of sponsorship in the future?

2. What does your table of sponsorship for the future look like? (p. 10).

These steps echo Kotter and Rathgeber’s (2005) metaphors of collaboration, participation, and on-going conversation.

Chapter Summary

The Catholic school system would not have been possible without the numerous women religious from European congregations who sent “missionaries” to the United States as well those sisters from congregations founded in the United States. They educated children of every nationality and socio-economic status. The different religious
orders often faced challenges; balancing the internal community life of communal prayer
and monastic life with the desire to have an active ministerial life, finances, anti-Catholic
sentiments, and sometimes the interference of priests and bishops in the internal matters
of the community. In spite of these difficulties, religious communities flourished in the
United States and became a visible sign of Catholicism in the Church, especially in the
Catholic schools.

The impetus for the founding of schools, hospitals, and social service agencies
differed greatly depending on the historical time and place. In the history of the Catholic
Church in the United States, schools, hospital, and social service institutions were
instruments in the Church's struggle to gain respectability, maintain continuity, and
ensure survival. For the institutions that were connected to the tradition of a religious
congregation, the culture of that institution was shaped by the purpose and mission of the
religious congregation. Because of the numbers of religious congregations, the history of
schools, hospitals, and social service agencies founded by these congregations is complex
and no two the same. Regardless of the founding tradition, what is of importance is the
relationship of the religious congregation and their various ministries to the Church and
its mission.

Catholic school education faces challenges for the future. For those religious
communities that continue to sponsor the schools, it is necessary to identify, prepare,
educate, and assist in the spiritual formation of those individuals who will continue to
lead in these institutions. For these leaders, it will be necessary to oversee, govern, and
safeguard the mission, tradition, and the Catholic identity of the Catholic schools. While
the future is far from clear, and there may be a sense of ambiguity of direction, the
sponsoring religious congregations must find a means to discern the appropriate canonical and civil structures which will enable the continuance of these schools. The Catholic presence, the continuity with the sponsoring religious community’s purpose, mission, and charism, and the long-term stability of the schools must be ensured through new sponsorship relationships or models.
CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

Introduction

The purpose of this study was to examine the factors that a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary schools for the future. This chapter presents a brief overview of the research design and procedures utilized in this study. The chapter includes the following sections: research questions, research design, site, participants, instrumentation, data collection, data analysis, timeline, significance, and limitations.

The review of the available literature on sponsorship revealed that research regarding sponsorship has been conducted mainly in the fields of Catholic healthcare and Catholic institutions of higher education. There is a dearth of research regarding sponsorship on elementary and secondary education levels. However, the literature regarding the issue of sponsorship within congregations of women religious (Munley, 2002; Wittberg, 2000) revealed that the declining numbers of congregational membership, the aging population and the changes in religious congregations’ ministerial choices following Vatican II altered the congregations’ ability to support their schools and provide administrators and teaching staffs in the schools at the levels to which their constituencies had become accustomed. Due to these changes within congregations of women religious, both leadership and membership find they are faced with making decisions as to how their future relationships with educational institutions, which they own, operate and staff, will be continued and sustained.
This was both a descriptive and historical study. The researcher examined one congregation of women religious, the Sisters of Saint Dominic of Caldwell, by using quantitative data to ascertain the participants’ attitudes, beliefs, and perceptions as well as the overall leanings of the members of the Congregation as they explore the sponsored relationship with three secondary schools for the emergent future. This study investigated the following research questions:

1. If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must the Congregation consider?

2. How will the Congregation’s Conceptual Design Process be an effective strategy to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools?

3. What are the barriers to seeking new models of sponsorship?

4. How will these barriers impact the sponsored relationship for the emergent future?

Research Design

This was a descriptive and historical study designed to determine the factors that a congregation of women religious needs to consider and evaluate in order to ascertain the leanings of the members of the congregation as it explores its future sponsored relationship with their three secondary schools. Descriptive research is sometimes used “to learn about the attitudes, opinions, beliefs and behaviors of people” (Johnson & Christensen, 2008, p. 377). In order to identify the preferences of the members of the congregation, descriptive analyses will be performed to interpret the results. This design is best suited to answer the research questions that anchored the development of this
study. Creswell (2003) described quantitative research as an inquiry method that is functional for describing trends. When employing such an approach, instruments, either developed or adopted, are utilized to collect data. Marshall and Rossman (2008) stated that descriptive research is used “to describe the phenomenon of interest” (p. 34) and to find the salient beliefs and attitudes occurring in the phenomenon” (p. 34). According to Johnson and Christensen (2008), descriptive research is “focused on providing an accurate description or picture of the status or characteristics of the situation or phenomenon” (p. 377). Historical research, according to Johnson and Christensen (2008) is conducted to “record the accomplishments or the history of an agency or institution” (p. 424), as well as “to assist in understanding the culture” (p. 425) of the organization.

Because this was a survey designed to elicit the participants’ (Sisters of Saint Dominic) perception of the issue of the sponsored relationship with the congregation’s three secondary schools, there was no intention to train, educate, or otherwise prepare the participants for receiving the survey instrument. The study was designed to focus on gathering the leanings, beliefs, perceptions, and opinions of the survey population, the Sisters of Saint Dominic.

This survey instrument was designed for a specific population, the Sisters of Saint Dominic of Caldwell, New Jersey, and as such, the questions are specific to the current issue facing this congregation of women religious; namely, the future of its sponsored relationship with its three secondary schools. The strength of this instrument was that it was conducted without the researcher attempting to educate the population and that it being offered to the majority of the population of the Sisters of Saint Dominic of Caldwell.
A survey (questionnaire) was used to capture the perceived preferences of the participants. Survey research, according to Leedy and Ormrod (2005), “captures a fleeting moment in time, much as a camera takes a single-frame photograph of an ongoing activity. By drawing conclusions from one transitory collection of data, we may extrapolate about the state of affairs over a longer period of time” (p. 184). Babbie (1999) stated that “surveys are [also] excellent vehicles for measuring attitudes and orientations” (p. 234). Leedy and Ormrod (2005) concurred when they stated, “whenever you use checklists or rating scales, you simplify and more easily quantify people’s behaviors or attitudes” (p. 187). According to Fink (2009) the benefit of closed-ended questions is that they are easy to standardize and the data gathered from closed-ended questions lend themselves to statistical analysis.

The Caldwell Dominicans are currently preparing for Chapter 2010, at which they will make important congregational decisions, including decisions concerning the sponsored relationship with its three secondary schools. Although one Chapter may be viewed as a “fleeting moment” in the history of the congregation, the decisions made will have far-reaching implications; the current apostolic work of schools in this study is viewed as an expression of the Congregation’s charism and mission; therefore, the decisions made at the Chapter will impact the congregation as well as the constituencies which the schools serve.

The results of this study data will be available to the members of the Congregation, should they want to peruse the data obtained regarding the sponsored relationship for the emergent future.
Participants

The target population for this study was the 161 professed members of the congregation of the Sisters of Saint Dominic of the Sacred Heart of Jesus (Caldwell Dominicans). Due to restrictions of a number of sisters in the Congregation because of advanced age and health issues, the expected number of participants is 150 professed members of the Sisters of Saint Dominic of Caldwell, New Jersey.

Site

The Motherhouse of the Congregation of the Sisters of Saint Dominic of the Sacred Heart of Jesus (Caldwell Dominicans) is located in Caldwell, New Jersey, a suburban town in Essex County. The Congregation maintains five residences on the property which house 64 sisters. The 97 sisters not residing on the Motherhouse grounds have residences located in suburban, urban, and rural areas in New Jersey, Florida, Georgia, Illinois, Mississippi, New York, Oregon, Washington, DC, and the Dominican Republic. Because this study utilized a mailed survey (questionnaire), the site of the administration of the survey was the residence in which the individual sister resides.

Instrumentation

The instrument to be used in this study was a researcher-constructed self-administered survey (questionnaire) (see Appendix E) that consists of eight sections. The researcher reviewed the following documents in preparation for the development of the survey: the Constitution and Directory of the Sisters of Saint Dominic of Caldwell, New Jersey (2005a), the Congregation’s Viability Consultants Report of 2003, the Congregation’s Trends Report (2009), and the 2008 PowerPoint Presentations of each school in the study as well as an examination of congregational archival records.
Section I consisted of eight statements designed to learn about the participants' overall beliefs about sponsorship. Section II contained five questions designed to learn about the participants' perceptions of sustainability. The third section, consisting of 14 statements regarding the sponsored relationship as it pertains to the Congregation of the Sisters of Saint Dominic of Caldwell, was designed to determine the factors that should be considered regarding the sponsored relationship for the emergent future. Section IV contained five statements regarding the participants' beliefs regarding change. The six statements in Section V concerned the Congregation's Conceptual Design Process as the Congregation prepares for Chapter 2010. Eleven general statements regarding the congregation's sponsored relationship as it pertains to the three schools in the study were contained in Section VI. Section VII was designed to elicit responses regarding the respondents' beliefs about sponsorship and sustainability as they pertain to each of the schools in the study. This section contained six statements. A five (5) point Likert Scale was implemented for sections I through VI. The Likert scale offered the respondents maximum control over the extent to which they agreed or disagreed with the statements on the survey. A "Yes"/"No" response was used for Section VII. The final section, VIII, was optional. It encouraged the participants to provide anecdotal feedback to capture their authentic voice as it pertains to the issue of the future of the sponsored relationship with the three schools. Participation in the survey was voluntary and anonymous. Because this is an anonymous survey, there will not be any coding or tracking of the surveys or participants.

Consistent with the stages of the survey research process (Rea & Parker, 1997) and as a way to enhance the validity of the instrument, the preliminary draft of the survey, the
problem statement and research questions were mailed to a jury of experts from the membership and leadership team of the Sisters of Saint Dominic of Caldwell for their assessment and feedback. Responses from the jury of experts were returned to the researcher by mail. There were no revisions made to the survey.

**Data Collection**

Prior written approval (see Appendix A) was sought from the Prioress of the Sisters of Saint Dominic of Caldwell, for the researcher to conduct this study within the Congregation and to mail the letter of solicitation and the survey. The population was identified as the professed members of the Sisters of Saint Dominic of Caldwell.

The Congregational Leadership Team (Council) of the Caldwell Dominicans makes a congregational directory available to each sister. The directory contains the name, home address, ministry name, and address of each sister. Because of the nature of the study, the survey was mailed to the professed sisters in the Congregation. In an effort to create a respondent-friendly survey packet, two components of Dillman’s Tailored Design were applied. Dillman, Smyth and Christian (2009) suggested the following: (a) a respondent-friendly questionnaire; and (b) inclusion of a stamped addressed return envelope.

Each survey packet contained a letter of solicitation (see Appendix D), a cover letter (see Appendix C), the questionnaire (see Appendix E) and a stamped return envelope. The cover letter explained the purpose of the study, description, and instructions of the attached survey, and assurance of confidentiality. The letter of solicitation addressed the researcher’s affiliation, the purpose of the study, procedures, nature of participation, storage of the data, statement of anonymity, contact information, and an invitation to request the research results. The stamped return envelope provided was for convenience.
and immediacy of responses. Approximately three weeks was identified as the allotted waiting period to receive the returned surveys and after this given time frame, a courtesy reminder was sent to all professed members of the Congregation via the Congregation’s on-line communication, *Keeping In Touch*.

Because the survey was anonymous, a message of appreciation was sent through the Congregation’s on-line communication, *Keeping In Touch* after the surveys were returned.

**Data Analysis**

Descriptive statistics was utilized to provide a numerical summary of the data in terms of their frequencies, percentages, and mode. Tables, graphs and narratives were used to summarize the data for interpretation and presentation. According to Witte and Witte (2007), “statistics exist because of the prevalence of variability in the real world” (p. 5). Descriptive statistics provides us with tools-tables, graphs, averages, ranges, correlations- for organizing and summarizing the inevitable variability in collections of actual observations or scores” (Witte & Witte, 2007, p. 5). Data analysis was facilitated through the use of the *Statistical Package for Social Science* (SPSS, 17.0).

According to Babbie (1990), surveys are “frequently conducted for the purpose of making descriptive assertions about some population, which is, discovering the distribution of certain traits or attributes. In this regard, the researcher is concerned not with why the observed distribution exists but merely with what that distribution is” (p. 52). As the Sisters of Saint Dominic of Caldwell approach Chapter 2010, it is important that congregational membership be aware of the distribution of the attitudes, perceptions, and beliefs of the sisters as they make decisions regarding the sponsored relationship with
its three high schools. It is necessary that the Sisters of Saint Dominic articulate the future locus of and requirements for sponsorship. The results of this study data will be made available to the members of the Congregation, should they want to peruse the data obtained regarding the sponsored-relationship for the emergent future.

**Timeline**

The researcher submitted the information for approval to the Prioress of the Sisters of Saint Dominic of Caldwell, in mid-July, 2009. Upon gaining approval from both the Prioress of the Sisters of Saint Dominic and Seton Hall University’s Institutional Review Board, the professed members of the Sisters of Saint Dominic of Caldwell, New Jersey were contacted via the Congregation’s email communication, *Keeping in Touch*, of the forthcoming mailing of the questionnaire to members of the Congregation. The questionnaires were mailed to the congregational members in early November, 2009 and returned to the researcher by the end of the month. The data was analyzed in December, 2009. The final analyses and presentation of data were completed in February, 2010.

**Significance**

This study is important to understanding and exercising the concept of sponsorship within congregations of women religious in relationship to their educational institutions, namely the secondary schools.

The study is significant to the Sisters of Saint Dominic of Caldwell as it examines its continued sponsored relationship to three of its educational institutions: Saint Dominic Academy, Mount Saint Dominic, and Lacordaire Academy, for the emergent future.

Administratively, the role of the sponsor must be considered for both the Congregation and each of the schools. The sponsored relationship must be examined in a
number of areas including: mission integration, mutual accountability of the sponsors, Board of Trustees membership, management/administration, setting competencies, formation development of all the stakeholders, and succession planning.

Effective leadership for the Congregation and each of the schools is essential to deal with any change in the models of the sponsored relationship. Open dialogue and communication with all stakeholders is necessary to promote a shared vision to which all members the Congregation and school communities can commit.

The decisions made regarding the continued sponsorship of schools by congregations of women religious have significance beyond the Congregation. As there are fewer Catholic schools available, parents and guardians are deprived of educational choice. This, in addition to the rising cost of tuition, may further promote the voucher programs for educational choice in the United States.

This study is of interest to the Archbishop and Office of Superintendent of Schools of the Archdiocese of Newark. These three academies operate within the Archdiocese of Newark with the permission of the Archbishop. In educational matters, the religious-owned school cooperates with the Office of the Superintendent of Schools (Archdiocese of Newark, 2005). The academies serve a population of students from numerous surrounding communities within the Archdiocese as well as students from areas served by the Diocese of Paterson.

The data from this study can produce practical conceptual designs for use by other religious congregations who sponsor secondary schools. The research will add to the admittedly scarce body of literature regarding sponsorship as it relates to schools. The results of this study may prompt other religious congregations to conduct similar studies.
This study is significant because Catholic school education faces challenges for the future. For those congregations of women religious that continue to sponsor their schools, it is necessary to identify, prepare, educate, and assist in the formation of those individuals who will continue to lead in these institutions. For these leaders, it will be necessary to oversee, govern, and safeguard the mission, tradition, and the Catholic identity of the Catholic schools. The sponsoring religious congregations must find a means to discern the appropriate canonical and civil structures which will enable the continuance of these schools. The Catholic presence, the continuity with the sponsoring religious congregation’s purpose, mission, and charism and the long-term stability of the schools must be ensured through new sponsorship models. Regardless of the founding congregation’s tradition, what is of importance is the relationship of the religious congregation and their various educational ministries to the Catholic Church and its mission.

Limitations

There is a dearth of research and studies on the topic of sponsorship within the Catholic Church as it relates to educational institutions on the elementary and secondary levels. The research previously conducted regarding the sponsored relationship concerned higher education and healthcare; however, the concepts from this research can be applied to other elementary and secondary schools.

This study was conducted with one congregation of women religious at a particular moment in its history and decision making process. The focus of this study was three of the Congregation’s secondary schools. These schools are single-sex schools located within one Archdiocese in a northeastern state.
Chapter Summary

This study examined the factors a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary schools in the future. This chapter provided a discussion of the descriptive methodology used in this study. To collect the needed data, a researcher-constructed self-administered survey (questionnaire) was mailed to the target population. The participants are the professed members of one congregation of women religious. A letter requesting participation and letter of solicitation were mailed along with the questionnaire. Descriptive statistics (frequencies, percentages, and mode) were be used to analyze the quantitative data. The findings were arrayed through tables, graphs, and narratives.

The researcher is a member of the Sisters of Saint Dominic. Therefore, this study is limited by the bias of the researcher.
CHAPTER IV
RESEARCH FINDINGS

Introduction

Over the course of the past 40 years, the role of religious congregations of women in the management and governance of Catholic elementary and secondary schools, including parish, diocesan, and those owned by the congregations, has drastically changed. The declining numbers of congregational membership, the aging population, and the changes in religious congregations’ ministerial choices following Vatican Council II altered the congregations’ ability to continue to provide administrators and teaching staffs in the schools at the levels to which their constituencies had become accustomed. Due to these changes within congregations of women religious, the leadership and membership of the congregations are faced with making decisions as to how their future relationships with institutions, which they own, operate, and staff, will be continued and sustained.

The purpose of this dissertation was to examine the factors that a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary educational ministries in the future. In other words, a congregation of women religious must ultimately make a decision regarding continued sponsorship of its educational institutions for the future. Specifically, this research addressed the following questions:

1. If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must be considered by the Congregation?
2. How will the Congregation’s Conceptual Design Process be an effective strategy/process to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools?

3. What are the barriers to seeking new models of sponsorship?

4. How will these barriers impact the sponsored relationship for the emergent future?

The membership of The Sisters of Saint Dominic of Caldwell, New Jersey is currently exploring their response to the question, “How can a religious congregation with its limited personnel and resources effectively sponsor a secondary school and how to assure that the mission, vision, and charism of the congregation continue to be articulated within that sponsored school?” This study was conducted to examine the factors that members of the Congregation deem essential as they determine what the Congregation’s sponsored relationship with the secondary schools may be for the future. This study was also conducted to augment research concerning congregations of women religious as they appraise their present resources; personnel, finances, property, and other assets in order find a way to best steward those resources for the future. In order for religious congregations to maintain a sponsored relationship with their educational institutions, congregational leadership and membership must examine and assess the current model of sponsorship with each of their sponsored institutions and then determine if there is a need to create a new model of sponsorship for individual situations that would ensure a continued relationship.
The data from this study can produce practical conceptual designs for use by other religious congregations who sponsor secondary schools. The research will add to the admittedly scarce body of literature regarding sponsorship as it relates to schools and may prompt other religious congregations to conduct similar studies.

As stated in Chapter III, this was both a descriptive and historical study. The researcher examined one congregation of women religious; namely, the Sisters of Saint Dominic, Caldwell, New Jersey, by using quantitative data to ascertain the participants’ attitudes, beliefs, and perceptions as well as the overall leanings of the members of the Congregation as they explore the sponsored relationship with their three secondary schools for the emergent future.

**Response Rate**

The target population for this study was the 161 professed members of the Congregation of the Sisters of Saint Dominic of the Sacred Heart of Jesus (Caldwell Dominicans). Due to restrictions of a number of sisters in the Congregation because of advanced age and health issues, the letter of solicitation and questionnaire were mailed to 150 professed sisters. Of the 150 surveys mailed, 139 were returned, indicating a return rate of 92.6%, which was excellent for the purposes if this research study. According to Babbie (1990), “a response rate of at least 50 percent is adequate for analysis and reporting. A response rate of at least 60 percent is good. And a response rate of 70 percent or more is very good” (p. 182).
Description of the Survey

The survey was designed to answer the concern addressed in the problem statement and the four research questions. The first section consisted of eight statements designed to learn about the participants’ overall beliefs about sponsorship.

Section II contained five questions designed to learn about the participants’ perceptions of sustainability. The third section, consisted of 14 statements regarding the sponsored relationship as it pertains to the Congregation of the Sisters of Saint Dominic of Caldwell, New Jersey, was designed to determine the factors that should be considered regarding the sponsored relationship for the future. Section IV contained five statements regarding the participants’ beliefs regarding change. The six statements in Section V concerned the Congregation’s Conceptual Design Process as the Congregation prepares for Chapter 2010. Eleven general statements regarding the Congregation’s sponsored relationship as it pertains to the three schools in the study were contained in Section VI. Section VII was designed to elicit responses regarding the respondents’ beliefs about sponsorship and sustainability as they pertain to each of the schools in the study. This section had six statements.

A five (5) point Likert Scale was implemented for sections I through VI. The Likert scale offered the respondents maximum control over the extent to which each of the respondents agreed or disagreed with the statements on the survey. A “Yes”/“No” response was used for Section VII. The final section, VIII, was optional. It encouraged the participants to provide anecdotal feedback in order to capture the authentic voice of
the respondents as it pertains to the issue of the future of the sponsored relationship with the three schools.

Research question 1 was, "If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must be considered by the Congregation?" The survey questions designed to examine this question were 1, 2, 4, 5, 6, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, 41, 42, 43, 44, 45, 46, 47, and 48.

Research question 2 was, "How will the Congregation's Conceptual Design Process be an effective strategy/process to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools?" Survey questions 12, 33, 34, 35, 36, 37, 38, 39, 40, 49, 50, 51, 52, 53, 54, and 55 were designed to examine this question.

Research question 3 was, "What are the barriers to seeking new models of sponsorship?" The survey questions designed to examine this question were: 2, 3, 4, 5, 8, 12, 13, 15, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31, and 32.

Research question 4 was, "How will these barriers impact the sponsored relationship for the emergent future?" The survey questions designed to examine this question were 28, 29, 30, 31, 32, 39, 40, 50, 51, 52, 53, 54, and 55.

The anecdotal feedback provided an opportunity for the participants to share their concerns and creative ideas as well as a method to uncover the complexities that exist in the sponsored relationship as viewed by congregational membership. These responses may eventually assist the members of the Congregation, as they enter the Chapter process, in answering the question, “Given the reality and possibilities facing these
sponsored institutions and the Congregation, what are creative or innovative ways we can be in relationship with them that furthers the Congregation’s mission and can be life-giving and mutually beneficial for the Congregation and the sponsored institutions?”

This chapter presented the results of the survey findings of the respondents, professed members of the Caldwell Dominicans, regarding the sponsorship and sustainability of three of their secondary schools; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy. For the purpose of this study, the following definitions were used by the respondents.

**Sponsorship:** A formal, mutually beneficial relationship in which the Sisters of Saint Dominic support, influence and are responsible for a separately incorporated institution. This relationship furthers the mission and vision of the Sisters of St. Dominic. The Sisters of Saint Dominic are publicly identified with the institution (January 17, 2008).

**Sustainability:** The ability of the Sisters of Saint Dominic to maintain and improve, for an extended period of time and without interruption, the formal, mutually beneficial relationship of the Sisters of Saint Dominic to a separately incorporated institution with which the Sisters of Saint Dominic are publicly identified (January 21, 2008).

Part I of the questionnaire examined the respondents’ beliefs about sponsorship. The responses were coded as follows: Strongly Agree (SA), Agree (A), Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written. The survey was dummy coded as: Strongly Agree=4; Agree=3; Not Certain =2; Disagree=1 and Strongly Disagree=0.
Part II of the questionnaire examined the respondents’ beliefs regarding sustainability. The responses were coded as follows: Strongly Agree (SA), Agree (A), Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written. The survey was dummy coded as: Strongly Agree=4, Agree=3, Not Certain=2, Disagree=1 and Strongly Disagree=0.

Part III of the questionnaire examined various factors that may influence the respondents’ perceptions regarding the sponsored relationship of the Congregation and the three schools for the future. The responses were coded as follows: Significantly (S), Very Much (VM), Moderately (M), Only a Little (OL) or Not at All (NA). The survey was dummy coded as: Significantly=4, Very Much=3, Moderately =2, Only a Little=0, and Not at All=0.

Part IV of the questionnaire examined the respondents’ beliefs regarding change in the sponsored relationship as it pertains to the Congregation. The responses were coded as follows: Strongly Agree (SA), Agree (A), Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written. The survey was dummy coded as: Strongly Agree=4, Agree=3, Not Certain=2, Disagree=1 and Strongly Disagree=0.

Part V of the questionnaire concerned to respondents’ perception of the extent to which the Congregation’s Conceptual Design Process may influence their perception of sponsorship while preparing for Chapter 2010. The responses were coded as follows: Very Much (VM), Somewhat (S), No Opinion (NO), Only a Little (OL), and Not at ALL (NA). The survey was dummy coded as: Very Much=4, Somewhat=3, No Opinion=2, Only a Little=1, and Not at All=0.
Part VI of the questionnaire examined the respondents' beliefs regarding the Congregation's sponsored relationship with the three schools in general. The responses were coded as follows: Strongly Agree (SA), Agree (A), Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written. The survey was dummy coded as: Strongly Agree=4, Agree=3, Not Certain=2, Disagree=1 and Strongly Disagree=0.

The valid percent was used for reporting the data in Part I through Part VI of the survey. Interestingly, the valid percent and the percent were the same as all of the respondents answered questions one through forty-nine. This was most likely due to the option of the response columns labeled “not certain” and “not at all.”

Part VII of the questionnaire examined the respondents' understanding of sponsorship and sustainability as they pertain to the schools individually. The respondents answered each statement with a “yes” or “no” response. The survey was dummy coded as Yes=1 and No=0. The valid percent was used for the purpose of reporting the data from the output.

Part VIII of the questionnaire was an optional section in which the participants could comment on sponsorship, sustainability, change, the Conceptual Design Process, and the sponsored relationship with Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy. Respondents were encouraged to provide possible models of the sponsored relationship, voice concerns they may have, and offer other criteria they regard significant in the decision making process. In other words, this section encouraged the participants to provide anecdotal feedback to capture their authentic voice.
as it pertains to the issue of the Congregation’s sponsored relationship with the three schools for the emergent future.

To aptly summarize the findings which resulted from this study, the survey questions that logically fit together were reported in one table in order that the overall patterns be seen more clearly. The nine themes that from the survey were: (a) Sponsorship, (b) Sustainability, (c) Mission, Charism, Identity, and Heritage, (d) Finances, (e) Personnel, (f) Catholic School Education, (g) The Conceptual Design Process, (h) Sponsorship and Sustainability as it Pertains to the Three Schools, and (i), Comments on the Sponsored Relationship from the Optional Section of the Survey.
Results of the Survey

Table 4

Respondents' Beliefs Concerning Sponsorship

<table>
<thead>
<tr>
<th>Question</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>I believe that I have a clear understanding of the meaning of sponsorship.</td>
<td>34.5%</td>
<td>51.8%</td>
<td>10.1%</td>
<td>3.6%</td>
<td>0</td>
</tr>
<tr>
<td>Sponsorship is &quot;just&quot; a model of governance.</td>
<td>3.6%</td>
<td>15.1%</td>
<td>13.7%</td>
<td>41.7%</td>
<td>25.9%</td>
</tr>
<tr>
<td>Sponsorship, as we know it, has worked</td>
<td>35.3%</td>
<td>50.4%</td>
<td>12.2%</td>
<td>1.4%</td>
<td>.7%</td>
</tr>
<tr>
<td>I understand the canonical responsibilities of sponsorship.</td>
<td>13.7%</td>
<td>31.7%</td>
<td>33.1%</td>
<td>17.3%</td>
<td>4.3%</td>
</tr>
<tr>
<td>I understand the civil responsibilities of sponsorship.</td>
<td>13.7%</td>
<td>43.2%</td>
<td>23.0%</td>
<td>18.0%</td>
<td>2.2%</td>
</tr>
<tr>
<td>Sponsorship is an animating force in passing on the Congregation's heritage.</td>
<td>56.8%</td>
<td>43.5%</td>
<td>5.8%</td>
<td>2.9%</td>
<td>0</td>
</tr>
<tr>
<td>Sponsorship should be mutually life-giving for the Congregation and each institution.</td>
<td>71.2%</td>
<td>27.3%</td>
<td>1.4%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>If no one is reflecting on what the sponsored relationship will look like in 5 or 10 years, no one is preparing for the future.</td>
<td>71.2%</td>
<td>23.0%</td>
<td>2.2%</td>
<td>1.4%</td>
<td>2.2%</td>
</tr>
<tr>
<td>It is important to choose a direction for the sponsored relationship which will be beneficial to each school.</td>
<td>73.2%</td>
<td>21.6%</td>
<td>4.3%</td>
<td>.7%</td>
<td>0</td>
</tr>
<tr>
<td>The sponsored relationship could be different at each school.</td>
<td>51.1%</td>
<td>36.0%</td>
<td>10.1%</td>
<td>2.2%</td>
<td>.7%</td>
</tr>
</tbody>
</table>

Table 4 contains 10 questions regarding sponsorship. The review of the literature established that sponsorship is a sacred trust and legal responsibility (Grant & Vandenberg, 2004). While there are a myriad of factors to consider, both in the canonical and civil realms, at the heart of the sponsored relationship is the passion around the
mission, vision, and charism of the founding congregation (Palmer, 1998; Sisters of Saint Dominic, 2005a)

It was not surprising that the findings in Table 4 revealed that 86.3% of the respondents indicated that they had a clear understanding of sponsorship and that 85.7% of the respondents believed that "sponsorship, as we know it, has worked." The responses to this question appear to reflect the past and present experiences of the respondents. The question as written, does not address change in the sponsored relationship. The prevailing question is, although the sponsored relationship, as we know it, works now, will it continue to work in the future and what will that relationship look like?

However, inherent in the understanding of the term sponsorship, as defined by the Sisters of Saint Dominic, there needs to be an understanding of the canonical and civil responsibilities of sponsorship as it relates to the three schools. Forty-five and two-fifths of the respondents indicated that they understood the canonical responsibilities and 56.9% indicated that they understood the civil responsibilities of sponsorship. However, 21.6% of the respondents indicated that they either strongly disagreed or disagreed that they understood the canonical responsibilities and 31.1% were not certain that they understood the canonical responsibilities of sponsorship. Twenty-one and one-fifth percent of the respondents indicated that they either strongly disagreed or disagreed that they understood the civil responsibilities of sponsorship and 23.0% indicated that they were not certain that they understood the civil responsibilities of sponsorship. Therefore, this researcher suggests that there is a need for education of the sisters regarding canon
and civil law as it pertains to the sponsored relationship. Without a more definitive understanding of these responsibilities, it would be difficult for congregational members to understand the impact that any change would have on the sponsored relationship. Further, as a Congregation, there are canonical and civil responsibilities that must be honored as long as the Congregation stays in a sponsored relationship with the respective schools. The Congregation’s canonical responsibilities are documented in each institution’s by-laws which are currently being reviewed and updated. The Congregation’s civil responsibilities are documented in each institution’s by-laws, and as currently documented, meet the Congregation’s obligations. To protect the Congregation’s rights as owner of these sponsored institutions, it has reserved powers; for example, the selling of property or changing the mission. These are listed in the by-laws of each sponsored institution.

Sixty-seven and three fifths percent of the respondents indicated that they believed that “Sponsorship is more than governance”. However, 13.7% indicated that they were not certain and 18.7% indicated that they either strongly agreed or agreed that sponsorship is just a model of governance.

Not surprisingly, the respondents also overwhelmingly believed that sponsorship will pass on the congregation’s heritage (91.3%) and should be mutually beneficial and life-giving for the Congregation and each school (98.0%). Eighty-seven and one-tenth percent of the respondents to question 40, “the sponsored relationship could be different at each school”, indicates the Congregation’s willingness to change the relationship. Most likely this is due to the sisters’ believe that sponsorship is relational and a viable
means of addressing the needs of the times and protecting the individual ministry’s
mission as well as the Caldwell Dominicans’ mission through the next generations.

Table 5

Respondents’ Perceptions Regarding Sustainability

<table>
<thead>
<tr>
<th>Question</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have a clear understanding of the meaning of sustainability.</td>
<td>35.3%</td>
<td>48.2%</td>
<td>12.9%</td>
<td>3.6%</td>
<td>0</td>
</tr>
<tr>
<td>Sustainability must be considered separately from sponsorship.</td>
<td>7.2%</td>
<td>33.1%</td>
<td>19.4%</td>
<td>23.7%</td>
<td>16.5%</td>
</tr>
<tr>
<td>Finances should not be an aspect of the Congregation’s deliberations</td>
<td>2.9%</td>
<td>12.9%</td>
<td>8.6%</td>
<td>41.7%</td>
<td>33.8%</td>
</tr>
<tr>
<td>concerning sustainability.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Sisters of Saint Dominic do not have the organizational capacity</td>
<td>7.9%</td>
<td>28.1%</td>
<td>26.6%</td>
<td>28.1%</td>
<td>9.4%</td>
</tr>
<tr>
<td>to continue to sustain the three schools.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Congregation should examine the sustainability of each school</td>
<td>12.2%</td>
<td>32.4%</td>
<td>9.4%</td>
<td>32.4%</td>
<td>13.7%</td>
</tr>
<tr>
<td>without the implied financial component in the definition.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sustaining a relationship with educational institutions owned and operated by
religious congregations is as challenging as it is critical. The respondents of the survey
indicated by a large majority (83.5%), that they understand the meaning of sustainability.
However, it is noteworthy that 40.3% of the respondents either strongly agreed or agreed
that sustainability must be considered separately from sponsorship and that 40.2% of the
respondents either strongly disagreed or disagreed that sustainability must be considered
separately from sponsorship. This result indicated a definite conflict of opinions among
the respondents. The disparate responses might signal an obstacle to the ability of the
Sponsorship Committee and the Conceptual Design Process to develop viable scenarios
for Chapter 2010 when determining the factors needed to make a decision regarding the continued sponsorship of each of the schools.

The findings for question 11, "I believe that finances should not be an aspect of the congregation's deliberations concerning sustainability," revealed that 75.5% of the respondents indicated that finances should be an integral component when discussing sustainability. However, the responses for question 13, "I believe that the Congregation should examine the sustainability of each school without the implied financial component in the definition," indicated that the issue of finances appears to be a polarizing aspect when considering the sustainability of the sponsored institutions. The findings for this question revealed that 46.6% of the respondents either strongly agreed or agreed that the sustainability of each school should be examined without the implied financial component in the definition of sustainability, while 46.1% of the respondents either strongly disagreed or disagreed that the sustainability of the schools should be considered without the implied financial component, therefore indicating that the Congregation should consider sustainability with the implied financial component in the definition when deliberating the issue of sustainability of each school. This response indicates that finances may pose an obstacle for the members of the Congregation when determining what the sponsored relationship with each of the three schools might look like in the future. The researcher now believes that the definition of sustainability needs to be further clarified. If the schools are considered to be sustainable, is that sustainability dependent upon the financial resources of the Congregation or not?
Another component around the issue of sustainability is that of the Congregation’s capacity to continue to sustain the three schools. Upon reflecting on the responses from questions, 11 and 13, it may be worthwhile for the Congregation to re-define their definition of sustainability and then respond again to question 12, “I believe that the Sisters of Saint Dominic do not have the organizational capacity to continue to sustain the three schools.” Thirty-six percent of the respondents indicated that they agreed that the congregation does not have the capacity to sustain the schools, while 37.5% indicated that they believe that the Congregation does have the capacity to sustain the three schools. There were 26.6% of the respondents who were not certain about the Congregation’s capacity to continue to sustain the three schools, which added to the ambiguity of the responses.

Is sustainability is broader than finances? This researcher believes that inherent in sustainability is a capacity for the sponsored institution to plan, to be financially viable; to have an effective and knowledgeable governing body, and a succession plan to guarantee future leadership. There needs to be openness to collaboration and other partnerships in order to have an appropriate growth edge. Therefore, this researcher believes that sustainability is broader than finances.
Table 6

**Respondents’ Perceptions Concerning Mission, Charism, Identity, and Heritage.**

<table>
<thead>
<tr>
<th>Question</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Should the sponsored relationship change, I believe that the charism of the Congregation would change profoundly.</td>
<td>7.2%</td>
<td>20.9%</td>
<td>11.5%</td>
<td>43.9%</td>
<td>16.5%</td>
</tr>
<tr>
<td>Should the sponsored relationship change, I believe that I would fear the loss of congregational identity.</td>
<td>7.2%</td>
<td>21.6%</td>
<td>15.1%</td>
<td>40.3%</td>
<td>15.8%</td>
</tr>
<tr>
<td>Should the sponsored relationship change, I believe that I would fear the loss of congregational control of the schools.</td>
<td>7.2%</td>
<td>25.9%</td>
<td>20.1%</td>
<td>31.7%</td>
<td>15.1%</td>
</tr>
<tr>
<td>Should the sponsored relationship change, I believe that bringing more laity into the circle of sponsorship would enhance the mission of the Congregation.</td>
<td>43.2%</td>
<td>38.1%</td>
<td>14.4%</td>
<td>2.9%</td>
<td>1.4%</td>
</tr>
<tr>
<td>Should the sponsored relationship change, I believe that I would not want to depend on laity to further the mission of the Congregation.</td>
<td>4.3%</td>
<td>7.9%</td>
<td>16.5%</td>
<td>28.1%</td>
<td>43.2%</td>
</tr>
<tr>
<td>The congruence of each school’s mission with that of the congregation should be determined.</td>
<td>66.2%</td>
<td>29.5%</td>
<td>4.3%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>It is important to articulate why the school was founded and why it continues.</td>
<td>61.9%</td>
<td>31.7%</td>
<td>5.8%</td>
<td>.7%</td>
<td>0</td>
</tr>
<tr>
<td>An examination of the congruence of the school’s mission to the Church’s mission should be conducted.</td>
<td>45.3%</td>
<td>38.8%</td>
<td>11.5%</td>
<td>2.9%</td>
<td>1.4%</td>
</tr>
</tbody>
</table>

Table 7

**Influences Concerning Mission, Charism, Identity, and Heritage**

<table>
<thead>
<tr>
<th>Influences</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>The mission of the Congregation</td>
<td>70.5%</td>
<td>19.4%</td>
<td>9.4%</td>
<td>0</td>
<td>.7%</td>
</tr>
<tr>
<td>The Congregation’s charism</td>
<td>68.3%</td>
<td>19.4%</td>
<td>10.8%</td>
<td>.7%</td>
<td>.7%</td>
</tr>
<tr>
<td>History of the three schools in congregational history</td>
<td>58.3%</td>
<td>19.4%</td>
<td>18.7%</td>
<td>2.2%</td>
<td>1.4%</td>
</tr>
</tbody>
</table>

A significant number of respondents, 60.4%, indicated that the charism of the
Congregation would not change should the sponsored relationship change. However, 28.1% of the respondents indicated that they believed that the charism of the Congregation would change profoundly if the sponsored relationship changed and 11.5% indicated that they were not certain. Because the charism of the Congregation is valued and held dear by the Congregation, it is important to re-define what is meant by the term charism. As previously stated in chapter two, charism is a “specific and unique gift to the Church, sometimes considered “community spirit.” The charism embodies the deepest values of the group and often becomes the criterion for decision-making and is a source of unity. Religious congregations are identified by charisms such as education and health care. The charism reflects the prophetic leadership of the founding person(s) of the congregation. The Caldwell Dominicans’ charism, inherited from Saint Dominic, is that of preaching the Word. The Caldwell Dominicans exercise this charism most often in the ministry of education.

While change can often be difficult, 56.1% of the respondents did not feel that a change in the sponsored relationship would change the congregational identity, nor did they fear the loss of congregational control of the schools (46.8%).

The findings further revealed that the overwhelming majority of the respondents, 81.3% either strongly agreed or agreed that bringing more laity into the circle of sponsorship would enhance the mission of the Congregation. This response indicates that the members of the Congregation view the participation of the laity as an integral component in furthering the mission of the Congregation for the future. As cited in the
open-ended section of the survey, the respondents identified a need for greater involvement of the laity through the Congregation’s Dominican Associates.

Because the Congregation’s mission is valued by the members of the Congregation, it was not surprising that 95.7% of the respondents agreed that the congruence of each school’s mission with that of the Congregation should be examined. The findings further revealed, although not surprisingly, that an overwhelming majority of the respondents, 84.1%, believed that an examination of the congruence of mission of the schools to that of the Catholic Church should be conducted. The congregational relationship with the sponsored schools begins with the Gospel. The congregational members are ecclesial women linked to the Catholic Church in the world and in and of the Church through the mission of the congregation. What the Congregation does is always about mission and the mission as ecclesial women. How does the Congregation bring mission to the Gospel and what gives expression to this? It is the sponsored works of the Congregation, in this case, the mission of the Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy. The respondents, (77.7%), were significantly influenced in their examination of the sponsored relationship by the schools’ history within that of the Congregation. This response indicated the level of importance of the heritage and legacy of Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy by the members of the Congregation.

As a Congregation, the members are committed to stewardship of the heritage, mission, and resources of the congregation; ministering in a spirit of collaboration and mutual service for the needs of others; collaboration with the laity to share the
responsibilities for the mission of the Church through a sponsored relationship with the institutions; and to extend the mission of the Congregation through the institutions for generations to come. While the Congregation values and treasures what the sponsored relationships have been, it is difficult to let go of the past.

Table 8

Respondents’ Beliefs Regarding Finances

<table>
<thead>
<tr>
<th>Question</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is important to examine each school’s financial forecast.</td>
<td>74.8%</td>
<td>18.7%</td>
<td>5.0%</td>
<td>1.4%</td>
<td>0</td>
</tr>
<tr>
<td>Finances should not be an aspect of the Congregation’s deliberations concerning sustainability.</td>
<td>2.9%</td>
<td>12.9%</td>
<td>8.6%</td>
<td>41.7%</td>
<td>33.8%</td>
</tr>
<tr>
<td>The Congregation should examine the sustainability of each school without the implied financial component in the definition.</td>
<td>46.2%</td>
<td>32.4%</td>
<td>9.4%</td>
<td>32.4%</td>
<td>13.7%</td>
</tr>
</tbody>
</table>

Table 9

Influences Regarding Finances

<table>
<thead>
<tr>
<th>Influences</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregational financial resources</td>
<td>48.2%</td>
<td>21.6%</td>
<td>18.0%</td>
<td>7.2%</td>
<td>5.0%</td>
</tr>
<tr>
<td>Income received from sisters working in the three sponsored works.</td>
<td>14.4%</td>
<td>30.9%</td>
<td>33.1%</td>
<td>15.8%</td>
<td>5.8%</td>
</tr>
<tr>
<td>Congregational financial resources committed to the three sponsored schools</td>
<td>38.1%</td>
<td>32.4%</td>
<td>23.0%</td>
<td>2.9%</td>
<td>3.6%</td>
</tr>
</tbody>
</table>
While the Congregation is blessed with what the sisters’ value: mission, vision, charism, and heritage all of which supports the sponsored ministries, there are several constraints that need to be addressed. Among these constraints are the limited financial resources of the Congregation.

In the deliberations concerning sponsorship and sustainability, there are concerns in the area of finances which need to be addressed. Indicating that finances should be an integral component when discussing sustainability, were 75.5% of the respondents. An essential element in the sustainability of the schools is the inspection of each school’s financial forecast. Ninety-three and one-half percent of the respondents indicated that this was a necessary component of sponsorship and sustainability and that they are aware that the congregational financial resources impacts the ability of the Congregation to assist the schools in the future. This response indicates that the Congregation needs to determine ways to remain in the sponsored relationship without financial obligations.

Again, question 13 indicates the divergent views of the sisters regarding the aspect of sustainability. Forty-six and three-fifths of the respondents believe that sustainability should be examined without the financial component and 46.1% believe that sustainability should be examined with the financial component.

Interestingly, 45.3% of the respondents were either significantly or very much influenced by the income received from sisters working in the three sponsored schools, while 33.1% of the respondents were moderately influenced. What was surprising was that 21.6% of the respondents indicated that they were influenced only a little or not at all by the income received by the sisters working in the sponsored schools. According to the
Trends Report (Sisters of Saint Dominic, 2009) of the Congregation, 49% of sisters’ compensation comes from those who minister in the sponsored works. The other sources of income are other Catholic institutions (19%), parish ministry (21%), and secular institutions (11%). Financially, these schools, together with the other sponsored institutions, are an important source of revenue for the Congregation. More attention to financial detail would enhance the congregational membership’s general knowledge of the overall budget of the Congregation and provide more insight into the decisions that eventually must be made concerning the sponsored relationship.

The Congregation’s membership must realize that in addition to the schools providing an important Church ministry, schools are also a business. It is important that the Congregation determine if the schools are able to financially sustain themselves. Additionally, the Congregation needs to determine the impact that the diminishment of congregational personnel in these schools have on the schools and the Congregation. In 10 years, the median age of the congregational members will be 81 years. In the ensuing 10 years what influence will the age of the sisters and their ability to be employed have on the Congregation’s financial resources? It is incumbent that the Congregation and the schools plan for the future now. Open dialogue, mutual trust, and creative ideas as to how to retain the sponsored relationship are essential if the mission of the Congregation is to be articulated through the schools for the future generations of students.
Table 10

*The Influence of Personnel on the Sponsored Relationship*

<table>
<thead>
<tr>
<th>Influence</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability of religious personnel</td>
<td>26.6%</td>
<td>19.4%</td>
<td>28.8%</td>
<td>17.3%</td>
<td>7.9%</td>
</tr>
<tr>
<td>Median age of the sisters in the Congregation</td>
<td>26.6%</td>
<td>22.3%</td>
<td>27.3%</td>
<td>18.0%</td>
<td>5.8%</td>
</tr>
<tr>
<td>Number of sisters in full-time ministries</td>
<td>25.9%</td>
<td>29.5%</td>
<td>23.0%</td>
<td>12.9%</td>
<td>8.6%</td>
</tr>
<tr>
<td>Number of sisters in part-time ministries</td>
<td>23.0%</td>
<td>32.4%</td>
<td>15.1%</td>
<td>20.1%</td>
<td>9.4%</td>
</tr>
<tr>
<td>Number of sisters retired</td>
<td>25.9%</td>
<td>31.7%</td>
<td>14.4%</td>
<td>17.3%</td>
<td>10.8%</td>
</tr>
<tr>
<td>Number of sisters currently working in the three sponsored schools.</td>
<td>20.9%</td>
<td>16.5%</td>
<td>38.1%</td>
<td>20.9%</td>
<td>3.6%</td>
</tr>
<tr>
<td>Number of current congregational membership</td>
<td>29.5%</td>
<td>15.1%</td>
<td>34.5%</td>
<td>14.4%</td>
<td>6.5%</td>
</tr>
<tr>
<td>Future of the Congregation</td>
<td>51.1%</td>
<td>26.6%</td>
<td>18.7%</td>
<td>2.9%</td>
<td>.7%</td>
</tr>
</tbody>
</table>

Among the recognized constraints in the sponsored relationship are limited personnel and diminishment in the number of sisters in the Congregation.

The findings of the survey indicated that there is not uniformity among the respondents on the issue of the availability of religious personnel as a factor that influences the perception of the sponsored relationship for the future. Of the respondents, 26.6% indicated that the availability of religious personnel significantly influenced their perception of the sponsored relationship for the future, 19.4% indicated that their perception was very much influenced, 28.8% of the respondents indicated that this factor moderately influenced their perception, 17.3% responded that they were influenced only
a little, and 7.9% not at all. The respondents indicated that the median age of the sisters influenced their perception of sponsored relationship for the future. While a total of 76.2% of the respondents indicated that the median age significantly, very much or moderately influenced their perceptions regarding the sponsored relationships, might not the “mind-set” of the respondents toward the sponsored relationship be more important?

The respondents indicated that the number of sisters in full-time (45.4%) and part-time ministries (55.4%) as well as the number of retired sisters (57.6%) in all congregational ministries was an important factor in the respondents’ perceptions as they consider the sponsored relationship for the future. The emergent question is how to continue the relationship with the schools, with an overall diminishment of congregational personnel? As of September 2009 there were 79 sisters in compensated ministries and of these 79 sisters, 31 ministered in the nine sponsored works, 20 of whom minister in one of the three schools in this study.

The respondents (77.7%) indicated that they were influenced by the future of the Congregation. As of this writing, there are 159 sisters in the congregation. The estimate for 2019-2020 is 108 sisters with a median age of 80 years; 101 over 70 and 7 under 70 years of age (Sisters of Saint Dominic, 2010).

The mission of the Sisters of Saint Dominic is of great significance and importance to congregational membership as indicated by the responses to question 24 in Table 7. Eighty-nine and nine tenths percent of the respondents indicated that they were either significantly or very much influenced by the mission of the Congregation as the sponsored relationship to the three schools is examined. The sisters need to keep the
statistical trends before them as they consider a direction for the continued sponsored relationship. How would those of an aging population to continue to fulfill the needs of the sponsored institutions if the current relationship does not change? This concern needs to be addressed during Chapter 2010.

Table 11

*Perceptions Regarding Catholic School Education*

<table>
<thead>
<tr>
<th>Questions</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>43  An analysis of each school’s enrollment trends must be explored.</td>
<td>74.8%</td>
<td>18.7%</td>
<td>5.8%</td>
<td>.7%</td>
<td>0</td>
</tr>
<tr>
<td>44  Each school’s strategic plan should be considered.</td>
<td>71.2%</td>
<td>25.2%</td>
<td>2.9%</td>
<td>.7%</td>
<td>0</td>
</tr>
<tr>
<td>46  The Congregation should examine the continued “public” support for Catholic school education.</td>
<td>41.0%</td>
<td>38.1%</td>
<td>11.5%</td>
<td>8.6%</td>
<td>.7%</td>
</tr>
<tr>
<td>47  Consideration should be given to the issue of educational choice of schools for students of the future generation.</td>
<td>38.1%</td>
<td>49.6%</td>
<td>8.6%</td>
<td>3.6%</td>
<td>0</td>
</tr>
<tr>
<td>48  An examination of the reasons for lack of support for Catholic school education should be considered.</td>
<td>33.1%</td>
<td>54.7%</td>
<td>7.2%</td>
<td>5.0%</td>
<td>0</td>
</tr>
</tbody>
</table>

The charism of the Congregation is that of preaching the Word of God. Many sisters in the Congregation were teachers and their focus was on preaching the Word, by word and example, in the Catholic schools. There is a concern among the sisters that because there are fewer Catholic schools, the avenues of preaching the Word are diminishing. It was not surprising that the respondents, by an overwhelming majority of 93.5%, indicated that an analysis of the schools’ enrollment trends must be explored. Further, 96.4% of the respondents indicated that the strategic plan of each school must be
considered when determining the sponsored relationship for the future. The variables of enrollment trends and the strategic plan are essential in forecasting the viability of the schools for the future. Of course, these two factors are linked to finances; enrollment drives the tuition and the strategic plan examines finances, staffing, curriculum, the physical plant, and other areas that are pertinent to planning for the future. These areas also involve financial considerations and what the budget can bear.

While Catholic schools are a valued component within the Catholic Church and the American education, the administration of schools is also a business. Often the financial aspect of the schools is the component that causes schools to close as the parents cannot afford the tuition and parishes or religious congregations do not have the resources to continue to subsidize them. This in part is due to the fewer number of women religious ministering in the schools, whose salaries are less than those of lay women and men. The respondents to the survey strongly agreed (79.1%) that the Congregation should examine the continued support for Catholic school education and 87.8% strongly agreed that the Congregation should examine the reasons for the lack of support for Catholic school education. What factors in addition to increased tuition drives students from attendance at these schools? Another point of interest was that 87.7% of the respondents indicated that the Congregation should consider the issue of educational choice of schools for students for the future generation.

As posited in the review of the literature by Werthman (2008), Oates (1995), and Munley (2002), the issues of finances and change are the same issues found in many congregations, not just the Caldwell Dominicans.
At this juncture, the researcher would like to offer a brief comment regarding this question, number 46, as well for questions 47 and 48. Catholic school education has been an integral component of education in the United States since colonial times. Catholic schools comprise the majority of non-public school enrollment in the United States. In a nation which has valued freedom of choice, this is something that should not be overlooked. Parents/guardians select Catholic school for many reasons, among them the religious education afforded their children, as well as for the academic, cultural, and social values that are espoused by these schools.

The decisions of congregations of women religious regarding the continued sponsorship of the schools which they own and operate have significance far beyond the congregation. Because there are fewer Catholic schools, the question must be asked, what happens when there are few, if any, Catholic schools from which parents and guardians are able to choose? Does this issue have implications for educational choice in the form of vouchers?

What was surprising was that 20.8% of the respondents indicated that they were either, not certain, disagreed, or strongly disagreed that the congregation should examine continued public support for Catholic schools education; that 12.2% indicated that they were not certain or disagreed that consideration should be given to educational choice; and that 12.2% of the respondents indicated that they were not certain or disagreed that the congregation should examine the reasons for the perceived lack of support of Catholic school education. While many members of the Congregation have not ministered in formal classroom teaching in many years, this researcher believed that the respondents
would have been more interested and supportive in determining the reasons for support or lack of support of Catholic school education. Overall, the Congregation appears to value the heritage and mission of Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy.

Table 12

*The Attitudes Regarding the Conceptual Design Process*

<table>
<thead>
<tr>
<th>Questions</th>
<th>VM</th>
<th>S</th>
<th>NO</th>
<th>OL</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>33 The “fact finding” component of the Conceptual Design Process provided the base for assessing the Congregation’s capacity for implementing new ideas.</td>
<td>30.2%</td>
<td>43.2%</td>
<td>22.3%</td>
<td>2.9%</td>
<td>1.4%</td>
</tr>
<tr>
<td>34 Participation of non-congregational members adds objectivity to the Conceptual Design Process.</td>
<td>39.6%</td>
<td>39.6%</td>
<td>15.1%</td>
<td>2.9%</td>
<td>2.9%</td>
</tr>
<tr>
<td>35 The facilitator for the Conceptual Design Process will assist the Congregation in objectively determining the direction of the sponsored relationships</td>
<td>30.2%</td>
<td>43.9%</td>
<td>19.4%</td>
<td>2.9%</td>
<td>3.6%</td>
</tr>
<tr>
<td>36 It is important to have possible new models of sponsorship ready to present at Chapter 2010.</td>
<td>53.2%</td>
<td>33.1%</td>
<td>10.1%</td>
<td>2.9%</td>
<td>.7%</td>
</tr>
<tr>
<td>37 The Conceptual Design Process will ensure the creation of possible new models of the sponsored relationship compatible with the mission of the Congregation.</td>
<td>38.1%</td>
<td>41.0%</td>
<td>13.7%</td>
<td>5.0%</td>
<td>2.2%</td>
</tr>
<tr>
<td>38 I do not believe that the Conceptual Design Process will provide the Congregation with scenarios for new models of sponsorship.</td>
<td>2.9%</td>
<td>18.7%</td>
<td>31.7%</td>
<td>17.3%</td>
<td>29.5%</td>
</tr>
</tbody>
</table>

The Conceptual Design Process as developed by Fyffe (2008) and based on Scharmer’s *U Theory*, invited the Congregation to engage in five movements that allowed it to go deeper in its thinking; to let go of what is no longer of service; and to sit in the place of mystery and grace in order to let the emergent future unfold.
A majority of the respondents, 73.4%, indicated that they believed that the “fact finding” phase of the Conceptual Design Process would provide the Congregation with a base for assessing its capacity for implementing new ideas.

Further, 79.2% of the respondents indicated that they were very much influenced or somewhat influenced by the participation of non-congregational members in adding objectivity to the Conceptual Design Process. This response validates the 81.3% of the respondents strongly agreeing or agreeing to question 31 which stated that “bringing more laity into the circle of sponsorship to enhance the mission of the Congregation.”

The most significant revelation in this section was that 83.3% of the respondents indicated that it was “important to have new models of sponsorship ready to present at Chapter 2010.” This is significant because it indicated that the sisters are either ready for change or realize that because of the diminishment of personnel and lack of congregational financial resources, it is time to initiate change in the sponsored relationships. However, there appears to be ambivalence on the part of the respondents regarding the ability of the Conceptual Design Process to provide the Congregation with scenarios for new models of sponsorship. While 46.8% indicated that they believed that the Conceptual Design Process would provide the Congregation with scenarios for new models of the sponsored relationship, 21.6% did not believe that this would occur. This ambivalence could be in part due to the number of responses, 31.7%, recorded as “no opinion.”

The prevailing sentiment is that organizational decision-making is critical and that there is a requisite for a well-defined process.
What is the Congregation’s “project”? What do we need to do? The Congregation needs to address the needs of the times by finding a way to continue the sponsored relationship with the institutions for the future. The scenarios developed by *The Conceptual Design Process* emerged from the articulation of what is of value and of importance to the Congregation. Scenarios provide alternative ways of viewing the future through research, establishing multiple approaches to addressing a situation, evaluating the possibilities, and finally choosing a direction that moves a dream to a structured reality. The scenarios are stories which stimulate the group’s imagination and possibility thinking around multiple preferred futures. These stories or dreams become a structured way of thinking that verifies the group’s intuition and assumptions. The group evaluates their insights and possibilities through a structured process that moves their dream/idea into reality.

Questions 50 through 55 asked the respondents to consider the Congregation’s sponsored relationship with each of the sponsored academies; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy.

It is interesting to note that in sections I through VI of the survey, all questions were answered by the 139 respondents. This was most likely due to the option of the response columns labeled “not certain” and “not at all.” Another factor in the response rate was that the questions in the first six sections were pertinent to the Congregation, but may not have been viewed as “specific and personal.” The questions in section VII asked the respondents to answer questions concerning each school in the study in the following areas: sponsorship, sustainability, personnel, financial resources, and change in the
sponsored relationship. In this section it is noteworthy that the number of responses for each question and each school varies. In part, this may be due to the fact that the response requested was either “yes” or “no” with no other option such as “not certain,” provided. This section may have been considered the “head” versus “heart” section. While attempting to remain objective, the respondents may have been caught in the emotional aspect of considering change for one or more of the schools. Perhaps the respondents attended the school, administered the school, taught at the school, or served on the Board of Trustees. The varied response rate may also have been due to the fact that these schools are an integral part of the heritage of the Congregation, which is valued and respected by the Congregation.

Table 13

Successful Implementation of the Sponsored Relationship

<table>
<thead>
<tr>
<th>50. As defined by our Congregation, I believe that the sponsored relationship has been successfully exercised at:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>131</td>
<td>96.9%</td>
<td>3.1%</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>132</td>
<td>98.5%</td>
<td>1.5%</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>129</td>
<td>82.2%</td>
<td>17.8%</td>
</tr>
</tbody>
</table>

Question 50 asked the respondents to consider whether or not the sponsored relationship has been successfully exercised at the three schools; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy. The results were very favorable with “yes” responses, 96.9%, 98.5%, and 82.2% respectively. This was not a surprise as it has always appeared that the Congregation has had great regard for
these institutions. Many sisters in the Congregation were administrators, taught, served on the boards, or were graduates of the schools. They know first-hand the valuable service that these schools have rendered in the name of the Congregation and the mission of the Catholic, Dominican tradition in the field of education.

What was surprising was that 82.2% of the respondents indicated that the sponsored relationship has been successfully exercised at Lacordaire Academy. This was lower than that of the Saint Dominic Academy and Mount Saint Dominic Academy. Further investigation as to why this response differed from that of the two other schools would be interesting. Perhaps, a future survey with more specific questions concerning the schools would shed light on the somewhat divergent response.

Table 14

Continuance of the Current Sponsored Relationship

| Question 51 asked the respondents to indicate whether or not the “sponsored relationship should continue to be maintained as currently exercised” at the schools. A majority of the respondents, 63.9%, answered “no” for Lacordaire Academy. Interestingly for the first question, although Lacordaire Academy had a response rate of |
|---|---|---|
| Number of Respondents | YES | NO |
| A) Saint Dominic Academy | 126 | 73.8% | 26.2% |
| B) Mount Saint Dominic Academy | 126 | 78.6% | 21.4% |
| C) Lacordaire Academy | 122 | 36.1% | 63.9% |
82.2% indicating that the sponsored relationship has been successfully exercised, 17.8% of the respondents indicated that sponsorship had not been successfully exercised at the Academy; of the three schools that was highest response rate indicating that the sponsored relationship had not been successfully exercised. Obviously, the Congregation views the sponsored relationship at Lacordaire in need of change. This is also indicated by the responses to the open ended portion of the survey. What would be the direction of the change?

Table 15

Respondents' Perceptions Regarding Sponsorship With a Different Model

<table>
<thead>
<tr>
<th></th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>122</td>
<td>55.7%</td>
<td>43.3%</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>123</td>
<td>51.2%</td>
<td>48.8%</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>122</td>
<td>62.3%</td>
<td>37.7%</td>
</tr>
</tbody>
</table>

The respondents were asked to consider whether the sponsored relationship should continue, but with a different model. Again, the majority of responses regarding Lacordaire Academy (62.3%) indicated that the relationship should continue, but with a different model. However, for Saint Dominic Academy, 55.7% of the respondents indicated that the relationship should continue, but with a different model, and for Mount Saint Dominic, 51.2% indicated that the relationship should continue, but with a different model. It was surprising that the response rates for each of the schools indicated, over
50% in each case, that the sponsored relationship should continue, but with a different model.

These responses indicated that the Congregation is aware of internal and external forces that impact the Congregation as well as the schools in planning for the future. In order to continue to further the mission of the Congregation through the schools, it is evident that the Congregation is ready to consider what may be viable changes for the future relationships.

Table 16

<table>
<thead>
<tr>
<th>Respondents’ Attitudes Regarding Sponsorship With Limited Personnel</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>53. Although the Congregation has limited personnel, it can continue to effectively sponsor:</strong></td>
</tr>
<tr>
<td>A) Saint Dominic Academy</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
</tr>
</tbody>
</table>

Models will be proposed by the Sponsorship Committee from recommendations made through the *Conceptual Design Process* for consideration for Chapter 2010, in April.

The number of congregational personnel available for ministry in the schools is an issue concerning the sponsored relationship. The respondents were asked to consider the limited number of sisters and were asked if the Congregation could effectively continue to sponsor the schools. Fifty-four percent of the respondents indicated that the congregation could not continue to effectively sponsor Lacordaire Academy, while 89.0% of the respondents indicated that the congregation could continue to effectively
sponsor Saint Dominic Academy and 90.6% indicated that the Congregation could continue to effectively sponsor Mount Saint Dominic Academy.

The same trend with regard to Lacordaire Academy was revealed from the output for the next question, question 54, which asked the respondents to indicate whether or not the Congregation could continue to effectively sponsor the schools given its limited financial resources.

Table 17

Respondents’ Attitudes Regarding Sponsorship With Limited Financial Resources

<table>
<thead>
<tr>
<th>54. Although the Congregation has limited financial resources, it can continue to effectively sponsor:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>121</td>
<td>81.8%</td>
<td>18.2%</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>121</td>
<td>84.3%</td>
<td>15.7%</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>120</td>
<td>34.2%</td>
<td>65.8%</td>
</tr>
</tbody>
</table>

The respondents (65.8%) indicated that the Congregation could not continue to effectively sponsor Lacordaire Academy given the limited financial resources of the Congregation, while 81.8% of the respondents indicated that the Congregation could continue to effectively sponsor Saint Dominic Academy and 84.3% indicated that the Congregation could continue to effectively sponsor Mount Saint Dominic Academy, despite the Congregation’s limited financial resources. Apparently, the congregational membership may think that the Congregation is loaning Lacordaire Academy funds as it had in the past. However, the responses indicate that the congregational membership is in need of an update of the finances of each of the schools. The next update will be given
in February, 2010 in the Leadership Report. It is apparent that the Congregation believes that there is a need for change and perhaps thinks that the necessary change can begin with one of the schools. Lacordaire Academy is located in Upper Montclair and could possibly merge with Mount Saint Dominic Academy in Caldwell. Also, congregational membership may feel that the Lacordaire property could be sold in a good real estate market.

Table 18

*Respondents' Beliefs Regarding Continued Sustainability*

<table>
<thead>
<tr>
<th>55. Given my current knowledge of each school, our Congregation can continue to effectively sustain:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>119</td>
<td>82.4%</td>
<td>17.6%</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>119</td>
<td>84.0%</td>
<td>16.0%</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>114</td>
<td>31.6%</td>
<td>68.4%</td>
</tr>
</tbody>
</table>

Based on the respondents knowledge of each of the three schools, the final question asked the respondents to indicate whether the Congregation can “continue to effectively sustain” the three schools. Again, the response for Lacordaire Academy indicated that 68.4% of the respondents felt that the Congregation could no longer effectively sustain Lacordaire Academy; in contrast with 82.4% of the respondents indicating that the Congregation could continue to effectively sustain Saint Dominic Academy and 84.0% indicating that the Congregation could continue to effectively sustain Mount Saint Dominic Academy.
The question that begs a response is “Why Lacordaire?” Why were the responses from the respondents, all professed members of the Congregation, not the same for Lacordaire Academy as they were for Saint Dominic Academy and Mount Saint Dominic Academy? The researcher offers these points for consideration: (a) The enrollment at Lacordaire is not as high as are the enrollments at Saint Dominic and Mount Saint Dominic, (b) Lacordaire was once in financial difficulty, and there are sisters concerned that this may once again occur due to the low enrollment figures, (c) the building is in need of repair, (d) the proximity of Mount Saint Dominic Academy makes the possible merger of the two high schools feasible, and finally (e), perhaps the respondents do not have accurate information concerning Lacordaire Academy.

The Congregation must address the needs of the times by finding a way to continue the sponsored relationship with the institutions for the future. The presenting question to the congregation is, “How do we envision our future relationship with our sponsored institutions that are both life-giving and mutually beneficial as we look to the emergent future?” The Congregation may realize that they need to begin making some changes in the relationships that hold potential for the future well-being of our sponsored institutions and the congregation. Perhaps the responses regarding Lacordaire Academy acknowledge that this is the time to begin change in the sponsored relationships.

The emergent themes from Section VIII of the questionnaire were garnered from the responses of the participants when asked about their ideas as to what the sponsored relationship could look like (possible models). The respondents were asked: (a) what
concerns do you have? and (b) are there other criteria that you regard significant in your
decision-making process/ perceptions which are not listed on this survey?

Table 19

_Emergent Themes from Section VII_

<table>
<thead>
<tr>
<th>Sponsorship</th>
<th>Sustainability and Finances</th>
<th>Leadership</th>
<th>New Models of the Sponsored Relationship</th>
<th>Congregational Change</th>
</tr>
</thead>
</table>

Of the 139 survey participants, 59 respondents chose to complete Part VIII, for a response rate of 42.4%. Varied and distinctive themes emerged from the respondents’ answers to the open-ended section of the survey. The results included the following themes: sponsorship, sustainability and finances, leadership, new models of the sponsored relationship, and congregational change.

In the area of sponsorship, the respondents indicated that sponsorship is relational and a viable means of protecting the individual ministry’s mission as well as the Caldwell Dominicans’ mission through the next generations. However, the respondents also believe that sponsorship is a concept that is evolving and needs to be customized to the respective ministries dependent on their nature and purpose. If the sponsored relationship is to continue into the future, the Congregation and the individual school must engage in
ongoing dialogue, review, update, and education about the respective ministries and their relationship with the Congregation.

The researcher was amazed at the level of specificity that resulted from the responses in the area of the sponsored relationship. Interestingly, the respondents believe that to make the sponsored relationship more viable and effective, there needs to be more clarity and transparency about the congregation’s sponsored relationship with each of the schools. In order to accomplish this, the respondents suggested that there needs to be an Office of Sponsorship, including a Director who oversees a Mission Effectiveness Team. The Director should have the authority and accountability to serve on the respective boards in order to protect the overall charism, interest, and reputation of the congregation. Further, the Office/Director needs to oversee the civil and canonical obligations the congregation holds by virtue of these relationships. The Mission Effectiveness Team would provide orientation to new leaders, boards, and other pertinent stakeholders; to provide ongoing education to strengthen and deepen the group’s understanding of the charism and mission of the Caldwell Dominicans; and to assess the sponsored institution’s fidelity to the ascribed criteria for sponsored relationship. The Sponsorship Manual would articulate the diverse relationships; criteria for continuing sponsored institutions; criteria for accepting new sponsored institutions; and criteria and a process for letting go of existing sponsored institutions.

Sustainability and finances were also addressed by the respondents. Sustainability, according to the respondents, is a deliberate action to pass on the legacy, tradition, and culture of the congregation through the schools. The Congregation should adapt the
reality of the “four pillars” to each institution in order that the Dominican charism and mission is truly operationalized in each institution. To ensure sustainability, there must be multi-level intervention and education in the areas of governance, curriculum, and formation of new leadership at the secondary school level.

Consistent with the findings regarding sustainability and finances in the previous sections of the survey, the respondents indicated that there is a need to further clarify the meaning of sustainability. Should the definition of sustainability explicitly say that it does or does not include the financial outlook of the institution as well as that of the congregation? Redefining the term would clarify concerns and enable the decision regarding the sponsored relationship with each of the schools to be more objective.

Some respondents believe that finances should be considered in determining sustainability, and that if a school cannot sustain its mission, financial ability should not keep it going. Contrary to this belief, there were the comments that if the mission of the Congregation is enabled through the school, and the school fulfilling its mission, should the school encounter financial difficulty, there should be a clearly stated policy for the school to request funds from the congregation. However, there were stated concerns as to whether the Congregation could continue to sustain these institutions, whether by loans or donations which are sometimes “forgiven,” by the Congregation. Finally, the respondents indicated that more specific financial statements from the schools are necessary to determine each school’s ability to genuinely sustain itself.

Clearly, finances were an issue that polarized the respondents. The researcher believes that this is an issue due to the diminishment of congregational personnel and the
age of membership. Also, the respondents have been made more aware of congregational finances through the Annual Leadership Report.

Another area to examine, are the responses to question 10 on the survey. The respondents were asked to identify their level of agreement with the statement, "Sustainability must be considered separately from sponsorship." Forty and three tenths percent of the respondents indicated that they either strongly agreed or agreed with the statement and 40.2% indicated that they disagreed or strongly disagreed with the statement, while 19.4% were not certain. The respondents revealed that they believe that sponsorship and sustainability should rely on a moral relationship, but the question remains as to whether they should be considered separately or is sustainability an inherent part of sponsorship. Therefore, a re-examination of the definition of sustainability is recommended.

Surprisingly, in the area of leadership, the respondents focused on leadership as it applies to the schools and not on congregational leadership. With the diminishment of congregational personnel as well as the median age of the sisters, it is clear that the congregation needs to focus on succession leadership. In the past, this was not an issue because there were many more sisters available and they were either appointed to the position as principal or applied for the position.

The respondents believe that there is a need to identify and develop leaders with the values, commitment, and expertise that are congruent with those of the Congregation. The congregational membership should take the lead in this and invite lay people as well as members of the congregation's associate program to consider leadership positions in
the schools for the future. Currently, there is lay leadership at Saint Dominic Academy and Lacordaire Academy. Mount Saint Dominic currently has a Caldwell Dominican who serves as Head of School. At times, it is difficult to let go and form something new, but if the schools are to continue, there is a need for trust in and collaboration with the individuals who will follow in the steps of those presently serving in the sponsored ministries. These individuals must be trusted to make competent day to day decisions regarding school management as well as in planning for the future. The goal is more than sustainability; it is excellence in the Dominican tradition as well as the heritage of the Congregation being continued through the schools.

The next theme that emerged from the open-ended survey questions was that of new models of the sponsored relationship. Again, there was surprise that the respondents were so specific as to what they envisioned for the future. In attempting to respond to the question which the Congregation has been discerning, “Given the reality and possibilities facing these sponsored institutions and the congregation, what are creative or innovative ways we can be in relationship with them that furthers the Congregation’s mission and can be life giving and mutually beneficial for the congregation and the sponsored institutions?” the respondents of the survey offered these insights.

Since Lacordaire Academy and Mount Saint Dominic Academy are within eight miles of one another, merge Lacordaire (secondary division) with Mount Saint Dominic Academy. Move the elementary division of Lacordaire to the current high school building. This response may be due to the low enrollment at Lacordaire (secondary
division) and the structural needs of the elementary division, which is housed in an old carriage house and which is in need of repair.

Caldwell College, in collaboration with Lacordaire Academy, should institute a special education program with the emphasis on autism because Caldwell College now has the ABA doctoral program. Utilizing the entire Lacordaire campus, students in pre-K through grade 8 could be served. This collaboration could achieve recognition and accreditation to the point of being a major internship/student teaching site. Again, this insight most likely has to do with the respondents' belief that there is a need for change and that the low enrollment at Lacordaire (secondary division), combined with the structural needs of the elementary, would yield consideration of a totally need academic institution. However, in light of the current congregational status, is creating another sponsored institution beneficial to the mission of the Congregation? Certainly, there is a need for schools for autistic children and the proposed model would address the need to serve a population who has little or no opportunity of an education in a Catholic, Dominican environment.

Other suggested models that concerned Lacordaire were making the current Lacordaire Academy, elementary and secondary divisions, an Adult Literacy and ESL Center or re-developing the Lacordaire Academy campus and turning it into an assisted living complex.

There were new models offered for both Mount Saint Dominic Academy and Saint Dominic Academy. Mount Saint Dominic Academy could become a “laboratory” school for special educational needs students, especially those with autism. This could be
achieved because Mount Saint Dominic Academy and Caldwell College share the same site and the college has instituted the ABA program. Saint Dominic Academy could become a school for Catholic Leadership, Gifted and Talented, and Justice and Peace Education Curriculum. There could be a Dominican Educational Secondary system for Mount Saint Dominic Academy and Saint Dominic Academy. Finally, there were recommendations to consider making the high schools co-educational institutions.

As a Congregation, there are canonical and civil responsibilities that must be honored as long as the congregation stays in a sponsored relationship with the respective schools. The canonical and civil responsibilities of the Congregation are documented in each school’s by-laws. To protect the Congregation’s rights as owner of these sponsored institutions, it has reserved powers; for example, the selling of property or changing the mission. These are listed in the by-laws of sponsored schools. Also, beyond the canonical, civil, and contractual constraints in defining our relationship with the sponsored schools, the Congregation must be cognizant of other constraints such as real estate value, land use, and market niche in order to make informed decisions.

The final theme which emerged from the open-ended section of the survey was that of congregational change. While the respondents previously indicated that they were not fearful of change, the responses in this section addressed the participants’ concerns in the area of change. The congregational schools are places where the culture, rituals, and values of the congregation can be formally expressed. If the Congregation changes the current relationship with any of these schools, how does the school continue to pass on the charism and mission of the Congregation? If the Congregation moves away from the
governance structure and fiduciary relationship, what is the new relationship with the school? Does the move away from management to one of influence enable the congregation to continue its mission within the school? Clearly, the sisters are concerned that the mission and charism be carried to students of the next generation.

The Congregation, needs to be resilient in the face of change and create within the congregation a capacity to create and nurture collaborative partnerships within and with the schools if they are to continue in the Catholic, Dominican tradition. Because congregational membership wants to “stay at the table” of sponsorship, the Congregation must decide how to do that with the diminishment of congregational personnel and limited financial resources.

Change is often difficult, but the Congregation needs to have structures in place that allows it to “stay at the table” without sisters being in the schools and still be able to ensure that the integrity mission, and charism of the Congregation remains.

Chapter Summary

Chapter IV provided a summary of the data which was secured from responses by the Sisters of Saint Dominic, Caldwell, New Jersey to a researcher-constructed self-administered survey regarding sponsorship, sustainability, and the sponsored relationship with the Congregation’s three secondary schools; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy. The results were compiled from the 139 responses generated from the 150 surveys that were mailed to professed members of the Caldwell Dominicans. The 139 returned surveys represented a 92.6% response rate. The vast majority of the returned surveys were fully completed allowing for the
disaggregation of the data presented in the chapter.

Chapter IV displayed the quantitative data gathered in this study. This data was used to examine the factors that a congregation of women religious needs to consider and evaluate in order to ascertain the leanings of the members of the congregation as it explores its future sponsored relationship with its three secondary schools. The open-ended question in section eight of the survey, enabled the respondents to present their ideas as to what the sponsored relationship could look like (possible models) and what concerns they have regarding the sponsored relationship for the future. The respondents were asked if there were criteria that they regarded significant in their decision-making process/perceptions which were not part of this survey. The anecdotal feedback was also presented. The data sources provided evidence and specific examples that were related to the research questions:

1. If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must be considered by the Congregation?

2. How will the Congregation's Conceptual Design Process be an effective strategy/process to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools?

3. What are the barriers to seeking new models of sponsorship?

4. How will these barriers impact the sponsored relationship for the emergent future?

Research question 1 was, “If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must be considered by the Congregation?”
The data revealed the need for congregational education in the areas of canon and civil law, the ability of the Congregation to continue to allocate financial resources to the schools, the number of members currently in part-time or full-time ministries, and the median age of the sisters. Other factors for consideration included the enrollment trends and strategic plan for each of the schools, and the congruence of the school’s mission to that of the mission and charism of the congregation.

The review of the literature established that sponsorship is a sacred trust and legal responsibility (Grant & Vandenberg, 2004). While there are a myriad of factors to consider, both in the canonical and civil realms, at the heart of the sponsored relationship is the passion around the mission, vision, and charism of the founding congregation (Palmer, 1998; Sisters of Saint Dominic, 2005a).

Research question 2 was, “How will the Congregation’s Conceptual Design Process be an effective strategy/process to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools? The findings revealed that there is a requisite for objectivity in the decision-making process and that it is essential for the Conceptual Design Process committee to present possible models or scenarios of the sponsored relationship to Chapter 2010.

According to Sullivan-Clark (2005), there is a “right time for change” (p.46). Empowering all people in the organization is essential to the effectiveness of the organization and that in empowering all the stakeholders, the structure of bureaucratic boundaries that box people in would be eliminated (Bennis & Mische, 1995). The Conceptual Design Process, as designed by Fyffe (2008), provides the Caldwell
Dominicans with “alternative ways of viewing the future through research, establishing multiple approaches to addressing a situation, evaluating the possibilities, and finally choosing a direction that moves a dream to a structured reality” (p.9).

The findings for question 3, “What are the barriers to seeking new models of sponsorship?” revealed that while the respondents do not appear to be fearful of change, they are concerned about the role of the laity in the sponsored relationship, financial constraints, and the continuance of the mission of the congregation as well as the identity of the Congregation.

Sustaining a relationship with educational institutions owned and operated by these religious congregations is also as challenging as it is critical. Change occurs, sometimes by choice, and sometimes by default. Religious congregations looking at the issue of sponsorship of their schools, which they want to be sustained and continue to thrive, face a commitment to make changes. The culture of a religious community is rooted in the collective history of the community. The special corporate culture (Deal & Kennedy, 1982) brought to schools by religious congregations, a culture with clear foundational history, with heroes and heroines with names and faces, with special traditions, and with special rituals, has been and can still be a source of institutional strength. The change process needs to include an awareness and sensitivity to the following: core values and beliefs which may be embedded in organizational metaphors, myths, stories and beliefs of the members; an acknowledgement of and respect for differences between the core values and beliefs of the many members of the community; an investigation for the lack of congruence between conscious and unconscious beliefs and values by choosing those
to which the community wishes to commit; the establishment of behavioral norms that clearly demonstrate desired values (One Vine, Different Branches, 2006, p. 37).

Research question 4 was, "How will these barriers impact the sponsored relationship for the emergent future?" The respondents indicated their knowledge of each of the three schools is in need of updating. However, the survey findings revealed that the barriers identified for the sponsored relationship as well as sustainability were of more of concern with Lacordaire Academy than for that of Saint Dominic Academy and Mount Saint Dominic Academy. This concern was also addressed by the responses from the open-ended portion of the survey in section VIII.

An examination of the literature review addressed this question. As a result of their 1992 study, Nygren and Ukeritis concluded that "individual religious congregations are in the midst of a transformational process" (p. 260) and congregations that are resolute to commit to the change process are "deeply affected by the individual and communal choices made along the way" (p. 272). The fidelity to the spirit of the founder of the religious congregation and responsiveness to critical needs are basic to the ongoing mission of the religious congregation. The critical component in the change effort is "to imagine a desirable future for the congregation and reinforce that movement by consistency in choices based on values and the traditions of the order" (Nygren & Ukeritis, 1992, p. 272).
CHAPTER V

SUMMARY, CONCLUSIONS, RECOMMENDATIONS, AND FUTURE RESEARCH

Introduction

The purpose of this dissertation was to define, examine, and discern the relationship of a congregation of women religious, the Sisters of Saint Dominic of Caldwell, New Jersey to their secondary educational institutions; Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy within the context of sponsorship.

The focus of Chapter V was to present the (a) Summary, (b) Conclusions, (c) Recommendations, and (d) Future Research of this study. This research was guided by the following four questions: (a) If the Congregation is to remain engaged in the process of ensuring effective sponsorship, what factors must be considered by the congregation? (b) How will the Congregation’s Conceptual Design Process be an effective strategy/process to enable the congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools? (c) What are the barriers to seeking new models of sponsorship? and (d) How will these barriers impact the sponsored relationship for the emergent future?

Specific sequential steps investigating these research questions were described in the chapters of this study. As previously stated, Chapter I framed the rationale and the research problem. Chapter II provided a review of literature and the theoretical base for this study. Chapter III described in detail the research design and methodology that
guided this study. The findings were presented in Chapter IV. The analysis and evaluation of the data collected in this study are now presented in Chapter V.

The review of the literature relating to five areas of concentration provided the theoretical base and rationale for this research. The first area was the historical perspective of Catholic school education in the United States. The second area concerned religious congregations, the founding of their congregational schools and the significance and influence of congregations of women religious in the development of the Catholic school system. The third section examined the various definitions of sponsorship and the fourth section reviewed the canonical and civil implications of sponsorship in relationship to educational institutions and their founding religious congregations. The fifth, and final section, addressed effective change, the decision making process, and the implications of change for congregations of women religious.

The emergence of Catholic schools established and operated by religious congregations or communities were significant in the development of the Catholic school system in the United States. These schools enabled religious congregations to administer and staff the traditional parish school and serve students of every nationality and socio-economic status. The schools established by religious congregations were identified closely with the mission, vision, and charism of the founding congregation and became an integral component of the identity of the congregation to the public.

Forces within religious congregations such as decreasing congregational membership, defections from the congregations, the aging population, economic trends, and the freedom of congregational membership to choose ministries other than the traditional
ministries, such as teaching, have affected congregational ability to continue to service their schools in the traditional manner. In many parts of the United States, the changing social, economic, and demographic circumstances have become forces which also impacted religious congregations and their schools. Therefore, the congregations of women religious need to appraise their present resources; personnel, finances, property, and other assets and find a way to best steward those resources for the future. In order for religious congregations to maintain a sponsored relationship with their educational institutions, congregational leadership and membership must examine and assess the current model of sponsorship with each of their sponsored institutions and then determine if there is a need to create a new model of sponsorship for individual situations that would insure a continued relationship. New structures of sponsorship are not designed to replace the contributions made by the religious congregations, but rather to keep the congregation involved in the sponsored ministry. The question may not be should the congregation sponsor schools, but how can a congregation of women religious with its limited personnel and financial resources continue to effectively sponsor secondary schools and how to assure that the mission, vision, and charism of the congregation continue to be articulated within that sponsored school?

Summary

The members of the Sisters of Saint Dominic value and hold dear the mission, vision, charism, and heritage of the Congregation. What enables the Congregation to explore a direction for the sponsored relationships for the emergent future is what the congregation values. While the Congregation desires to deepen their contemplative charism and live a
simple lifestyle in community, the members are aware of their commitment to their
sponsored institutions and the constituencies whom they serve. Beyond name, personnel,
money, and their core values and beliefs, the members are conscious of the stewardship
of the heritage and mission and of the Congregation and of the Dominican Order.

Ministering in a spirit of collaboration and mutual service for the needs of others, the
members collaborate with laity to share the responsibilities for the mission of the Church
through a sponsored relationship with the institutions. Through this collaboration, the
Congregation extends its mission through the institutions for generations to come.

Research question 1 was: “If the Congregation is to remain engaged in the process of
insuring effective sponsorship, what factors must be considered by the Congregation?”
The review of the literature established that congregations of women religious are at a
crossroads regarding the sponsorship of their institutions because sponsoring
congregations are confronted with diminishment of personnel, an aging membership, a
shortage of potential administrators, members interested in ministries other than those
sponsored by the congregation, as well as economic concerns within the congregation
(Youniss & Convey, 2000). An assessment by Munley (1992) revealed that there are
numerous factors that would influence a congregation’s decision to continue the
sponsored relationship as they currently exist, need to change, or in certain instances,
withdraw from the sponsored relationship. Factors with a positive impact included:
commitment to common values, commitment to a common work, economic factors, and
commitment to a common charism. The factors which militated against the sponsored
relationship were: lack of diocesan interest, fear of loss of control, inadequate
sponsorship models, fear of loss of identity, and inter-congregational competition.

Munley’s study indicated that this is the time for religious congregations to reexamine their concept of sponsorship as well as to examine new models of sponsorship.

The findings of this study revealed that the respondents indicated by an overwhelming majority of 85.7%, that “sponsorship, as we know it, has worked.” However, the data further revealed that the respondents, the Sisters of Saint Dominic, indicated that there are a number of internal and external factors in need of consideration prior to the decision to continue the sponsored relationship as it is currently exercised, change the sponsored relationship, or withdraw from the sponsored relationship. The internal factors included the need for congregational education in the areas of canon and civil law, the sustainability of each school without the financial allocation of resources by the Congregation, and congregational demographics, such as the median age of the sisters and the number of sisters in part-time and full-time ministries. Other important internal factors for consideration included: the enrollment trends, the financial forecast, strategic plan of each of the three schools, and the congruence of the school’s mission to that of the mission and charism of the Congregation. External factors that were considered important to the continuation of the sponsored relationship included public support for Catholic school education and the congruence of the school’s mission to that of the Church’s mission.

The review of the literature also established that sponsorship is a sacred trust and legal responsibility (Grant, 2004). While there are a myriad of factors to consider, both in the canonical and civil realms, at the heart of the sponsored relationship is the passion
around the mission, vision, and charism of the founding congregation (Palmer, 1998; Sisters of Saint Dominic, 2005).

Research question 2 was: “How will the Congregation’s Conceptual Design Process be an effective strategy/process to enable the Congregation to determine its ability to continue and to sustain a sponsored relationship with its secondary schools? According to Sullivan-Clark (2005), there is a “right time for change” (p. 46). Empowering all people in the organization is essential to the effectiveness of the organization and that in empowering all the stakeholders, the structure of bureaucratic boundaries that box people in would be eliminated (Bennis & Mische, 1995). The Conceptual Design Process, as designed by Fyffe (2008), provides the Caldwell Dominicans with “alternative ways of viewing the future through research, establishing multiple approaches to addressing a situation, evaluating the possibilities, and finally choosing a direction that moves a dream to a structured reality” (p. 9).

The findings for this question revealed that there is a requisite for objectivity in the Congregation’s decision-making process of the sponsored relationship with each of the three schools in the study. An overwhelming majority of the respondents, 86.3%, indicated that it is essential for the Conceptual Design Process committee to present new models or scenarios of the sponsored relationship to Chapter 2010.

Further, the findings revealed that not only was it important that Conceptual Design Process provide new models, but that the models should be compatible with the mission of the Congregation. According to the respondents, the Conceptual Design Process will provide the avenue for the Congregation to determine the models of the sponsored
relationship for the future that will be beneficial and life-giving to each school. The findings also revealed that the respondents indicated (87.1%) that the model for each school could be different.

Research question 3 was: “What are the barriers to seeking new models of sponsorship?” The special corporate culture (Deal & Kennedy, 1982) brought to schools by religious congregations, a culture with clear foundational history, with heroes and heroines with names and faces, with special traditions, and with special rituals, has been and can still be a source of institutional strength. The change process needs to include an awareness and sensitivity to the following: core values and beliefs which may be embedded in organizational metaphors, myths, stories and beliefs of the members; an acknowledgement of and respect for differences between the core values and beliefs of the many members of the community; an investigation for the lack of congruence between conscious and unconscious beliefs and values by choosing those to which the community wishes to commit; the establishment of behavioral norms that clearly demonstrate desired values (One Vine, Different Branches, 2006, p. 37).

Sustaining a relationship with educational institutions owned and operated by congregations of women religious is as challenging as it is critical. Change occurs, sometimes by choice, and sometimes by default. Religious congregations looking at the issue of sponsorship of their schools, which they want to be sustainable and continue to thrive, face a commitment to make changes. The culture of a religious community is rooted in the collective history of the congregation.
Interestingly, the findings from question 3, "What are the barriers to seeking new models of sponsorship?" revealed that the respondents do not appear to be fearful of change. The majority of respondents indicated that if change occurred, they did not believe that the charism of the Congregation would change profoundly (60.4%); nor would they fear the loss of congregational identity (56.1%), or that they were fearful of bringing more laity into the circle of sponsorship (81.3%). However, the respondents indicated that they do have concerns regarding change in the sponsored relationship as the Congregation looks to the emergent future. The respondents indicated (77.7%) that they were significantly or very much influenced by the history and heritage of each of the three schools in Congregation’s history. The members of the Congregation hold these schools in high esteem, whether it is due to the fact they attended one of the schools, that they were an administrator or faculty member, or that they believe that the mission and charism of the Congregation is carried out by the presence of these schools within the Congregation and the Archdiocese of Newark.

Another barrier to change is the commitment of congregational financial resources to the schools (70.5%) as posited in question fifteen. The respondents overwhelmingly indicated that issue of sustainability needs to be further clarified. If the schools are considered to be sustainable, is that sustainability dependent upon the financial resources of the Congregation? As noted in Chapter IV, of the 139 survey participants, 59 participants chose to complete the optional section, Part VIII, for a response rate of 42.4%, and of these respondents, 39 of the 59 respondents, or 66.1%, indicated that the schools should be sustainable without the benefit of congregational financial resources.
Research question 4 was, "How will these barriers impact the sponsored-relationship for the emergent future?" An examination of the literature review addressed this question. As a result of their 1992 study, Nygren and Ukeritis concluded that "individual religious congregations are in the midst of a transformational process" (p. 260) and congregations that are resolute to commit to the change process are "deeply affected by the individual and communal choices made along the way" (p. 272). The fidelity to the spirit of the founder of the religious congregation and responsiveness to critical needs are basic to the ongoing mission of the religious congregation. The critical component in the change effort is "to imagine a desirable future for the congregation and reinforce that movement by consistency in choices based on values and the traditions of the order" (Nygren & Ukeritis, 1992, p. 272).

The majority of respondents (95%) indicated that it is important to choose a direction for the sponsored relationship which will be beneficial for each school as well as for the Congregation. As previously stated, the respondents indicated (87.1%), that the sponsored relationship could be different for each school.

Congregational demographics were of concern to the respondents in considering the sponsored relationship for the future. While 44.6% of the respondents were significantly or very much influenced by the current number of congregational membership, the respondents (57.6%) indicated that the number of retired sisters was of more concern. This concern was articulated by the respondents who chose to participate in the open-ended section of the survey. These respondents, 59%, indicated that the median age of
the sisters together with the number of retired sisters generated their belief that the Congregation’s sponsored relationship with the schools was in need of change.

One of the most notable barriers to change in the sponsored relationship is the issue of congregational support of the schools through congregational finances. The respondents indicated that sustainability should be considered without the financial component. The majority of the respondents (70.5%) indicated that congregational finances used to subsidize the schools was cause for concern due to the number and age of congregational membership as well as the number of sisters employed in full-time or part-time ministries. While wanting to assist the schools in whatever way possible, the respondents (69.8%) indicated that there was a need to protect the assets of the Congregation.

The concept of sustainability needs to be further examined by the Congregation. Clarity concerning the definition of sustainability is needed. While 83.5% of the respondents indicated that they have a “clear understanding of the meaning of sustainability,” the respondents were divided in their belief that the sustainability of each school “should be examined without the implied financial component in the definition.” Of the 139 respondents, 46.6% either strongly agreed or agreed that the “congregation should examine the sustainability of each school without the implied financial component in the definition,” and 46.1% of the respondents either strongly disagreed or disagreed.

The survey findings revealed that the barriers identified for the sponsored relationship, including sustainability, were of more of concern with Lacordaire Academy than for that of Saint Dominic Academy and Mount Saint Dominic Academy. For
Lacordaire Academy, 36.1% of the respondents indicated that the sponsored relationship should continue as currently exercised and 62.3% indicated that the sponsored relationship should continue, but with a different model. In the area of sustainability, 31.6% indicated that the Congregation can continue to effectively sustain Lacordaire Academy, while 68.4% of the respondents indicated that the Congregation cannot continue to effectively sustain Lacordaire Academy. These concerns were also noted by the responses from the open-ended portion of the survey in section eight.

Another barrier to change of the sponsored relationship concerns the fidelity of the Congregation to the spirit of the founder. The Caldwell Dominicans have a rich heritage of preaching the Word through the educational ministries of schools. The respondents indicated overwhelmingly (91.3%) that “sponsorship is an animating force in passing on the Congregation’s heritage.”

While the data revealed that the respondents indicated that they are not fearful of change, this researcher is interested in knowing if the models of the sponsored relationship or scenarios presented through the Conceptual Design Process at Chapter 2010 will confirm the data obtained through this study.

Conclusions

The conclusions of this research are as follows.

1. Sisters of Saint Dominic are highly committed to their ongoing relationship with their sponsored institutions.
2. The Sisters of Saint Dominic believe that the mission of Saint Dominic Academy, Mount Saint Dominic Academy, and Lacordaire Academy are in congruence with the mission of the Sisters of Saint Dominic.

3. The Sisters of Saint Dominic believe that the sponsored relationship to its secondary schools is important to the mission, charism, and vision of the Congregation.

4. The Sisters of Saint Dominic believe that as a Congregation, there are canonical and civil responsibilities that must be honored as long as there is a sponsored relationship with the respective institutions. However, there is a need for continued education for congregational membership in understanding what the canonical and civil responsibilities are and how they impact decision making now and in the future.

5. The Sisters of Saint Dominic believe that sponsorship is a concept that is evolving and needs to be customized to the respective ministries dependent on their nature, purpose, and their own evolution.

6. In order to generate stability for the Congregation and the institutions, there is a need for change in the sponsored relationship in order to set a direction for the next generation. This calls for greater collaboration, cooperation, and mutual accountability among the key stakeholders. All of this necessitates respect, trust, and ongoing dialogue.

Recommendations

The following are the researcher's recommendations for policy and practice.

1. Create an Office of Sponsorship with a Director who has the authority and accountability to serve on the respective boards. The primary responsibilities of the Office of Sponsorship are to protect the overall mission, charism, vision, interest, and
reputation of the Congregation, and oversee the civil and canonical obligations the Congregation holds by virtue of these relationships.

2. Create a Mission Effectiveness Team to provide orientation to new leaders, boards, and other pertinent stakeholders; to provide ongoing education to strengthen and deepen the group’s understanding of the charism and mission of the Caldwell Dominicans; and to assess the sponsored institution’s fidelity to the ascribed criteria for the sponsored relationship.

3. Develop a Sponsorship Manual that articulates the diverse relationships; criteria for continuing sponsored institutions; criteria for accepting new sponsored institutions; and the criteria and process for letting go of existing sponsored institutions.

4. Continue to support each institution in developing its capacity to plan, to be financially viable; to have an effective and knowledgeable governing body, and a succession plan to guarantee great leadership.

Future Research

The researcher’s recommendations for further research include:

1. Replicate this study with other congregations of women religious with various demographics. This study was conducted with one congregation of women religious, consisting of 161 members. Therefore, the external validity of the findings is somewhat limited.

2. Replicating this study using the congregational demographics such as age, number of years in the congregation, and years of ministry in the sponsored schools may
yield more specific data, as well as more varied responses from congregational membership.

3. Because there is a paucity of literature in the area of sponsorship of secondary schools by congregations of women religious, further research on sponsorship by other congregations would add to the existing base of literature.

Lessons Learned

The researcher discovered several points from this study that could be shared with other congregations of women religious who may be in the process of examining their sponsored relationships.

1. This was a good and necessary exercise for a congregation to undertake to better understand what individuals think and feel about their sponsored works, including their history and future possibilities.

2. There is a need for congregational membership to have the most current information regarding the demographics and finances of the Congregation as well as the specific institutions.

3. There is a need for honest, open, and on-going dialogue among all the constituencies regarding the future of the sponsored relationship.

4. There is a need to use demographics and other facts that would affect a person’s response in order to better understand the relationship of the individuals to the specific institution.

5. There is a need to test the assumptions made from the survey results. For example, the respondents indicated that they viewed the participation of the laity as an
integral component in furthering the mission of the Congregation. When there is actually more participation of the laity in the schools, either in the form of administration, on boards, or with schools staffed by an entire lay faculty, what will be the reaction of congregational membership?

6. There is a need to have a definitive process to establish the course of decision-making regarding the sponsored relationship within the Congregation. For example, for the Caldwell Dominicans, the Conceptual Design Process will assist the Congregation in setting a direction for the future.

7. Congregations must be willing to face the reality of the present situation regarding their sponsored works, regardless of the history of the institution within the Congregation, and make the necessary changes.
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APPENDIX A

Letter to Request Study
July 18, 2009

Sister Arlene Antczak, O.P.
1 Ryerson Avenue
Caldwell, New Jersey 07006

Dear Sister Arlene,

As a doctoral candidate in the Education Leadership, Management and Policy program in the College of Education at Seton Hall University, I am writing to request your permission to conduct a survey for my dissertation, entitled “The Discernment Process of the Sisters of Saint Dominic Regarding the Continued Sponsorship of Its Secondary Schools.” In order to have quantitative data for analysis in my study, I have been requested by my mentor, Rev. Msgr. Kevin Hanbury and reader, Elaine Walker, Ph.D. to conduct a survey among the sisters regarding sponsorship.

The purpose of this research study is to determine the factors that a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary educational institutions in the emergent future. This study is being conducted as a response to the challenge from the community’s Viability Consultants Report of 2003, wherein it was stated that “continued congregational sponsorship of ministries needs to be addressed. Given the declining number of sisters who will be available for staffing and governance positions, the congregation needs to have a plan for new ways to exercise its sponsorship.”

This descriptive study will be conducted in a survey format. Participation in the study entails a one 45 minute completion of the survey by professed members of the Sisters of Saint Dominic of Caldwell, New Jersey. Participation is voluntary and anonymous. The survey questions will focus on the participant’s attitudes, perceptions and beliefs concerning the continued sponsorship and sustainability of the Congregation to Saint Dominic Academy, Jersey City, New Jersey, Mount Saint Dominic Academy, Caldwell, New Jersey and Lacordaire Academy, Upper Montclair, New Jersey.

The Congregation’s Conceptual Design Process will be referred to in the dissertation as background for the study and to set the stage for the survey. However, I will make it clear to the sisters that this survey will not be used for or impact any portion of the Congregation’s Conceptual Design for Sponsorship Process. The survey will be voluntary and anonymous and the results only used as the statistical data needed for analysis in the dissertation.
The sisters will receive a Letter of Solicitation, survey cover letter and the survey by mail. Prior to submitting the survey to the Institutional Review Board at Seton Hall for review, I will present you with all the pertinent forms as well as the survey for review.

I appreciate your consideration in this matter and respectfully request an appointment with you, at your convenience, to discuss my dissertation, the survey and any questions or concerns that you may have. In addition, may I request that you give your consent, in writing, for this study and for the survey to be mailed to the sisters in the Congregation.

Sincerely,

Sister Patricia Tavis, OP
APPENDIX B

Letter of Permission to Conduct Study
August 25, 2009

Sister Patricia Tavis, OP
27 Sanford Avenue
West Caldwell, NJ 07006

Dear Sister Patricia,

With this letter, let me provide you formal permission as Prioress of the Congregation of the Sisters of Saint Dominic, Caldwell, NJ, to conduct a survey among our sisters regarding sponsorship as described in your proposals now pending with the Institutional Review Board at Seton Hall University.

In particular, the Congregation agrees to assist your EdD dissertation research primarily by approving the survey and encouraging our sisters to participate in the survey. We expect this research to be conducted during the Fall 2009.

Sister Pat, you have been a member in good standing of the Sisters of Saint Dominic since 1967. We, the leadership of the Congregation, recognized your passion for the educational ministry and invited you to pursue a doctoral degree. We believe that a doctoral degree will make you an asset to Caldwell College and to our sponsored educational institutions.

If you have any further need for verification of our agreement, please do not hesitate to call.

Sincerely,

Sister Arlene Antczak, OP
Prioress

Sisters of Saint Dominic of Caldwell
TRADITION & VISION SINCE 1881
APPENDIX C

Letter of Solicitation
Dear Sister,

As a doctoral candidate in the Education Leadership, Management and Policy program in the College of Education at Seton Hall University, I am writing to request your participation in a survey that is a requirement for my dissertation, entitled “The Discernment Process of the Sisters of Saint Dominic Regarding the Continued Sponsored Relationship of Its Secondary Schools.”

The purpose of this research study is to determine the factors that a congregation of women religious must consider in order to continue its sponsored relationship and the extent of this sponsored relationship with its secondary educational institutions in the emergent future. This study is being conducted as a response to the challenge from the community’s Viability Consultants Report of 2003, wherein it was stated that “continued congregational sponsorship of ministries needs to be addressed. Given the declining number of sisters who will be available for staffing and governance positions, the congregation needs to have a plan for new ways to exercise its sponsorship.”

This descriptive study will be conducted in a survey format. Participation in the study entails a one 45 minute completion of the survey by professed members of the Sisters of Saint Dominic of Caldwell, New Jersey. The survey questions will focus on the participant’s attitudes, perceptions and beliefs concerning the continued sponsorship and sustainability of the Congregation to Saint Dominic Academy, Jersey City, New Jersey, Mount Saint Dominic Academy, Caldwell, New Jersey and Lacordaire Academy, Upper Montclair, New Jersey.

Participation in the survey is voluntary and anonymous. Because this is an anonymous survey, there will not be any coding or tracking of the surveys or participants. Only I will have access to the completed surveys.

Data analysis will be facilitated through the use of the Statistical Package for Social Science (SPSS, 15.0). The data will be input by the researcher. The original surveys and the output will be stored in a locked, fire-proof safe in my office. Any electronic copies of the data input and output will be stored on a USB memory device in a fire-proof safe in her house, which is located outside the geographic neighborhoods of the participants in this study.

This survey is being conducted with permission of and encouragement from Sister Arlene Antczak, O.P., Prioress. This survey is for the professed members of the Congregation of the Sisters of Saint Dominic, Caldwell, New Jersey only.

The data collected from this survey will be used solely for the purpose of the statistical analysis component for my dissertation. It will in no way be used for or impact any portion of the Congregation’s Conceptual Design for Sponsorship Process.
You will have the option to receive a copy of the completed study and its findings once the data have been analyzed and conclusions have been drawn. You may contact me at my residence, 27 Sanford Avenue, West Caldwell, New Jersey, 07006, by email, ptavis@comcast.net or by phone, 979-227-1906. Copies of the findings will also be available at the Generalate Offices. All requests will be kept confidential.

Should you have any questions or concerns, please contact me at 973-227-1906 or ptavis@comcast.net or at tavispat@shu.edu. I can be contacted at any time during the survey or after the study is completed. Department chair, Michael Osnato, can be contacted at 973-761-9397 or at osnatiomi@shu.edu and mentor, Rev. Msgr. Kevin M. Hanbury, can be contacted at 973-497-4260 or at hanburke@shu.edu. Additionally, questions regarding participants’ treatment or rights can be directed to the Office of the Institutional Research Board at Seton Hall University at 973-313-6314 or irb@shu.edu. The campus address is Presidents Hall, 3rd Floor; 400 South Orange Avenue, South Orange, NJ 07079.

Your anticipated assistance is very much appreciated.

Sincerely,

Sister Patricia Tavis, O.P.
APPENDIX D

Survey
Thank you for taking time to complete this survey. Please answer all questions to the best of your ability.

Sponsorship Survey

**Introduction:** This survey is designed to address the issue of sponsorship and sustainability by our congregation to Saint Dominic Academy, Mount Saint Dominic Academy and Lacordaire Academy (schools are listed according to their founding date). The purpose of the survey, to be used solely for the statistical data and analysis needed for my dissertation, is to determine the attitudes, perceptions, beliefs and overall leanings of the sisters as to the congregation’s continued sponsored relationship to these three schools. The survey is based on the *Viability Consultants Report of 2003*, wherein it was stated that “continued congregational sponsorship of ministries needs to be addressed. Given the declining number of sisters who will be available for staffing and governance positions, the congregation needs to have a plan for new ways to exercise its sponsorship.”

Participation in the survey is voluntary and anonymous and will require approximately 45 minutes of your time. No one but this researcher will have access to the completed surveys. The information obtained from the survey will be reported only as group data for the purpose of completing the dissertation.

This survey is for the professed members of the Sisters of Saint Dominic, Caldwell, New Jersey, only.

This survey is voluntary and anonymous. Please do not put your name or any identifying information on the survey.

You may stop at any time if you do not wish to continue. Please give your most accurate response to each question.

When you have completed the survey, please return it in the self-addressed stamped envelope provided.

**PLEASE RETURN NO LATER THAN TUESDAY, NOVEMBER 17, 2009**
The definitions to be used for this survey are as follows:

**Sponsorship:** A formal, mutually beneficial relationship in which the Sisters of Saint Dominic support, influence and are responsible for a separately incorporated institution. This relationship furthers the mission and vision of the Sisters of St. Dominic. The Sisters of Saint Dominic are publicly identified with the institution (January 17, 2008).

**Sustainability:** The ability of the Sisters of Saint Dominic to maintain and improve, for an extended period of time and without interruption, the formal, mutually beneficial relationship of the Sisters of Saint Dominic to a separately incorporated institution with which the Sisters of Saint Dominic are publicly identified (January 21, 2008).

Part I: Following are several statements about your beliefs concerning sponsorship.

Please indicate whether you: Strongly Agree (SA), Agree (A), are Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written.

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<th>I believe that:</th>
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<td>1. I have a clear understanding of the meaning of sponsorship.</td>
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<tr>
<td>2. Sponsorship is “just” a model of governance.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3. Sponsorship, as we know it, has worked.</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>4. I understand the canonical responsibilities of sponsorship.</td>
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<tr>
<td>5. I understand the civil responsibilities of sponsorship.</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>6. Sponsorship is an animating force in passing on the Congregation’s heritage.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Sponsorship should be mutually beneficial and life-giving for the congregation and each institution.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. If no one is reflecting on what the sponsored relationship will look like in 5 or 10 years, no one is preparing for the future.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Part II: Below are several statements about your beliefs regarding sustainability. Please indicate whether you: Strongly Agree (SA), Agree (A), are Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written.

<table>
<thead>
<tr>
<th>I believe that:</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. I have a clear understanding of the meaning of sustainability.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Sustainability must be considered separately from sponsorship.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Finances should not be an aspect of the congregation’s deliberations concerning sustainability.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. The Sisters of Saint Dominic do not have the organizational capacity to continue to sustain the three schools.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. The Congregation should examine the sustainability of each school without the implied financial component in the definition.</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Part III: In considering what you know about the Sisters of Saint Dominic of Caldwell, how much do the following factors influence your perception of the sponsored relationship for the future? Please use the following responses for items 14 through 27: Significantly (S), Very Much (VM), Moderately (M), Only a Little (OL) or Not at All (NA).

<table>
<thead>
<tr>
<th>Factor</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>14. Availability of religious personnel</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>15. Congregational financial resources</td>
<td></td>
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<tr>
<td>16. Median age of the sisters in the Congregation</td>
<td></td>
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<tr>
<td>17. Number of sisters in full-time salaried ministries</td>
<td></td>
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</tr>
<tr>
<td>18. Number of sisters in part-time salaried ministries</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>19. Number of sisters retired</td>
<td></td>
<td></td>
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<tr>
<td>20. Number of sisters currently working in the three sponsored schools</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>21. Income received from the sisters working in the three sponsored schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Congregational financial resources committed to the three sponsored schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>23. Number of current congregational membership</td>
<td></td>
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<tr>
<td>24. The mission of the Congregation</td>
<td></td>
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<tr>
<td>25. The congregation’s charism</td>
<td></td>
<td></td>
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<tr>
<td>26. History of the three schools in congregational history</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>27. The future of the Congregation</td>
<td></td>
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</tr>
</tbody>
</table>

Part IV: Following are several statements about your beliefs regarding change in the sponsored relationship and as it pertains to the congregation. Please indicate whether you: Strongly Agree (SA), Agree (A), are Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with each statement as written.

<table>
<thead>
<tr>
<th>Should the sponsored relationship change, I believe that:</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. The charism of the Congregation would change profoundly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. I would fear the loss of congregational identity.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>30. I would fear the loss of congregational control of the schools.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>31. Bringing more laity into the circle of sponsorship would enhance the mission of the Congregation.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>32. I would not want to depend on laity to further the mission of the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Part V: To what extent does the *Conceptual Design Process* influence your perception of sponsorship while preparing for Chapter 2010? Below are several statements for your consideration. Please indicate the extent to which the content of the statements below influence you. Please use the rating scale indicated: Very Much (VM), Somewhat (S), No Opinion (NO), Only at Little (OL) or Not at All (NA).

<table>
<thead>
<tr>
<th></th>
<th>VM</th>
<th>S</th>
<th>NO</th>
<th>OL</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>33. The &quot;fact finding&quot; component of the <em>Conceptual Design Process</em> provided the base for assessing the congregation’s capacity for implementing new ideas.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>34. Participation of non-congregational members adds objectivity to the <em>Conceptual Design Process</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. The facilitator for the <em>Conceptual Design Process</em> will assist the congregation in objectively determining the direction of the sponsored relationships.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36. It is important to have possible new models of sponsorship ready to present at Chapter 2010.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>37. The <em>Conceptual Design Process</em> will ensure the creation of possible new models of the sponsored relationship compatible with the mission of the Congregation.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>38. I do not believe that the <em>Conceptual Design Process</em> will provide the congregation with scenarios for new models of sponsorship.</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
Part VI: The statements below pertain to the congregation’s sponsored relationship with the three schools in general. Please indicate whether you: Strongly Agree (SA), Agree (A), are Not Certain (NC), Disagree (D) or Strongly Disagree (SD) with the statements as written.

<table>
<thead>
<tr>
<th>In determining the sponsored relationship for the future:</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>39. It is important to choose a direction for the sponsored relationship which will be beneficial to each school.</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>40. The sponsored relationship could be different for each school.</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>41. The congruence of each school’s mission with that of the Congregation should be determined.</td>
<td></td>
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</tr>
<tr>
<td>42. It is important to examine each school’s financial forecast.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>43. An analysis of each school’s enrollment trends must be explored.</td>
<td></td>
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<tr>
<td>44. Each school’s strategic plan should be considered.</td>
<td></td>
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<tr>
<td>45. It is essential to articulate why the school was founded and why it continues.</td>
<td></td>
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<tr>
<td>46. The Congregation should examine the continued “public” support for Catholic school education.</td>
<td></td>
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<tr>
<td>47. Consideration should be given to the issue of educational choice of schools for students of the future generation.</td>
<td></td>
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</tr>
<tr>
<td>48. An examination of the reasons for lack of support for Catholic school education should be considered.</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
49. An examination of the congruence of the school’s mission to the Church’s mission should be conducted.

Part VII: Given what you know about our congregation and the schools in this study, Saint Dominic Academy, Mount Saint Dominic Academy and Lacordaire Academy, please indicate your understanding of sponsorship and sustainability with each of the three schools. Please respond to each statement with a Yes or No.

<table>
<thead>
<tr>
<th>50. As defined by our Congregation, I believe that the sponsored relationship has been successfully exercised at:</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>51. As defined by our Congregation, I believe that the sponsored relationship should continue to be maintained as currently exercised at:</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>52. As defined by our Congregation, I believe that the sponsored relationship should continue, but with a different model at:</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
53. Although the Congregation has limited personnel, it can continue to effectively sponsor:

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

54. Although the Congregation has limited financial resources, it can continue to effectively sponsor:

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

55. Given my current knowledge of each school, our Congregation can continue to effectively sustain:

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Part VIII: Optional: Comments on the Sponsored-Relationship:

Please indicate your ideas as to what the sponsored relationship could look like (possible models). What concerns do you have? Are there other criteria that you regard significant in your decision-making process/ perceptions which are not listed on this survey? Use the reverse side if necessary.

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Your participation in this survey is very much appreciated! Thank-you!
APPENDIX E

Survey Results
Table 4

Respondents’ Beliefs Concerning Sponsorship

<table>
<thead>
<tr>
<th>Questions</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 I believe that I have a clear understanding of the meaning of sponsorship.</td>
<td>34.5%</td>
<td>51.8%</td>
<td>10.1%</td>
<td>3.6%</td>
<td>0</td>
<td>.064</td>
</tr>
<tr>
<td>2 Sponsorship is “just” a model of governance.</td>
<td>3.6%</td>
<td>15.1%</td>
<td>13.7%</td>
<td>41.7%</td>
<td>25.9%</td>
<td>.095</td>
</tr>
<tr>
<td>3 Sponsorship, as we know it, has worked.</td>
<td>35.3%</td>
<td>50.4%</td>
<td>12.2%</td>
<td>1.4%</td>
<td>.7%</td>
<td>.064</td>
</tr>
<tr>
<td>4 I understand the canonical responsibilities of sponsorship.</td>
<td>13.7%</td>
<td>31.7%</td>
<td>33.1%</td>
<td>17.3%</td>
<td>4.3%</td>
<td>.089</td>
</tr>
<tr>
<td>5 I understand the civil responsibilities of sponsorship.</td>
<td>13.7%</td>
<td>43.2%</td>
<td>23.0%</td>
<td>18.0%</td>
<td>2.2%</td>
<td>.086</td>
</tr>
<tr>
<td>6 Sponsorship is an animating force in passing on the Congregation’s heritage.</td>
<td>56.8%</td>
<td>43.5%</td>
<td>5.8%</td>
<td>2.9%</td>
<td>0</td>
<td>.062</td>
</tr>
<tr>
<td>7 Sponsorship should be mutually life-giving for the Congregation and each institution.</td>
<td>71.2%</td>
<td>27.3%</td>
<td>1.4%</td>
<td>0</td>
<td>0</td>
<td>.042</td>
</tr>
<tr>
<td>8 If no one is reflecting on what the sponsored relationship will look like in 5 or 10 years, no one is preparing for the future.</td>
<td>71.2%</td>
<td>23.0%</td>
<td>2.2%</td>
<td>1.4%</td>
<td>2.2%</td>
<td>.068</td>
</tr>
<tr>
<td>39 It is important to choose a direction for the sponsored relationship which will be beneficial to each school.</td>
<td>73.4%</td>
<td>21.6%</td>
<td>4.3%</td>
<td>.7%</td>
<td>0</td>
<td>.050</td>
</tr>
<tr>
<td>40 The sponsored relationship could be different at each school.</td>
<td>51.1%</td>
<td>36.0%</td>
<td>10.1%</td>
<td>2.2%</td>
<td>.7%</td>
<td>.068</td>
</tr>
</tbody>
</table>
Table 5

Respondents' Perceptions Regarding Sustainability

<table>
<thead>
<tr>
<th>Questions</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>I have a clear understanding of the meaning of sustainability.</td>
<td>35.3%</td>
<td>48.2%</td>
<td>12.9%</td>
<td>3.6%</td>
<td>0</td>
</tr>
<tr>
<td>10</td>
<td>Sustainability must be considered separately from sponsorship.</td>
<td>7.2%</td>
<td>33.1%</td>
<td>19.4%</td>
<td>23.7%</td>
<td>16.5%</td>
</tr>
<tr>
<td>11</td>
<td>Finances should not be an aspect of the Congregation’s deliberations concerning sustainability.</td>
<td>2.9%</td>
<td>12.9%</td>
<td>8.6%</td>
<td>41.7%</td>
<td>33.8%</td>
</tr>
<tr>
<td>12</td>
<td>The Sisters of Saint Dominic do not have the organizational capacity to continue to sustain the three schools.</td>
<td>7.9%</td>
<td>28.1%</td>
<td>26.6%</td>
<td>28.1%</td>
<td>9.4%</td>
</tr>
<tr>
<td>13</td>
<td>The Congregation should examine the sustainability of each school without the implied financial component in the definition.</td>
<td>12.2%</td>
<td>32.4%</td>
<td>9.4%</td>
<td>32.4%</td>
<td>13.7%</td>
</tr>
</tbody>
</table>
Table 6

Respondents’ Perceptions Concerning Mission, Charism, Identity, and Heritage

<table>
<thead>
<tr>
<th>Questions</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>28 Should the sponsored relationship change, I believe that the</td>
<td>7.2%</td>
<td>20.9%</td>
<td>11.5%</td>
<td>43.9%</td>
<td>16.5%</td>
<td>.102</td>
</tr>
<tr>
<td>charism of the Congregation would change profoundly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29 Should the sponsored relationship change, I believe that I</td>
<td>7.2%</td>
<td>21.6%</td>
<td>15.1%</td>
<td>40.3%</td>
<td>15.8%</td>
<td>.101</td>
</tr>
<tr>
<td>would fear the loss of congregational identity.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 Should the sponsored relationship change, I believe that I</td>
<td>7.2%</td>
<td>25.9%</td>
<td>20.1%</td>
<td>31.7%</td>
<td>15.1%</td>
<td>.101</td>
</tr>
<tr>
<td>would fear the loss of congregational control of the schools.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31 Should the sponsored relationship change, I believe that bringing</td>
<td>43.2%</td>
<td>38.1%</td>
<td>14.4%</td>
<td>2.9%</td>
<td>1.4%</td>
<td>.075</td>
</tr>
<tr>
<td>more laity into the circle of sponsorship would enhance the mission of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Congregation.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32 Should the sponsored relationship change, I believe that I</td>
<td>4.3%</td>
<td>7.9%</td>
<td>16.5%</td>
<td>28.1%</td>
<td>43.2%</td>
<td>.097</td>
</tr>
<tr>
<td>would not want to depend on laity to further the mission of the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41 The congruence of each school’s mission with that of the</td>
<td>66.2%</td>
<td>29.5%</td>
<td>4.3%</td>
<td>0</td>
<td>0</td>
<td>.048</td>
</tr>
<tr>
<td>Congregation should be determined.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45 It is important to articulate why the school was founded and why it</td>
<td>61.9%</td>
<td>31.7%</td>
<td>5.8%</td>
<td>.7%</td>
<td>0</td>
<td>.054</td>
</tr>
<tr>
<td>continues.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49 An examination of the congruence of the school’s mission to the</td>
<td>45.3%</td>
<td>38.8%</td>
<td>11.5%</td>
<td>2.9%</td>
<td>1.4%</td>
<td>.074</td>
</tr>
<tr>
<td>Church’s mission should be conducted.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 7

*Influences Concerning Mission, Charism, Identity, and Heritage*

<table>
<thead>
<tr>
<th>Influences</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>The mission of the Congregation</td>
<td>70.5%</td>
<td>19.4%</td>
<td>9.4%</td>
<td>0</td>
<td>.7%</td>
<td>.061</td>
</tr>
<tr>
<td>The Congregation’s charism</td>
<td>68.3%</td>
<td>19.4%</td>
<td>10.8%</td>
<td>.7%</td>
<td>.7%</td>
<td>.066</td>
</tr>
<tr>
<td>History of the three schools in congregational history</td>
<td>58.3%</td>
<td>19.4%</td>
<td>18.7%</td>
<td>2.2%</td>
<td>1.4%</td>
<td>.080</td>
</tr>
</tbody>
</table>

Table 8

*Respondents’ Beliefs Concerning Finances*

<table>
<thead>
<tr>
<th>Questions</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is important to examine each school’s financial forecast.</td>
<td>74.8%</td>
<td>18.7%</td>
<td>5.0%</td>
<td>1.4%</td>
<td>0</td>
<td>.054</td>
</tr>
<tr>
<td>Finances should not be an aspect of the Congregation’s deliberations concerning sustainability.</td>
<td>2.9%</td>
<td>12.9%</td>
<td>8.6%</td>
<td>41.7%</td>
<td>33.8%</td>
<td>.093</td>
</tr>
<tr>
<td>The Congregation should examine the sustainability of each school without the implied financial component in the definition.</td>
<td>46.2%</td>
<td>32.4%</td>
<td>9.4%</td>
<td>32.4%</td>
<td>13.7%</td>
<td>.110</td>
</tr>
</tbody>
</table>

Table 9

*Influences Regarding Finances*

<table>
<thead>
<tr>
<th>Influences</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregational financial resources</td>
<td>48.2%</td>
<td>21.6%</td>
<td>18.0%</td>
<td>7.2%</td>
<td>5.0%</td>
<td>.101</td>
</tr>
<tr>
<td>Income received from sisters working in the three sponsored works.</td>
<td>14.4%</td>
<td>30.9%</td>
<td>33.1%</td>
<td>15.8%</td>
<td>5.8%</td>
<td>.092</td>
</tr>
<tr>
<td>Congregational financial resources committed to the three sponsored schools</td>
<td>38.1%</td>
<td>32.4%</td>
<td>23.0%</td>
<td>2.9%</td>
<td>3.6%</td>
<td>.087</td>
</tr>
</tbody>
</table>
Table 10

*The Influence of Personnel on the Sponsored Relationship*

<table>
<thead>
<tr>
<th>Influences</th>
<th>S</th>
<th>VM</th>
<th>M</th>
<th>OL</th>
<th>NA</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 Availability of religious personnel</td>
<td>26.6%</td>
<td>19.4%</td>
<td>28.8%</td>
<td>17.3%</td>
<td>7.9%</td>
<td>.107</td>
</tr>
<tr>
<td>16 Median age of the sisters in the Congregation</td>
<td>26.6%</td>
<td>22.3%</td>
<td>27.3%</td>
<td>18.0%</td>
<td>5.8%</td>
<td>.104</td>
</tr>
<tr>
<td>17 Number of sisters in full-time ministries</td>
<td>25.9%</td>
<td>29.5%</td>
<td>23.0%</td>
<td>12.9%</td>
<td>8.6%</td>
<td>.106</td>
</tr>
<tr>
<td>18 Number of sisters in part-time ministries</td>
<td>23.0%</td>
<td>32.4%</td>
<td>15.1%</td>
<td>20.1%</td>
<td>9.4%</td>
<td>.110</td>
</tr>
<tr>
<td>19 Number of sisters retired</td>
<td>25.9%</td>
<td>31.7%</td>
<td>14.4%</td>
<td>17.3%</td>
<td>10.8%</td>
<td>.113</td>
</tr>
<tr>
<td>20 Number of sisters currently working in the three sponsored schools.</td>
<td>20.9%</td>
<td>16.5%</td>
<td>38.1%</td>
<td>20.9%</td>
<td>3.5%</td>
<td>.096</td>
</tr>
<tr>
<td>23 Number of current congregational membership</td>
<td>29.5%</td>
<td>15.1%</td>
<td>34.5%</td>
<td>14.4%</td>
<td>6.5%</td>
<td>.105</td>
</tr>
<tr>
<td>27 Future of the Congregation</td>
<td>51.1%</td>
<td>26.6%</td>
<td>18.7%</td>
<td>2.9%</td>
<td>.7%</td>
<td>.077</td>
</tr>
</tbody>
</table>
Table 11

*Perceptions Regarding Catholic School Education*

<table>
<thead>
<tr>
<th>Questions</th>
<th>SA</th>
<th>A</th>
<th>NC</th>
<th>D</th>
<th>SD</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>An analysis of each school’s enrollment trends must be explored.</td>
<td>74.8%</td>
<td>18.7%</td>
<td>5.8%</td>
<td>.7%</td>
<td>0</td>
</tr>
<tr>
<td>44</td>
<td>Each school’s strategic plan should be considered.</td>
<td>71.2%</td>
<td>25.2%</td>
<td>2.9%</td>
<td>.7%</td>
<td>0</td>
</tr>
<tr>
<td>46</td>
<td>The Congregation should examine the continued “public” support for Catholic school education.</td>
<td>41.0%</td>
<td>38.1%</td>
<td>11.5%</td>
<td>8.6%</td>
<td>.7%</td>
</tr>
<tr>
<td>47</td>
<td>Consideration should be given to the issue of educational choice of schools for students of the future generation.</td>
<td>38.1%</td>
<td>49.6%</td>
<td>8.6%</td>
<td>3.6%</td>
<td>0</td>
</tr>
<tr>
<td>48</td>
<td>An examination of the reasons for lack of support for Catholic school education should be considered.</td>
<td>33.1%</td>
<td>54.7%</td>
<td>7.2%</td>
<td>5.0%</td>
<td>0</td>
</tr>
</tbody>
</table>
### Table 12
**The Attitudes Regarding the Conceptual Design Process**

<table>
<thead>
<tr>
<th>Questions</th>
<th>VM</th>
<th>S</th>
<th>NO</th>
<th>OL</th>
<th>NA</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>33  The “fact finding” component of the Conceptual Design Process</td>
<td>30.2%</td>
<td>43.2%</td>
<td>22.3%</td>
<td>2.9%</td>
<td>1.4%</td>
<td>.075</td>
</tr>
<tr>
<td>provided the base for assessing the Congregation’s capacity for implementing new ideas.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34  Participation of non-congregational members adds objectivity to the Conceptual Design Process.</td>
<td>39.6%</td>
<td>39.6%</td>
<td>15.1%</td>
<td>2.9%</td>
<td>2.9%</td>
<td>.081</td>
</tr>
<tr>
<td>35  The facilitator for the Conceptual Design Process will assist the Congregation in objectively determining the direction of the sponsored relationships</td>
<td>30.2%</td>
<td>43.9%</td>
<td>19.4%</td>
<td>2.9%</td>
<td>3.6%</td>
<td>.082</td>
</tr>
<tr>
<td>36  It is important to have possible new models of sponsorship ready to present at Chapter 2010.</td>
<td>53.2%</td>
<td>33.1%</td>
<td>10.1%</td>
<td>2.9%</td>
<td>.7%</td>
<td>.071</td>
</tr>
<tr>
<td>37  The Conceptual Design Process will ensure the creation of possible new models of the sponsored relationship compatible with the mission of the Congregation.</td>
<td>38.1%</td>
<td>41.0%</td>
<td>13.7%</td>
<td>5.0%</td>
<td>2.2%</td>
<td>.081</td>
</tr>
<tr>
<td>38  I do not believe that the Conceptual Design Process will provide the Congregation with scenarios for new models of sponsorship.</td>
<td>2.9%</td>
<td>18.7%</td>
<td>31.7%</td>
<td>17.3%</td>
<td>29.5%</td>
<td>.100</td>
</tr>
</tbody>
</table>
Table 13

**Successful Implementation of the Sponsored Relationship**

<table>
<thead>
<tr>
<th>50. As defined by our Congregation, I believe that the sponsored relationship has been successfully exercised at:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>131</td>
<td>96.9%</td>
<td>3.1%</td>
<td>.015</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>132</td>
<td>98.5%</td>
<td>1.5%</td>
<td>.011</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>129</td>
<td>82.2%</td>
<td>17.8%</td>
<td>.034</td>
</tr>
</tbody>
</table>

Table 14

**Continuance of the Current Sponsored Relationship**

<table>
<thead>
<tr>
<th>51. As defined by our Congregation, I believe that the sponsored relationship should continue to be maintained as currently exercised at:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>126</td>
<td>73.8%</td>
<td>26.2%</td>
<td>.039</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>126</td>
<td>78.6%</td>
<td>21.4%</td>
<td>.037</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>122</td>
<td>36.1%</td>
<td>63.9%</td>
<td>.044</td>
</tr>
</tbody>
</table>
Table 15

Respondents’ Perceptions Regarding Sponsorship With a Different Model

<table>
<thead>
<tr>
<th>52. As defined by our Congregation, I believe that the sponsored relationship should continue, but with a different model at:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>122</td>
<td>55.7%</td>
<td>43.3%</td>
<td>.045</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>123</td>
<td>51.2%</td>
<td>48.8%</td>
<td>.045</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>122</td>
<td>62.35</td>
<td>37.7%</td>
<td>.044</td>
</tr>
</tbody>
</table>

Table 16

Respondents’ Attitudes Regarding Sponsorship With Limited Personnel

<table>
<thead>
<tr>
<th>53. Although the Congregation has limited personnel, it can continue to effectively sponsor:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>127</td>
<td>89.0%</td>
<td>11.0%</td>
<td>.028</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>128</td>
<td>90.6%</td>
<td>9.4%</td>
<td>.026</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>124</td>
<td>46.0%</td>
<td>54.0%</td>
<td>.045</td>
</tr>
</tbody>
</table>
Table 17

Respondents' Attitudes Regarding Sponsorship With Limited Financial Resources

<table>
<thead>
<tr>
<th>54. Although the Congregation has limited financial resources, it can continue to effectively sponsor:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>121</td>
<td>81.8%</td>
<td>18.2%</td>
<td>.035</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>121</td>
<td>84.3%</td>
<td>15.7%</td>
<td>.033</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>120</td>
<td>34.2%</td>
<td>65.8%</td>
<td>.043</td>
</tr>
</tbody>
</table>

Table 18

Respondents' Beliefs Regarding Continued Sustainability

<table>
<thead>
<tr>
<th>55. Given my current knowledge of each school, our Congregation can continue to effectively sustain:</th>
<th>Number of Respondents</th>
<th>YES</th>
<th>NO</th>
<th>SE/M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A) Saint Dominic Academy</td>
<td>119</td>
<td>82.4%</td>
<td>17.6%</td>
<td>.035</td>
</tr>
<tr>
<td>B) Mount Saint Dominic Academy</td>
<td>119</td>
<td>84.0%</td>
<td>16.0%</td>
<td>.034</td>
</tr>
<tr>
<td>C) Lacordaire Academy</td>
<td>114</td>
<td>31.6%</td>
<td>68.4%</td>
<td>.044</td>
</tr>
</tbody>
</table>


Table 19:

*Emergent Themes from Section VIII*

<table>
<thead>
<tr>
<th>Sponsorship</th>
<th>Sustainability and Finances</th>
<th>Leadership</th>
<th>New Models of the Sponsored Relationship</th>
<th>Congregational Change</th>
</tr>
</thead>
</table>