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A history and development of Omaha parochial schools

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A HISTORY AND DEVELOPMENT OF OMAHA PAROCHIAL SCHOOLS

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CHAPTER I

INTRODUCTION

To understand any system of education, one must understand its history and development. Educational systems must be based on the culture and needs of the people as well as the economic and social conditions of their country. No educational institution can adopt the system of any other. Nevertheless, the struggles and successes of other school systems may be helpful in solving the problems of a given school system.

History and affluence have combined to give America a system of primary and secondary education which has many outstanding features. The size of the system, the amount of resources and personnel allocated to it, the decentralized pattern of control, and its extensive coverage of the population are all characteristics which mark American education as being different in degree and kind from the educational systems of other modern industrialized societies. However, often overlooked by observers of America's educational system is one truly unique characteristic; of all modern countries, the United States is the only one which maintains an extensive denominational school system financed by non-governmental sources. To be sure, there are extensive denominational school systems in other countries, but none is financed almost entirely through tuition and private contributions as is the large and complex system of schools administered by the American Roman Catholic Church.

The history of Catholic education in America, like the history of the Church itself, is a story of survival and adaptation. From the first years of the colonial period to the start of the Revolution, the Catholic Church lived in the catacombs. As individuals, Catholics were suspected and feared. They were forced to live their lives almost completely outside the principal cultural and political currents and were denied freedom to worship, to take part in civic affairs, and to educate their children.

Typical of the repressive legislation of the era was Maryland's law of 1704, "An act to Prevent the Growth of Popery." Among its bristling provisions was one that threatened with deportation any Catholic who should keep school, board students, or instruct children. While disagreeing widely among themselves on religious matters, Anglicans, Congregationalists, Baptists, Methodists, and even Quakers all recognized "The Papist" as the common enemy of all free-born Englishmen, and for such there could be small welcome on the shores of New Canaan.[1] By the dawn of the national period, many of the more onerous disabilities and penalties had been lifted. Gradually these conditions changed, so that with the election of John F. Kennedy in 1960, the first Catholic president, there was no longer religious discrimination in political offices. Any Catholic who now had the qualifications

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[1]Neil G. McCluskey, S.J., Catholic Education in America. (A Documentary History), p. 3.

and was prepared, could aspire toward his goal of holding political office.

Attitude and possibilities changed not only in the political realm, but also in the educational one. Catholic education now has approval to try new educational experiments. But change does not necessarily mean progress yet there can be no progress without change. Catholic education has been changed in the area of curriculum, which developed from required subjects to extra-curriculum, to suit the needs of individuals. Scheduling had been changed from traditional type to modular or individualized instruction to provide the students with success in learning. Schedules may be changed from one to another but the subject matter remained much the same. The school environment has been developed from the self-contained classroom to open classroom concept.

In recent years this change has accelerated in pace and encompassed an even-widening part of the school program. Staff differentiated teaching, and the year around school are but a few of the innovation techniques that have become a part of the educational scene.

These rapid and far-reaching changes have contributed to a number of problems in the Catholic School Systems of the United States. The ever-increasing costs of these changes coupled with normal expenses of attempting to respond to rapidly changing educational needs have led many of these systems to a financial crisis with their very existence in doubt.

STATEMENT OF THE PROBLEM

The purpose of this study entails an analysis of the history, development and present status of Omaha Parochial Secondary Schools in the areas of financing, enrollment patterns, and organization.

THE IMPORTANCE OF THE STUDY

In the Omaha area 22.8 per cent of the total students in Secondary schools are enrolled in parochial schools.[2] Since this is a substantial proportion of Omaha area secondary school population, how well these schools have responded to the educational changes and the prospects for their future are of considerable interest to all concerned with education in this region.

DEFINITION OF TERMS USED

In this study most of the terms used are commonly known to educators. However, due to their significance, the following terms will be specially defined as follow:

Parochial School Schools that are organized, supported and controlled by the Roman Catholic Church.

Secondary level A school containing grades nine through twelve inclusively.

Financing Sources of income and nature and types of expenditures of parochial secondary schools.

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[2]Data from Omaha Public Schools, Census Department, 1971.

Enrollment patterns Changes and trends in enrollments of parochial secondary schools.

Lay teacher A teacher in a religious school who is not a member of a sisterhood or brotherhood or of the clergy.

LIMITATION OF THE STUDY

This study has delimited as follows:

1. The development of the Catholic educational systems at the secondary level under the topics of:
   (a) Enrollment patterns: Increases and decreases over a five year period will be noted and analyzed.
   (b) Financing: Sources of financing problems, causes and solutions.
   (c) Organization: Line of authority, philosophy, purpose, and responsibility.
2. There are five years involved in this study, from 1964 to 1968 inclusively. This period was selected because of available data, of the many problems parochial schools faced in this period, and of the changes in the approach to education in the parochial schools of the Omaha area that were necessary, in order to cope with these problems.
3. This study is concerned with the history and development of parochial secondary schools in only one city in Nebraska, during a five year period. No attempt has been made to evaluate any other private or parochial school in the same area, although the schools studied might be related to other schools.

ORGANIZATION OF THE STUDY

The order used in the presentation of findings of the study are as follows: Chapter I, INTRODUCTION, contains the statement of the problem, the need for and importance of the study, definition of terms, limitations of the study, and organization of the report.

Chapter II contains a review of related historical studies that have been made on the same subject. Chapter III is devoted to the history and development of the Omaha Catholic secondary schools. The general survey of Catholic secondary education in Omaha is found in Chapter IV, and the conclusions of the study are found in Chapter V.

CHAPTER II

A REVIEW OF RELATED STUDIES

The history of the Catholic school movement in this country was outlined from its origin in early Colonial times down to the great immigration, about the year 1840. The characteristic feature of the movement during all this time was the steady effort to build and equip schools, provide teachers and overcome fundamental difficulties both from within and from without. It was the period of the establishment of the schools. There was comparatively little in the way of academic progress. During the period of 1806, these features continued to be predominant as long as the first great influx of Irish and German immigration lasted; but about the same time of the Second Plenary Council of Baltimore, which was held in 1886, a new era in American Catholic School history may be said to have begun, an era that was characterized by the efforts made to develop and perfect as well as to expand the existing system.

English-speaking Catholics had their "First parish elementary school" set up in Newton, Maryland in 1640.[3] Catholics were very few at this time in the English colonies of America, and persecution dogged their steps. The Society of Jesus managed to keep in operation a college preparatory school at Bohemia Maner, Maryland, from 1704 until just before the Revolution. The Catholic

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[3]Reilly, Daniel F., 1969, p. 1, The School Controversy, 1891-1893.

educational effort, aside from private tutoring, was necessarily confined to a few elementary schools in Maryland and those stemming from the Pennsylvania Catholic settlements of Goshenhoppen, Conewago and Philadelphia.[4]

For the higher education of Catholics in the colonies, Georgetown College was founded in 1789. Speaking indirectly to the Georgetown students, the Bishop expressed the hope that the young men trained at the newly founded college might, on returning to their homes, become teachers in the local Catholic schools.[5]

It was not, however, until the First Provincial Council of Baltimore in 1829, that church legislation was enacted regarding Catholic education in the United States.[6] The Council judged it absolutely necessary that "Schools should be established, in which the young may be taught the principles of faith and morality, while instructed in letters."[7]

Although Catholic elementary schools established by nuns existed before 1809, and later many communities contributed to the work, it is quite correct to say that Mother Seton and the

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[4]Ibid, p. 2.

[5]Guilday, Peter, The National Pastorals of the American Hierachy, 1923, p. 4.

[6]Guilday, Peter, A History of the Councils of Baltimore, 1932, p. 4.

[7]Reilly, Daniel F., American Education, 1969, p. 3.

Sisters of Charity of Emmitsbury, Maryland, began the parochial system in America.[8]

In regard to education, the seven provincial councils of Baltimore between 1829 and 1852 made only two important enactments. The first was the formation of a committee to supervise the preparation of suitable text books. The second was the enjoining of pastors to forbid Catholic children in the public schools to use the Protestant Bible, Protestant prayers or hymns.[9] It is not to be thought, however, that there was no progress in the development of Catholic schools.

Burns points out that "The general characteristic of the period between 1808, and the year 1838, as far as it concerns Catholic educational efforts, is that of steady growth and expansion."[10] He adds, too, that without the "considerable financial aid" received from the French Association of the Propagation of the Faith and the Austrian Leopoldine Association, the development of the Catholic School system would have been impossible in some of the dioceses.[11] About this time, Catholics seem to have become aware that supporting their own parish schools was a rather serious financial burden.

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[8]Ibid, p. 3.

[9]Maynard, Theodore, Cf, The Story of American Catholicism, 1941, p. 211.

[10]Burns, J. H., The Principles, Origin and Establishment of the Catholic School System in the United States, p. 247.

[11]Ibid, p. 251.

Practically all education previous to the Revolution was under church or private auspices, and the Revolution caused no break in the time and administration of education.

This is quite understandable since during the colonial period, there was everywhere predominant the religious aim in education. Compulsory support of religion, and public funds were constantly used for these church-directed schools.

Cf. Francis J. Donohue, shows in his studies, "Financial Support for Early Catholic Schools," not only were church or private schools regularly supported by the state during the colonial period, but also during the early national period (1775-1820) of the United States.

> Indeed during this period, despite the appearance on the scene of the "Free", "Common", or "Public" school, proportionate state support for church and private schools increased. Because of their comparatively small numbers, and their lack of wealth and influence, along with the active bigotry directed against them, Catholics did not share much in the distribution of these funds. Practically every Protestant denomination, however, received abundant support. The first state aid for a Catholic school listed in the year 1781. It was a grant of 35 British poinds, with rations from the State of Massachusetts to a Catholic priest, Juniper Berthiaume, to support Indian Education. The Catholic Free School at St. Peter's in New York City received in 1806 from the State Legislature, with only one dissention vote, "a portion of money devoted to educational purposes".
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> In 1816 St. Patrick's Catholic School in New York City received a like grant. The commissioners of the school fund of Baltimore County, Maryland, were directed by a resolution in 1818 to give portions of their money for a Catholic school in Baltimore. Some slight aid also came to Catholic school children for a while in New Orleans just after the Louisiana Purchase, but outside of the few isolated cases in New York, Maryland, Louisiana, and one in Maine, Catholics alone, of all the representative Christian groups in the new

> republic, were excluded from the large amounts of government funds allocated for the support of education. The best treatment Catholics could hope for at the time (1775-1820) was the consent of the state to run lotteries to support their few schools.[12]

In the Middle Western States, Catholic teachers were sometimes paid out of state funds, by arrangement with the local authorities, although the arrangement was usually not continued long. The same was done in some places in the East. In the town of Lowell, Massachusetts, for a period of sixteen years, the Catholic schools were comprised within the public school system of the place and supported by the common school funds.[13]

In the 1830's, Horace Mann, one of the first leaders of the common school movement, argued that Christianity should be taught in the public schools. Children should be given "so much religious instruction as is compatible with the rights of others and with the generosity of our government." Mann would leave to parents and guardians any special and peculiar instruction with respect to politics and theology, and "at last, when the children arrive at years of maturity, --comment them to that inviolable perrogative of private judgment and a self-direction, which in a Protestant and a Republican country, is the acknowledged birthright of every human being."[14]

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[12]Cf. Francis J. Donohue, Financial Support for Early Catholic Schools, 1942, p. 199-216.

[13]Reilly, Daniel F., The School Controversy, 1969, p. 7, 1891-1893.

[14]McClusky, Neil G., Catholic Education in America, (Documentary History), S.J. p. 7.

One of the factors which powered the public school movement was an increased awareness of what American democracy had to mean in practice. The presidential victory of Andrew Jackson in 1828, marked the real beginning of popular-democracy in this country. The cultivated aristocracy that had led the Colonial struggle and created the nation retained a class outlook on popular education. Not uncommon was the attitude Thomas Jefferson recorded in his "Notes on the State of Virginia." To diffuse knowledge more generally among the people, he proposed a chain of widely dispersed elementary schools; "the boy of best genius" in each, would be given further education at one of twenty grammar schools. From each of these, a student would be selected, after a one or two-year trial, to continue for another six years, and "by this means twenty of the best geniuses will be raked from the rubbish annually, and be instructed, at the public's expense, so far as the grammar schools go."[15]

But Jefferson and many other leaders saw that the distinctive character of the republican form of government demanded an informed and literate citizenry as its solid foundation. If the monarchical and class forms of "Old World" government were no longer applicable to the American republic, then the people had to be educated to the level where they could participate intelligently in political decisions. This, in turn, necessitated universal schooling. Such was the insistent theme of Horace Mann and other leaders in the common-school movement.

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[15]Padoren, Saul K. The Complete Jefferson, 1943, p. 667.

When Mann and the other pioneers came on the scene, they were aided in their undertaking by the growing feeling that education was not something which the civil authority should merely encourage, but rather a direct responsibility of the state. This gradual change in attitude came about for a number of reasons, none more immediately compelling than the increased awareness that the church-sponsored schools and private academies were failing to provide for all children. Usually, the children of the better classes were the only ones for whom adequate provisions were made in religious schools.

It is simply assumed today that the State has the responsibility to establish and operate schools, but this assumption is something that arrived on the social scene rather late. When at the St. Paul meeting of the N.E.A. in 1890, Archbishop John Ireland voiced his own conviction that the question of the state's responsibility in education had been settled, many people, including certain of his Episcopal confreres would have sharply disagreed. It was not settled at all, according to Bishop Bernard McQuid, who said: "The Catholic is unwilling to transfer the responsibility of the education of his children to the state. His conscience informs him that the state is an incompetent agent to fulfill his parental duties."[16]

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[16]Duffy and Company, The Public School Question, 1876, p. 9.

This view was not held among Catholics, alone; a large number of others shared it. McQuid could quote in his favor the authority of Herbert Spencer, Who had written:

> In the same way that our definition of state duty forbids the State to administer religion or charity, so likewise does it forbid the State to administer education. In as much as the taking away by Government, of more of a man's property then is needful for maintaining his rights, is an infringement and therefore a reversal of the government's function toward him, and in as much as the taking away of his property to educate his own or another people's children is not needful for the maintaining of his rights; the taking away of his property is wrong.[17]

One of the authorities on whom Ireland leaned in asserting the State's direct responsibility to educate, was Dr. Thomas Bouquillon, Professor of moral science at the Catholic University of America. The appearance in 1891 of his pamphlet, "Education: To Whom Does It Belong?" was not just a bow to the social reality; it was the somewhat tardy explication of a principle long implicit in Catholic teaching: that is, within reason, the State has the responsibility to utilize all the means necessary to achieve its legitimate end in any stage of society. Nonetheless, the pamphlet's appearance caused consternation and quickly drew rejoinders.

Bouquillon's Catholic critics could point to the long series of pastoral letters issued by the American bishops, not a single one of which even hinted that the State had a direct right in education. The most prestigious of the councils, the Third Plenary of Baltimore, 1844, had stated: "The three great educational agencies are the home, the Church, and the school," a view which

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[17] Ibid, p. 7.

seemed pointedly to ignore the State. The prevailing sentiment among Catholics was expressed in The American Catholic Quarterly Review:

> The State has the right and the duty to encourage good education; but its right to educate is but a Masonic invention.[18]

And the Bishop of Trenton had put it even more strongly in saying, "The idea that the state has a right to teach. . .is not a christian idea. It is a pagan one. . ."[19]

A distinguished American historian has pointed out that up to the time of the struggle by Archbishop Hughes and the Catholic community of New York for tax support of Catholic schools:

> Catholics and non-Catholics had been in essential agreement regarding parental responsibility for the education of children. But with the common school awaking, the gradual disappearance of religious teaching and atmosphere from the public schools, and the new conception that their work was primarily secular and designed to fit the youth of the land for the duties of citizenship, the older idea that education was a parental responsibility gave way to the belief that it was an enterprise of the State.[20]

Catholics in the decade before the Civil War were quite awake to the task of educating their children in accordance with Catholic teaching and tradition. Unable to accept in principle the common school, they endeavored to follow the wishes of the First Plenary Council and build parochial schools. Scholars among

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[18]Bayman, P., The Liberalistic of the Public School Question, 1877, p. 17.

[19]Reilly, Daniel F., The School Controversy, 1969, p. 107.

[20]Custi, Merle, The Social Ideas of American Educators, 1959, p. 15.

them like Martin John Spalding, Bishop of Louisville, could make earnest and clear presentations of the Catholic's position and problems regarding elementary education.[21]

Catholics in America were caught up in a painful dilemma. They were as eager to send their children to school as their Protestant neighbors, but in good conscience, they could not. Literacy, knowledge, skills--these were the steps to the full sharing of all that was the American dream. But the common schools had not been designed with Roman Catholic children in mind. These schools, for whose support Catholics were taxed, smacked strongly of Protestantism, with their Protestant books, hymns, prayers, and above all, their Protestant Bible. Catholics sought to alleviate their plight in two ways. They asked that Catholic youngsters be excused from classroom reading of the Protestant Bible and similar devotional practices and that school taxes paid by Catholics be used to educate their children in church schools.

The great Protestant majority was easily persuaded that Catholic efforts to eliminate the Protestant Bible from the schools and to get public money for their own schools represented a concerted attack on the foundation of the republic. It was simply taken for granted that the Bible and the flag symbolized America and that an attack on one was an assault on the other. Since nativism looked to Protestant Christianity as the source and

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[21]Reilly, Daniel F., The School Controversy, 1969, p. 17.

guarantee of its moral influence. It was easy enough to turn Catholic efforts for accommodation in the area of education into an occasion for a crusade.

In the 1850's there were the Philadelphia riots, the demonstrations during the tour of the Pope's representative, Archbishop Bedine, the tarring and feathering of the Jesuit, John Bapst, the Massachusetts law for the inspection of the convents of nuns and the riots and bloodshed of Louisville's "Bloody Monday".[22] The Civil War broke up the politically powerful "Know Nothing" movement but forces of nativism banded together again in 1880's to form the American Protective Association.

In the 1840's, it was relatively easy; Character formation was based upon the morality and inspiration of the Christian Bible. In teaching religion the public school was not to favor any one section in the community but to inoculate the generally agreed upon moral and religious truths of all Protestants, as given in the Bible. This compromise was originally intended to safeguard the rights to conscience and the constitutional exercise of religious freedom by individuals, as well as to protect the equal positions of the Protestant Churches and sects in the common schools. There was no question of a philosophy of education, hostile to religious teaching as such.

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[22]McCluskey, Neil G., S.J., 1964, p. 15.

In the mid-nineteenth century, however, important figures in the educational world began to argue with success that by its very nature, the school is completely secular, and hence, incompetent to enter the sphere of religious education. This position was not dictated by hostility toward religious education; it was, rather, concerned with the most appropriate occasion for efficient instruction in religion and with safeguarding the right of private conscience. In method, spirit, and content, it was argued, secular truth is necessarily antagonistic to the acquisition of religious truth, to the extent that the two cannot be taught under the same roof. Moreover, those who argued this position frankly acknowledged the religious fragmentation of society.[23] Thus Bishop Spalding could say:

> I am willing to assume and to accept as a fact that our theological differences make it impossible to introduce the teaching of any religious creed into the public school. I take the system as it is; that is, as a system of secular education...[24]

The Naturalist Philosophy of Scientific Humanism propounded in this century by John Dewey and others has had much to do with emptying the concept of "Secular" of its theistic-natural law content. Dewey advanced a "scientific" substitute for the traditional concept of religion, which he judged would be more in keeping with the exigencies of modern democratic society. Since his empirical pragmatic philosophy limited reality to the natural order, no place was left for supernatural religion, either within or outside the school.

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[23]Ibid, p. 17.

[24]Ibid, p. 167.

Today, the ethics of total secularism and scientism have largely replaced the moral values of the Judaeo-Christian tradition as the basis for character formation in public education. It has become impossible for the schools in most areas to teach what parents believe should be taught their children. Parents and church people have yielded step by step to the importuning of minority groups, not simply pushing to remove all religious influence from the schools, but working to erect the kind of legal "wall" between the churches and the state school that would make it impossible for church groups to collaborate in any way with the public schools.

To assert this is not to ignore the central problem, namely, the limitation inherent in the idea of one common school serving a religiously pluralistic society. The coexistence within the same society of groups holding fundamentally different views regarding the nature and destiny of man has made for an impasse in the approach to the moral side of education. For in the final analysis, moral and spiritual values are built upon what men hold as ultimate or supreme in life. Obviously, it is only in an ideal society, wherein men argue freely and completely about ultimate values, that a common approach to the moral side of the education can be readily found.

For a long period in American history, there was some basis for a general agreement on values and their sanctions. The Old World Legacy of Greco-Roman natural law and of the central religious concepts of the Judaeo-Christian tradition was almost universally accepted and was widely operative in American Society. There was agreement on what constitutes the basis and general content of a

Christian philosophy of character education, despite quarrels over the version of the Bible upon which this should be based. However, the fragmentation of the Protestant Churches multiplied differences over dogma both among Protestants themselves, and among Protestant and Catholics, whose increasing numbers, each decade, gave them a louder voice.[25] Non-European religious groups established themselves. New groups arose whose terminative derived from a secular and humanistic rather than a Christian tradition. All these factors entered into the historical process which has resulted in the official secularization of large sectors of American public education.

The quality of Catholic elementary and secondary education, like that of the public schools, were steadily improving. Year after year, the total enrollment continued to rise, Catholic leadership in the United States were confronting some of the hard realities of the present and the inviting challenges of the future. After the accomplishment of the Catholic schools over the past eighty years, many Catholic leaderships began to realize that some of the successful patterns of the past had served their purpose. New approaches, new emphasis, new methods were called for in order to continue achieving the parental goals of Catholic education.

The foundation of the school system in the states lying east of the Mississippi and immediately to the west of the river

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[25]Ibid, p. 19.

has been described, and also the early Spanish missionary schools in California and the southwest. It remains to describe the Catholic school movement in the Far West. These general influences took the form of school legislation and organization, and school economics.

In Missouri, the early schools have been dealt with at considerable length, not only because Catholic educational history began very early in Missouri, but also because the State became the cradle of Catholic educational activity through the Far West.[26] In the other States east of the Rocky Mountains, the development of the school system was mainly due to the immigration movement.

Although public schools probably preceded Catholic schools in Iowa, Catholic schools were established in the third decade of the 1800's. The first public school was founded in 1830, and when Iowa was admitted to the Union as a State, in 1846, there were one hundred public schools, all built of logs.[27] Several Catholic schools appear to have been established in the Territory prior to 1840 by Father Mazzuchelli, the pioneer Dominican missionary.[28] About the same date, Bishop Loras, who had been appointed to the

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[26]Burns, James, The Catholic School System in the United States, p. 297.

[27]Dexter, History of Education in the United States, p. 116.

[28]Shea, History of Catholic Church in the United States, p. 244.

See of Dubuque three years before, opened a boys' school in a room in his own house.[29] Priests taught school quite commonly in Iowa in the pioneer days, but with the arrival of the Sisters of Charity of the Blessed Virgin in Dubuque, in 1843, the history of the organized educational work in the diocese really begins.[30] Efforts were made to establish teaching brotherhoods for boys in the diocese: the Brothers of St. Joseph were brought from Notre Dame, Indiana, in 1844, and Brothers of the Christian Doctrine from Europe, in 1851; but in neither case were the establishments permanent.[31]

The first Catholic school within the State of Minnesota appears to have been the Indian school which was taught by Father Francis Pierz, at Grand Portage, in 1838.[32] Father Pierz and Bishop Baraga established several Indian missions in northeastern Minnesota. It was the custom of these two scholarly missionaries to teach the Indians, especially the young, not only Christian doctrine, but also to read and write their own language, and it is probable that there were other Indian schools in the State, in addition to the one at Grand Portage.[33] The history of organized

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[29]Ibid, p. 247.

[30]Burns, Principles, Origin and Development of Catholic School System, p. 149.

[31]Shea, History of Catholic Church in U. S., p. 247.

[32]Verwyst, Life of Bishop Baraga, p. 384.

[33]Burn, Jame, The Growth and Development of the Catholic School System in the United States, p. 153.

Catholic education in Minnesota begins with the arrival of the Rt. Rev. Joseph Cretin at St. Paul in July, 1851, as the first Bishop of the Diocese.[34] Bishop Cretin set work immediately, in his new field, to lay the ground-work of a system of Catholic schools. With the request of Bishop Cretin, four Sisters of St. Jospeh, from Carondelet, Missouri came. On November 10, 1851, the Sisters opened their first school.[35]

It is probable that a school was opened by Father Verreydt and Father Desmet, the Jesuit missionaries, when they established a mission among the tribe of the Potawatoni Indians at Council Bluffs, near Omaha.[36] In 1859, there were priests in Nebraska, with a Catholic population of about three hundred families, scattered along the river countries.[37] Omaha at that time was a mere village. Immigrants, however, were pouring into the Nebraska Territory, and among them were many Catholics. The first Catholic Church in Omaha was built in 1856, and about two years later a large frame schoolhouse was erected for a boys' school.[38] This was the first Catholic school for white children in Nebraska. A Vicar-Apostolic, in the person of Rt. Rev. James M. O'Gorman, was appointed

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[34]Shea, History of Catholic Church in U.S., p. 372.

[35]Op. cit., Burn, p. 50.

[36]Creighton University, Reminiscences, p. 25.

[37]Burns, James, The Growth and Development of the Catholic School System in the United States, p. 153.

[38]Casper, Henry, History of Catholic Church in Nebraska, p. 147.

in 1859, and in 1863 this prelate erected a convent in Omaha which was occupied the same year by seven Sisters of Mercy, from Manchester.[39] The Sisters opened an academy and schools. Schools were also established at Nebraska City. After Bishop James O'Connor took charge of the diocese in 1876, there was constant and rapid educational progress.[40]

The basic characteristic of Catholic education since 1840 was concerned with providing the schools system for their children. The Catholic organization began with a tremendous idea - from the elementary schools to secondary schools, and even through higher education, the organization not only educated children but trained their future teachers. This system formed a cycle in the Catholic educational system, the young men, who graduated from Catholic college would become the teachers in Catholic schools.

Catholic education expanded rapidly till 1808, then the financing began to interfere with their schools system, and they became aware that without larger donations they could not operate their parish schools. During that period of time Catholic schools had been helped financially from different sources. But the sources of help in Catholic schools began to decline when the common schools began their movement. The leadership of common schools felt that the state had the responsibility to educate their children.

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[39]Edman, Sisters of Mercy, p. 4.

[40]Op. cit., Casper, p. 107.

Since the state did not support the Catholic schools, they had to find a new source of financial aid. Catholic schools which were located on the east coast in the beginning, moved to the western states, where they hoped to get financial help for their schools.

CHAPTER III

HISTORY AND DEVELOPMENT OF CATHOLIC SCHOOLS IN OMAHA

The Sisters of Mercy came to Nebraska Territory in 1864 at the request of James Michael O'Gorman who was consecrated as titular Bishop of Raphanea and Vicar Apostolic of Nebraska in May, 1859 by Bishop Peter Kenrick of St. Louis.

Bishop O'Gorman had come to this territory with twofold purpose of making the will of God his law and of spreading Catholic faith in a strange land. He found a small congregation and a house of worship. A pioneer builder of churches, realizing that Catholicity unaided by the parochial school is insecure, he determined to establish schools at the earliest possible opportunity.[41] In pursuance of this resolve, he applied to the Mother Superior of the Sisters of Mercy in Manchester, New Hampshire for Sisters. A brisk correspondence ensued. At length this missionary-minded Manchester community agreed to sacrifice seven Sisters for the foundation of schools in Omaha on the condition that a convent would be prepared for them.[42]

Previous to the arrival of the Sisters in 1864, there had been sporadic, short lived attempts to establish parochial schools

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[41]Omaha Weekly Herald, July 17, 1874.

[42]Mercy Archives, Omaha.

in Omaha, Bishop O'Gorman had a keen, persistant sense of his duty towards youth of his flock. With Father Kelly, he set about the erection of a frame building to serve as a school. The first teacher here was Cecelia Burkley who had been educated in St. Louis under the Madames of the Sacred Heart. She remained in charge until the coming of the Sisters receiving the munificent sum of twenty dollars a month.

Miss Burkley turned her charges over to the Sisters who inturn set about imparting the rudiments of learning to a lively group of children. On the completion of the Cathedral, classes were moved into the first Church of St. Mary's which was duly named Holy Angels School: Certainly the school system was an intermittent arrangement for as times grew hard, money could not be raised and there was no coal. The school was closed, but the Sisters gathered the children into the convent until times improved, and again Holy Angels echoed with merry laughter of children.[43]

The school reopened in September, 1877. There were two hundred children and four Sisters. The little building was never meant for such a number. St. Mary's Convent on Twenty-fourth Street generously offered the use of the refectory and the parlor which accomodated about sixty little ones. Still the school was too crowded. The Pastor, Father Jeannette, was ready to give up when a kind helper suggested that he rent the vacant Hotel Lindel

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[43]Mercy Records, Omaha.

at Ninth and Harney. The lads and two Sisters transferred the seat of learning to "Holy Lindel" as the boys named the place. This Hotel remained a boy's school until, in 1878, when Creighton opened a preparatory school for boys past the third grade.[44]

Inspite of the kindness, generosity and considerations of the early priests, the Sisters experienced many hardships. They walked over a mile to school through Omaha's impassable street. Carrying a cold lunch, the Sisters almost frozen, found the building unheated, for the janitor service was a baffling problem. Sometimes, the priest himself sought to get a stubborn fire started. Bishop O'Connor showed his concern and interest in the school by often coming and chating with the students and Sisters. The children sensed the kindly attitude of the Bishop towards the Sisters and were quick to follow his example. While all felt and hoped that in time there would be better schools, none was more interested than the kindly Bishop.

The crying need for a school in the Cathedral parish constrained Bishop O'Connor to complete the plans for a new building. The new structure, which was erected on the north-west corner of Ninth and Howard Streets alongside the Cathedral rectory, proved to be one of the finest schools in the City in point of arrangement and details of construction. It was opened in September, 1883, under the charge of six Sisters of Mercy. Attendance at the school

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[44]Dowling, M. P., Creighton Reminiscences, p. 58.

never came up to the Bishop's expectations because of the railroads and business houses that surrounded the school. The Bishop realized that St. Philomena's Cathedral together with the magnificent new school, was doomed soon to be smothered. However, the end did not come until October, 1889, when the Most Reverend Richard Scannell, successor to Bishop O'Connor, sold the Cathedral and school property to the John Deere Implement Company for $100,000.[45] Again, St. Philomena's parish was bereft of a school.

In September, 1908, the new St. Philomena's school, built on the northeast corner of Fifteenth and Leavenworth Streets at a cost of $25,000, was opened under the care of Sisters of Mercy. Because of the limited means of Catholic families whose children were in attendance, the parish had maintained this institution as a free Catholic school. Once again expanding business was already crowding the Catholic population out of this district. Because the site was well located for business, the pastor and people of the parish were casting about to sell the school.

Because of Omaha's rapid growth after 1865, the school situation became more complicated. The sudden growth of population was placing strong pressures on the small Catholic school system. The children were apparently forgotten. On the streets they learned little but blasphemy; in the once adequate classrooms they were crowded beyond belief. Education was at a low ebb in these crude surroundings. In time the newly established University of Nebraska

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[45]Sister Mary Edmund Croghan, R.S.M., Sister of Mercy of Nebraska, 1864-1910, p. 129.

near Fremont would make possible the efficiently trained lay teacher, but the immediate situation was truly deplorable.[46] Fortunately, for the Mercy School, Mother Ignatius Lynch had received the best instruction possible for a wealthy father to provide his only daughter. Sister M. Joseph Jennings had been likewise blessed with a classical education.[47] Together they taught their own classes and early inaugurated a teacher training program in the little convent.

The convent on Twenty-fourth Street served as a home for the Sisters, a select primary school for the children of the neighborhood, and a select school for the young ladies of Omaha. Far out from the noise of the town, the location was itself conducive for study. Girls of all religious denominations were accepted. Apparently those first years were successful under the superintendency of Mother Ignatius.

Today America takes her public and private schools as a matter of course, so accustomed have men become to the prolific educational advantages offered in this land of ours where the schools are open to all, irrespective of race or creed. In pioneer days it was far otherwise. Hence, the establishment of Mt. St. Mary's by the Sisters of Mercy, in 1864, was an event of importance.

The growth of Omaha was almost incredible.[48] Eight hundred houses were erected in a single year 1877. It was, therefore,

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[47]Mercy Archives, Omaha; cf. also John Rush, Reminiscences (Omaha, 1928), p. 28.

[48]Wolfe's Directory of Omaha--Population increased over 6,000

necessary to provide for the education of a larger number of children. Two academies conducted by the Sisters of Mercy, took care of the girls. For the boys little had been done. Together Bishop O'Gorman and Edward Creighton discussed this problem, but death took both before anything definite had been done. Mr. Creighton's widow left O'Gorman's successor, Bishop O'Connor, $100,000 to carry out her husband's scheme of a free school for boys. The school was commenced at once under the Bishop's direction. He, however, realized that it was beyond his power to staff the institution and applied to the Jesuits in St. Louis for teachers to staff the school. Accordingly, December 6, 1877, Father Romanus A. Shaffel, S.J., arrived in Omaha to prepare for the opening of the school. Together with James Creighton, the Sisters had made the little cottage ready for the pioneer band of Jesuit teachers, for whom the nuns did laundry and serving. They were in turn blessed by having Father Shaffel as their chaplain and spiritual director. Relations between these two teaching orders were most pleasant.

A hundred twenty boys were enrolled on the first day the boy's school opened. The first faculty faced problems that must have appeared unusual to men engaged in higher education. It was difficult to accustom the boys to regular attendance at school. The boys needed a stern hand. Evidently a great deal of work lay before these Jesuits.

Those first comers had the rare quality of pioneer grit; they had come to teach and serve in this rough western area regard-

less of cost to self. Moreover, Nebraska's first bishops led the way in selfless service; the gentle, hard-working Bishop O'Gorman who welcomed the Sisters that first October evening and the peerless Bishop O'Connor, their fatherly friend and protector. To these noble men who gave without recompense their arduous services to the cause of Catholic education the State of Nebraska owes a lasting gratitude.

CHAPTER IV

GENERAL SURVEY OF OMAHA CATHOLIC SECONDARY SCHOOLS

The previous chapter gave the brief background of early Catholic schools in Omaha, but the purpose of this study attempts to look at the significant changes of Catholic schools between 1964-1968.

The ultimate goal of Catholic schools is to provide a program of quality education. The educational goals of Catholic schools are two-fold: those academic goals that are common to all schools, and those religious goals which basically define their reason for existence. This study will attempt to look at the academic goal of Omaha Catholic secondary schools under the following factors: The five year period of Omaha Catholic secondary schools enrollment will be compared with the enrollment of Omaha public schools in the same period. This data is being compared because all of the Omaha Catholic schools are located in the district of the Omaha Public School system. Scheduling of Catholic secondary schools and the changing of the scheduling will be noted and analyzed. Other aspects examined will be the qualification of the Catholic school teacher, the years of teaching experience, teacher benefits and salary, and Federal Aid. This study also attempts to compare the income and the expenses for each year of Catholic schools. The study will show the organization of Omaha

Catholic school system, mainly the part involved with the financing which will present the method of raising revenue, the accounting procedures, the policies followed in budgeting and allocating funds, and the reporting procedures.

Types of Schools in Omaha Catholic System

There are four major types of Catholic school systems:

1. Parish school. The parish school which operates, controls, and supports the school on the basis of parish's philosophy. Usually the parish school has the organization called Parish school board. There are three subgroups contained in the school board organization: first, the parish pastor and pastor's assistances, second, the executive officer which elected from the parish community, consist of president, vice president, treasurer, and secretary, and third the school administration. Those three subgroups will draw the school policy, budget, rule and regulation for the school.
2. Private School. The private schools are organized as educational institutions directly related to the private institution which sponsors the school. The private school board consist of the religious order of that institution, the school board officer which elected from the alumni, and the school administration.

3. Consolidate or Central School. This type of schools are organized around the parishes whose consolidated resources and decisions support the school. At the present time there is no central organized school system in the Archdiocese of Omaha.
4. Archdiocesan Regional School. The Omaha archdiocesan schools are organized on the basis of cooperation between two sponsoring agencies, namely, the Archdiocese of Omaha and the religious order staffing the school.

Each type of schools will conduct their own activities and utilize their own particular decision-making processes. The Department of Education and the Archdiocesan Board of Education do not make final decisions in regard to most policies and administrative activities, rather it functions primarily as an advisory body.

Enrollment Patterns

The factor which warrants observation in explaining Catholic school enrollment trends is the potential number of school-age children who are eligible for enrollment. There are two sources of information available to analyze this factor. The number of baptisms in a parish is one way of estimating potential enrollment, especially where the population is stable. Where high migration and mobility are taking place, however, it becomes quite unreliable.

In analyzing the baptisms in the Archdiocese of Omaha for a thirteen year period, 1951 through 1964, there has been 39 per

cent decrease in the number of baptisms. There is three per cent per year decrease, which should have a corresponding effect upon Catholic schools enrollment. Children baptized in 1951 reach first grade in 1955. In computing the number of students enrolled in Catholic schools in 1955 from the estimate of school-age children, 56 per cent of the eligible children were enrolled. In computing the number of students who entered the first grade in 1955, if 56 per cent of those baptized had actually been enrolled, the number would be 3,676. The actual enrollment, however, was 2,852.[49] This is 44 per cent of the number baptized five years earlier.

Potential enrollment was estimated in the parishes of the Archdiocese of Omaha. The report indicated that in parishes where migration and mobility are high, there are approximately 75 per cent of the Catholic children who are 16 years of age or younger. Only 59 per cent of these children enrolled in Catholic schools.[50]

Other factors influence the change in enrollment. The migration of population from an area has a negative effect upon the potential number of students to be enrolled. In metropolitan Omaha, population mobility is an important factor in observing the differences in enrollment. Demographes estimate that two-thirds of the moves which people make are local ones, imposed by changes in the economy and the ease of mobility.[51] Much of this mobility is

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[49]Data from the field of Archdiocese of Omaha.

[50]Ibid, p. 18.

[51]Op. cit., Omaha Public School Study, p. 20.

toward the population centers and away from the center of the city to the suburbs. The nation's farm population declined by 21 per cent during the period from 1960 to 1965.[52] This trend is reflected in the declining number of farms in the State of Nebraska. The population age and family size vary considerably in the Archdiocese of Omaha.

It is expected that Nebraska, along with other western and North Central States, will continue to experience a relatively low growth rate. The large urban centers, such as Omaha, will primarily account for this growth. Within metropolitan Omaha, it is expected that there will be less expansion in suburban areas, the major expansion in suburban areas is expected to the north and northwest, where as an increase in multi-family unites will result in an increase in urban area closer to the economic centers within the city.[53]

There are indications in the analysis of this data, supported by national trends, that the next five years will show a continual decrease in the number of elementary school students eligible for and enrolled in Catholic schools. These trends are related to the population factors discussed above: first, there is a decline in the number of births, as indicated by the number of baptisms. Second, this reduction in the number of births will

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[52]Data from Omaha City Planning Department, 1970, p. 12.

[53]Ibid, p. 20.

be positively or negatively influenced by migration and mobility factors. Out-migration will result in pronounced decrease in eligible students in rural and older urban neighborhoods. A counter-trend in established urban areas in Omaha will result in multi-family units offsetting the decline in birth rate. Movement to developing suburban areas will slso increase the number of eligible students there. The advancement of the very large groups of school-age children will result in continued enrollment growth during the next five years in the middle and secondary school levels. Again, this trend may be offset by migration and mobility.

To keep this study in the limit of a five year period, 1964 through 1968 school year, table 1 will compare the enrollment of Catholic secondary schools and the Omaha public school. The enrollment reached its peak in the 1967-68 school year in both systems, because of the increase of the population mobility.

Table 1

Comparative Enrollments: Omaha Catholic Secondary and Secondary Omaha Public School 1964-1968

Year	Catholic Schools	Omaha Public Schools
1964-65	5309	12387
1965-66	5289	12415
1966-67	5770	12722
1967-68	5818	12961
1968-69	5109	12878

Scheduling

Scheduling procedures are considered to be an important factor in the educational program. Ungraded grouping of students has developed in some schools, where in grouping is based upon achievement level or factors other than age. Another development, usually in junior high grades, is departmentalized scheduling. In this situation a subject is taught to a number of different groups by the teacher of each respective subject area. In secondary schools, the scheduling systems are between the traditional[54] and modular schedule, depending on the need of the school administration and the community.

[54]Traditional schedual system indicates to self contain class-room instruction

Table 2 shows the type of schedule in Omaha Parochial schools during the school year of 1964-1968.[55]

Table 2

Scheduling in Omaha Catholic School 1964-68

	School	Traditional	Modular	Individualized
1	Creighton Prep	X		
2	Duchesne	X ----------	X	
3	Holy Name	X		
4	Marian	X ----------	X	
5	Mercy	X		
6	Notre Dame	X		
7	Rummel		X	
8	Ryan	X ----------	X ----------	X
9	Sacred Heart	X ----------	----------	X
10	St. Cecilia	X ----------	X	
11	St. Joseph	X ----------	X	

Most of the schools began with the traditional schedule, some have been changed to modular schedule which is based upon a number of mods or periods where in a subject is presented by expert teachers

[55]Data from the building principal of each school

to large groups of students, and subsequent sessions are conducted for smaller groups in a laboratory and or discussion setting. Sacred Heart School had changed from a traditional scheduling system to individualize instruction system, reducing the ratio between teacher and students.

Textbooks

A primary source for introducing ideas to the student is the text books. Multiple texts and auxiliary sources are increasing by being used. Audio-visual are also used more frequently. All of these sources are factors in evaluating the quality of educational programs. Omaha Catholic schools has improved the copyright of text books by updating the text books. The table 3, shows the improvement in the different subject areas. Mathematic has twice the number of text books compared with 1964-65 school year. The greatest changes are in the areas of English, Social Studies, Sciences and Languages. Prior to 1966 the Fine Arts were without textbooks. Since then great improvements have been made both in the quality and quantity available for use in the Catholic schools. Business education showed the highest improvement between 1964 and 1966. After 1966 a decline was shown because of the shift in emphasis from the schools trying to be comprehensive to that of college preparatory.

Table 3

Copyright Date of Textbooks - Secondary School
1964-1968 (by number)[56]

Year	Math	English	Social Studies	Fine Arts	Sciences	Language	Business Education
1968	6	24	21	13	21	12	4
1967	10	5	7	7	5	5	6
1966	1	2	3	0	1	6	8
1965	8	11	4	0	2	5	0
1964	3	2	5	0	3	2	0

As indicated before, printing materials are the primary source, so another important factor to a central library facility, the number of library books available. The following table will show the average number of books that are available in secondary school (Dewey Decimal Category).

Catholic secondary schools have a high number of books in their library in most areas, especially in history and literature which would indicate college preparatory nature of the curriculum and possibility of the ability level of the students population.

[56]Rev. Gerald J. Burbach, A study of pastoral and Educational Activity in the Archdiocese of Omaha, p. 40.

Table 4

Average Number of Library Books in Secondary Schools According to Enrollment[57]

Enrollment	Below 100	100-200	200-300	300-500	Over 500
General Works	307	260	649	187	257
Philosophy	173	15	440	102	84
Religion	857	240	823	556	488
Social Science	562	216	645	505	523
Languages	125	69	249	163	82
Science	541	273	454	517	423
Useful Arts	281	198	224	269	235
Fine Arts	203	138	262	241	263
Literature	604	568	2116	1120	742
History	1948	693	1323	1441	1110
Fiction	895	774	1242	1159	865
Easy Books	0	0	0	10	0

Teachers

Education could never exist without a teacher, in any school system, teachers are the major part of the system. This study will

[57] Ibid, p. 41.

show the qualifications of Catholic schools facility, years experience, personnel background, salary and benefit.

Qualifications of Catholic School teachers has to meet the state requirement the same as public school teachers. Certification standards are based upon six divisions:[58]

According to the rules for issuance of certificates and permits to teach in Nebraska schools:

1. Professional Teaching Certificate

> Sec. III Rule 11 - The Professional Teaching Certificate is valid for teaching in all Nebraska school districts and schools. This certificate is valid for life unless it is permitted to lapse through ten consecutive years of nonuse or is revoked for cause by due process of law.
>
> Sec. III Rule 12 - The initial issuance requirements for the Professional Teaching Certificate are:
>
> A. Same as for a Standard Teaching Certificate; and
>
> B. A recommendation for the issuance of a Professional Teaching Certificate signed by an authorized official of a standard institution of higher education, with a graduate program, who certifies:
>
> 1. That the applicant has a Master's degree or diploma or the equivalent thereto. (Equivalency must be equal to 36 semester hours of upper division or graduate level college credit beyond the baccalaureate degree.)
>
> 2. That the applicant has satisfactorily completed an approved fifth-year program of this institution for the preparation of teachers and in the teaching field(s) as

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[58]Rule for issuance of Certificate & Permits to teach in Nebraska School.

endorsed upon the applicant's Standard Certificate.

3. The grade level(s) and subject(s), subject field(s) or area(s) of specialization for which the applicant was specifically prepared to teach.

4. That the applicant has met all appropriate standards of this institution which are normally required for full recommendation for teaching, such as scholarship, moral character, mental and physical health.

5. That the applicant has earned within the immediate past three years not less than six semester hours of course work used to support this recommendation.

OR

C. A Statement signed by an authorized official of a State Department of Education or Department of Public Instruction, or in states where the state education agency does not require teacher certification for parochial or denominational schools, a statement signed by the regional or diocesan superintendent of the respective school system, which certifies:

   1. That the applicant currently holds the highest teaching certificate issued within that state, the requirements for which were:

      a. A Master's degree of diploma or equivalent thereto.

      b. Completion of an approved fifth-year program at a standard institution of higher education.

   2. The grade level(s) and subject(s), subject field(s) or area(s) of specialization for which the applicant is currently certified to teach.

2. Standard Teaching Certificate

Sec. III Rule 8 - The Standard Teaching Certificate is valid for teaching in all Nebraska school districts and schools. The expiration date of this certificate shall be August 31st of the tenth year from the year in which the applicant completed his last six semester hours of approved course work or from his last year of successful teaching experience, whichever is later.

Sec. III Rule 9 - The initial issuance requirements for the Standard Teaching Certificate are the same as for the Pre-Standard Teaching Certificate, and in addition thereto, three years of verified successful teaching experience (see definition, Sec. I Rule 1) within the five-year period immediately preceding the date of application. The experience must have been at the grade level(s) and in subject(s), the subject field(s) or the area(s) of specialization for which the applicant's certificate was endorsed.

Sec. III Rule 10 - Renewal requirements for the Standard Teaching Certificate are:

A. Compliance with whatever requirements which may exist and are in current effect as of the renewal date; and

B. Verification of three years of successful teaching experience (see definition, Sec. 1 Rule 1) within the area(s) endorsed upon the certificate and during the life of the certificate

OR

C. Completion of six semester hours of college preparation of the equivalent (such as attendance at approved institutes, seminars, and workshops designed for teachers) specifically approved by a standard institution of higher education with a graduate program. The work must have been completed within three years of the date of application and must be in the area or closely related to the area in which the teacher has taught or is to teach.

3. Pre-Standard Teaching Certificates

Sec. III Rule 2 - The Pre-Standard Teaching Certificate is valid for teaching in all Nebraska school districts and schools.

Sec. III Rule 3 - The expiration date of the Pre-Standard teaching Certificate shall be August 31st of the fifth year from the year in which the applicant completed his last six semester hours of approved course work or, if issued under Section III Rule 6, from his last year of successful teaching experience.

Sec. III Rule 4 - The initial issuance requirement for the Pre-Standard Teaching Certificate is:

A recommendation for the issuance of a Pre-Standard Teaching Certificate signed by an authorized official of a standatd institution of higher education, who certifies:

1. That the applicant has a baccalaureate degree and has satisfactorily completed the regular approved program of this institution for the preparation of teachers.

2. The grade level(s), subject(s), subject field(s) and area(s) of specialization for which the applicant was specifically prepared to teach.

3. That the applicant has met all standards of this institution which are normally required for full recommendation for teaching, such as scholarship, moral character, and mental and physical health.

4. That the applicant has earned within the immediate past three years not less than six semester hours of the course work used to support this recommendation.

Sec. III Rule 5 - The reciprocity issuance requirements for the Pre-Standard Teaching Certificate are:

A. A statement signed by an authorized official of a State Department of Education or Public Instruction, or in states where the state education agency does not require teacher certification for parochial or denomination schools, a statement signed by the regional or diocesan superintendent of the respective school system, which certifies:

   1. That the applicant holds a valid standard teaching certificate in force within that state the requirements for which were:

a. A baccalaureate degree.

b. Completion of an approved teacher-education program at a standard institution of higher education.

2. The grade level(s), subjects, subject field(s) and area(s) of specialization for which the applicant is currently certificated to teach.

B. A verified statement which shows that the applicant has completed within the immediate past three years either one year of successful teaching experience in the respective state or six semester hours of approved college credit. The experience must have been at the grade level(s) and in the subject(s), subject field(s) or the area(s) of specialization for which the applicant's certificate was endorsed.

Sec. III Rule 6 - The Conversion requirements for a Pre-Standard Teaching Certificate are:

A. The applicant must have held a previous regular Nebraska Elementary or Secondary Certificate based upon a baccalaureate degree and have a verified statement which shows that he has completed within the immediate past three years either one year of successful teaching experience or six semester hours of approved college credit. The experience must have been at the grade level(s) and in the subject(s), subject field(s) or area(s) of specialization for which the applicant was prepared or certificated to teach.

B. If the certificate to be converted is a Nebraska Secondary Certificate, then the applicant must have also completed twenty-four semester hours of college credit in one subject or thirty-six semester hours of college credit in a subject field or area of specialization. If he has neither, then he must present six semester hours of college credit (earned since his last certificate was issued) in the subject(s), subject field(s) or area(s) of specialization in whichever he has the greatest amount of college preparation.

Sec. III Rule 7 - The renewal requirement for a Pre-Standard Teaching Certificate is:

Completion of six semester hours of college preparation or the equivalent (such as attendance at approved institutes, seminars and workshops designed for teachers) specifically approved by a standard institution of higher education. The work must have been completed within three years of the date of application and must be in the area or closely related to the area in which the teacher has taught or is to teach.

4. Provisional Teaching Certificates

Sec. III Rule 14 - Nebraska Provisional Teaching Certificates are valid for teaching only at the grade level(s) and in the subject(s), subject field(s) or area(s) of specialization, and in the class(es) of school district(s) endorsed upon the certificate for a period of not more than three years. Any use of a Provisional Teaching Certificate other than as endorsed is unlawful and will affect the school's full entitlement for State Apportionment monies (Sec. 79-1304, R.R.S., 1943) and its rating as an approved or accredited school.

Sec. III Rule 15 - The expiration date of all Provisional Teaching Certificates shall be August 31st of the third year from the year in which the applicant completed the college preparation for the certificate or from the expiration date of the certificate to be renewed whichever is later unless otherwise indicated in the requirements of a specific Provisional Certificate.

Sec. III Rule 16 - An applicant who has completed the preparation necessary for a Provisional Teaching Certificate at a standard institution of higher education located in a state other than Nebraska, is not eligible unless the respective state issues a similar teaching certificate on comparable preparation.

5. Emergency Teaching Certificate

Sec. III Rule 37 - An Emergency Teaching Certificate is issued for a specific school or school district of any class only to fill an emergency vacancy; to legalize the payment of a salary from tax sources to a person not fully qualified for a regular teaching certificate required for the position to be filled; or to legalize the employment in a private, parochial or denominational school of a person not fully qualified for a regular teaching certificate required for the position to be filled.

Sec. III Rule 38 - The Emergency Teaching Certificate is issued only for the teaching of specific grades and/or subjects and for the period stated on the certificate, which in no case will exceed the current school year. Emergency Certificates will not be issued before July 1 for the following school year, although applications will be accepted as early as June 1.

Sec. III Rule 39 - The issuance of the Emergency Teaching Certificate must be requested by the County Superintendent; and

A. The city or local Superintendent of Schools in Class II, III, IV, V and VI school districts; or

B. Two school board members in a Class I School district; or

C. The local administrator of the school and the regional or state officer in charge of the school for the parochial, denominational, private or state-operated schools.

Sec. III Rule 40 - School Requirement

An emergency vacancy must exist in a specific school or school district

1. Which cannot be filled by a competent teacher with a regular Nebraska certificate for the position as of June 1 or later at a salary which is commensurate to salaries paid for similar positions within the county; and

2. For which it is not reasonably possible to provide for instruction in any other manner.

Sec. III Rule 41 - Teacher Requirements (Each requirement - A, B, C, D, E and F - must be met).

A. The applicant must have completed either one year of teaching experience or eight semester hours of college course work within the immediate past ten years.

B. If the position to be filled is at the junior or senior high school level, the applicant must, in addition to meeting one of the four requirements provided in "C" meet the subject matter requirements for teaching in a fully accredited school.

C. The following requirements are applicable to both elementary and secondary applicants: (Only one of the requirements needs to be met.)

1. If the applicant last held a teaching certificate, the requirements for which were higher than the requirements for the minimum certificate currently required for the teaching position to be filled, then no additional preparation is required of him except as provided for in "B".

2. If the applicant last held a teaching certificate, the requirements for which are comparable to the requirements currently required for a teaching certificate valid for the teaching position to be filled, he must show evidence that he has completed three semester hours of college credit applicable toward a Standard Teaching Certificate.

3. If the applicant last held an Emergency Teaching Certificate (formerly Emergency Permit) valid for a comparable type of position to be filled, he must have earned six semester hours, which are applicable toward a regular teaching certificate, since his last permit or certificate was issued.

4. If the applicant (because of no previous certification cannot qualify by meeting the requirements as provided for in 1, 2, 3, he must submit with the application for the certificate, Form CRC, countersigned by an authorized official of a standard institution of higher education, which indicates that he is within nine semester hours or one summer session of completing all requirements for a provisional or regular teaching certificate valid for the teaching position to be filled.

D. The applicant must provide complete and official transcripts of all college credits earned to date. All transcripts must be sufficiently legible so that microfilm copies of them are readable. The transcripts from the applicant's parent institution of higher education must have been issued recently or within six months of the date of application and must show that he is in good standing in every respect and that his grades are average or better.

E. An application for an Emergency Teaching Certificate, as currently prescribed by the Nebraska Department of Education, must be completed in detail and submitted.

F. Payment of an application fee.

The Omaha Archdiocesan made a study in 1970 showing the type of certificate held by the average Omaha Catholic Secondary faculty from 1964 to 1969.

This study showed 11 per cent have professional certification, 23 per cent have standard certification, 23 per cent have pre-standard certification, only six and three per cent have provisional and emergency respectively.[59]

Experience of Teachers

Years of teaching experience of Catholic lay teachers depends mainly on their personal background, the economy, and the benefits from the school system. The Omaha Archdiocesan study, showed twenty eight per cent of lay faculty in the Catholic schools have taught for five years of less, and forty five percent taught for ten years or less. None of the lay faculty taught in Catholic schools for more than twenty years,[60] which is opposite when compared with religious faculty in the same school system. After five years, one hundred per cent of religious faculty continued teaching in the

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[59] Rev. Gerald J. Burback, Omaha Archdiocesan Study, 1970, p. 54.

[60] From the statistic of Rev. Gerald J. Burback, Omaha A., p. 63.

school system, and forty-two per cent are still teaching after twenty years.[61] Many reasons might be proposed to explain the conclusion above, but they are beyond the scope of this study.

Table 5 shows that more than fifty-six percent of the lay faculty in Catholic secondary schools are single.

Table 5

Marital Status -- Lay Faculty[62]

	Married		Single		Divorced	
	No.	%	No.	%	No.	%
Elementary	196	57	144	42	3	1
Secondary	94	31	210	68	3	1

The teacherts salary is one of the major problems of teacher turn over in Omaha Catholic Schools. Archdiocesan School Board has recommended the salary of Catholic secondary lay faculty be established in two ways. First, the base pay should be ninety per cent of School District Sixty Six with the increment between three to six per cents for each experience teaching year.[63] Second, teacher's salary also must take into account the financing condition

[61] Ibid, p. 63.

[62] Op. cit., Rev. Gerald J. Burback, p. 56.

[63] Base pay indicate to the salary of teacher who's received the Bachelor degree, and met the state qualification.

of the school parish.[64] The following table will show the comparison of the base salary of the teacher in Omaha Catholic Schools, School District Sixty Six, and Omaha Public School at the same qualification level of teachers. This table did not include the school administration because during 1964-1968 there were no lay administrators in the Catholic school system.

Table 6

Teacher Base Pay in Omaha

Public and Catholic School 1964-1969[65]

School Year	Omaha Public School	District 66	Omaha Catholic School
1964-65	5100	5000	4500
1965-66	5150	5100	4590
1966-67	5300	5200	4680
1967-68	5700	5600	5040
1968-69	6250	6100	5490

Another major source of teacher turn over is because of the school system fringe benefit program. In the Omaha Public School system, the district pays the equivalent of 100 per cent of the

[64] Archdiocesan file, 1964.

[65] The statistic from each school system.

employee premium under an employee group hospital - surgical - major medical insurance plan, approved by the Board of Education, for all employees having been with the District one regular year.[66] But in the Omaha Catholic Schools lay faculty have to pay the full amount or one half of the premium depending on the condition of the parish finances for each year.

Since 1951 Omaha Public schools have had a retirement program but none exists in the Omaha Catholic schools.

FINANCING

Decrease of enrollments and teacher turnover are major problems of Catholic schools. But what Catholic schools should do to solve their problems, without the help of Federal Aid, and the decreasing in face of financial backing is a major question. Financing has been the major problem of Catholic school system since 1864.

Considering the terms of Federal Aid, as it presently stands, the National Defense Education Act of 1958 is a good case to point. Title I, in the preamble of the N.D.E.A., states the underlying philosophy of this important public law. In summary it holds (1) that the security of the nation requires the fullest development of the mental resources and technical skills of its young men and women, and (2) that the government must increase the effort to identify and educate more of the talent of the nation. But how are these assumptions interpreted in the remainder of the Act?

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[66]Policies and regulations of the School District of Omaha, Board of Education, 1964.

Title II provides for the cancellation of up to one half of any loan, plus interest, at a yearly rate of ten per cent for college students who will enter full-time teaching in a public elementary or secondary school. This does not apply to future teachers in nonpublic schools, where the enrollment pressures and teaching needs are just as intense, if not more so.

According to the terms of Title III, the states receive outright grants for the acquisition of laboratory or other special equipment for instruction in science, mathematics and language in public schools. Non-profit and non-public schools are permitted to borrow money from the government for these same purposes. Under the same title, the states are provided with grants for the expansion or improvement of supervisory services in foreign languages, but exclusively in public elementary and secondary schools or junior colleges. Yet, it is entirely possible that a rich proportion of the potential "brains" that the government sorely needs today in these fields lies in Catholic schools.

The same contradiction between the rhetoric of the preamble and actual provision is to be found in Title V which sets up grants to assist public secondary schools in their counseling and guidance programs. These grants set up mainly for the guidance program and depend on the size of the schools. In 1961 there are 5.4 million pupils in Catholic and private schools or approximately 14 per cent of the nation's total elementary and secondary school population.[67]

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[67]Neil G. McCluskey, S.J., Current History, August 1961, p. 71.

K. J. Mortimer brings the same statement to support McCluskey in "The Catholic World" when he states:

> The National Defense Education Act is projected for the defense of the American Nation. During these critical years, when we cannot afford to leave any talent undeveloped wherever it is to be formal, have not Catholic citizens the right to expect that government-supported programs in counseling, testing and guidance will include their children who happen to be in a parochial school? If the federal government, in the interests of our national defense and world leadership, is going to help local communities to identify, guide and subsidize student talent, should it not do so in a national, comprehensive manner?[68]

A family seeking to follow simultaneously the dictates of conscience and the compulsory education law may not now, for all practical purposes, share in the state's provision for the common welfare - education. In the practical terms the state has set up what amounts to a religious test. Children in Catholic schools would qualify for free schooling and all related benefits provided by the state for its junior citizens except that their parents have placed them in a Catholic school. If public benefits are so administered that citizens must do violence to their conscience in order to share in them then the benefits are discriminatory. Perhaps Catholic parents should look at things differently. Their feeling of frustration, however, is not assuaged by telling them that they are "free" to have their own schools as they watch new and lavish subsidies for public schools steadily pricing Catholic school education out of the market.

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[68] K. J. Mortimer, The Catholic World, 1961.

This is not to blame the public school nor to suggest that its school staff is somehow derelict. Public school administrations and teachers did not create this problem; they inherited it and are helpless to cope satisfactorily with it. The central problem is of course the contradiction inherent in the very idea of one common school attempting to serve a religiously puralistic society. Correlative to this problem is the place of the independent, church related school in the total scheme of things and the claim this school has on public support.

Wilbur G. Katz, former dean of the University of Chicago's Law School, has observed:

> It is clear that the Amendment was understood to forbid Congress not only to establish religion but also to interfere with the established churches still existing in several of the states. The general language no law respecting an establishment of religion was probably chosen with this and primarily in view. This considerable reduces the force of the textual argument for the broad no aid interpretation.[69]

Arthur E. Sutherland of the Harvard Law School has pointed out that there are only three sources of information on this subject:

1. The mind of the foundation fathers who prepared the first Amendment.
2. The decisions of the United States Supreme Court which interpret the Amendment.
3. The actions of the different Congresses and Presidents in carrying out the Amendment.[70]

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[69]John Cogley, Religion in America, p. 101-102.

[70]John W. McCormack, House of Majority Leader, U.S. News and World Report, April 3, 1961.

Regarding the first source, the difficulty of accurate inquiry is formidable. The senators and congressmen who authored the Amendment, and the legislators from the great number of states that ratified it were indeed numerous. They represented sharply contrasting points of view in their political and religious philosophies. With regard to the deliberations of the constitutional convention itself, Professor Wilbur G. Katz has shrewdly observed,

> It is possible that an ambiguous expression was intentionally chosen by the conference committee. Such want of candor is not unknown - even in ecclesiastical legislation.[71]

A study of the decisions of the United States Supreme Court in cases involving church state relations is the second source of light on the meaning of the establishment clause. Even greater ambiguity is to be found here than in a study of the full intentions of the founding fathers. There are few direct judgments regarding establishment, and most of the incidental opinions or obiter dica that have at times been expressed on this point can be juxtapoced to cancel one another out. As Professor Sutherland has underlined:

> While all lawyers properly pay respect to such dicta, still, statements of this sort, not directly relevant to the decision of the Court, do not carry the weight, as precedent, of an actual adjudication.[72]

From the third source, presidential and congressional action, comes a great variety of precedents in what concerns public support of church related undertakings which are in the public service. Even a cursory study of how the First Amendment has been interpreted in the practice by men sworn to uphold the Constitution removes any

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[71]Wilbur G. Katz, The Case for Religious Liberty, p. 97.

[72]Sutherland

ambignity about the meaning of the "no establishment" clause in the document. From the beginning of American national history, the federal and state governments have equal public funds to support religion and religiously sponsored enterprises on a nondiscriminatory basis.[73] The evidence is unquestionable that on both national and state levels countless forms of cooperation between government and religion have been mixed into American political system. The interpretation of absolute separation would require the dismantling of all these arrangements, some of which go back to the cradle days of the American Republic.

Separation of church and state has validity only as a means to an end. In other words, the principle of separation is instrumental and subordinate to the end - religious liberty. The concept of religious freedom will, accordingly, determine how much separation of church and state there should be. As Dr. Katz has pointedly reminded us: "Separation ordinarily promotes religious freedom, it is defensible so long as it does, and only so long."[74] And the same authority reminds those who would make separation an end in itself that relations is not separation but religious liberty.[75]

Many people fail completely to understand how Catholics can argue that their own religious liberty is involved here. They concede that Catholic parents and pastors have the right to establish and operate separate schools but they cannot see the basic of any

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[73]Neil G. McCluskey, S.J.

[74]Wilbur G. Katz, The Case for Religious, p. 79.

[75]Ibid, p. 115.

additional right to have these schools financed in whole or in part from common tax funds. If any religious liberty is at stake, they feel, it is that of non-Catholics. Their sentiment is embodied in this statement of Justice Wiley B. Rutledge in his Everson dissent, that "like St. Paul's freedom, religious liberty with a great price must be bought. And for those who exercise it most fully, by insisting on religious education for their children mixed with secular, by the terms of our Constitution the price is greater than for others."[76]

The states have passed compulsory school attendance laws, and to assist parents to comply with this legislation, have established a system of free public schools, but without any provision in them for religious training. To achieve the common good of accessible free education, the state tax all citizens alike to form a common pool for the support of education. As a result the states are able to provide for their school age children the substantial benefit of free education and certain auxiliary benefits related to schooling. But more and more Catholic families of moderate or small income can only get their education within the type of school the state itself chooses. The higher school taxes rise, the greater the squeeze on the poor Catholic parent - and the less real freedom he has in choosing a school for his child.

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[76]Neil G. McCluskey, S.J., Current History, August 1961, p. 72.

The principle here, however, is that legislation is not void if it achieves a public purpose, even though in the process a private end is incidentally aided. Education and its auxiliary services are public benefits to the individual citizen. "There is no requirement that the church should be liability to those of its citizens who are at the same time citizens of the state, and entitled to privileges and benefits as such."[77]

Any study of the finances of the Archdiocese of Omaha and its component parts must take into consideration the method of operation. Such a consideration involves, first, the method of raising revenue, second the accounting procedures, third, the policies follow in budgeting and allocating funds and finally the reporting procedures. A review of this method of operation will help to explain how the Catholic education programs are administered.

Two important subjects for analysis are the determination for the basic administrative unit and the kind of organizational relationship existing between different administration units.

The basic administrative unit is that group which is primarily responsible for decisions on policy and allocating of resources. In the Archdiocese of Omaha the basic administrative unit is divided into two groups. First the parish which directly supports and exercises control over the school. Financial decision-making, and teacher hiring depend mainly on the parish and parish school board which elected by the parish committees. Archdiocese schools, which take direct orders from Archdiocese school boards, and get school financing and budgeting from them are operated by Archdiocese.

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[77]Wilbur G. Katz, The Case for Religious, p. 105.

Organizational relationships are those ties which exist between different administrative units and levels. There are a variety of organizations within the boundaries of the Archdiocese which are Catholic but are not closely tied to Archdiocesan administration. Other religious orders are directly responsible for their schools. Such schools are often refered to as "private schools."

Table 7, on the following page, shows Omaha secondary schools in the line of the administrative unit and the organizational relationships.

Table 7

The Administrative Unit of Omaha
Catholic Secondary Schools

School	Administrative Unit	Organizational Relationships
Creighton Prep	N/A	Jesuits
Duchesne Acadamy	N/A	Sisters of the Sacred Heart
Holy Name	Holy Name Parish	N/A
Marian	N/A	Servants of Mary
Mercy	N/A	Sisters of Mercy
Notre Dame	N/A	Sisters of Notre Dame
Rummel	Archdiocese	N/A
Ryan	N/A	Franciscan
Dominican	Archdiocese	N/A
Gross	Archdiocese	N/A
St. Joseph	St. Joseph Parish[78]	N/A
Cathedral	St. Cecilia Parish	N/A

N/A - Not Applicable

[78]St. Joseph became an Archdiocese school in 1970 and changed the name to Paul VI.

Method of Operation

The administration of finances in a parish is based upon the organizational structure and procedures established by the Archdiocese of Omaha. The parish as a legal corporation consists of a Board of Directors with the Archbishop as chairman, the Vicar General of the Archdiocese, the pastor of the parish and two parish trustees.

Parish Revenue

The parish is responsible for raising revenues necessary for its operation. A percentage of its gross income is given to the Archdiocese based upon Archdiocesan administrative needs. Assessments for special administrative needs are levied against the parishes at time deemed necessary by the Archdiocesan administration. Special collections for causes considered very important are requested of the parishes in the form of voluntary contributions. Parish revenue is raised in a variety of ways. The primary source is through the general contributions of the parishioners, usually through the Sunday envelope. Special collections are used to request voluntary contributions for a specific purpose such as payment of an assessment, collection for the needy, deficit in the operation of the parish and school, etc. Some parishes with schools ask for tuition payment by parents of children attending the parish school.

Parish Accounting and Reporting

The accounting procedures for the parishes in the Archdiocese of Omaha were set up in 1929.[79] This accounting system was very

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[79]Rev. Gerald J. Burback, Omaha Archdiocesan Study, 1970, p. 75.

abbreviated. Account of receipts was based upon four general catagories in which the specified items were not clearly defined or uniformly followed. These general catagories were general receipts, special receipts, special school support, charitable collections. Expenditures were generally catagorized according to general expense, maintenance of school, charitable contributions, capital improvement and Archdiocesan administration fund. Other items included in the accounting system were insurance of properties, value of church property, parish money invested, present indebtedness, summary of assets. An annual report on the above mentioned items was submitted to the Archdiocesan office.

Parishes with schools maintained a single accounting and reporting system wherein school items were included with parish items. For this reason it is not possible to give an accurate report of school finances.

Parish Budgeting and Allocation of Resources

Tangible resources in a parish and its school are its personnel, facilities, and money. In the past the usual procedure for establishing policies for pastoral and educational activities was through the pastor and his lay advisors, the trustees. Today, Trustees, Parish Councils and Boards of Education give parishioners broader representation. Some of these groups make policy decisions regarding many areas of pastoral and educational activities.

Uniform Budgeting, Accounting, and Reporting System

In 1965 Peat, Marwich & Mitchell Company, an accounting firm, conducted an evaluation of the financial requirement and resources of

the Archdiocese of Omaha.[80] They studied the following factors:

1. Projection of revenues and disbursements.

2. Catholic family-giving related to income.

3. Potential sources and approaches for increasing revenues.

4. Uniform accounting, budgeting, and reporting.

In July, 1967, the Archdiocese adopted a uniform accounting, budgeting and reporting system recommended by Peat, Marwich & Mitchell, for the management of parishes, schools and the whole Archdiocese. The major purposes of this uniform system are:

1. To provide current, historical, and anticipated financial and related operational information to pastors, superintendents, principals, boards of education, chancery officials and other administrators for use in making effective management decisions necessary to the operation and administration of the parishes and schools.

2. To provide information to other interested parishes such as parishioners, creditors and governmental agencies.

3. To provide a reasonable degree of accuracy and internal control over operations.

4. To permit valid comparison of costs and other data between Archdiocesan parishes and schools and between Archdiocesan and other school systems.

5. To provide uniform, accurate operating procedures and requirements for pastors and others who will maintain the program.

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[80]Ibid, p. 75.

Because all parishes will utilize the same system, distuptions in financial management occasioned by transfer of pastors between parishes will be minimized.

Under this new system procedure, forms, reports, and terminology are standardized for meaningful recording, reporting, interpretation and comparison of financial information. The budgeting segment in this uniform program is intended to assist in planning and controlling the flow of revenues and expenditures of each parish, mission and school. The accounting segment provides a system of accounting for all financial transactions of each parish and school. The reporting segment provides a system of communicating results of financial operations for both parish and school management and Archdiocesan review.

Parish Analysis

The analysis of finances in the parishes include the adult contributors, average contribution, size of contributions, income, expenditures, indebtedness, savings and securities and factor analysis of contributions.

The study of Omaha Archdiocesan in 1970 report which indicate the analysis of parishes in the Omaha area:

In 1968 there were 54,385 adult contributors in 159 parishes in the Archdiocese. This is an average of 343 parishes. There has been an increase of 2,526 contributors since 1960.[81]

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[81]Ibid, p. 79.

The analysis of size of contributions shows a trend toward larger contributions from 1960 to 1968, 80 per cent contributed less than $50 per year. In 1960, only 20 per cent gave more than $150 per year. In 1968 this figure dropped to 70 per cent. Based upon the analysis of the annual reports, there has been a 27 per cent increase in income since 1960. The highest income came in 1965 when it reached $10,574,800.[82]

The number of people making contributions has decreased but the amount of the contributions has increased. These large contributions are helping the Catholic school to survive. The following table will show the size of contribution in 1960, 1964 and 1968, the percentage of increase.

Table 8

Percentage of Contributors According To The Size of Contribution[83]

Year	$0-50	$51-150	$151-250	$251-500	$501-750	$751-1000	$1001-2000	Over 2000
1960	42	13	5	2	1	.3	.2	.1
1964	38	15	9	2	1	.4	.2	.02
1968	35	15	11	3	2	.7	.4	.1

[82]OSA Report form #16, 1966.

[83]Rev. John A. Flynn, Omaha Archdiocesan Study 1970, p. 81.

School Analysis

The Omaha Archdiocesan Study reported in 1970 include the income from student enrollments and the expenditures of the schools within the Archdiocese:

> There are 34,311 students enrolled in the 105 schools within the Archdiocese. The 80 elementary schools enroll 25,569 and the 25 secondary schools enroll 8,742. There are 24,299 in 55 metropolitan Omaha schools and 10,0112 in 50 outstate schools. Evaluation of Peat, Marwich & Mitchell Company school cost analysis and projection must take into account their expectation that enrollment would remain stable. They estimated the 1968-1969 enrollment to be 36,700. It was actually 36,125. There are presently 2,389 fewer students than the enrollment estimate, which served as the basis of their cost analysis. There were 603 lay teachers and 766 religious teaching in 1968. Peat, Marwich & Mitchell, estimated there would be 600 lay and 746 religious. They estimated teacher salaries at 4,800,000 for 1968-69. There are 655 religious and 699 lay teachers in the 1969-70 school year. The actual teacher salaries for 1969-70 total $5,016,350 for 1347 full time and part-time teachers. There are 484 secondary teachers receiving $1,939,250. The 230 lay teachers salaries account for $1,447,850 and the religious receive $483,400. This is an average lay teacher salary of $6,876 for full-time teachers. There are 870 elementary teachers receiving $3,085,100. The 469 lay teachers salaries amount to $2,341,100. The 401 religious teachers salaries is $744,000. The full-time lay teachers receive an average salary of $5,575. The majority (about 300) of elementary lay teachers receive between $4,500 and $5,700 per year. Ninety-two of the secondary lay teachers receive between $5,700 and 6,500. Seventy-two receive between $6,500 and $9,000 and 13 receive over $9,000 per year. An estimated 32 secondary and 70 elementary lay teachers are part-time teachers. Religious teachers, in both grade and high schools usually receive $1,800 per year.
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> The salary cost is $120 per pupil in elementary schools and $220 per pupil in secondary schools. In elementary schools, the outstate salary cost per pupil is $107 and in metropolitan Omaha is $127. The cost per pupil for elementary lay teachers in Omaha is $99 and in outstate schools is $75. The per pupil salary cost for secondary school lay teachers outstate is $177 and in Omaha it is $161. The average per pupil salary cost for religious teachers in high school is $55.[84]

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[84] Ibid, p. 112.

It has been a difficult period for Omaha Catholic schools to survive between the year 1964 to 1968. Administrators are finding the costs for operating schools skyrocketing and the enrollments dropping. But, despite the uneasy feelings about what might happen next, the Catholic schools in Omaha have made great improvements and changes during this same period. The majority of schools are taking the time to re-examine the purpose of the schools. The schools are being modified, additions which will contribute toward the achievement of the desired goals are being made or being considered.

However, noble work remains to be done in the form of organized confrontation in the whole complex of fundamental questions in - education.

CHAPTER V

CONCLUSION

The Catholic education has been organized in the United States for almost four hundred years, their educational system has changed from one state to another in order to reach their goal. They succeeded with some of the educational experiments and failed with others just as the public school system did. Omaha Catholic schools, like other Catholic schools throughout the country, have improved greatly in the use of educational materials, such as printing sources, but at the same time Catholic education is losing great numbers of lay teachers. With the decrease of enrollment and lack of help from Federal Aid, Catholic schools are in the dark side in financial situations. One and only one source that the Catholic schools can hope for is the increase of donations, and if the donations fall in the same direction with the enrollment, Catholic schools will have no way out.

The question is, what is going to happen if the Catholic schools close? A decade ago, that question was a good take-off point for an interesting theoretical discussion on Catholic education and private education, public education and religious education, taxes and tuition.

Mounting educational costs, along with Federal and State reluctance to fund private schools, and changing neighborhood patterns are bringing new pressures on Catholic schools. Some of

the Catholic schools are closing down due to the lack of funds. The public schools will continue to exist, and they will continue to be supported by all citizens. But if democracy and freedom of choice are to mean anything at all, the non-public schools must also be kept alive and healthy. Unless their school problem is met, Catholic citizens can hardly be expected to give enthusiastic support to unlimited public subsidies for the state-supported system while watching their own schools slowly suffocate through economic anemia.

Obviously there are serious constitutional problems and matters of public policy to be worked out if some form of tax support for children in non-public schools is to be provided.

If Catholic schools are forced to shut their doors, this in turn creates problems for the public schools both in terms of finances and physical plants. Such problems are not often considered by many non-Catholic families or tax-payers. Local public schools are faced with a sudden influx of unplanned for students and children are upset or up-rooted from their accustomed school. And a parish or diocese is often stuck with an unused and sometimes unusable school building.

But more important is the loss-sometimes the total loss-of Catholic education for the students will no longer be able to go to Catholic schools.

Russell Neighbor, director of the National center for Religious Education Confraternity of Christian Doctrine, commented in Today's Catholic Teacher, ". . .the purpose of Catholic schools from the beginning has been religious education and we must adjust by

attempting to reach these Catholic school students in some new way."[85] Planning this adjustment is listed as the second priority in the Religious Education Department June 1966 Report to the U.S. Catholic Conference's education committee.[86]

The authors of this report urged "collective viewing and collaborative planning to address a major problem presently confronting the Church in the United states, namely the achievement of an orderly transition from a closed parochial school to alternative structures of religious education."[87]

Key to the transition, is a new emphasis on adult education, on training parents to educate their children in the religion. But before this can begin on a wide scale, religious educators must plan development on four fronts.

First on the agenda is a program of increased cooperation among educators to analyze problems on a wide scale and plan a wide scale response. Second is a similar cooperative effort to gather, interpret and communicate relevant data.

The last two elements of the planned development are to increase emphasis on leadership training at all levels and to develop model educational and organizational programs.

In a separate but related effort to bring grassroots knowledge to the national level and filter leadership back down to the local

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[86]Richard McConnel, report, Modern Society, 1966, p. 90.

[87]Ibid, p. 12.

level, diocesan Confraternity of Christian Doctrine directors have banded together in their own national conference.[88]

Reporting to the education committee, National Confraternity of Christian Doctrine members outlined the importance of avoiding polarization. They emphasized:

> It is essential for us to recall constantly that Christ is both the focus of our faith and the source of our unity... We would not wish anyone to abandon or neglect what he feels is essential to his own authentic religious growth, but we see more than anything else the need for all to give room for diversity and to respect and support as much as possible those religious insights and God's grace may lead in a different dimension.[89]

Adding that the National Confraternity of Christian Doctrine does not wish to dictate priorities or operational roles to other agencies, the statement closed with a pledge by the organization to provide whatever research and cooperation was possible to another office.

Father John S. Russell of Syracuse, New York, elected executive secretary of the National Confraternity of Christian Doctrine by diocesan Confraternity of Christian Doctrinal directors, said the report constituted the group's efforts to strengthen the Confraternity of Christian Doctrinal program in the United States by providing the feedback from the local Christian directors to national religious education organizations.

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[88]McNiel, Current History, 1964, p. 15.

[89]Richard McConnel, report, Modern Society, 1966.

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