



1990

The Development of Elementary School Teacher Compensation in the Archdiocese of Chicago, 1965-1988

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**THE DEVELOPMENT OF ELEMENTARY SCHOOL
TEACHER COMPENSATION IN THE ARCHDIOCESE OF CHICAGO
1965 - 1988**

BY

KATHLEEN H. GOEPPINGER

A dissertation Submitted to the Faculty of the Graduate School
of Loyola University Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

February
1990

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ACKNOWLEDGEMENTS

A special thanks to Gerald L. Gutek, Ph.D., director of this dissertation and committee members, Sister Anne C. Leonard, C.N.D., Joan K. Smith, Ph.D., and Max Bailey, Ph.D. They model excellence in teaching.

To John, Heidi and Peter, for their love and support.

PREFACE

Catholic school teachers in the Archdiocese of Chicago are paid dramatically less than their counterparts in the public school system.¹ The purpose of this dissertation is to review the historical record for this compensation difference, how it developed, current implications, and alternative models for future compensation programs.

The issues surrounding teacher compensation are complex. What is a "just" salary? Should Catholic school teachers be paid the same as public school teachers? Should salaries be the same for teachers in inner-city schools as in suburban schools? Does the level of compensation affect teacher morale? How does the level of teacher compensation impact school mergers and consolidations? Should teaching members of a religious community be paid the same as a lay teacher? What is the impact on the Archdiocesan pay schedule if a parish chooses to pay their teachers more or less than other schools? Are Catholic parents willing to pay more for their children's education in the future? Is a school still critical to the mission of every parish? What alternatives are available for parishes trying to raise more money for teacher salaries? These issues are explored in the historical context to better understand the current status and future implications of teacher compensation in the Chicago Archdiocese's elementary schools.

The Archdiocese of Chicago, which includes all of Cook and Lake Counties is socio-economically diverse. A microcosm of the United States, the Archdiocese of

¹. Karen M. Thomas, "Niles high school teachers at top in pay, experience," Chicago Tribune, Section Two, 26 September 1987, 26.

Chicago has schools in very poor, inner-city neighborhoods and affluent, north-shore, suburbs. The children in the schools are similarly diverse, coming from various religious, economic, and ethnic backgrounds. Although the schools are referred to as a "system" in this study, they are more precisely a federation of schools. The schools are managed autonomously with teachers paid directly from the parish, not from the central Archdiocesan offices located in downtown Chicago. All schools, however, follow the policies of the Archbishop of Chicago. To a greater or lesser degree, school policies are prepared by the Office of Catholic Education, under the direction of the Superintendent of Schools, in consultation with pastors, principals, school board members and teachers. The Commission for Educational Services, working with an advisory board, under the guidance of the Director of Educational Services, reviews, revises and recommends all policies to the Archbishop for his approval. Local school administrators work with the Office of Catholic Education and their local parish school boards to create local policies that follow the broad Archdiocesan guidelines, to meet specific parish and community needs.

All schools share in the mission of the Archdiocese of Chicago Catholic schools, "to assist the family in the full development of the child."² Based on a belief in strong religious formation and intellectual achievement, the Catholic schools promote a holistic approach to the spiritual, emotional, social, cognitive and physical development of each student.

². Criteria for Excellent Catholic Schools, Archdiocese of Chicago, (Chicago: Archdiocese of Chicago publication, March, 1988), p. 1.

The soul of a Catholic school is its philosophy and mission. It states how the school assists the family in the full development of the child. The philosophy and mission includes beliefs about religious formation and intellectual achievement. It considers how the school fosters self learning, critical thinking, decision making and peace making skills. The statement of philosophy and mission indicates a priority in fostering an awareness of personal responsibility and the vision to strive for a just and peaceful world.³

Today, school administrators are concerned with the rapidly growing and shifting populations in Chicago. As demographic changes take place, the schools are forced to change. This dissertation explores demographic changes in both student and teachers groups to try to determine the effects on teacher pay. This study begins with the Second Vatican Council of 1965 because that event resulted in twenty-three years of historic renewal in the Roman Catholic church and tremendous change in the traditional Catholic school.

The Council reaffirmed the nature of the church as a pilgrim people of God striving to grow in faith, building community among themselves and being a leaven for the kingdom of God in this world.⁴

Renewal brought change. The decrees of Vatican II changed more than the worship service when English replaced the Latin liturgy. It began the slow, steady decrease of men and women religious, while promoting new roles in church ministry for lay persons that were "highly educated, well-established in systems and institutions, ready for lay

³. Criteria for Excellent Catholic Schools, Archdioceses of Chicago, 1988.

⁴. Stephen J. O'Brien, "The CACE/NABE Governance Task Force", A Primer on Educational Governance in the Catholic Church, (Washington, D.C., National Catholic Educational Association, Second Printing, 1988), p. 5.

leadership in traditional ministries.⁵ Increased responsibility for lay people is clearly stated in the conclusion of the Second Vatican Council's Decree on the Apostolate of the

Laiety:

...earnestly entreats in the Lord that all lay persons give a glad, generous, and prompt response to the voice of Christ, who is giving them an especially urgent invitation at this moment...they should respond to it eagerly and magnanimously...and, that they are his co-workers in the various forms and methods of the Church's one apostolate, which must be constantly adapted to the new needs of the times.⁶

The Second Vatican Council also renewed emphasis on Catholic schools:

What makes the Catholic school distinctive is its religious dimension...that is found in the educational climate, the personal development of each student, the relationships established between culture and the Gospel, and in the illumination of all knowledge with the light of faith.⁷

⁵. According to the first report of the Tri-Conference Retirement Project, issued in September, 1987, the decrease in the number of religious is directly related to the aggiornamento of the Council, which "allowed many religious to see that their gifts might be better used as lay members of the Church, and many young men and women who would have elected religious life in previous generations, discovered that they too could serve Church and society in other ways. Thus the number of sisters declined from 181,421 in 1966 to 120,699 in 1983, a 33 percent drop - as numbers of entering religious congregations declined even more precipitously. Note, the 1988 edition of the Catholic Directory show a 42 percent decrease in the number of brothers and a 39 percent decrease in the number of sisters during the period 1966-1988."

Sister Amata Miller, I.H.M., Promises to Keep: Compensation for Religious in the United States (Washington, D.C., Tri-Conference Retirement Project, 1989), p.21.

⁶. Walter M. Abbott, S.J., general editor, The Documents of Vatican II, translated by the Very Reverend Msgr. Joseph Gallagher, (New York: Associated Press and New Century Publications, 1967), pp. 491-493.

⁷. Ibid., pp. 643 - 647.

This study reviews the historical documents of the church as they relate to education and teacher compensation. Research includes archival retrieval of the decrees of the Chicago Archbishops, school board minutes, public documents, interviews with key educational leaders and analysis of salary schedules since 1965. This historical analysis of teacher compensation provides the foundation for recommendations for future programs to assist Catholic educators, who face the question "how can Catholic elementary schools recruit and keep top quality lay teachers when the schools do not pay salaries in any way comparable to those of public schools?"⁸

In this study, compensation is defined as the direct wages, or religious stipends, exclusive of the health and welfare benefits, paid to teacher and administrators, in return for hours worked. The terms "parish", "parochial" and "Catholic" are used interchangeably to designate schools separate from the public schools.⁹

In Chapter One, the religious basis for Catholic education, and the historical development of American Catholic elementary schools prior to 1965 is discussed, to place the schools within a national context. The legal separation of religious schools from public support, and the economic impact of the separation of church and state Supreme Court rulings, compared to other countries, is presented. Finally a brief overview of

⁸. Robert J. McClory, "Pay scales in Catholic schools are still the rub," National Catholic Reporter, 19 May 1989, 12.

⁹. Sister M. Laurina Kaiser, M.A., in The Development of the Concept and Function of Catholic Elementary Schools in the American Parish, A Dissertation, (Washington D.C., The Catholic University of America Press, 1955), p. viii, defines the terms further. "Parish and parochial" schools as those established and maintained by the faithful of a parish under the jurisdiction of the pastor, and "private" as schools established, directed and maintained by religious communities. In this study, these designations will not be delineated.

Catholic education in the Archdiocese of Chicago provides the historical basis of teacher compensation within Chicago.

The demographic changes in the Archdiocese of Chicago between 1965 and 1988 is presented in Chapter Two. Major building programs, the shifts in student population and the significant trends in teacher recruitment and retention are analyzed.

The compensation policies, the financing of schools, and analysis of salary schedules is presented by decade, in the following three chapters. Chapter Six contains a current assessment of teacher, principal, pastor and school board attitudes from a comprehensive survey conducted by the writer in October of 1988. The survey includes over 5000 responses to questions regarding compensation systems, pay and benefit programs, as well as assesses the attitudes of teachers, principals, pastors and school board members.

The final chapter reviews the changing patterns of compensation and their implications on elementary teacher salaries today. In addition, the need for revenue generation, tuition increases, school consolidations and marketing of the schools to the broader community are discussed. This chapter presents recommendations for change in the strategic compensation policies, based on the past and looking toward the future of Catholic elementary schools in the Archdiocese of Chicago.

The writer hopes this study leads to a greater understanding of the needs of fair and just compensation for teachers and administrators of parish schools in the Archdiocese of Chicago as they strive to maintain excellence in education.

"The harvest indeed is great, but the laborers few"¹⁰ "Let us pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of religious orders."¹¹

Justitia fiat, ruat coelum. Though the skies fall, let justice prevail.

¹⁰. Matthew 9: 37.

¹¹. Pope Pius XI, Christian Education of Youth (Divini Illius Magistri), 31 December 1929.

CHAPTER ONE

A HISTORICAL PERSPECTIVE OF CATHOLIC EDUCATION

INTRODUCTION

In 1988, the Archdiocese of Chicago educated 116,189 elementary school age children, in 343 schools, taught by 4,283 lay (teachers that are not part of a religious community) and 529 religious teachers, (men and women members of religious communities).¹ This represented approximately 36 percent of all elementary age children attending school in Chicago.² Catholic schools play a vital role in today's society, and on a national basis, they educate 2.8 million children without public tax support. Chicago Catholic schools are known for their excellence in education, serving as a viable alternative to the public school system, with students testing above the national average in reading, writing and mathematics.³

Our inner-city schools serve more than 42,000 students; 85% of them are minorities, and 40% are not Catholic. Our schools do an outstanding job with low-income and disadvantaged children; 70% of our inner-city students go on to college, and the dropout rate is less than one percent.⁴

¹. Catholic Schools, Archdiocese of Chicago, published by the Catholic School Office (Chicago: Archdiocese of Chicago, 1988), p. 1.

². The Chicago Public School enrolled 287,838 elementary school children in 1988, according to the Chicago Board of Education, Management Information Service, interviewed on 2 August 1989, in Chicago, Illinois.

³. National Assessment of Educational Progress, conducted by the NCEA, 1987.

⁴. "Shoulder to Shoulder" The Newsletter of the Big Shoulders Fund, August, 1989.

Much of the system's reputation is built on the quality of the teachers. Recruiting and retaining excellent teachers is one of the most critical issues facing the school system.⁵ According to Sr. Mary Ellen Caron, the principal of Old St. Pat's, "the morale, self-esteem and retention of highly qualified, experienced teachers is closely linked to the compensation they receive."⁶ Retaining this quality, alternative educational system is critical to both the Archdiocese of Chicago and the metropolitan area. The Catholic schools represent a substantial savings for taxpayers, "if the schools of the Archdiocese were eliminated, and the public system forced to absorb (parochial) students, the added cost to taxpayers would amount to \$500 million annually."⁷

Teaching in a Catholic school has historically been seen as a ministry. To fully understand the role of the teacher, and the school's relationship to the Church, it is helpful to review Church doctrine and the development of parochial education. The following brief historical review provides a foundation upon which to understand the magnitude, complexity and theoretical foundation of the today's schools.

The first question to be briefly explored in this chapter is the biblical basis of Catholic education. What was the role of education in the ancient Church? What is the importance of Christian education to the Church, individual and family?

⁵. Sister Brian Costello, Superintendent of Schools, Archdiocese of Chicago, in presentation to the Commission of Educational Services, 15 November 1988.

⁶. Interview with Mary Ellen Caron, RSM, at St. Frances of Rome Parish, Chicago, Illinois, 1 August 1989.

⁷. "Shoulder to Shoulder", The Newsletter of the Big Shoulders Fund. August, 1989.

Also reviewed is a brief history of Catholic schools in the United States. Why does the Catholic Church maintain separate schools outside the public school system? Is the system unique to the United States? What has been the historic role of the Catholic elementary education teacher? What compensation and rewards were provided to the early pioneers who taught in Catholic schools? Was teacher pay an issue in the early Church?

The restriction of state and federal aid to Catholic schools is also explored in this chapter. Legal decisions have affected school finances and have impacted the ability to pay teachers a competitive wage. These historical, legal issues continue to play a major role in the funding and managing of the schools. An international comparison of Catholic teacher pay is reviewed by looking at the state and local funding issues in four European nations.

Finally, a brief review of the development and growth of elementary education in the Archdiocese of Chicago provides a historical perspective on elementary education in this diocese. It is not the intent of the writer to provide a detailed accounting of each parish and the development of the schools, but rather to look at the early foundation of the Catholic education in Chicago.

CATHOLIC EDUCATION WITHIN THE CONTEXT OF CHURCH DOCTRINE:

The Catholic commitment to education has its roots in ancient times. The earliest educators were Christ's Apostles. The Apostolic Church taught children and adults to prepare them for baptism and confirmation. This early education was carried out by

Christians who taught religious truths and moral discipline. There was, however, in the pre-medieval world, little formal Christian educational activity, as we know it today.

Following the collapse of the Roman Empire, Benedictine monasticism became a significant agency for keeping alive both learning and education.⁸ Within the monasteries, Greek philosophy, particularly that of Aristotle, was studied. Thomas Aquinas used ancient Greek thought to develop the system of scholasticism that provided training in strict logical reasoning applied to the liberal arts and early science. This became the foundation of the Catholic educational curriculum.

Religious orders, the Augustinians, Dominicans, the Franciscans, Capuchins and the Society of Jesus, elevated education to high importance in the life of the Church.

According to Landis:

The historical foundation of Catholic education is not exclusively held by religious orders. Early teachers were often lay men and women who served the church by dedicating their lives to education. In Assisi, Italy, the first group of Franciscans were laymen. St. Francis of Assisi was a lay man when he founded the order and began teaching, the monastic movement was led by a Benedict, not a priest, and St. Ignatius Loyola wrote his spiritual exercises when he was not ordained.⁹

As missionaries migrated from the Mediterranean area to northern Europe and Asia, they became both teachers and preachers. They proclaimed the gospel of Christ, and taught

⁸. George N. Shuster, Catholic Education in a Changing World (Chicago: Holt, Rinehart and Winston, 1967), p. 18.

⁹. Benson Y. Landis, The Roman Catholic Church in the United States (New York: E.P. Dutton & Co., 1966), p. 56.

the elements of classical literature and culture. During the middle ages, the Church worked with civil rulers to organize parochial schools for the young children. The curriculum was very simple, basic moral education and religion for the masses, and classical education for the sons of landowners.

The importance of education grew during the Reformation and Counter-Reformation. The Society of Jesus is credited with the revival of Catholic education in 1563, as its members carried education to diverse areas of the world.¹⁰ During the expansion of Christianity, the development of Catholic education and curriculum was not monolithic in concept or practice...every religious group which has served it has sponsored its own mode of formation, its tradition, its philosophical outlook and its special spiritual color, its aspirations.¹¹

The early Church accepted the role of educator as decreed by Canon Law. The earliest decrees of the Sixth General Council of Constantinople (680) stated that every town and village should have free schools for all children in the area.¹² The fourth and fifth canons of the Ecumenical Council of Constantinople (682) stipulated that all parish priests should teach children and establish schools in connection with their churches.¹³ Canon Eighteen of the Third Ecumenical Council of Lateran (1179) stated that every

¹⁰. Shuster, Catholic Education in a Changing World, p. 20.

¹¹. Ibid, p. 22.

¹². Thomas J. Shahan, The Beginnings of Christianity (New York: Benzinger Brothers, 1903), p. 297.

¹³. Sister M. Laurina Kaiser, M.A., The Development of the Concept and Function of the Catholic Elementary School in the American Parish, p. 12.

cathedral should maintain a master to give free instruction to those aspiring to the priesthood and to poor scholars.¹⁴

In the beginning of the twentieth century, the Church brought together all the laws regarding education in the New Code of Canon Law. Beginning with Canon Law 1113, parents were obligated to secure a religious, moral, physical and civic education for their children. Canon 1372 stated that:

From childhood all the faithful must be brought up so that they are taught nothing contrary to faith and morals, but that religious and moral training have the primary place.

Not merely parents, as in Canon 1113, but all who take their place, possess the right and serious duty of providing a Christian education for their children.

Canon 1373 decreed religion be taught, appropriate for the age of the student, in elementary and secondary schools and colleges. Canon 1374 required a local bishop to give permission for a parent to send a child to a non-Catholic or neutral or mixed school. Canon 1375 provided for the right of a parish to establish its own school, secondary as well as elementary. Canon 1379 provided for the establishment of Catholic schools where children and youth might receive an education according to the principles of the Catholic Church and that these schools should be supervised by the ecclesiastical authorities and faithfully supported by the people of the parish. Canons 1381-1383 re-affirmed the divine right of the Church to supervise the religious instruction of children in the schools and to

¹⁴. H. G. Schroeder, Disciplinary Decrees of the General Councils: Text, translation and commentary (St. Louis: B. Herder, 1937) p. 229.

approve teachers of religion and religious textbooks; also to demand the removal of either teachers or texts in the interests of religion and morality.¹⁵

Seventeen years after the Second Vatican Council, which "nourished and energized a major historical renewal in the Catholic church," Pope John Paul II revised the Code of Canon Law.¹⁶ The revised Canon Law provides only general educational norms and leaves the establishment of specific laws and rules to the local church. This code establishes two principles, acknowledged by local churches: "subsidiarity" and "collaboration".

The principle of subsidiarity states that which can be accomplished by the initiatives and industry of one group should not be assigned to or assumed by a higher organization or authority. The principle of collaboration states that the development of effective governance depends on the ability of people individually and collectively to work together within the system of governance.¹⁷

These principles are found within the Catholic school system today. Decision making occurs within Archdiocesan general policy framework, at the lowest level appropriate, usually at the parish level, and not at the level of diocesan educational departments. The compensation of teachers, however, does not fall within the authority granted to local schools. In order to provide equally for teachers, and discourage competition between schools within the diocese, salaries are established in collaboration between the diocesan

¹⁵. Codex Juris Canonici Translated (Westminster, Maryland: The Newman Press), 1949.

¹⁶. J. Stephen O'Brien, editor, A Primer on Educational Governance in the Catholic Church of the CACE/NABE Governance Task Force, p. 5.

¹⁷. Ibid., p. 6.

educational department, an outside board, the Commission for Educational Services in the Archdiocese of Chicago, and Archbishop or Cardinal. There is no national governing board that reviews or establishes teacher salaries.

The educational mission of a diocese is jointly determined by the universal church and the local bishop. Revised Canon 795 defines the role of the Catholic school:

Since a true education must strive for the integral formation of the human person, a formation which looks toward the person's final end, and at the same time toward the common good of society, children and young people are to be so reared that they can develop harmoniously their perfect sense of responsibility and a correct use of freedom, and that they be educated for active participation in social life.¹⁸

The importance of Christian Education is summarized in the Encyclical Letter of His Holiness Pius XI, in 1929:

The supreme importance of Christian education, not merely for each individual but for families and for the whole of human society, whose perfection comes from the elements that compose it. From these same principles, the excellence, we may call it unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the Supreme Good, that is, God, for souls of those being educated and the maximum of well-being possible here below for human society.

...that no mistake be made in this work of utmost importance and in order to conduct it in the best manner possible with the help of God's grace, it is necessary to have clear and definite idea of Christian education.¹⁹

¹⁸. *Ibid.*, p.8.

¹⁹. Pius XI, Encyclical: *Divini Illius Magistri* (Christian Education of Youth), Given at Rome, at St. Peter's, the thirty-first day of December, in the year 1929, the eighth year of Our Pontificate. Translated by the Paulist Fathers, Paulist Press, 1939, p. 39.

FOUNDATION OF THE PAROCHIAL SCHOOL IN AMERICA

Early missionaries had a deep commitment to the education of native Americans. The Franciscans, in 1594, established mission schools in Florida, New Mexico, Texas, California and other territories under Spanish dominion.²⁰ Mission schools were established by the Society of Jesus, Dominicans and Franciscans to teach and preach the gospel of Christ. The mission schools were supervised by the parish priest and funded by direct contributions of the converted and the founding religious order. The curriculum was often reading, writing, catechism, singing and learning a trade.²¹

Prior to the War for Independence (1776-1783), there was no organized Catholic Church in America. Within the colonies, Catholic missions were under the ecclesiastical control of the bishops in their mother country. Between 1552 and 1783, the church was alternately controlled by bishops in Spain, France and England.²² The number of Catholics in the United States at the end of the Revolution was approximately two percent of the population or thirty thousand.²³ The first formal Catholic education system, remarkably similar to what we find today, was begun in Maryland, by the Jesuits, for the

²⁰. James A. Burns, The Principles, Origin and Establishment of the Catholic School System in the United States (New York: Benzinger Brothers, 1912), p. 49.

²¹. Junipero Serra, Final Report on the Mission of San Carlor de Monterey, July 1, 1784, as reported in, John Tracy Ellis, Documents of American Catholic History (Milwaukee: The Bruce Publishing Company, 1956), p. 35 - 49.

²². Glen Garbert, In Hoc Signo? (Port Washington: National University Publications, Kennikat Press, 1973) pp. 3 - 7.

²³. Ibid., p. 5

immigrants who were deeply committed to Christian education of their children.²⁴ This first school, St. Mary's City, began in about 1640, and remained in operation until anti-Catholic penal legislation against Catholics in the early 1700s forced its closing. The early Catholic school movement did not flourish in young America. Although many immigrants came to America to find religious freedom, there was little tolerance of the Catholic loyalty to a foreign Pope. To many Protestants, Rome represented a major power, and dedication to the Pope was met with criticism and persecution.²⁵ Early schools, like the early church, "lived in the catacombs."²⁶

As a group, Catholics were suspected and feared; as individuals, they lived their lives almost completely outside the principal culture and political currents. They were denied freedom to worship, to take part in civic affairs and to educate their children.²⁷

Repressive legislation, such as the 1704 Maryland law, entitled, "An Act to Prevent the Growth of Popery", provided for the deportation of any Catholic who opened or kept a school, instructed children or boarded Catholic students. It was not until the nationalist

²⁴. In Maryland, under the influence of James, Duke of York, between 1664 - 1688, Catholics were allowed religious freedom. During this period, Catholics were allowed to enroll in two colonial colleges, a Quaker school, the College of Philadelphia, and the Baptist, College of Rhode Island.

²⁵. Sister M. Laurina Kaiser, M.A., The Development of the Concept and Function of the Catholic Elementary School in the American Parish, p. 5.

²⁶. Neil G. McCluskey, S.J., Catholic Education in America: A Documentary History (New York: Bureau of Publications, Teachers College of Columbia University, 1964), p. 3.

²⁷. Ibid., p. 3.

period, in 1820, that laws against Catholic education were lifted.²⁸

The parochial school was initially seen as a private school for the elite who could afford it.²⁹ The wealthy families hired tutors for their children, or sent them to Europe for their educations, while providing funds for the building of parish schools.³⁰ Even during the first half of the nineteenth century, the Catholic school was looked upon as a private venture, ordinarily the business of the church or of private initiative with ecclesiastical supervision, undertaken for the benefit of those who could afford it or profit from it.³¹

Horace Mann, during the common-school movement, in 1830, 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 genius of our government." Non-sectarian religion, common Christianity, was to be taught in the common school, and specific religious beliefs were to be taught by the family and church. Contributing to the common school movement was the need to have educated citizens that could intelligently participate in the political decisions and exercise their

²⁸. The national period did not remove all prejudice and stigma to American Catholics. Only four of the thirteen states allowed Catholics to vote and hold office in their original state constitutions.

²⁹. In Hoc Signo?, Gabert points out that the first Catholic schools in Maryland, held a high social status, since the local Catholics were considered religious "aristocrats." However, it is noted, that the schools were also for the children of farmers and mechanics, which tended to be southerners and agrarian. Citation found on pages 6 - 8.

³⁰. Sister M. Laurina Kaiser, M.A., The Development of the Concept and Function of the Catholic Elementary School in the American Parish, p. 20.

³¹. Neil G. McCluskey, S.J., Catholic Education in America: A Documentary History, p. 9.

right to vote. Private, church-sponsored schools were seen as providing an education for the children of wealthy citizens, and were not intended to meet the need to educate all citizens. Education became the direct responsibility of the various states. Religious groups, such as the Methodist, Baptists, and newer religious sects accepted government control of education.³²

John Carroll, the Bishop of Baltimore, later appointed prefect-apostolic of the Church in the United States, initially supported the Catholic and non-Catholic "building up a system of education that would be mutually satisfactory from a religious point of view". However, when the system began to represent only Protestant religions, he began working toward the creation of a complete system of Catholic education for the young.³³ As public school curriculum and textbooks were developed under the influence of Baptist and Methodist leaders, Catholic bishops re-assessed the feasibility of one educational system. Author Father McCluskey, S.J., illustrates the significance of the anti-Catholic sentiment expressed in the Petition of the Catholics of New York for a portion of the Common-School Fund, written in 1840, by the Most Reverend John Hughes, through the following passage taken from an elementary reader:

³². The Catholic church was not alone in rejecting the transfer of education to the State. The Lutheran church joined in the position taken by Bishop Bernard McQuaid, 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 fulfil his parental duties." Neil G. McCluskey, S.J., Catholic Education in America: A Documentary History, p. 9.

³³. Peter Guilday, The Life and Times of John Carroll, (New York: Encyclopedia Press, 1922), p. 589.

As for old Phelim Maghee, he was of no particular religion. When Phelim had laid up a good stock of sins, he now and then went over to Killarney, of a Sabbath morning, and got relaff by confissing them out o' the way, as he used to express it, and sealed his soul with a wafer, and returned quite invigorated for the perpetration of new offenses.³⁴

The first Provincial Council of Baltimore in 1829, wrote the first American Catholic educational decree:³⁵

Since it is evident that very many children of Catholic parents, especially the poor, in many parts of this province, have been exposed and are still exposed to the great danger of losing the faith, or of corruption of morals, because of the lack of such teachers as could be entrusted with so important a duty; we judge it an absolute necessity that schools be established, in which the young may be taught the principles of faith and morals whilst they are being instructed in the letters.³⁶

In In Hoc Signo?, Gabert points out that the Council of 1829 did not command the erection of parish Catholic schools, the establishment of diocesan school systems or require attendance in Catholic schools. He notes, however, that the bishops left this work up to later councils.³⁷

³⁴. Quoted in Neil G. McCluskey, S.J. (ed.) Catholic Education in America: A Documentary History, (New York: Bureau of Publications, Teachers College, Columbia University, 1964), p. 71n.

³⁵. Gabert claims that Baltimore was the logical place for the center of the new See, since there was considerable growth of the Catholic population in this area. Carroll was a "fine choice for bishop" being well educated, a former Jesuit, and related to Charles Carroll, a signer of the Declaration of Independence. Gabert, In Hoc Signo?, p. 11.

³⁶. Concilia Provincialia Baltimori habita ad anno 1829 usque ad annum 1849 (Baltimore: apud Joannem Murphy et Socium, 1851), Decretum XXXIV, p. 84. Cited and translated by Kaiser, The Development of the Concept and Function of the Catholic Elementary School in the American Parish, p. 31.

³⁷. Gabert, In Hoc Signo?, p. 17.

In the two pastoral letters that followed the council of 1829, the Bishop John Carroll wrote to the Catholic laity that their children should be placed in "institutions in which the teachers would guard and cultivate the seeds of religious training which parents had planted". To the pastors, he counseled, that they "follow their duty to instruct the young in the trusts of the Faith", and to "encourage and cherish those pious souls that so meritoriously devote themselves to the instruction of children in the way of the God of truth."³⁸

The Second Provincial Council of Baltimore, met in 1833, at a time of distrust and persecution of Catholics. Convents, churches and private homes were attacked and destroyed. Anti-Catholic literature was common in the American press. In light of this, the Second Provincial Council appointed a committee to examine the textbooks used in the common (public) schools, and legislated a more efficient parochial school system. Prior to the First Plenary Council of Baltimore in 1852, while there was support for the concept of separate Catholic schools, it was not viewed as a necessity, especially in areas sparsely populated with Catholics. The First Plenary Council of Baltimore provided the framework upon which the current parochial school system was built. In all of the documents produced in the Provincial Councils and Plenary Councils it is important to note that Catholic leaders were not against free, universal education. Rather, they found

³⁸. Guilday, National Pastorals of the American Hierarchy, 1792 - 1919, p. 26.

that the public school system failed to respect the "rights, faith and conscience of the Catholic youth."³⁹

The school, which principally gives the knowledge fitting for practical life, ought to be pre-eminently under the holy influence of religion.⁴⁰

In 1884, the Third Provincial Council of Baltimore dealt with continuing decline of Catholic school children, the financial stresses facing parishes of predominantly immigrant factory workers unable to support a parochial school, and continued violence between Catholics and non-Catholics.⁴¹ This meeting is considered by Catholic scholars to be the most important of its kind in the history of the Catholic Church in America.⁴² This Council wrote the official decrees required the building the parish schools:

That near every church a parish school, where one does not yet exist, is to be built and maintained in perpetuum within two years of the promulgation of this council, unless the bishop on account of grave difficulties, judge that a postponement be allowed.

A priest, who by his grave negligence, prevents the erection of a school within this time or its maintenance or who, after repeated admonitions of the bishop does not attend to the matter, deserves removal from that church.

³⁹. Pastoral letter of the Most Reverend Archbishop and Suffragan Prelates of the Province of New York to the Clergy and Laity of Their Respective Dioceses at the Close of the Third Provincial Council (New York: John Mullaly, 1860) p.6. Cited in Kaiser M.A., The Development of the Concept and Function of the Catholic Elementary School in the American Parish, p. 48.

⁴⁰. George Brantl Catholicism (New York: George Braziller, 1961), p. 203.

⁴¹. During riots in July of 1844 reported sixty persons were injured and forty were killed.

⁴². Gabert, In Hoc Signo?, p. 53.

A mission or a parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible, should be reprehended by the bishop and by the most efficacious and prudent means possible, induced to contribute the necessary support.

All Catholic parents are bound to send their children to the parish school, unless it is evident that a sufficient training in religion is given either in their own homes, or in other Catholic schools; or when because of sufficient reason, approved by the bishop, with all due precautions and safeguards, it is licit to send them to other schools. As to what is a Catholic school is left to the judgement of the Ordinary to define.⁴³

The drafters of these decrees charged parents, teachers, administrators and pastors with the following:

...we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantages

⁴³. Two hundred and Forty-one male clergy participated in the Third, and last, Third Plenary Council of Baltimore. (The participants included: fourteen archbishops, sixty bishops, five visiting prelates from Japan and Canada, seven abbots, one perfect apostolic, eleven monsignors, eighteen vicars general, twenty-three superiors of religious communities, twelve seminary rectors, and ninety theologians.) There has never been an official translation from Latin, of the minutes and decrees. Two contemporary translations have been researched for this document. The first, McCluskey, S.J., Catholic Education in America, p. 86, and the second, Acta et decreta concilii plenarii Baltimorensis tertii (Baltimore: Tupis Joanis Murphy Socorum, 1886), Titulus VI, number 199, p. 104, is quoted and translated by Kaiser M.A., The Development of the Concept and Function of the Catholic Elementary School in the American Parish, pp.60-61.

that they have the capacity to profit by, so that, in after life, their children may "rise up and call them blessed."⁴⁴

This culminating series of educational decrees within the Catholic Church in America began a long and active building program of parochial schools. Gabert comments that the decrees may have been the result of the growth of Catholic schools already underway.⁴⁵ Even today, however, the ideal stated by the Third Plenary Council in 1884, that each parish have a school, has not been attained. What has been built, however, is the largest private school network in the world.

A BRIEF INTERNATIONAL COMPARISON:

Catholic schools in England, Holland and Scotland receive state funding, a major difference from the Catholic schools in the United States, Italy, Australia and New Zealand. A brief review of these school systems indicates a universal concern about the recruitment and retention of Catholic school teachers. In countries that receive state funding, the compensation of the Catholic school teacher is closely aligned with those of public school teachers. However, in Catholic schools that are ineligible for public funds, the financing of Catholic education is the responsibility of the parents and the parish. In these countries, compensation of lay and religious teachers is critical to the survival of the Catholic school system.

⁴⁴. McCluskey, S.J., Catholic Education in America: A Documentary History, p. 93.

⁴⁵. Gabert, In Hoc Signo?, p. 78n.

In Italy, there is a close relationship between the church and state, under the concordat between government and the Holy See. Elementary children receive two hours of religious education per week, within the public school, and all high school students receive one hour per week. Approximately one out of every four Italian school children attend a Catholic school or Catholic university run by members of the orders or by secular priests. These schools do not receive public funding.

A current problem within the Italian school system, according to Gunnar D. Kumlein, the Rome Correspondent to the Commonwealth, is the lack of trained teachers. The Catholic schools are making efforts to improve the quality of the teachers by training laymen and laywomen.⁴⁶

The approximately 2000 Catholic schools in Great Britain and Wales are covered by the Education Act of 1944, which addresses both the public and private "voluntary schools" of all religious denominations. Under this Act, the state is not neutral in religious education. The Act contains a provision for two periods per week of religious education in all schools. In non-Catholic schools, this instruction occurs in a centrally prescribed agreed upon curriculum. Catholic schools are "aided" by state funds, which means maintenance of the physical plant and equipment through public funds. Currently, there are also a few state "controlled" Catholic schools where the religious orders founding them have turned them over to local school authorities. In order to continue an

⁴⁶. Daniel Callahan, editor, Federal Aid and Catholic Schools, (Baltimore: Helicon, 1964) p. 150.

ample supply of new teachers, there are two Catholic teacher training colleges for men and ten for women.⁴⁷

In Scotland, the Concordat of 1918 provided equal opportunity for all children by publicly financing the schools. With public financing, all schools are under the control of the local government. Catholic schools, however, have the right to determine religious curriculum and the spiritual formation of the teachers. The Catholic schools prepare lists of acceptable teachers and submits them to the local authorities for screening and hiring. Once teachers are appointed, they are paid by the state. With Catholicism as the fastest growing religion in Scotland, the number of Catholic schools are increasing.⁴⁸ The training of Catholic school teachers occurs in one of the five secular teacher colleges, or one of the four historic national universities. Catholic chaplains within these schools prepare future teachers in religious instruction. Currently, all Catholic teachers are paid the same as public school teachers.

There are ten provincial educational systems in Canada. All of these systems are committed to the principle of publicly-controlled, publicly supported compulsory education to the age of fifteen. The various school systems are non-sectarian, not secular, but in many provinces, Bible reading and school prayers are standard practice. Over one half of Canada's 8.5 million Catholics live in Quebec. There a dual system of education exists, with both the Catholic and public schools receiving public funding.⁴⁹ In Ontario

⁴⁷ Ibid., pp. 144-145.

⁴⁸. Plantagenet Fry, and Fiona Somerset, The History of Scotland, (London: Routledge & Kegan Paul, 1982), p. 129.

⁴⁹. Callahan, Federal Aid and Catholic Schools, pp. 152 -155.

and Alberta, Catholic parents may pay their public school taxes to support the elementary Catholic "separate schools." There is no provision for supporting Catholic high schools in Ontario, but in Alberta a taxpayer can direct their taxes to the Catholic schools up to the university level. In Manitoba and Saskatchewan there are no Catholic schools. In Newfoundland, where one third of the population is Catholic, the schools are funded with state monies. In the Maritime provinces there is not an official public funding of Catholic schools, however, unofficially the convent schools are treated as public schools and receive funding.⁵⁰

In West Germany, approximately fifteen percent of the elementary schools are private, less than one percent are operated by the Catholic Church. Although a state church is prohibited by West Germany's Constitution, there is not the separation of church and state found in the United States. The rights of religious communities, to own and operate schools, are protected by the Basic Law, which accepted the provisions of the Weimar Constitution. The autonomy of the Catholic Church is protected by various concordats signed by the individual states and on the federal level by the Reich Concordat, recognized after 1949. Religious education is considered a compulsory part of the general curriculum in the public elementary schools. Every child registered as a member of a church is required to take religious instruction by priests, members of religious communities, ministers or lay personnel. A parent, or the child himself after the age of fourteen, however, can exempt the student from religious classes. Mass may be offered in the school as part of the instruction. In the Volksschule (the first four grades

⁵⁰. *Ibid.*, p. 154.

of elementary education) students receive two hours of religious instruction each week. In the Mittelschule, students receive three hours of instruction per week. In Catholic regions of West Germany, the public schools are often operated by religious congregations. In these schools, teachers, both religious and lay, receive their salaries from the state and all building maintenance and repairs are provided by state funds.

The financing of religious education is provided by special church taxes, paid as a part of the regular income tax, that is collected by the government and distributed to the churches and schools. (Only a small percentage of Germans declare themselves churchless to avoid the taxes.)⁵¹

THE HISTORICAL ROLE OF THE CATHOLIC SCHOOL TEACHER

Historically, teaching has been considered a ministry within the Church.⁵² Early Catholic schools were staffed with both religious sisters and lay men and women. It is a misconception that, prior to the receive shortage of priests and men and women religious, that the early schools did not need lay teachers and administrators. The early Catholic schools were staffed with dedicated lay teachers who were charged with the teaching of both religion, morals and the basic curriculum. As Catholic schools in America were opening, it was recognized by the early Bishops, that lay personnel would be needed to

⁵¹. Ibid., pp. 156 - 160.

⁵². The 1988 Teacher Attitude Survey, conducted by the writer found that 98 percent of today's teachers still consider teaching to be a ministry. Greater detail to this point is found in Chapter Six.

fully staff a school in each parish. The Third Plenary Council anticipated "normal schools", the equivalent of today's teacher colleges, in each diocese, to assure an adequate supply of well-trained parish school teachers. In 1884, this Council decreed that the staffing of Catholic schools with trained, certified teachers was the responsibility of the local bishop:

Within one year from the promulgation of the Council, the bishops shall name one or more priests who are most conversant with school affairs to constitute a Diocesan Board of Examinations. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or secular who wish to employ themselves in teaching in the parochial schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this, no priest may lawfully engage a teacher for his school unless they have taught before the celebration of this council. The diploma shall be valid for five years. After this period, another and final examination will be required of teachers. Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities and rural districts. The duty of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the diocesan board, for the information and guidance of the bishop, an accurate account of the state of the schools.⁵³

Although participants in the Third Plenary Council were concerned about the staffing and certification of teachers, they failed to review the concept of a just or fair wage for these teachers. One reason for this was the assumed voluntary and unpaid services provided to schools by the countless religious personnel and low salaries of lay

⁵³. Gabert, *In Hoc Signo?*, p. 55.

persons in the teaching profession. Historically, the teaching profession is known for low paid salaries:

As for the teacher himself, the low esteem in which he was held in ancient society comes as a surprise to anyone used to seeing teaching regarded with the respect and honor it receives- or is supposed to receive-in our own society. Throughout antiquity the teaching profession remained a humble, somewhat despised occupation. Like the Victorian school-mistress or governess, the teacher of old was essentially a man of good family who had gone down in the world-a political exile, a wanderer without land of his own, whom poverty had reduced to teaching. Teaching was a paid job- and, what was worse, it was paid badly...in a normal year it was paid...slightly higher than the pay of a skilled workman, but the difference was not sufficient to give the teacher any appreciably higher standard of living."⁵⁴

One cannot look at the historic role of the Catholic elementary teacher without reviewing the significant role of the religious communities. The Catholic educational system in this country was built on the contributed services of sisters. As the Constitution of the Church provides, the prime reason for religious is the role of witnesses. These dedicated and prayerful witnesses built and staffed the schools out of their faithfulness.⁵⁵ However, as pointed out by Sister Mary Emil Penent, I.H.M., in The Corporate Apostolate, Teaching Sisters Today and Tomorrow,:

...the sisters were the Church's cheap help...the sisters were not always formally educated, but they contributed more than strong backs...they were the heart and head of the

⁵⁴. H. I. Marrou, A History of Education in Antiquity, (New York: Sheed and Ward, 1956), pp. 145 - 146.

⁵⁵. Russell Shaw, editor, Trends and Issues in Catholic Education, (New York: Citation Press, 1969), p. 101.

enterprise before there were diocesan school systems, or an NCEA, or a network of home-school councils. They put up their community schools, and they helped to erect parish schools under conditions when almost literally each brick went into place at the cost of suffering and sacrifice. The sisters did this joyfully and prayerfully, so that their example inspired the parents who submitted to a burden of double taxation for schools such as the Catholic laymen of no other country have ever borne.⁵⁶

Over seventy percent of all teaching religious orders, in the United States, were founded after 1840.⁵⁷ Many communities equated a vocation to be a sister with a vocation to be a teacher.⁵⁸ Critics of Catholic schools have argued that many sisters, forced into a lifetime of teaching, had little aptitude to teach.

In the past, the natural, human attraction of a particular sister has been the basis for a decision to enter sister's order. The poor girl who faints at the sight of blood may well end up in a nursing order, and the girl with a natural bent for adults and a mild antipathy for children may end up teaching first graders. Justice to the child and to the teachers are not served in such circumstances.⁵⁹

It is important to note that this historical religious role has changed dramatically. The Sister Formation movement has produced a "new breed" of religious women, very different from her predecessors.⁶⁰ Today's religious sisters have extensive education and

⁵⁶. Ibid., p. 101.

⁵⁷. Callahan, Federal Aid and Catholic Schools, p. 138.

⁵⁸. Ibid., p. 138.

⁵⁹. Ibid., p. 138.

⁶⁰. C. Albert Coob and Russell Shaw, S.O.S. for Catholic Schools: A Strategy for Future Service to Church and Nation (New York: Holt, Rinehart and Winston, 1970), p. 100.

training, excellent personal and professional qualifications that make possible alternative professions outside the traditional classroom.

Compensation for religious men and women was addressed by the U.S. Bishops in their Pastoral Letter, Economic Justice for All, published in 1971. The Bishops expressed a commitment to the principles of just compensation for both lay and religious in the following statement:

We bishops commit ourselves to the principle that those who serve the Church-laity, clergy, and religious - should receive a sufficient livelihood and the social benefits provided by responsible employers in our nation.⁶¹

A teaching sister is not paid a direct salary by the employing school. Rather, her community is paid a flat monthly stipend for her service. The stipend (a fixed sum of money paid periodically for services or to defray expenses), has traditionally been small in economic terms, considering the long hours of teaching, counseling and devotion during the school year and the unrelenting pressure to take additional classes during the summer months. The stipend evolved from the early barter system, that provided religious with only the basic needs to support herself and the community:

For the poor Catholic population struggling to subsist, the enormity of the task of building and maintaining a system of parochial schools and other institutions can hardly be overstated. Not surprisingly, it was assumed that religious would contribute their services to this unique Catholic enterprise in return for their support at a level consistent with that of the people whom they served and with their vow of poverty.

⁶¹. Pastoral Letter, U.S. Bishops, "Economic Justice for All" Article 351, published in 1971.

Thus they were expected to serve for minimal compensation, often received in form of in-kind contributions of produce, wood or coal, furnishings, and services of various kinds. Such a barter arrangement would not have been out of the ordinary in the 19th and early 20th century American economy; religious were simply part of a larger effort to make education and other services accessible to people among whom money was scarce.⁶²

Religious communities, in addition to paying for food and clothing, educate their members, provide health and dental care for all members, and provide for retirement. In addition they recruit new members and operate their Motherhouse. Compensation is subject to tax exemption in recognition of service by the congregation. There is a misconception that religious communities are well-off financially because they may own property. Contributing to this misconception is the historical careful management of funds.

The sense of privacy among religious about internal congregational matters, and their dedication to unselfish service, contributed to the myth that religious were taken care of by someone else. Moreover, through a combination of careful management of slim financial resources, extraordinarily hard work, and some wonderful gifted leadership, all assisted by the care of a Provident God, religious congregations managed their ongoing operations, and at the same time built schools, hospitals and colleges to expand their avenues of service. All of this gave credibility to the myth that religious congregations had no financial need and that the low levels of compensation were no problem.⁶³

⁶². Sister Amata Miller, I.H.M., Promises to Keep: Compensation for Religious in the United States, Tri-Conference Retirement Project. (Washington, D.C., United States Catholic Conference, 1989), p. 14.

⁶³. Ibid., p. 15.

Today there is an enormous unfunded retirement liability in many religious congregations. Religious congregations have spent the last 100 years using "every available financial resource to build the kingdom, and have saved little to take care of their members."⁶⁴ A committee of major superiors and U.S. Bishops formed in 1986, called The Tri-Conference Retirement Project, to explore ways to reduce the serious financial liability religious congregations. Their work resulted in compensation models to replace the current stipend system. Their recommendations are explored as the issues of just compensation for religious sisters is examined throughout this study as each decade of teacher compensation is analyzed and future recommendations are made.

The role of the Catholic school teacher, to teach and assist the family in the education of the child, is constant throughout the history of the parochial school. According to Cathrine McNamee, CSJ, President of the National Catholic Educational Association, the contributed services of religious to Catholic schools amounts to \$300 to \$400 million annually.⁶⁵

LEGAL ISSUES AFFECTING TEACHER COMPENSATION

Current law prohibits the use of federal and state funds to pay teachers in private, parochial schools. As recent as 1973, the Courts in Committee for Public Education and Religious Liberty v. Nyquist, 413 U.S. 756, ruled that federal funds cannot be provided to a parochial elementary school because such aid would be unconstitutional and a breach of the first Amendment which prohibits the establishment of religion. The separation of

⁶⁴. Ibid., p. i.

⁶⁵. Ibid., reviewers comments, back page.

church and state has greatly impacted the growth and development of parochial schools in the United States. The schools, built and maintained outside taxpayer assistance, have been subject to a three-pronged establishment test that requires that the program have a secular purpose, that the primary effect does not advance or inhibit religion, and excessive entanglement of government and religion.⁶⁶

The law does not prohibit federal funds from being used for secular needs, such as a school lunch program, non-religious books and transportation. In 1988, the Archdiocese of Chicago received in excess of five million dollars in federal funds. These dollars did not off-set the cost of teacher salaries or the operation of the schools.

BRIEF HISTORY OF EDUCATION IN THE ARCHDIOCESE OF CHICAGO

The Diocese of Chicago was decreed the 19th diocese in the United States, by Pope Gregory XVI, in 1843. In 1844, Bishop Quarter was appointed to the diocese and immediately organized three city parishes, ordained twenty-nine priests and began an aggressive building program to open thirty parishes within the first three years of his ministry. Education was a high priority in the new diocese and the University of St. Mary of the Lake was opened in 1845. Bishop Quarter died suddenly in 1848, at the age of 42, while in the process of organizing the new Diocese of Chicago.

The successors to Bishop Quarter, serving Chicago between 1848 and 1878, were Bishops James Van De Velde, Anthony O'Regan, James Duggan and Thomas Foley. These leaders continued the building programs begun by Bishop Quarter, and encouraged

⁶⁶. Wallace v. Jaffree U.S. 105 S. Ct. 2479 (1985).

the building of parish schools. The rapid population growth of the area required the division of the original diocese four times, into the diocese of Quincy, Alton, and Peoria, between 1853 and 1877. In 1908 the Diocese of Rockford began and in 1955 the Diocese of Joliet was formed, representing the last division of the Archdiocese of Chicago.

The Diocese of Chicago became the Archdiocese of Chicago in 1880. The first Archbishop, Most Reverend Patrick Feehan, expanded the number of parishes and schools, by a new building program designed to meet the needs of the new immigrants in Chicago. A total of 56 territorial parishes were established for English speaking Catholics and 63 national parishes were built to accommodate the various ethnic groups living in Chicago. Territorial parishes were made up of a number of nationality groups while the national parishes were built to meet the needs of specific homogeneous ethnic groups. Meeting the needs of the various ethnic immigrants often required close placement between parishes. It was not unusual to find a parish and school in very close proximity to another structure. However, one parish may have been built as a territorial parish rather than a national parish.

The building of schools and parishes continued under the next two Archbishops, George Mundelein and Archbishop Quigley. The theological seminary and preparatory schools, named after Archbishop Quigley, were founded to provide a national educational site for seminarians. Archbishop Mundelein, known as a strong administrator, established hospitals and 81 additional parishes between 1924 and his death in 1939. In 1940, Archbishop Samuel Stritch continued emphasis in education when he endorsed the Confraternity of Christian Doctrine (CCD) program, still active today in all parishes.

Archbishop Stitch was succeeded by Cardinal Meyer, in 1958, and education remained in the forefront of the Archdiocese of Chicago. New schools were built to meet the increasing population after World War II. Cardinal Meyer was appointed the leader of the U.S. hierarchy at the Second Vatican Council, when it opened in 1962. His own educational background in both Latin and the scriptures, as well as his commitment to education in Chicago, played an important role at the Council.

Cardinal Meyer attended the first three sessions, but died in April of 1965, before the final Council session. In August, 1965, Archbishop John Cody was installed as head of the largest Archdiocese in the nation. The educational tradition was continued with new programs in media education through the development of the Catholic Television Network and Project Renewal, and a new educational program for seminar students. In August, 1982, Archbishop Joseph Bernardin was appointed to head the Archdiocese of Chicago. Named Cardinal in 1983, he has renewed interest in the schools through his Big Shoulders Fund to support inner-city schools and his directives on education, the family, and role of religious education in Chicago.⁶⁷

⁶⁷. The Big Shoulder Fund was developed to provide financial aid to inner-city Catholic schools, through direct sponsorship of schools and innovative programs, by corporations and individuals.

The Archdiocese of Chicago ranks first in the country in the number of parishes and Catholic institutions. The school system is the largest Catholic school system in the country supported by the largest Catholic population outside Europe.⁶⁸

⁶⁸. In an interview with the Assistant Chancellor, Archives and Records, for the Archdiocese of Chicago, John J. Treanor, it was learned that the early documents of the Archbishops were destroyed when they left office, or upon their death. It was not a common practice to maintain any correspondence in regards to the schools or development of the parishes. The brief historical outline, included in this study, was developed from 100 Year History of Holy Name Cathedral, published by Mission Press, in 1934 and the Archdiocesan Handbook of Personnel Practices, published in 1989, by Personnel Services.

CHAPTER TWO

DEMOGRAPHIC CHANGES

Elementary schools in the Archdiocese of Chicago have changed substantially as a result of demographic shifts in the city of Chicago since 1965. European and middle-eastern immigrants have been replaced by the current influx of Hispanics and Asians; middle class whites have migrated to the suburbs. The demographic changes that necessitated building programs and active recruitment of lay teachers ultimately lead to increases in the level of compensation. Analysis of these major demographic changes provides insight into the changing role of the elementary schools in the Archdiocese of Chicago. This chapter traces the number of Catholics in the city of Chicago, the number of students in the elementary schools, and the number of students who attended public schools but participated in religious education programs. This data justifies both the early building programs of the 1960s and the consolidation of schools in the 1980s. This chapter also traces the number of schools in operation between 1965 and 1988 and the shift in the teaching staff from one composed predominantly of members of religious communities to one that is now 80 percent lay teachers.¹

¹ The statistical data has been obtained through the Official Catholic Directory, published by P. J. Kennedy & Sons. This is the national Catholic Church directory in which the Chicago Archdiocese participates and supports. Verification of reported data has been obtained through the school office statistician, and discrepancies have been noted in the text. Although this dissertation focuses on the years following the Second Vatican Council, earlier demographic data is provided to illustrate the impact of major population

CATHOLIC POPULATION IN THE CITY OF CHICAGO

During the nineteenth and twentieth century, hundreds of thousands of European and mid-eastern immigrants found jobs and shelter in Chicago. The Catholic population in Chicago grew substantially until, by 1945, there were over 1,652,587 Catholics in Chicago representing over fifty percent of the city's population. Today, Catholics make up 40 percent of Chicago's population. According to John Benware, Director of Administrative Services for the Archdiocese of Chicago, however, there is dramatic decrease in the number of Catholics attending Sunday Mass. Between October 1987 and October 1988, the decrease in the number of worshippers was equivalent to that of thirty Chicago parishes.²

Following World War II, population in the City of Chicago mirrored national trends based on increased birth rates. Between 1950 and 1965, the number of Catholics in Chicago grew by 36 percent, reaching a total of 2,341,500. The following chart shows the number of Catholics in Chicago against the total population in the region, as reported in the National Catholic Directory.

trends.

Official Catholic Directory, anno domini 1817 - 1988, (New York, Kennedy and Sons).

². Meeting with John Benware, 14 September 1989, in the Archdiocese of Chicago, Pastoral Center, Chicago, Illinois.

CATHOLIC POPULATION IN ARCHDIOCESE OF CHICAGO

1965 - 1988

	Catholic Population	Total Population
1965	2,341,500	5,582,000
1966	2,340,000	5,717,800
1967	2,343,000	5,751,000
1968	2,342,000	5,757,000
1969	2,475,000	5,757,000
1970	2,424,591	5,757,000
1971	2,510,851	5,875,007
1972	2,496,300	5,875,007
1973	2,489,320	5,936,200
1974	2,476,300	5,936,200
1975	2,466,294	5,936,200
1976	2,446,300	5,936,200
1977	2,442,720	5,936,200
1978	2,430,680	5,750,405
1979	2,415,354	5,750,405
1980	2,406,728	5,750,405
1981	2,386,322	5,615,011
1982	2,374,138	5,693,562
1983	2,365,843	5,693,562
1984	2,368,316	5,693,562
1985	2,362,162	5,707,300
1986	2,362,162	5,707,300
1987	2,350,000	5,707,300
1988	2,350,000	5,707,300

The end of the baby-boom in the mid- 1950s brought an end to rapid population growth in the United States. By the 1970s, the nation experienced an actual decrease in the birth rate.³ Numerous societal factors influenced this decline as did the economic

³. The decline in the birth rate did not greatly impact the overall total population number in the United States. The lower birth rate was offset by the senior population living longer. Contributing to longevity is the availability of new medical technology, stricter safety standards in the work place and increased awareness of preventative medicine.

recession that began in 1971. Insecurity regarding the economy and the family's ability to support large numbers of children may have reduced the birth rate. Additionally, during recessionary times, it became necessary for more than one family member to provide income. With more women in the work place, brought on by economic uncertainty and greater career aspirations, families had fewer children.

The United States' involvement in Viet Nam (1965 - 1968) divided the nation between those who supported the war effort and those who questioned the government's action. It also divided the nation's youth between those who fulfilled their duty to serve (either voluntarily or by mandatory draft) and those whose beliefs made service untenable. This rebellion against traditional standards was not limited to the government but also applied to Church authority. During the past two decades, many Americans became "communal" or "cafeteria" Catholics, picking and choosing beliefs and practices of the church while still considering themselves "good" Catholics.⁴ Theologian and author Reverend Charles Curran, believe "that on some issues a loyal Catholic may disagree in theory and in practice with the church's non-infallible teaching and still consider oneself a loyal and good Roman Catholic."⁵ Pope John Paul II addressed this issue in the following statement to the United States bishops:

It is sometimes reported that a large number of Catholics today do not adhere to the teaching of the church on a number of questions, notably sexual and conjugal morality,

⁴. Rev. Joseph M. Champlin, The Marginal Catholic: Challenge, Don't Crush (Notre Dame: Ave Maria Press, 1989), p. 15.

⁵. Charles E. Curran, Faithful Dissent (Kansas City, Missouri: Sheed & Ward, 1986), p. 63.

divorce and remarriage...it has also been noted that there is a tendency on the part of some Catholics to be selective in their adherence to the church's moral teachings... This is a grave error that challenges the teaching office of the bishops of the United States and elsewhere.⁶

Many so-called "cafeteria" Catholics resulted from the Church's position of restricting birth control methods. The traditional values, such as large families, came under fire as birth control pills became safe, reliable and readily available. During the 1970s, many American Catholics, especially the baby-boom generation, chose to ignore the Church's decree and practice birth control. The results of this disregard for the Church's teaching can be seen today in low birth rates among white, middle-class Catholics. The American Catholic Church has been challenged regularly on this issue over the past twenty years. After prayerful review, the official position remains intact. While the official stance of the Church is unswerving, current practice at the parish level varies. As a religious Pastoral Associate explained: "today the Church must be aware of the stress and conflict placed on individuals. They (the parishioners) must personally decide what is best for them and their family. I personally have advised young adults on contraceptive methods."⁷

During the 1970s, the questioning of traditional beliefs and practices resulted in a number of inactive, "retired," or former Catholics.⁸ Father Joseph M. Champlin, Vicar

⁶. Origins, Volume 17, No. 16, 1 October 1 1987, p.261.

⁷. Pastoral Associate Planning Meeting, Interview held in Chicago, Illinois, the Placement Office of the Non-Ordained, on June 24, 1989.

⁸. Peter Occhiogrosso, Once a Catholic (Boston: Houghton Mifflin Company, 1987), p. 176.

for Parish Life and Worship in Syracuse, New York, believes that the criteria for Catholicism has changed since the Second Vatican Council. Prior to Vatican II, there were several common acceptable norms to distinguish good from bad practicing Catholics.⁹ They included required Sunday and Holy Day mass, Easter confession and communion, Friday abstinence, Lenten fasting, marriage in the Church and registration in the parish. Sponsors for baptism or confirmation were often required to obtain certificates from their own parish stating they were "good" Catholics. Parents were expected to send their children to the parish school. Many of these norms have disappeared or diminished since Vatican II. Catholics now regularly eat meat on Friday (except during Lent) and avoid confession while taking communion more frequently.¹⁰ Catholics divorce and remarry; they go to Mass at the church of their choice rather than at their local parish church. Parents no longer feel compelled to send their children to the parish school, opting instead for the local public school. As a result, the number of parishioners in the Archdiocese of Chicago has declined. The following appeared in a recent parish bulletin:

Our Catholic outreach program is for Catholics who have parted company with the Church for any reason. We have open meetings where their feelings, doubts, and questions can be aired freely. These meetings are held in the auditorium onMany men and women have been reconciled to the Church through this program....¹¹

Despite declining birth rates, the Catholic population of Chicago has remained

⁹. Joseph M. Champlin, The Marginal Catholic: Challenge, Don't Crush, p. 11.

¹⁰. Ibid., p. 12.

¹¹. Old St. Mary's Church, 20 August 1989.

relatively constant due, in large part, to the influx of Hispanics from Mexico and Puerto Rico. The newly migrated Catholics look to the Church for support and aid as they struggle to maintaining their Hispanic identity. Unlike previous immigrants, much of the Hispanic community has remained isolated from the larger society and still view the Church as protection from enculturation. Spanish masses are common in Chicago with over 150 masses celebrated in Spanish each week in the parishes of the Archdiocese.¹² As an example, the Our Lady of Mercy parish on the north side of Chicago, once predominantly Polish, is now approximately one-half Hispanic. Previous generations of immigrants often attended masses in Latin, and in English, after Vatican II, even if it was not their native tongue. Today, with masses and religious education programs conducted in Spanish and all communications published in both languages, there is little integration of the English-speaking and Hispanic populations. The school is the primary vehicle where the Hispanic community and Polish communities are united. Integration begins in the schools that have become a vital force in the community. The financial viability of the school, however, is in question. Tuition at Our Lady of Mercy is \$1025 with the parish supporting approximately sixty percent of the overall operating costs of the school. With the influx of Hispanic families, there is a concern about the parish's continued ability to support the school. A major factor is the level of financial support provided to the Church. In Chicago, Hispanics contribute less to the parish than do other ethnic groups, according to the Archdiocesan Planning Group. There are two major

¹². Meeting with Reverend Kenneth Vello, Special Assistant to Joseph Cardinal Bernardin, at the Personnel office of the Non-Ordained, Chicago, Illinois, 19 September 1989.

underlying factors. The first is the economic ability of the Hispanic parishioners to contribute. It is common for newly immigrated Hispanics to continue to support their immediate and often extended families in their native country. Often poorly educated with minimum English language skills, they qualify for only entry level positions paying the current Federal minimum wage of \$3.35 per hour. Barely able to support themselves and their families, they are simply unable to support the work of the Church.

Secondly, as a study published in 1987 by Andrew Greeley and Bishop William McManus points out, many Catholics including Hispanics believe that membership in the Church is a God-given, birth right. The consequence of that belief is an attitude that the Church is there only to serve. Contributing to the Church is not considered an obligation. Additionally, many parishioners have the misconception that the Church has extensive real estate holdings and that Rome has unlimited resources. It is not unusual to see middle-class and even wealthy families to contribute a dollar a week to the collection plate and consider this their fair share offering in support of the parish staff and its programs. As a teacher commented on her 1988 Attitude Survey:

The families in our wealthy community pay more for their children's annual birthday party than I make in a year. Yet they give a dollar a week in the collection plate and consider that a just contribution.¹³

During an interview with Bishop Manus, he discussed the contribution levels of Catholics:

Catholics give so little to the Church, they believe it is their

¹³. Note from a teacher, attached to the 1988 Archdiocesan Teacher, Principal, Pastor and School Board Attitude Survey conducted by the writer.

right to a Christian burial if they showed up for a Christmas service. I am not talking about the few who go weekly and contribute but the masses of Catholics that don't attend church and don't give to the parish. I usually ask someone if they want a Christian burial...it tends to upset some people...but then I ask them, if they, if they shop at Carsons or Marshall Fields and get their merchandise for free. It is really the same thing. You can't get a free ride from the Church and in the end expect all the rights and privileges of those who participated and paid their way.

In our book we talk about the lack of giving by Catholics. They give approximately half or less than Protestant counterpart. You know another problem with Catholic giving, they fail to consider inflation. Why ten years ago they gave five dollars a week, now they give ten and think that they have really increased their contribution. But inflation has eaten up the entire amount and the parish is still behind.¹⁴

Pastors often express their concern about the financial pressures placed on them complaining that only a few parishioners are supporting the entire congregation. Many parishioners see the Church's role as helping them, both financially through food pantries, soup kitchen, job placement services as well as spiritually. When feasible, these services are an appropriate role, however, within a financially constrained parish, it becomes impossible to support all the needed community and parishioners while also supporting the school. In Chicago, parishes support between twenty and seventy percent of the cost of the school. If the parish is unable to provide general services, it becomes impossible to support the school without outside help from the financial office of the pastoral center.

¹⁴. Interview with Bishop William McManus, 19 August 1988, at Mt. Prospect, Illinois.

According to Jack Benware, Director of Financial Services for the Archdiocese of Chicago, over one third of the parishes are now on a subsidy (financial support provided in the form of grants, loans and gifts) from the Archdiocese of Chicago. Another one third of the parishes are considered "border-line." This border-line status means that the parish is barely generating enough funds to handle all financial matters themselves, and at a future date it may be necessary to obtain financial aid from the Archdiocese. It also indicates that these parishes are withdrawing their reserve funds and dipping into long term savings.

In conclusion, the number of Catholic parishioners in the Archdiocese of Chicago increased during the period of 1965 and 1979, with stabilization and slight decline in membership in the next decade. The increased growth during the 1970s can be attributed to the increase in immigration and population expansion of the minority, mainly Hispanic members. Catholics increasingly challenge the traditional teachings of the church and the concept of the "cafeteria" theology has become increasingly accepted in this country. These population shifts have had a negative financial impact on the parishes and schools. The future financing of schools, increasingly dependent on parish funds, may eventually need assistance from the general funds of the Archdiocese of Chicago.

ARCHDIOCESAN ELEMENTARY SCHOOLS-1945 - 1988

The Archdiocese of Chicago responded to demographic changes over the past twenty-five years through aggressive building programs in the 1960s and school

consolidations in the 1980s. In 1945 there were 402 Archdiocesan elementary schools, fourteen private schools and three institutional boarding schools. The private schools included special schools for handicapped and boarding schools for orphans. By 1950, over 19 parochial schools were closed and consolidated due to the low birth rate during the war years. In the next decade, twenty-five schools were opened in response to the baby boom. These schools were opened by religious orders with financial assistance from the Archdiocese. Bishop William McManus, serving as Superintendent of Schools between 1956 and 1973, recalls the negotiation and concern he had for opening enough schools:

They [the religious orders] are all suffering now from the contracts. The standard deal went something like this, I would approach, let's say the Sisters of Providence, and say, "If you would like to have a high school, the Archdiocese will give you the land and put up one thousand dollars for every child, up to a total of 1200, and five hundred dollars for every child over that". So, the school was built with a capacity of twelve hundred and the diocese would put the first money up-front to about \$1.2 million. The order then would own the high school, rather than the diocese. The idea was that this would be the prime source for vocations. High schools were presumed to be a feeder for the order. Young nuns would replace the nuns that died or retired and the high school would be a source of membership. The orders, men and women, would be okay. We just about got the high schools up when the vocations thing fell apart. The orders were disappointed, of course. Not only did I ask (and succeeded in several cases, it is in the contract, that the financial arrangements would prevail, that I would ask an order that was taking a high school to take three more grade schools too. Some simply reneged on that because vocations were starting to decline markedly, in about sixty-two and sixty-three and in through there and then of course they went to nothing after the council. So, ah, that explains the unique pattern in Chicago of the high schools. They are either private or they think they are.

They have always felt themselves, as you have obviously discovered, especially in the area of salaries, that they are outside the system.¹⁵

The following chart, developed from the National Catholic Directory, between 1945 and 1988, highlights the growth and decline of the schools during this period. The category, elementary parochial, are the parish owned schools. The private schools are those operated by religious orders, and the institutional schools are boarding schools, designed to handle students with special educational or emotional needs.

By 1966, the Archdioceses of Chicago operated 429 elementary parochial schools. In 1967 a slow but steady decline in the number of schools began as the last baby-boom students moved on to high schools. Currently there are 340 elementary schools, three private schools and twelve institutional schools.

¹⁵. Interview with Bishop William McManus, 19 August 1988, at Mt. Prospect, Illinois.

**ARCHDIOCESAN ELEMENTARY SCHOOLS
1945 - 1988**

	Elementary Schools Parochial	Elementary Schools Private	Institutional Schools
1945	402	14	3
1950	383	5	3
1951	360	5	3
1952	363	5	3
1953	363	5	3
1954	382	5	10
1955	397	5	10
1956	379	5	10
1957	387	5	4
1958	392	12	7
1959	408	10	4
1960	408	10	8
1961	410	10	6
1962	418	9	5
1963	421	9	5
1964	425	9	6
1965	429	8	6
1966	429	8	6
1967	426	8	5
1968	422	8	5
1969	418	7	4
1970	412	6	4
1971	410	6	4
1972	402	6	4
1973	399	5	3
1974	397	9	8
1975	394	8	8
1976	389	8	8
1977	388	9	8
1978	386	9	9
1979	384	8	9
1980	380	4	9
1981	380	4	9
1982	377	4	10
1983	376	4	10
1984	371	4	10
1985	361	3	3
1986	355	3	6
1987	354	3	6
1988	345	3	12

The 1980s saw a period of consolidation and closing of schools. Between 1980 and 1988, thirty-six schools closed. Older schools requiring extensive repairs and remodeling were closed, along with the schools that have suffered a severe decline in students and schools where the parish can no longer generate the funds needed to keep them open. As discussed in Chapter One, by early decree each parish was to open and operate a school. Schools were built in Chicago neighborhoods without regard to geographic location. Archdiocese of Chicago elementary schools were often built by immigrants of the same ethnic background. Identification with their parish was so strong that there was little concern about being a block from another parish and school. Today, school consolidations look at the best location between two parishes. School consolidations have been a slow and painful process in Chicago. Faced with extensive building repairs, low enrollment and unhappy parents, the Archdiocesan Office for Catholic Education has moved slowly when closing schools. After a school has been identified, the office has involved the parents, local school board, principal and pastor in a dialogue regarding the basis for consolidation, possible alternative schools for children. The teachers have been placed through the school office and new job assignments have reflected the teachers past service. Nevertheless, consolidations have been controversial. Parents and students picket. Pastors receive adverse publicity from the local community and Chicago press. The school office is pictured as a cold, unconcerned administration that fails to appreciate the fine graduates, wonderful traditions that made the school special. Often what the school was is more important than what it is today. As an example, in meeting with the president of the St. Matthias school board, he described the

school, not as it was in 1988, but what it was like when he went over 25 years ago.¹⁶ During the meeting, it became apparent that the history of St. Matthias school was interwoven into the tradition and fabric of the parish. Today, the walls need painting, the teachers are frustrated with the salary system, and the principal is forced to solicit funds from local businesses in order to buy supplies...but these problems are unrelated to the tradition and greatness of the school in a graduate's mind.

Consolidations will continue over the next five years. According to Sister Anne Leonard, CND, Director of Educational Services for the Archdiocese of Chicago, these closing will reduce the number of schools in operation.¹⁷ This should not be interpreted as a serious loss to the school system but rather a necessary redistribution of the available resources, better geographic placement of the schools and pooling of qualified, experienced teachers. With financial funding for bussing being provided by the state, as noted in Chapter one, is a good strategic management to redistribute the schools in a more effective manner.

STUDENT ENROLLMENT 1945 - 1988

Student enrollment in the Archdiocese of Chicago reflects national demographic trends of the post World War II baby boom, the decline in births in the 1970s and the decreased emphasis in placing children in parochial schools during the 1980s. The

¹⁶. Interview with Sr. Marcian Swanson, Rev. Thomas McHugh and the President of the School Board, at St. Matthias, on 18 March 1988, Chicago, Illinois.

¹⁷. Sr. Anne Leonard, comments at a Compensation Committee Meetings, on 14 August 1989, Offices of the Archdiocese of Chicago, Chicago, Illinois.

following enrollment data, developed from the National Catholic Directories, between 1945 and 1988.

NUMBER OF STUDENTS ENROLLED BETWEEN 1945 - 1988

	Elementary Schools Parochial	Elementary Schools Private	Institutional Schools
	# of students	# of students	# of students
1945	149,817	1,135	n/a
1950	149,187	1,861	n/a
1951	184,843	739	n/a
1952	191,258	696	n/a
1953	189,461	707	n/a
1954	162,186	728	2,566
1955	219,739	723	2,567
1956	237,367	720	2,178
1957	233,547	840	175
1958	255,419	1,618	2,170
1959	268,353	1,199	192
1960	275,609	1,138	2,325
1961	281,170	1,228	162
1962	283,642	1,125	1,894
1963	284,767	1,152	1,864
1964	286,940	1,217	1,564
1965	286,670	1,232	1,587
1966	281,965	2,201	1,779
1967	274,523	1,324	1,283
1968	263,493	1,254	1,218
1969	245,530	1,020	867
1970	225,402	821	854
1971	209,753	812	777
1972	194,663	767	834
1973	181,994	1,050	835
1974	162,311	923	909
1975	160,129	1,278	856
1976	153,164	1,247	874
1977	150,117	1,292	815
1978	146,325	1,172	840
1979	138,465	1,062	834
1980	133,391	698	822
1981	135,375	709	841
1982	134,879	737	970
1983	132,879	716	955
1984	129,161	691	972
1985	125,786	466	310
1986	124,386	500	752
1987	119,483	368	752
1988	116,509	402	3,861

The highest enrollment occurred in 1964, when the first children born after World War II were still in elementary school and the last children born during the baby boom generation were also enrolled. The number of children influenced by the schools is tremendous. These are students that were educated without tax support, within a school system that blossomed overnight to meet the needs of the Catholic population in Chicago. The long term influence the schools had on students is articulated in the following statement by Peter Breslin, a contributor to Once A Catholic:

In the end, the good aspects of going to a Catholic school outweighed the negatives for me, and for several reasons. For one thing, I got a knowledge of English grammar out of it; for another thing, it gave me something to talk about- people love to hear those stories; third, it gave me something to believe in, in terms of the religious training. Nobody has anything to believe in anymore.

The religious training that the nuns put into you in grammar school comes back in one instant to everyone who ever had it- no matter how far they get from the Church or how much they laugh about it with their friends. Let a guy have one chest pain, one twinge in the chest, and he goes flying back to the things that he was taught in the third or fourth grade. Nobody leaves the Catholic Church.¹⁸

Peter Breslin's premise may be correct, "nobody leaves the Catholic Church", but they do make decisions not to send their children to Catholic schools. Since 1980, enrollment has declined by 17,178 students. The Archdiocese of Chicago decline in elementary school student enrollment has not always been in poor, inner-city schools. The Chicago public schools, once referred to as the worst schools in the United States

¹⁸. Peter Occhiogrosso, Once a Catholic, p. 176.

by former Secretary of Labor, William Bennett, suffer from a poor reputation. Today the Archdiocese of Chicago schools serve as a private school alternative. There are currently over 800 students at Our Lady of Help Christians where, according to principal Doris King, over 80 percent of the students come from non-Catholic families. In this inner-city neighborhood the school has a reputation of providing an excellent education, and serves as the public school alternative. Its principal believes that the enrollment of non-catholic students has served as an outreach by the parish into the community in fulfilling the evangelical mission of the parish. According to Principal King, many people get involved in the parish life through the school. Parents are not restricted from full school-parental participation based on their own religious beliefs.¹⁹

Decline in enrollment has also occurred in suburban Archdiocese of Chicago schools. Competition with the public schools has changed the enrollment patterns. According to Ralph Bonaccorsi, Director of Teacher Affairs and former Assistant Superintendent of Schools for the Archdiocese of Chicago, there is a trend in suburban communities to evaluate the public educational system more positively than in the city. Suburban parents often decide to provide religious training of children at home or in a CCD Program. In an interview, Bonaccorsi stated that many suburban schools have increased the range of programs from the very gifted student to the slower student who needs additional assistance. In many of the Catholic schools, it is his belief, that there is a tendency to work with average students, under the assumption that the advanced

¹⁹. Interview with Doris King, Principal of Our Lady of Help Christians, on 20 November 1988, Chicago, Illinois.

students will continue to develop on their own outside the classroom, and the slower student will receive the stimulus to adapt and work toward to class average.²⁰ Suburban parents are faced with a choice, between good, public education and their personal parochial educational experience. As student enrollment decreases, the Archdiocese must aggressively address the competition and conflict and address the on-going decline in students.

CATHOLIC TEACHERS IN THE ARCHDIOCESE OF CHICAGO - 1945 - 1988

Although this study focuses on the period between 1965 and 1988, an analysis of the teaching staff between the years 1945 and 1965 provides the background needed to understand teacher issues today. As the following chart shows, the Archdiocese of Chicago did not report any lay teachers as part of the teaching staff until 1954. Prior to that time, lay teachers were not officially recognized as part of Chicago diocesan teaching staff although they were reported in the Official Catholic Directory by other dioceses.

In 1945, the official Catholic Directory stated that Archdiocese of Chicago had a teaching staff of 10,078, consisting of 512 teaching priests, 174 teaching brothers, and 9,932 religious sisters. (Between 1945 and 1950, the total teaching force was reduced to 7,268. During this period, the Diocese of Joliet was formed and the Chicago Archdiocese lost 46 elementary schools and a student enrollment of 10,316.²¹) No official

²⁰. Interview with Ralph Bonaccorsi, on 23 July 1988, Chicago, Illinois.

²¹. Archdiocese of Chicago, Annual School Report, 1948-49. (Chicago: Archdiocese, 1949), p. 10.

memorandums were found for not reporting lay personnel. As early as 1934, according to a report by Archdiocesan Superintendent Rt. Reverend Monsignor Daniel F. Cunningham to the Cardinal, 76 lay men and women were teaching in the parochial elementary schools. By 1949, the number of lay teachers had increased to only 90. In 1950 the Superintendent reported to the Cardinal the following prophetic statement:

It is evident as time goes on and as schools continue to multiply more rapidly that we shall have to increase the number of lay teachers on our staff to supplement the work of our religious.²²

Also reflected in memorandums is the philosophy that lay teachers will only assist and temporarily fill-in any openings that cannot be staffed with a religious man or woman. The "work of our religious" is the backbone of the school in 1950. Again in 1951, in a report to His Eminence Samuel Cardinal Stritch, Superintendent Cunningham comments:

As time goes on and our enrollment continues to increase, it is apparent that we shall have to find room for more and more lay teachers in our system.²³

The next official reference to the lay teaching staff was made in the 1953-54 Annual Report of Schools, by Superintendent Cunningham stated:

It is interesting to note that there are now 441 lay teachers teaching in the elementary schools and 357 lay teachers in the high schools of the Archdiocese of Chicago. This represents the greatest increase in the number of lay teachers in the last two decades. Ten years ago there were 81 lay teachers in the elementary school and 200 lay teachers in the

²². 1950 Annual School Report, (Chicago: Archdiocese of Chicago, 1950), p. 12.

²³. 1951 Annual School Report, (Chicago: Archdiocese of Chicago), p. 6.

high schools. Twenty years ago there were 69 lay teachers in the elementary schools and 81 lay teachers in the high schools.²⁴

The dramatic shift from men and women religious teachers to the current lay teaching staff began in the early 1960s. According to Bishop William McManus, Superintendent of Schools during this period, the recruitment and staffing of schools became a major challenge to the principals and pastors. He recalls:

Teachers were hard to find. I had to do something. For about two or three summers, we had a crash program just to get the doors of the schools opened. After we had recruited as many teachers as we could find, we then turned to the two year college people who might have had a course in education, or might not, and we opened centers to teach them how to become teachers in a month. We had no trouble getting children to come to school, that was the amazing revelation. We had more children begging to get back to school on the first of August than we could accommodate.²⁵

The following chart highlights the number of teachers in the Archdiocese between 1945 and 1988. These statistics, developed from the National Catholic Directory, report teachers in secondary and elementary education working for the Archdiocese of Chicago. The categories reported include priests, scholastics, religious brothers and sisters, and lay teachers.

The highest number of teaching priests in this period was 819 in 1961. Today there are 113 priests teaching within the Archdiocese of Chicago. The highest number

²⁴. 1953-54 Annual Report of Schools (Chicago: Archdiocese of Chicago), p. 15.

²⁵. Interview with Bishop William McManus, 19 August 1988, Mt. Prospect, Illinois.

of Scholastics, teachers and scholars dedicated to the theological and philosophical problems of faith and reason, was 529 in 1965. Today there are only 7 Scholastics in Chicago. The number of teaching brothers, non-ordained members of a congregation of men, usually not in holy orders, who dedicate themselves to hospital or school work, has declined from a high of 676 in 1965 to 136 in 1988.

The chart reveals the dramatic decline in religious women, who comprise the majority of religious in elementary schools, has been since 1980. At the beginning of this decade there were 2,081 religious women teachers; six years later there were only 660. However, the number increased in 1988 due to some changes in record keeping procedures.

COMPOSITION OF THE TEACHERS

ARCHDIOCESE OF CHICAGO

1945 - 1988

	Priests	Scholastics	Brothers	Sisters	Lay	Total
1945	512	n/a	174	9,392	n/a	10,078
1951	761	n/a	229	6,068	n/a	7,058
1952	698	n/a	254	6,221	n/a	7,173
1953	629	n/a	202	6,206	n/a	7,037
1954	523	311	311	6,564	1,224	8,798
1955	498	171	339	6,569	1,207	8,784
1956	570	166	311	6,126	1,066	8,209
1957	575	383	276	5,211	1,570	8,115
1958	522	419	323	5,323	2,149	8,736
1959	708	257	283	5,386	2,938	9,572
1960	766	191	329	5,928	3,332	10,546
1961	819	57	352	5,894	3,811	10,933
1962	696	221	391	5,562	4,115	10,985
1963	718	514	652	5,781	4,307	11,972
1964	718	514	652	5,794	4,336	12,014
1965	730	529	676	5,921	4,653	12,509
1966	599	488	451	6,026	5,055	12,619
1967	627	473	406	6,259	5,470	13,235
1968	608	131	285	5,679	5,858	12,561
1969	522	0	258	5,194	6,199	12,173
1970	499	0	245	5,212	6,604	12,560
1971	323	48	255	4,307	6,521	11,454
1972	387	16	235	3,928	7,029	11,595
1973	542	13	267	3,470	7,113	11,405
1974	234	17	247	3,311	6,081	9,890
1975	265	12	250	3,026	6,101	9,654
1976	202	8	207	2,597	6,085	9,099
1977	199	11	211	2,643	6,269	9,333
1978	189	11	197	2,273	6,371	9,041
1979	198	9	166	2,090	6,166	8,629
1980	198	9	159	2,081	6,146	8,593
1981	199	8	172	1,962	6,240	8,581
1982	197	5	181	1,787	6,430	8,600
1983	193	7	179	1,696	6,530	8,605
1984	144	5	162	1,555	6,510	8,374
1985	141	4	142	1,297	6,583	8,167
1986	165	9	142	660	8,312	9,288
1987	130	9	131	1,215	6,869	8,354
1988	156	5	136	957	6,420	7,674

Today, there are fewer women entering religious orders. As more professional, lay positions become available in church ministry, there are greater opportunities to enter a ministry, fulfill personal religious aspirations, without the commitment to a religious community. The decline in young women entering religious orders may also be the result of new opportunities for women. Young women now expect to have it all: exciting social lives, a corporate careers and a families. (Currently fifty-five percent of the women between ages 20 and 65 are employed outside their home, approximately 80 percent of those with children and over 60 percent work outside the home have children under the age of one year.²⁶ The Tri-Conference Retirement Project members determined the following:

The Second Vatican Council and the social ferment of the 1960s changed a great deal for American religious. But even before the Council convened, many congregational leaders had begun to sense that the work of assimilating Catholics into the American mainstream had been largely accomplished. The post-immigrant Catholic church and its religious labor force were highly educated, well-established in systems and instructions, ready for the lay leadership in traditional ministries.²⁷

Another reason for the decline in religious teachers in the elementary schools is the increase in other ministerial positions for women religious. In Chicago, the number of Pastoral Associates, a professional position that provides general parish ministry, including homiletic reflections, wake services, home and hospital visits, prayer groups

²⁶. Wall Street Journal, "Management Note", 16 January 1987, p. 1.

²⁷. Sister Amata Miller, IHM, Promises to Keep: Compensation for Religious in the United States, p. 21.

and parishioner counseling, has grown from less than 50 such positions in 1980 to 160 in 1988.²⁸ Another active parish ministry, Director of Religious Education, has developed from parish volunteers who conducted CCD and adult discussion groups in the 1970s to a paid, professional ministry that conducts religious education for all parishioners, from cradle to grave, responsible for the catechical education in the parochial schools, CCD programs and general parish groups. According to an early decree by Cardinal Joseph Bernardin, all parishes must have a Director of Religious Education. This ministry, like that of the Pastoral Associate, have attracted many religious men and women who see these ministries as active, meaningful positions of leadership in the parish. Many women, especially Pastoral Associates, believe the position is the female equivalent of the parish pastor, and the highest position held by the non-ordained. The religious teachers in the Archdiocesan Elementary schools are an older group of teachers. Currently there are 622 religious teachers in the 376 elementary schools. There is an average of 1.6 religious teachers per school. However, in reality, there are 130 parochial schools that have no religious teacher. The following provides the number of religious teachers in the schools. This data is extracted from the Archdiocesan computer system as of October, 1988.

²⁸. Interview with Sr. Lea Woll, SLW, Director of Placement Services for the Non-Ordained, 20 September 1989, Chicago, Illinois.

**NUMBER OF RELIGIOUS TEACHERS REMAINING IN THE
ARCHDIOCESE OF CHICAGO AS OF OCTOBER, 1988
FREQUENCY DISTRIBUTION BETWEEN SCHOOLS**

NUMBER OF RELIGIOUS TEACHERS IN THE SCHOOL	NUMBER OF SCHOOLS
0	130
1	88
2	52
3	47
4	31
5	15
6	7
7	4
8	0
9	1
10	0
11	1

RECAP:

TOTAL NUMBER OF SCHOOLS:	376
NUMBER OF SCHOOLS WITH NO SISTERS:	130
TOTAL NUMBER OF RELIGIOUS TEACHERS:	622
TOTAL NUMBER OF RELIGIOUS PRINCIPALS:	173
AVERAGE NUMBER OF TEACHERS PER SCHOOL:	1.6

Given the advanced age indicates that the number of religious teachers will continue to decline in the parochial schools. As these teachers retire, their replacements will be lay teachers that have not had the religious training or teaching experience the current staff provides. Their replacements will require additional compensation. The implications for change within the school is great.

CONCLUSION

This chapter highlights the demographic changes in the geographic areas served by the Archdiocese of Chicago. The Catholic population has remained stable, but the profile of the new Catholic has changed. The growth of the Hispanic population has increased the needs for greater financial support within the city, while the migration of Catholics to the suburbs has put pressure on the suburban schools to provide a competitive program that strives to excel in areas the public schools cannot, such as religious education programs, extra-curricular programs, pre-school programs and after-school care.

The number of schools will continue to decrease. School consolidations have been occurring on a slow and careful program since 1981. As indicated, the number of schools will continue to decrease as the buildings get older and the repairs more costly, and the financial resources to repair and maintain the buildings becomes prohibitively expensive. Contributing to the school closing is the cost of running a school. In the inner-city parishes where the parents cannot contribute beyond the basic tuition, and that may be a hardship to many, the parish has to fund the schools. Inner-city parishes cannot afford to support their own staff and programs, much less pay for a school where many of the children are not from the parish but the surrounding community.

Future demographics will continue to bring change. More dual income families will be needing the services and support of the church and school as they seek assistance in the education of their children. More single parent homes need the support of professional ministries in the Church to assist them in providing their children a stable

environment. The schools play a major role in assisting the newly immigrated families to integrate into the society. The schools will continue to remain the major focus of this integration and understanding.

The Church has responded to the demographic needs in the past. The schools have responded to the needs in the past. It is now time focus on the changing demographics that will reshape the future. New direction needs to be taken in looking at the number of lay teachers that are now a permanent part of the school system. How they are compensated and paid is critical if the school system is to remain strong.

CHAPTER THREE

TEACHER COMPENSATION IN THE 1960s

During the 1960s, teacher compensation became an increasingly important factor in the staffing decisions of the Chicago Archdiocese elementary schools. Teacher compensation was formalized with the establishment of set initial entry rates and scheduled promotional increases. Along with set salary schedules, came the need to focus on the qualifications of teachers and their preparation for teaching in the schools. As highlighted in Chapter Two, the school system had experienced tremendous growth. Along with the increase in student enrollment and the construction of new buildings, the Archdiocese addressed the needs of teachers.

Prior to 1960, each school paid its teachers whatever the pastor and/or principal deemed appropriate and the teacher was willing to accept. Many of the early lay teacher were volunteers, who may or may not have received a small salary. There are no formal records in the Archdiocesan archives, or with the School Office, as to the level of compensation prior to the first published salary schedules in 1962. Each parish maintained its own salary records, and shared with the School Office only the number of teachers and enrollment data for its parochial school. The first formal salary schedule was published in 1962 by the Superintendent of Schools, Bishop William McManus. McManus determined that a formalized salary system was necessary to avoid having one school pirate another teachers with a higher salary. He recalled the impact of the first

formal salary schedule:

I announced to the pastors and principals that there would be a salary schedule for lay teachers, who at that time, were a rare phenomenon in the Catholic schools. They were generally regarded as a temporary substitute for a sister who would eventually come or as someone replacing somebody who was ill for a time, but there was only a minimal number of lay teachers within the system. I, however, was aware that this was a trend. I could see it coming because the anticipated increases in enrollment was going to be far in excess of the available sisters to open up the new classrooms and the new schools. This was baby-boom times.

I employed a former director of personnel from the Chicago Public Schools named Mary Lustin. I remember Mary Lustin came into a little office and had the applications of some twenty lay teachers sitting on the window-sill. I can still see that picture. I decided then that we had better have some kind of a scale as I'd been hearing reports of pirating, schools searching for teachers hiring them away from another school at a higher salary. So, in my customary fashion...I decided everything on my own...I sent out a letter to all the pastors announcing a salary schedule for lay teachers.

One of the pastors turned me into Cardinal Stritch. He got all upset, and called me in and asked me who I thought I was...putting in a salary schedule for teachers in the Diocese. It was the business of each pastor, the pastor should be able to decide. I explained that I did it to prevent pirating. He had never heard that word, he didn't know what it was all about. He finally agreed it was a good idea [to have the salary schedule]. That instant made me realize that I had to start consulting with the board a little more than I had. So,

I took it up with the board and the board approved it. There was nobody, at that time, who could have foreseen, or did foresee, that lay teachers would become the prominent element that they have become in the faculty of the Catholic schools. I also pleaded with the Cardinal to raise the stipend for Sisters. I don't recall the figures, but it [the stipend] was

very, very low. I pleaded with him to do it...and the way to do that was to get his approval of a letter. The only way we could get that done was for him to write a letter to the superiors of the religious orders and announce that he was going to raise the salaries and let the pastors know. I am not absolutely sure now if my concern was a letter to superiors of the religious orders or the pastors, but I knew that in dealing with religious, which was sacrosanct, whatever letter would go, either to the pastors or the religious communities, it would have to come from him.

So I kept hounding, for almost a year, to write this letter, even to the poignant scene when he was aboard a ship in New York. I went to see him off when he was leaving the Archdiocese to take up his new position in Rome. He had not been feeling well, and I said to him aboard the ship, "would you please write that letter raising the stipends of the sisters." He said, "I promise you, I'll write that aboard ship." Well, by the time he got to Rome, infection had set into his arm, and when he got off the ship his arm was amputated and he died a short time later. Then, of course, Cardinal Archbishop Meyer came and the whole routine started again.¹

Bishop McManus established centralized control over teacher salaries when he published the first lay teacher salary schedule. In his position as Superintendent of Schools, he established clear authority and control over compensation with support of the School Board. This initial lay teacher salary schedule established the long term precedent in the Archdiocese of Chicago elementary school system.

TEACHER SALARY SCHEDULES IN THE 1960s:

The first teacher salary schedule set the minimum salary levels for lay teachers. An accompanying memorandum to pastors stated that "if they wish, pastors may pay

¹. Interview with Bishop William McManus, 19 August 1988, Mt. Prospect, Illinois.

salaries above this scale to exceptionally well-qualified teachers. Any payment below this scale requires the Cardinal's explicit permission."² The qualities of exceptionally well-qualified teachers were not defined nor were guidelines published that a pastor could use to justify paying over the minimum salary schedule.

The first salary scale placed teachers in one of three categories: teachers with a college degree, those with 90 hours of college credit and those with 60 hours of college credit or less. The formal schedule did not address the number of teachers who did not have any college credits. A 1965 study, conducted by the School Office of Catholic Education, Archdiocese of Chicago, found over 43 percent of their teachers had less than a bachelor's degree.³

The 1962 Minimum Salary Schedule for Lay Teachers included the following:

1. For teachers with a college degree
 - A. For the first year of service in the Archdiocese an annual salary of \$3500.
 - B. An increase of \$150 each year for the second and third year of service
 - C. An increase of \$200 per year for each succeeding year up to the 9th year inclusively.

². Memorandum regarding minimum salary schedule for lay teachers, 1962. (Specific date not available) Archives of the Archdiocese of Chicago, Chicago, Illinois.

³. Documented in the proposed draft of a Six Year Plan, prepared by Bishop William McManus, then Superintendent of Schools, Archdiocese of Chicago, 1966. Chicago Archdiocese Archives.

2. For teachers with 90 hours of college credit
 - A. For the first year of service in the Archdiocese an annual salary of \$3250
 - B. An increase of \$100 each year for the second and third year of service
 - C. An increase of \$125 per year for each succeeding year up to the 7th year inclusively

3. For teachers with 60 hours of college credit
 - A. For the first year of service in the Archdiocese an annual salary of \$3000
 - B. An increase of \$75 each year for the second and third year of service
 - C. An increase of \$100 per year for each succeeding year up to the 6th year inclusively.

Teachers without sixty hours of college credit were assumed to be paid at the minimum of the scale, or \$3000 per year. As early as 1962, the desire for a college educated teaching work force was evident. Higher starting rates, larger step increases and a greater number of salary steps encouraged the teacher that did not have a degree to return to college for additional education. The following chart highlights the dollar amount increase a teacher added to the base salary based on additional years of teaching and his/her college credits.

1963-64 DOLLAR INCREASES FOR LAY TEACHER SALARIES

BASED ON YEARS OF SERVICE AND COLLEGE CREDITS

STEPS	LANE I	LANE II	LANE III
Years of Service in Archdiocese	Bachelor's Degree	90 hours of college credit	60 hours of college credit
1st year	\$350	\$325	\$300
2nd year	365	335	308
3rd year	380	345	315
4th year	400	358	325
5th year	420	370	335
6th year	440	383	345
7th year	460	395	---
8th year	480	---	---
9th year	500	---	---
10th year	---	---	---

In 1963, the starting rate for teachers remained constant, however, the step increases were raised and the new schedule represented greater dollars for the lay teacher with longer service. The following chart is the 1963-64 teacher schedule:

1963-64 LAY TEACHER SALARY SCHEDULE

STEPS	LANE I	LANE II	LANE III
Years of Service in Archdiocese	Bachelor's Degree	90 hours of college credit	60 hours of college credit
1st year	\$3500	\$3250	\$3000
2nd year	3650	3350	3075
3rd year	3800	3450	3150
4th year	4000	3575	3250
5th year	4200	3700	3350
6th year	4400	3825	3450
7th year	4600	3950	----
8th year	4800	----	----
9th year	5000	----	----
10th year	----	----	----

The recruiting of qualified lay teachers was critical to staffing the schools. Competition to recruit them became more difficult. In 1964, McManus developed a plan, based on consolidated teacher demographics, to gradually improve teacher salaries. The Archdiocesan elementary school payroll was \$10,202,582 with the average lay teacher earning \$3788.

Minutes of the November 12, 1964 School Board meeting revealed Board members' concern that pastors would not hire lay teachers since they would cost the school more than religious sisters who were paid only \$1500 per year. They were also concerned that qualified lay teachers would not accept the salary offered by the Archdiocese of Chicago.⁴

As the following chart indicates, lay teacher salaries had shifted increased between 1964 and 1965 and were two to three times higher than the stipend for religious teachers.

COMPARISON OF TEACHER SALARIES: 1964 - 1965

SALARY:	NUMBER OF TEACHERS 1965	1965	1964
Over \$5000	81	3%	1%
\$4500 - 4999	160	6%	2%
\$4000 - 4499	547	24%	13%
\$3500 - 3999	1051	39%	41%
\$3000 - 3499	744	28%	41%
Less than \$3000	2	0%	2%

⁴. School Board Minutes, 12 November 1989, Archives of the Archdiocese of Chicago. Chicago, Illinois.

Although the formalized salary schedule for lay teachers achieved internal pay equity, with salaries consistent across schools within the system and progressive within each school based on seniority, it ignored the external market for teachers. The issue of external pay equity, or competitiveness with other organizations, is extremely important in the recruitment of new teachers who may be comparing job offers on the basis of salary. In comparison with the Chicago public school system, the Archdiocese was at a competitive disadvantage in recruiting new teachers and retaining current staff. The starting salary for a college educated teacher in the Chicago public school was \$2150 higher than the Archdiocese paid its beginning teachers. Nationally, elementary school teacher salaries averaged \$6650, while, in the Archdiocese of Chicago, teacher salaries averaged \$3788, a difference of \$2862. This disparity was not unique to Chicago. A study by the National Catholic Education Association reported that, nation-wide, the average Catholic teacher was paid \$3700 in 1965, slightly less than the Chicago average.

1965 EXTERNAL SALARY COMPARISON

starting Salaries:

Chicago Public	Archdiocese of Chicago	Difference
\$5650	\$3500	(\$2150)

National Average Salaries:

All Public	Archdiocese of Chicago	Difference
\$6650	\$3788	(\$2862)

All Catholic	Archdiocese of Chicago	Difference
\$3700	\$3788	\$ 88

A new salary schedule, incorporating revised standards aimed at improving teaching effectiveness, went into effect in 1966 for all lay and religious teachers. The new schedule added another salary lane for teachers with a bachelor's degree who had completed the Teacher Education Program (TEP). It increased the starting rate for all teachers except those with less than 60 hours of college credit who were held to an entry rate of \$3000. A major change in this structure was its recognition of increased experience among diocesan teachers by providing seniority increases through the tenth year of teaching. It also reflected a philosophical change, since all lanes were expanded to the tenth year. Previously, teachers with less than 60 hours of college credit reached their maximum salary in the sixth year of teaching. Teachers with 90 credit hours of

college reached their maximum salary in the eighth year; teachers with bachelor's degree were capped in the ninth year. This system of capping teachers with lesser credentials at an earlier point was thought to encourage them to continue taking additional courses to enable them to move into a higher paying lane. The shift to an across-the-board ten year maximum may have resulted from pressure from long service teachers who had reached the top of the previous salary scale. It also reflects the realization that lay teachers were a permanent and increasingly significant part of the diocesan teaching force.

The following schedule, which included a substantial increase in the starting salary, was approved on November 12, 1966 by the School Board.

1966 LAY TEACHER SALARY SCHEDULE

LANE:	I	II	II	IV
YEAR OF SERVICE	BA+	BA	90 hrs	60 hrs
1st year	\$5000	\$4500	\$3500	\$3000
2nd year	5200	4650	3600	3075
3rd year	5400	4800	3700	3150
4th year	5650	5000	3850	3250
5th year	5900	5200	4000	3350
6th year	6150	5400	4150	3450
7th year	6400	5600	4300	3550
8th year	6650	5800	4450	3650
9th year	6900	6000	4600	3750
10th year	7150	6200	4750	3850

This plan also addressed the stipend for teaching sisters in the Archdiocesan schools. Prior to 1968, each school established their own stipend. In many schools, the

religious teacher's community requested a specific reimbursement for her services. As discussed in Chapter One, the early Catholic school system was staffed by members of religious communities who dedicated themselves to teaching without concern for monetary rewards. Establishing a pay schedule for religious was a symbolic step toward recognizing their contribution. The stipend amount established by the School Board, however, failed to adequately compensate them for their hours of teaching or their dedication to the schools.

In September, 1968, the following schedule was published for men and women religious working in the elementary schools in Chicago:

1968 RELIGIOUS TEACHING STIPEND

Lane I Principals with M.A. and 20 hours in administration	Lane II Graduates of approved TEP	Lane III Bachelor's Degree	Lane IV 90 hours of college credit
\$2500	\$2000	\$1800	\$1500

Both the lay and religious salary schedules remained in effect for the next three years. Correspondence in the archives indicates that implementation of the plan was not a simple process. A letter in the files of Father Robert Clark, Assistant Superintendent of Schools under Rt. Rev. Msgr. McManus, established the following procedures to compute teaching experience prior to 1966.

1. Lane I and II

Simply divide the teacher's experience in half and place her on the step which corresponds with that number provided

the experience was acquired after the teacher had received a bachelor's degree.

If some of the experience was acquired before receiving a bachelor's degree and some after, the appropriate step is determined in this way:

- a. The first four years of experience before the bachelor's degree is equivalent to zero, and each subsequent year thereafter at full value.
- b. All years of experience after receiving a bachelor's degree are computed at half value (as in #1 above).

Care should be taken, therefore, before determining salary to note the date on which a teacher received her bachelor's degree.

2. Lane III

Experience from 1962 to 1966 is computed at full value; experience prior to 1962 at half value. Place the teacher on the step which corresponds with the resulting number.

3. Lane IV

Experience from 1962 to 1966 is computed at full value; experience prior to 1962 at half value. The resulting number is the credit granted for experience and the teacher is placed on the next higher step.⁵

In conclusion, the decade of the 1960s brought about new awareness in the need to compensate teachers fairly. The establishment of set salary schedules for all schools is a reflection the needs to recruit and retain qualified teachers. The salary schedules for

⁵. Letter to Bishop McManus, Superintendent of Schools, from Reverend Robert Clark, Assistant Superintendent of Schools, Archdiocese of Chicago, no specific date, 1966, Chicago, Illinois.

both lay and religious teachers provided consistency and a form of internal equity.

TEACHER STANDARDS AND QUALIFICATIONS:

A proposal for the Improvement of Elementary School Teacher Qualifications was drafted in 1968. The plan was based on a paper, drafted by Superintendent of Schools, Bishop McManus, in which he looked at the historical foundation of Catholic education and documented the high academic standards and need for well qualified teachers. Referring to the 1875 decree by the Sacred Congregation of the Propaganda, in "which at the time had jurisdiction in American church affairs, and decreed that Catholic schools be "no whit inferior to the public ones" and that they acquire "better accommodations and equipment until they have nothing to suffer, as regards teachers or furniture, by comparison to with the public schools." McManus concluded:

From all these statements it would appear that the obligation to employ only well qualified teachers is de justitia. And the obligation is serious, one not to be dispensed with on the score of the grave incommodus, e.g., the salaries due dejustitia to qualified lay teachers.

A college degree, though not indispensable for successful classroom performance, is a commonly accepted minimum requirement for a person's academic qualifications to teach elementary school classes. No reputable educator, no experienced school administrator, no accrediting association would approve a minimum requirement less than a college degree.⁶

Only fifty-seven percent of the elementary teachers in the Archdiocese of Chicago

⁶. Academic Excellence and Well Qualified Teachers, a position paper written by Bishop McManus, 1967. Archives of the Archdiocese of Chicago, Chicago, Illinois.

had a bachelor's or master's degree in 1965. The rapid growth and expansion of schools and teaching staffs needed to meet the needs of the baby-boom children required the recruitment of teachers that did not have bachelor's degrees. The following chart provides the professional qualifications of teachers in 1965:

**PROFESSIONAL QUALIFICATIONS OF ELEMENTARY SCHOOL TEACHERS
1965 - 1966**

DEGREE	LAY TEACHERS	SISTERS	ALL TEACHERS
Master's Degree	2%	10%	7%
Bachelor's Degree	39%	57%	50%
3 years of College	21%	21%	21%
2 years of College	26%	7%	15%
1 year of College	7%	3%	4%
Less than One Year	4%	1%	2%
Total number of teachers:	2969	4571	7540

On average, lay teachers had completed fewer hours of college course work than their religious counterparts. Comparing the Archdiocese of Chicago with public school system indicated the need for McManus' program, the Improvement of Elementary School Teacher Qualifications Program. This program, as detailed later in this chapter, was designed to upgrade the qualifications of teachers through new hiring standards, in-service education classes, increased awareness of the educational qualifications of teachers within the public school system, and greater financial rewards for teachers who returned to college for a degree.

The external comparison of teachers in the Archdiocese of Chicago, compared to other large public school systems as highlighted on the chart below, indicates a serious lack of bachelor's degree teachers in the Archdiocese.

**TEACHER QUALIFICATIONS: ARCHDIOCESE OF CHICAGO
COMPARED TO LARGE PUBLIC SCHOOL SYSTEMS**

CITY	BACHELOR'S DEGREE	LESS THAN B.A.
Chicago	100%	0%
New York	100%	0%
Detroit	96%	4%
Milwaukee	99%	1%
Archdiocese of Chicago	57%	43%

The Chicago Archdiocese teachers lacked earned degrees and college course work of their public school counterparts. Teachers in the Archdiocese of Chicago did not only lack a bachelor's degree, but were younger and had much less teaching experience than their public school counterpart.

AGE OF LAY TEACHERS COMPARED WITH PUBLIC SCHOOL TEACHERS

AGE:	ARCHDIOCESE OF CHICAGO	NATION
Under 30	48%	25%
30 - 39	16%	18%
40 - 49	18%	19%
50 - 59	13%	28%
Over 60	5%	10%

EXPERIENCE OF LAY TEACHERS COMPARED WITH PUBLIC SCHOOL TEACHERS

YEARS OF TEACHING EXPERIENCE	ARCHDIOCESE OF CHICAGO	NATION
3 years of fewer	46%	35%
4 - 9 years	30%	30%
10 - 19 years	13%	23%
20 or more	4%	11%

McManus drafted a proposal for the Improvement of Elementary School Teacher Qualifications in 1968. The historical foundation of Catholic education, was referred to in the plan, citing the 1875 decree by the Sacred Congregation of the Propaganda which then had jurisdiction in American church affairs, McManus stated:

The Sacred Congregation decreed that Catholic schools be "no wit inferior to the public ones" and that they should acquire "better accommodations and equipment until they have nothing to suffer, as regard to teachers or by comparison with the public schools.

From these statements, it would appear that the obligation to employ only well qualified teachers is a de justitia. And the obligation is serious, one not to be dispensed with on the score of the grave incommodus, e.g., the salaries due

dejustitica to well qualified teachers.

A college degree, through not indispensable for successful classroom performance, is a commonly accepted minimum requirement for a person's academic qualifications to teach elementary school classes. No reputable educator, no experienced school administrator, no accrediting association would approve a minimum requirement less than a college degree.⁷⁸

The key provisions of the plan to improve the teaching staff included the following steps:

1. In September 1968 the minimum requirement for all teachers, religious and lay, who will be teaching in the Archdiocese of Chicago for the first time, will be a bachelor's degree.
2. By September, 1971 all teachers, religious and lay, will be required to have a bachelor's degree. Exceptions to this requirement will be granted in individual cases for serious reasons, provided the teacher can produce evidence of successful and exceptional teaching experience.
3. By September 1971 all principals assigned in the Archdiocese of Chicago must have a master's degree and twenty graduate hours in education, twelve of which must be in elementary school administration and supervision.
4. After three years of satisfactory work in the Archdiocese of Chicago a lay teacher will acquire tenure in that school when he enters into contract for the following year and he may not be dismissed except by written notice which sets forth the specific reasons for dismissal.

⁷. Position paper by Bishop William McManus regarding the Academic Excellence and Well Qualified Teachers, Archdiocese of Chicago, 1968, Chicago, Illinois.

5. For the school year beginning September 1966 all lay teachers shall be paid according to the minimum salary schedule.
6. For the school year beginning September 1966 all Sisters shall receive stipends according to the salary schedule.

An aggressive plan "For the Improvement of Professional Qualifications of Elementary School Teachers in the Parochial Schools of the Archdiocese of Chicago", later entitled "Seven Year Program" was submitted to the School Board on March 10, 1966. The Plan became the focus of three consecutive Board meetings, and was not officially approved until November, 1966. The original Plan included nine propositions. The first established new teaching qualifications. Major components of this proposition included:

- For the school year beginning September 1971 all lay teachers will be required to have a bachelor's degree.
- For the school year beginning September, 1969 all lay teachers who will be teaching in the Archdiocese of Chicago for the first time will be required to have a bachelor's degree.
- For the school year beginning September, 1969 all presently employed lay teachers will be required to have a minimum of ninety hours of college credit.
- For the school year beginning September 1966 all lay teachers who will be teaching in the Archdiocese of Chicago for the first time will be required to have a minimum of ninety hours of college credit.
- Exceptions to the above mentioned policy will be granted to all teachers presently employed who are fifty years and older as long as they continue to teach on the same grade level (i.e., primary: first to third; intermediate fourth to sixth; junior high: seventh and eighth). Even such teachers, however, are urged to meet these standards as quickly as

possible.

- Other exception will be granted in individual cases for serious reasons, provided the teacher can produce evidence of successful and exceptional teaching experience.⁹

This proposition was unanimously accepted by the Board without comment or debate. Only minor grammar changes were reflected between the first draft and the final, approved proposition.

Similar qualifications were proposed for all religious teachers. The proposal established that all Sisters would be required to have a bachelor's degree by September of 1971; however, Sisters assigned to the Archdiocese beginning in 1968, one year earlier than their lay counterparts, would not be required to have a bachelor's degree. All presently employed teachers were given only until September 1968 to acquire ninety hours of college credit. Exceptions to the policy were granted to the Sisters over age fifty, as long as they continued to teach on the same grade level. This proposal met with resistance at the School Board meetings. School Board members did not believe the religious communities would be able to meet its provision in the time allotted. Sister Maria Arthur, represented religious communities was unable to convince the Board that the religious communities be given an additional year to qualify the current teaching staff with a minimum of ninety hours of college credit. Eleven members voted against providing an extra year to the religious communities and only four voted in favor of the

⁹ Academic Excellence and Well Qualified Teachers, a position paper by Bishop McManus, approved by the School Board, November, 1968.

motion. This vote indicated that the program was taken very seriously and exceptions were not going to be allowed.

A second Proposition also affected the religious communities. Proposition II addressed the qualifications of the principals assigned in the Archdiocese of Chicago. Lay principals were not anticipated in 1966. This is not surprising considering the system still had more religious than lay teachers. The requirements, and all correspondence to principals clearly stated that Sisters would serve as principals. Proposition II stated:

By September 1972 all principals assigned in the Archdiocese of Chicago will be required to have a master's degree and at least twenty semester hours of graduate work in professional education with major emphasis on administration and supervision.

This proposition required many of the existing principals to return to school for the additional twenty hours of courses in administration and supervision. The proposition was accepted by the School Board as a necessary provision and did not meet resistance.

The third Proposition was a tenure system for the teachers. This plan originally met with opposition and the staff was remanded to continue to study the plan after all other programs were developed. The plan was controversial because it allowed for a lay teacher to be "bumped" by additional religious personnel coming into the school or system. Key provision of this proposal include:

- After three years of satisfactory work in a parochial school of the Archdiocese of Chicago, a lay teacher will acquire tenure in that school and may not be dismissed except by written notice which sets forth the specific reasons for dismissal, during which time the teacher may request a hearing before the Catholic School Board. In the meantime, the teacher may be suspended if, in the opinion of the principal and pastor that such a move is in the best interest

of the school. But if acquitted, the teacher shall not suffer any loss of salary by reason of this suspension.

- If the position which the teacher has filled no longer exists because of declining enrollment, dropping of a grade, or the acquisition of additional religious personnel, the teacher will be granted preference for a vacancy in another school and will acquire tenure after one year in the new school.
- Notwithstanding the policy enunciated above, a principal may request that a teacher who is on tenure be transferred to another school. This request will be allowed or disallowed according to the circumstances after the director of the Teacher Personnel Office of the Catholic School Board has consulted with the teacher and the principal. If a teacher who is on tenure transfers to another school, whether at his request or his principal's, he will acquire tenure in the other school after two years of service. Only those years may be counted towards tenure which have been accumulated after the teacher has acquired a bachelor's degree or its equivalent. Tenure will cease for teachers at age sixty-five. The policy is not retroactive. Tenure will be acquired beginning September, 1965.¹⁰

The program originally met with opposition and the staff was remanded to continue to study the concept after all other salary programs were developed. The program was controversial because it allowed for a lay teacher to be "bumped" by additional religious personnel coming into the Archdiocese of Chicago school system.

Board minutes of November 12, 1966 reflected the concern of Assistant Superintendent Fr. Robert Clark. He stated, "the pastor retains the final decision

¹⁰ Academic Excellence and Well Qualified Teachers, a position paper written by Bishop McManus, Archdiocese of Chicago, 1968, Archives of the Archdiocese of Chicago, Chicago, Illinois.

regarding the employment of lay teachers in his school." Although the Board initially rejected the proposition on lay teacher tenure, it was later accepted and instituted in all parochial schools.

The most controversial provision of the program were the continuing education requirements. The Archdiocese accepted the responsibility of educating and upgrading its teachers by instituting classes and in-service programs. Teachers were to be given assistance by the local parish and principal to receive their State of Illinois Teacher Certification. In addition, all teachers in Lane I and II of the salary schedule who were graduates of a secular college were required to take a course in the philosophy of Catholic education and two other related educational courses.

CONCLUSION

Under the leadership of Bishop McManus, the Archdiocese of Chicago researched, studied and attempted to increase the teacher compensation through the establishment of a set salary schedule, a program to upgrade teacher qualifications, and attempts to understand and work toward greater external equity. He was not entirely successful in achieving internal or external salary equity. During the 1960s attempts were made toward greater external equity with the Chicago Public Schools. However, the gains achieved in the 1960s were quickly lost in the 1970s.

CHAPTER FOUR

TEACHER COMPENSATION IN THE 1970s

The decade of the 1970s was a difficult period in the development of teacher compensation for the Archdiocese of Chicago. This chapter explores the critical issues of the time: concern over the ability of the schools to support the salaries of an increasing lay teacher population, the growing disparity in pay between teachers in the Archdiocese and their counterparts in the public school system, and stipends and retirement benefits for teaching members of religious communities. The impact of the Federal Emergency Preparedness Act of 1971, which stabilized prices, rents, wages and salaries, is explored as is the dynamics of the process whereby teacher compensation was determined and communicated to various constituencies.

THE 1970 SALARY PROGRAM

The salary schedule approved for 1968 had remained in effect through 1969. In January 1970, the School Board began deliberation of a new salary schedule that would make compensation for diocesan teachers more competitive with that of their public school counterparts. The Board proposed a ten percent increase in each lane and at each step of the lay teacher salary schedule. The revised plan left intact the qualifications for each of the levels; Lane I teachers had a bachelors degree and state certification, Lane II teachers had completed one half the qualifications towards certification, Lane III teachers did not have college degrees but were grandfathered in their positions when new

standards were instituted in 1969.

ARCHDIOCESAN SALARY SCHEDULE FOR ELEMENTARY SCHOOL TEACHERS

EFFECTIVE SEPTEMBER, 1970

ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$6633	\$5643	\$3861
2ND	6831	5796	3960
3RD	7029	5940	4113
4TH	7524	6138	4608
5TH	7866	6336	4752
6TH	8217	6534	4905
7TH	8568	6732	5049
8TH	8910	6930	5202
9TH	9261	7128	5346
10TH	9603	7326	5499

Proposed along with this salary schedule was a new Archdiocesan policy that standardized pay periods.

This salary schedule is based on nine pay periods over the length of a school year. The salary for each period is to be made in two payments, half at the beginning of the month and half in the middle of the month, starting the middle of September and ending on the last day of school.¹

The salary schedule also provided an additional \$600 to teachers with a masters degree but limited the benefit to lay teachers holding state certification.

¹. Archdiocesan salary schedule for elementary schoolteachers published in March, 1970, with an effective date of September, 1970.

The School Board established a new precedent in January 1970, when they decided to hold public hearings regarding the proposed schedule. The purpose of the hearings was to present the schedule to the teachers, pastors and principals affected by the new schedule in order to determine the impact both on the morale of teachers and the finances of the parishes. The Archdiocese of Chicago School Board Newsletter of March 23, 1970, reported the results of the public hearings. The Newsletter indicated a deep concern among Archdiocesan leadership about the impact of a salary increase for lay teachers on the ability of parishes to finance the additional cost.

At its monthly meeting in January, the Archdiocesan School Board approved a 10% increase in each lane and each step of the lay teacher salary schedule. In the first week of February the Board held open meetings in various areas of the Archdiocese. As a result of these meetings the Board was convinced that the majority of parishes agreed with the increase, although most of them expressed a concern about their ability to meet the added expense.

There was very little reaction at the public hearings regarding the stipend for sisters, although the parishes again expressed a concern about their ability to meet the additional expense. At the February 10th School Board meeting, a delegation from the Chicago Conference of Major Superiors presented a petition for a \$3000 stipend. The Board had no way to disagree with their statement of need and, as a result, approved \$3,000.00 stipend for September, 1970.²

². The entire issue of sisters' stipend was reported in the School Board Newsletter as "muddled." Some sisters had serious disagreement with the amount. Others questioned the manner in which sisters were paid, since it was less than their lay counterparts. Archdiocese of Chicago School Board Newsletter, 23 March 23 1970.

INITIATIVE FOR STATE AID TO PRIVATE SCHOOLS

Cardinal Cody, who became Archbishop of Chicago following the death of Cardinal Meyer in 1968, believed that state funding for parochial schools was inevitable.

In a memorandum to pastors, he indicated that:

All plans, including those calling for substantial salary increases are predicated on the promise of our State's political leadership that the April General Assembly will appropriate \$32,000,000 now being collected in taxes levied upon Illinois citizens...At this time we will not even think about what we will do if there is no State aid.

Initial legislation, drafted in 1970 to provide aid to private schools, was abandoned after legal strategists considered the constitutional issues. The State legislature considered the implications of providing state funds to church-run schools such as those in the Chicago Archdiocese. The Elementary and Secondary Non-public Schools Commission restructured the proposals to provide aid to schools in several bills introduced to the State legislature in 1971.

HB 258, proposed by the House Elementary and Secondary Education Committee created a new Act authorizing \$75.00 or actual cost, whichever is lesser, for tuition and fees to all students in non-public secondary schools; provides for payments to schools; appropriates \$5,500,000 to be administered by the Board "which would receive proposals from public and private school cooperatives for innovative educational programs to be carried out by both public and private school personnel of the community.

HB 261, also introduced by the House Elementary and Secondary Education Committee, permits school boards to provide tuition grants to residents attending non-public high schools recognized by the Superintendent of Public Instruction.

SB104, introduced by the Senate Revenue Committee,

proposed to amend Illinois Tax Act to provide a tuition exemption up to \$2000 paid for each child to any school, elementary through the university level, public or non-public.

HB 770, proposed by the Illinois House Revenue Committee also amended Illinois Tax Act to permit exemptions for tuition costs up to \$575 for institutions of higher learning, \$450 for high schools or junior high schools and \$250 for elementary schools located within or outside of Illinois.

SB 494, provided transition grants up to \$625 per added student, in decreasing amounts over a 5 year period, to public schools impacted by the closing of non-public schools and appropriated \$8,000,000 to Superintendent of Public Instruction. This bill was introduced by the Senate Education Committee.

HB 765, introduced by the House Elementary and Secondary Committee proposed to empower the Superintendent of Public Instruction to set standards governing physical plant, equipment, instruction, curriculum and administration of private schools receiving or seeking any form of State funds or school services.

The Illinois Catholic Conference began an active campaign to inform citizens and lobby for the passing of public bills that would assist the Chicago Archdiocese schools. Regional meetings, including five within the Archdiocese of Chicago, were held throughout the state to encourage parishioners to contact their local representatives. In preparation for these meetings, the Archdiocese designated parent and faculty representatives to be responsible for the attendance of parents and teachers at these meetings. Volunteer speakers were asked to address participants in regional meetings, to encourage a grass roots concern about the proposed bills. In addition, 8,000 copies of a newsletter, entitled "Time for Action", were mailed every ten days to Illinois Catholics.

Editorials in the Chicago Daily News and on local radio stations during January and February of 1971 encouraged the General Assembly to act on behalf of private schools.³

These attempts to obtain state funding ultimately proved unsuccessful. The state legislature defeated proposals allowing reimbursement to families and direct payments to non-public schools. Although providing state funds for text books and transportation, the legislature failed to deliver the substantial dollars Cardinal Cody anticipated.

1971 SALARY PROGRAM

In 1971, the School Board and Superintendent developed a salary proposal that would increase all teachers a minimum of 5.6 percent. Salaries for Lane III teachers, who had been grandfathered into the school system without the requisite college degree, were to be increased 20 percent. The proposed salary increases were estimated to cost the Archdiocese \$2,288,000, over the current payroll of \$39,800,000 (Lay teacher salaries were \$28,800,000 and Religious teacher salaries equaled approximately \$11,000,000). At the time, the beginning salary for public teachers in Chicago was \$9,042 and average suburban schools in the metropolitan area were close to \$8,000.⁴ The Superintendent, in a report to the School Board commented, "the proposed increase of 5.6 is only 73% of the salary for beginning teachers in the Chicago public schools but is approximately 91%

³. "The Superintendents Office School Bulletin," Archdiocese of Chicago, Number 12, 31 March 1971, page 3.

⁴. The starting salaries for public school teachers in selected districts includes: Chicago Public Schools: \$9072; Libertyville: \$7300; Waukegan: \$7800; Westchester: \$7300; Chicago Heights: \$7700; Franklin Park: \$8000; and Oak Lawn/Homewood \$7700.

of that offered in the suburban public schools. In neither instance will we suffer a competitive disability because of the difference."⁵

To assess the impact of this proposal, the Superintendent sent a survey to all pastors allowing them to vote on the amount of increase and requesting their input. The following responses provided the data needed to change the salary schedule:

1. According to the best estimate of the Bureau of Labor Statistics, the cost of living in Chicago metropolitan area will have an increase of 5.6% by September, 1971 over September 1970. Accordingly if teachers do not receive at least this amount, they will suffer a decrease in purchasing power. Therefore, the Archdiocesan Salary schedule should be increased by 5.6 percent in each land and at each step.

Agree:	62.0%	124 Schools
Disagree:	34.5%	60 Schools
No Answer:	3.5%	6 Schools

2. The cost of food, clothing and transportation has gone up for Sisters as well as lay teachers. The stipend for next year therefore should be increased from the current \$3000 to _____.

Increase stipend:	67%	131 Schools
No Increase:	29%	57 Schools
No Answer:	4%	18 Schools
Amount:	\$3200.	

3. Whatever stipend is agreed upon, Sister Principals should receive an additional \$500 per year for their added responsibility of the principalship.

Agree:	74%	139 Schools
Disagree:	22%	44 Schools
No Answer:	6%	13 Schools

⁵. Superintendent's Report to the School Board, 1 February 1971.

4. The issue of retirement for Sisters continues to be a worrisome problem. With fewer younger Sisters to support older Sisters who have already completed their life's work, the question of an Archdiocesan pension plan for Sisters has frequently been discussed. The Archdiocesan School Board should study this matter with a view toward establishing an Archdiocesan Pension Plan for religious.

Agree:	75%	145 Schools
Disagree:	18%	36 Schools
No Answer:	7%	13 Schools

The analysis of opinions, as assessed by the Superintendent for the School Board, included three major reasons why the pastors and local School Board Chairmen voiced serious objections to cost of living increases:

1. The teachers should be more dedicated to their work and less interested in a yearly salary increase. In response the Superintendent commented: The Board cannot accept that the teachers are not dedicated to the work of Christian education and that they really don't need more money. The thousands of teachers who attend workshops and seminars this year on their own time, and the uncounted teachers who arrive early and leave late in order to help individual students all testify to the devotion and willingness to work hard.

2. We should stop trying to keep up with the public schools in the salaries we offer. The response was: the needs of teachers vary according to their state in life and the style of life. Some teachers are heads of households. Of the others who are single, some live at home with their families, others are on their own. Some of the teachers are paying the high tuition costs in order to finish their undergraduate work or to obtain a masters degree. No doubt, some teachers do not need an increase, but others do. To set the salary schedule to meet the requirements of the least needy would be unjust to the others.

3. The schools simply cannot afford the proposed increase. The Superintendents commentary included: Catholic schools should offer people a real alternative to public education,

not only in religious education but also in the entire organization of the school and in the instructional program. But to develop institutions which are genuinely different we need teachers of the highest caliber. Experience shows we can attract such people for less money than the public schools, but the salaries have to be moderately comparable. The proposed adjustment in the salary schedule still leaves our teachers 23% below the Chicago Public schools and approximately 12% below the average salary in the suburban schools.⁶

Based on the assessment of the pastor survey, and the Superintendents response, the School Board approved the 5.6 percent increase to all teachers. The increase, however, was not implemented due to federal action to freeze all salaries.

ECONOMIC STABILIZATION ACT OF 1971

The Economic Stabilization Act of 1971 was signed into law by President Richard Nixon on August 2, 1971. The purpose of the Economic Stabilization Act was to curb high inflation and rectify the balance of payment deficit and federal budget deficit. The Act established a wage-price freeze under the control of a newly formed federal control board referred to as The National Pay Board. This Board published guidelines that froze all wage increases. This had an adverse effect on teacher compensation in the Archdiocese of Chicago. Prior to the freeze, the salary schedule for lay teachers had been revised to reflect a 5.6 percent increase in each Lane and step effective September 1, 1971.

⁶. Superintendent's Report on Salary Schedule for Lay Teachers, Archdiocese of Chicago, 1 March 1971.

The Stipend for each full-time teaching Sister was increased to \$3200 (a \$200 dollar increase) and all religious principals were to be paid \$3700.⁷

The wage freeze put an immediate stop to the published increases. The School Bulletin of the Superintendents Office, distributed to all teachers and principals, published on August 20, 1971, addressed the concern the Archdiocese had with the new policies:

Although everyone agrees that inflation must be stopped, some disagree with the methods adopted by the President and his advisors. Nevertheless, this is a national program developed by the President with authorization from the Congress of the United States and for this reason requires that Catholic schools cooperate with the effort.⁸

⁷. When the School Board approved the 1971 salary schedule they voted to leave the step increment to the discretion of each parish school board or advisory committee. Normally a teacher would advance one step on the schedule each year, and all teachers expect this increase as an unwritten part of their contract. According the School Board Bulletin, published by the Archdiocese of Chicago School Board, 31 March 1971, p. 1., "For the next year, only parishes are authorized to negotiate this step increment with their teachers. They may, in other words, ask the teachers if they would be willing to remain on the same step next year as during this current year. Thus, teachers would receive the 5.6 percent adjustment which is reflective in the revised salary schedule, but not the 3.5 percent to 4.5 percent increase which come through step increment. Two cautions: 1) make certain the teachers agree to whatever decision is reached; an unhappy faculty does not make for a happy school; 2) if the step increase is deferred by mutual consent, it should be immediately restored if State aid comes through.

The Archdiocesan Teachers Federation (AFL-CIO) called the salary increases "an insult, unfair and unrealistic" This union represented approximately two percent of the 7,000 elementary school teachers in the system. The Chicago Archdiocesan Teachers Association, which represented approximately 50 percent of the teachers, took an opposite stand. Robert Watson, president of the Association said the salary scale followed the recommendations of his group and that he was "a little upset" by the criticism of it by a group which represents a small number of teachers.

⁸. School Bulletin, Archdiocese of Chicago School Board, 1970 - 71 Series, Number 16, 20 August 1971, p. 1.

The timing of the price freeze proved to be a problem for the parishes. Since the wage increases had been published in the March for all teachers and principals, some of the parishes had put the wage increases into effect by starting the teachers new rate in August, just prior to the freeze. Legal counsel for the Archdiocese, Richard Considine, provided school office consultant, Thomas Burms, with the following information regarding the wage freeze:

Pursuant to an opinion on the present emergency legislation enacted by the President I have checked and found the following conditions apply: Teacher salaries are frozen, no new salaries or step increases are to be paid. All teachers are subject to the pay and step scale they were on last June. All tuition increases published and distributed prior to August 14 may be enacted. No tuition may be raised at the present time until the end of the emergency period. The school bus contract...even through the contracts were entered into, since the services were not performed at the new rates, then the old rate will prevail. The source of this data was Mr. Martin of the Emergency Preparedness Board, Washington D.C.⁹

The information was conveyed to the teachers and principles through a school bulletin, published from the Superintendent's office on August 20, 1971. The bulletin specified steps each parish had to follow to be in compliance with the federal legislation.

1. Tuition increases which were announced before August 14 may be put into effect: the same applies to other fees. Those increases announced after August 14 may not be put into effect until the next price freeze is taken off (November 12 unless the freeze is extended.)
2. Each teachers' salary is frozen at the same rate of pay he received last year. Contracts which were signed in the

⁹. Memorandum to Rev. Clark, from the Attorney Martin, of the Emergency Preparedness Board, Washington, D.C., 17 August 1971.

spring are valid and binding, but do not go into effect until November 12 when the wage freeze is lifted. To explain this later point further, the new salary schedule which was adopted for the Archdiocese last spring will not go into effect until November 12. The 1970 - 71 schedule is to be followed for the duration of the freeze.¹⁰

Since some of the teachers within the Archdiocese of Chicago had begun working under the new contract prior to the wage freeze, there was a question of a negotiated, system-wide contract that would make the higher salaries applicable to all teachers. The Cost of Living Council News, published by the Office of Public Affairs on August 26, 1971, released a statement regarding all wage and salary contracts in the field of education. The document discussed the validity of contracts negotiated prior to the wage freeze. Their opinion was that if a teacher in a school system had performed work prior to August 15 under a new contract that provided a wage increase, then the teacher was allowed to work at the new rate during the freeze period. Teachers who had performed services at the higher rate were eligible even if earnings had not been paid. A key element in the published report dealt with school-wide systems:

In the case of school systems that have negotiated a system-wide contract which is applicable to all teachers in the system and which makes all teachers eligible to receive payment prior to August 15, all teachers may receive these increased payments if any one teacher either performed work or was accruing pay prior to August 15.¹¹

¹⁰. School Bulletin, Archdiocese of Chicago School Board, 1970 - 1971 Series, Number 16, 20 August 1971.

¹¹. "Cost of Living Council News", Office of Public Affairs, Washington D.C., CL-71-1, 26 August 1971, p. 1.

Since some of the parishes within the Archdiocese had teachers paid under the new schedule, the policy of the Office of Public Affairs was in direct opposition to the Archdiocesan decision to freeze wages. The school office failed to react and allowed the wage freeze to go into effect for all parishes that had not paid teachers under the new salary. Pastors and teachers questioned the school office policy and went outside the Archdiocese for answers. Sister Patricia, principal of Queen of Angels School, at 4520 North Western Avenue, went to Illinois Representative Roman C. Pucinski, to resolve the question of lay teacher salaries in her school. Pucinski enlisted the aid of the Regional Director of the Executive Office of the President, Office of Emergency Preparedness who determined that the lay teachers at Queen of Angels School were eligible to receive wages under their new contract. The Queen of Angels Pastor, Reverend Francis J. Gilliside, was instructed to increase the teacher salaries.¹²

A major concern during the implementation of the wage freeze on teacher and principal salaries was the question of religious stipends. The Conference of Major Religious Superiors of Women's Institutes of the United States of America took the position that the Economic Stabilization Regulation did not affect teaching sisters stipends since "wages are not frozen below minimum wage standards of general application." The Conference appealed to the Office of Emergency Preparedness and was granted a favorable determination on October 26, 1971.¹³ The Office of Emergency Preparedness

¹². Memorandum to Ralph Bonaccorsi, from Reverend Francis J. Gilliside, included with correspondence from Honorable Roman C. Pucinski, 15 September 1971.

¹³. Memorandum to the Conference of Major Religious Superiors of Women's Institutes of the United States of America, from the Secretariat of the Office of General

acknowledged that the stipends of teaching nuns were substantially below the salaries of teachers in the local public school systems and the lay teachers in the Catholic school system. The meaning of "standards of general application" was interpreted liberally as "standards set by custom or other practice determined locally...and the wage and price regulations show due deference to just minimum standards whether they enjoy the protection of the law or not."¹⁴ The final determination was made that an "increase in the remuneration of teaching nuns, in whatever form payment for service is made, might be made during the freeze period as long as the direct remuneration, when taken together with provisions for room and board still appear to be substantially below wages paid to local lay teachers working in the Catholic school system."¹⁵

The initial wage freeze ended on November 15, 1971. At that time the Archdiocese of Chicago implemented the teacher increases that were negotiated in March of 1971. Since the scheduled rates reflected a 5.6 percent increase over the previous years schedule, it was within the national guidelines of 5.5 percent established by the Presidents National Pay Board. Each teacher was eligible for a step increase also, depending on the parish budget and personal teacher negotiations. Under these guidelines, some teachers received a salary adjustment in November of 9 percent. Superintendent Father Clark issued a letter to all pastors, principals and School Board Chairmen, in which he stated:

Council, USCC, 26 October 1971.

¹⁴. Ibid. p. 1.

¹⁵. Ibid., p. 1.

It is clear that lay teachers may not receive retroactive pay for what they lost during the 2.5 months of the wage freeze. It is not so clear that this also applies to sister's stipends. Late in August, our attorneys advised us that stipends were to be considered in the same category as salaries and thus subject to the freeze. Recently the attorneys for the United States Catholic Conference issued an opinion to the contrary. Because of these conflicting opinions there is not clear answer we can give you, but it is the recommendation of the School Board that the sisters and lay teachers be treated alike in this matter and that their increased salaries and stipends become effective November 14 without any retroactive consideration.¹⁶

On January 13, 1972, the Pay Board voted unanimously to automatically grant any retroactive pay increased blocked by the August 15th wage freeze if the contract was in existence on August 15th and did not exceed 7 percent.¹⁷ The retroactive pay decision was the result of pro-labor congressional members fighting for retroactive pay for all union contracts that were not "unreasonably inconsistent" with other wage settlements. The Pay Board required that all increases over 7 percent obtain specific approval of the Board. However, the "labor members succeeded in defeating an effort by the business members to allow employers' appeals for special hardship rulings that would let them deny retroactive increases."¹⁸ The circumstances and limitations for retroactive payments included the "requirement to grant pay increases retroactively, regardless of the amount of increase, are all employers who, before August 15, 1971, raised prices, increased

¹⁶. Memorandum to Pastors, Elementary and Secondary School Principals and School Board Chairmen, from Father Clark, Archdiocese of Chicago School Board, 10 November 1971.

¹⁷. "Retroactive Raises Upheld Conditionally by Pay Board," Wall Street Journal, 14 January 1972, p. 4.

¹⁸. Ibid., p. 4.

productivity, raised taxes, made appropriations or otherwise raised funds to cover pay hikes prevented by the freeze."¹⁹ Since a number of parishes within the Archdiocese had increased tuition in anticipation of the 1971 salary schedule, there was a clear obligation to pay the teachers retroactively. On February 7, 1972, Cardinal Cody sent an internal memorandum to Father Clark, Superintendent of Schools, in which he asked him to: "advise me what kind of policy we should set up for the Archdiocese...there is quite a feeling about the sister's salaries being made retroactive. Before it becomes a national issue, I think we ought to study...and determine what should be done across the board."²⁰ On February 17th, Father Clark, recommended to the Cardinal the following action on all retroactive payments to teachers and principals:

Regarding lay teachers, there is no doubt in my mind that we should pay them retroactively for the money they did not receive in September, October and up to November 15. The teachers entered into contracts in good faith in the Spring of 1971 and we would have paid them the agreed upon raise if the Government had not intervened. Now that the Government has withdrawn its intervention and has allowed retroactive pay, it seems to me that we have a moral obligation to meet bona fide contractual agreements which we entered into before the wage freeze was established. Regarding sister's stipends, the General Counsel of the USCC has already issued an opinion that these stipends never were subject to the freeze. Thus, the sisters also should be paid retroactively for the months of September, October and the first half of November. Where tuition was raised to meet additional costs; employers are required to honor contracts entered into before August 14. Schools which did not raise tuition may honor their teachers'

¹⁹. Pay Board Release Number 38, 13 January 1972.

²⁰. Memorandum to Rev. Msgr. Robert J. Hagarty, Mr. Frank O'Connor, and Reverend H. Robert Clark, from Cardinal Cody, 7 February 1972.

contracts retroactively provided this does not exceed 7%...it is my opinion it is critical that we treat all teachers alike. Therefore the only way to do this is to grant full retroactive pay for all teachers, religious and lay.²¹

Cardinal Cody concurred with Clark's position. All pastors were notified the following day of their decision to grant retroactive pay to all religious and lay teachers and principals. Parishes were not told how or when to make the retroactive payment but were instructed to "make payment in whatever way is most convenient, but each parish is urged to discuss this with the teachers."²² The records indicate that only one group of teachers, from Our Lady of Perpetual Help, 1300 South St. Louis Avenue in Chicago, was unable to obtain their retroactive increase. Six teachers, after waiting two years, appealed their case to Action Line in order to receive payment.²³

1972 SALARY PROGRAM

On March 6, 1972, the Archdiocesan School Board approved the return to the uniform salary schedule for lay teachers. The annual step increment was no longer left

²¹. Memorandum to His Eminence Cardinal Cody, from Father Clark, 17 February 1972.

²². Memorandum to Pastors and School Board Chairmen from Father Robert Clark, 18 February 1972, regarding Retroactive Pay.

²³. The teachers at Our Lady of Perpetual Help wrote to Action Line with the complaint that new pastor, Rev. Vincent Giese claimed that he did not have to pay the retroactive payment since he was not the pastor at the time of the Wage Freeze, money was not available, and the teachers took too long to initiate action. Father Giese contended that the teachers had "waived" their rights to the dollars, however, nothing was in writing. The file indicates that Father Giese originally agreed to the payment, later changed his mind. After Action Line was called, immediate payment was made to all six teachers. Archives File Correspondence, Archdiocese of Chicago, 7 September through 10 October 1973.

to the discretion of the parish as it had been in the 1971-72 school year. When reviewing the handling of discretionary increases in 1971, the School Office found that sixty percent of the parishes opted for the lesser increase amount.

TEACHER SALARY INCREASES SELECTED BY PARISHES

ARCHDIOCESE OF CHICAGO

1971 SALARY CHANGES

AMOUNT OF INCREASE	CITY	SUBURB	TOTAL
Received only 5.6% salary increase	57	45	102
Received 5.6% increase plus step increment	109	62	171
Differential increases for teaching staff	2	5	7
Received the step increment on 1970 schedule	4	3	7
Received no increase	0	1	1
Total	172	116	288

In 1972 all teachers were automatically restored to their proper step on the Archdiocesan salary schedule. The policy, number 4141, dated March 3, 1972 specifically regulated the uniform salary schedule:

Those teachers who received only the 5.6% cost of living raise in September, 1971, but no step increment, should be granted two step increments in September, 1972.

Those teachers who received the step increment in September, 1971, but no cost of living raise, should be granted the 5.6% cost of living raise based on their 1970-71 salary plus a one step increment in September, 1972.

Those teachers who received both the step increment and the 5.6% cost of living raise should be granted a one step increment in September, 1972.

Those teachers who received raises by any other formula should have their salary raised to equal the salary of the teachers who fall into the first two paragraphs above.²⁴

The School Board issued a statement that said, "the salary schedule is a uniform and mandatory schedule binding on all elementary schools." The primary reason for this policy that standardized pay schedules was to prevent schools with teacher vacancies from recruiting teachers from other parish schools by offering higher salaries. The School Board, by making the schedule mandatory, also prohibited schools who wanted to save money from paying their teachers less than the schedule required.

The School Board decided that the salary schedule implemented after the wage and price freeze of 1971 would remain in effect throughout 1972. This decision was based on the assumption that many schools had not properly increased their teachers the appropriate increment, or given them a cost of living raise the previous year. By holding the schedule consistent one additional year, it allowed the parishes to adjust their teacher salaries to comply with the following schedule:

²⁴. Rule 4141, issued by the Archdiocese of Chicago, 1 March 1972.

ARCHDIOCESAN SALARY SCHEDULE

ELEMENTARY SCHOOL TEACHERS

EFFECTIVE SEPTEMBER, 1972

ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$7011	\$5967	\$4077
2ND	7218	6129	4185
3RD	7425	6273	4347
4TH	7947	6489	4869
5TH	8307	6696	5022
6TH	8685	6903	5184
7TH	9054	7110	5337
8TH	9414	7326	5499
9TH	9783	7533	5652
10TH	10143	7740	5814

Each Lane I teacher with a master's degree was entitled to an additional \$300 annually.

The annual stipend for teaching sisters was also continued at the 1971 amount of \$3,200. In a memorandum to all priests, Cardinal Cody announced an increase from \$125.00 to \$200.00 in the annual allowance for medical and hospital insurance for religious sisters under 65 years of age and from \$45.00 to \$65.00 for sisters 65 and over.

The memorandum also discussed the issue of retirement benefits for religious.

Mindful that religious communities of women are endeavoring to provide adequate care for a large number of retired Sisters and to initiate funding for the retirement of presently active Sisters, the Archdiocesan Consultors have

proposed that, effective the school year 1972-73, each parish pay \$300.00 per teaching Sister for the specific purpose of helping the religious community finance its retirement program.

I am pleased to approve these recommendations and to inform you and the major superiors of religious women that the total annual remuneration of \$3,700.00 per Sister, including cost of living, insurance and retirement programs will be one of the highest in the nation. Even so, most religious communities of women will be hard pressed to make ends meet because of the escalating expenses of caring for a mounting number of aged Sisters in retirement.

Though we wish there were more Sisters to staff our schools and to engage in other forms of ministry, we should rejoice that in our Archdiocese approximately 4,000 Sisters will be at their posts in our schools next year. These Sisters are women of great faith who are deeply devoted to their service in the Church and are courageously resolved to persevere in their vocations. They surely deserve our support.²⁵

The ability to recruit and retain teachers in the Archdiocese schools was becoming more difficult as the wage scales in the Chicago Public Schools and the suburban areas increased. The following chart highlights the beginning and maximum salaries in local public school districts in 1972:

²⁵. Letter to My dear Fellow Priests, from Archbishop of Chicago, John Cardinal Cody, 27 April 1972.

**TEACHER SALARIES IN PUBLIC SCHOOLS
COMPARED TO THE ARCHDIOCESE OF CHICAGO
1971 - 1972 SALARY SCHEDULES**

School District	Minimum	%*	Maximum	%*
Arlington Heights	\$7800	111%	\$12,186	120%
Chicago	9333	133	14,870	147
DesPlaines	7600	108	11,640	115
East Maine, Niles	7500	107	10,750	106
Evanston	7700	110	10,780	106
Palatine	7730	110	12,501	123
Park Ridge	7600	108	12,160	120
South Stickney	8450	121	12,050	119
Waukegan	7900	113	10,744	106
Glencoe	7750	111	12,500	123
Highland Park	7900	113	15,721	155
Morton Grove	7900	113	11,613	114
Northbrook	7650	109	11,250	111
Skokie	7630	109	10,519	104
Wilmette	7600	108	12,827	126
Winnetka	7900	113	12,050	119

*The percentage shown compares selected districts'

minimum and maximum salaries with the Archdiocesan

minimum of \$7011 and maximum of \$10,143.

In 1972, the Chicago Public Schools were paying 133 percent of, or 33 percent higher than, the Archdiocese salary for a starting teacher. Highland Park was paying 155 percent of, or 55 percent higher than the Archdiocese at the maximum. In selected suburban districts the average beginning salary was \$7837 and the maximum was \$12,140. On average, the salary schedules of these districts contained 12 steps with an

average increment of \$350 per year of seniority.

A discussion paper, entitled "Funding Catholic Schools" was prepared in November, 1972 to address the question of financing the schools. The paper resulted in a series of meetings between the School Board and pastors. Key questions in these meetings were:

Should the parish develop its budget first; then on the basis of its responsibilities and revenue establish a subsidy for the school?

If the answer to the first question is yes, how much latitude should a school board have in increasing tuition and in fund raising to maintain a balanced budget?

If the parish subsidy does not cover the school deficit, do you agree that the final determination about the school's future is based on how much parents are able and willing to pay?

Should tuition be paid directly to the school, not through the Sunday collection?²⁶

Two major issues regarding lay teacher salaries were raised during the inquiry; should the practice of having a uniform salary schedule for all elementary teachers be continued, and how should the salary schedule be adjusted based on the salary ranges of local public school districts?

Based on their inquiry, the Archdiocesan School Board developed a model of financial support for the schools around the following characteristics:

²⁶. Archdiocese of Chicago, School board Mminutes, 12 November 1972.

1. Limited subsidy by the parish with no more "blank checks" for operation.
2. Complete separation of parents' share (tuition) and the parish's share (subsidy), with no more confusion of tuition in the weekly church contribution.
3. Recognition by the parish school board of its responsibility for operating the school with the funds available to it, said funds consisting of:
 - a. a definite, limited parish subsidy.
 - b. tuition revenue, whether directly parental in origin or derived from a scholarship fund or tuition grants.
 - c. other funds which are foreseeably available such as bequests, donations, foundation grants, etc.

If in terms of the above definite and limited funding the financial outlook for a particular educational program appears to be deficient, it is the board, not the parish, which should face the questions of the school's ability to continue. It should not expect the parish, with blank check ready, to underwrite the school program. The board should share with its constituents, clients and benefactors its financial needs and invite their concern for finding a solution.

If an anticipated revenue deficiency threatens to close the school, one of two things must happen. Either revenue must be increased - through augmented tuition, additional non-parish grants, or the program must be adjusted.²⁷

The purpose of the above statements was to establish a sound fiscal base for the schools.

The School Board recommended that the pastor and parish council jointly establish parish priorities that include a reasonable rate of debt retirement and/or capital outlay for

²⁷. Funding Catholic Schools, prepared by the Office of Catholic Education and School Board, Archdiocese of Chicago, November, 1972, p. 1.

maintenance of the buildings, reasonable support for non-school religious education programs, support for other pastoral missions and a reasonable school subsidy. The recommendation to discontinue paying tuition through the Sunday collection was based on an Internal Revenue Service ruling issued in 1971, that disallowed tuition payments as charitable contributions. The Internal Revenue Service determined that the term "charitable contribution" as used in the Code has been held to be synonymous with the word "gift" and that a gift is generally defined as a voluntary transfer of property by its owner to another, without consideration. If a payment is made based on an anticipated benefit to the payor, it is not a gift.²⁸

The ability of schools to generate enough revenue to cover their operating expenses, including payroll, was generally based on tuition amounts. The per pupil tuition charge and the family maximum tuition was set at the parish level by the pastor and local parish school board. According to policy, tuition levels must be approved by a majority vote of the parents whose children were enrolled in the school. The purpose of this policy was to assure good communication with parents, involve them in decision making, and require parish school boards to sell the quality of the school's education persuasively to obtain approval of the tuition. A comparison of tuition rates between 1969 and 1972 shows that tuition amounts had increased dramatically:

²⁸. Ibid., p. 2.

**FREQUENCY DISTRIBUTION OF
TUITION RATES FOR ELEMENTARY SCHOOLS
ARCHDIOCESE OF CHICAGO**

1969 - 1972

AMOUNT	\$100	\$125	\$150	\$175	\$200	\$225	\$250	\$250+
1969	60%	21%	13%	2%	2%	0%	1%	1%
1970	28%	22%	30%	6%	6%	0%	4%	4%
1971	16%	17%	27%	10%	8%	0%	1%	10%
1972	7%	11%	24%	14%	16%	4%	4%	21%

The increase is especially apparent looking at the percentage of schools charging tuition of \$100.00 or less. In 1969, 60 percent of the schools set tuition at this level; by 1972, only 7 percent charged that rate. The median tuition for one child in 1970 was \$125; by 1971 it had risen to \$150; by 1972 - \$175. The same pattern of increases was seen in rates set for families with multiple children in school. In 1969, 67 percent of the schools charged \$150. or less for two children. By 1972, there were only 6 percent of the schools at that level. In 1972, the median charge for two children in school was \$225. Fifty-five, or 14 percent of the schools, had one flat family rate: two schools had special weekly school collections for families with more than one child in school. A total of thirty-five schools charged \$400, or more, for two children.²⁹

The discussion paper was also the basis for regional meetings with local school board chairmen. The chairmen voted unanimously that the uniform teacher salary

²⁹. Ibid., p. 4.

schedule be maintained. Minutes of the meeting indicated that while some representatives indicated a desire for a salary schedule based on teachers' performance, they agreed that this would be difficult to administer. Two reasons were given for maintaining the uniform scale; to avoid the temptation to "pirate" good teachers away from other schools, and to remove the local parish school board from the responsibility for negotiating with its teachers, a process the chairmen believed would be potentially damaging to the board's working relationship with the faculty.³⁰ The local parish school board chairmen submitted three salary options that were sent to the pastors for their approval.

1. Leave the schedule as it is, allowing teachers only the annual step increase. This would give teachers a salary raise between 2.5% and 4.5%. This was considered scarcely a raise at all because of the increased cost of living. It was noted that this option would cause the Archdiocese to fall further behind the public schools, making it difficult to catch up in the future.

2. Increase the salary schedule by 5% in each lane and at each step and allowing the annual step increase. This would raise each school's payroll by 8.5%, which would require an additional tuition charge of \$25 per child or approximately \$50 per family.

3. Increase the salary schedule by 5% in each lane and at each step, but hold each teacher on his or her current step. Although the five percent seems a moderately good increase, it would not keep pace with the public schools. Because teachers have become accustomed to a step increase, it was felt that they might be unhappy if frozen in their present

³⁰. Memorandum to Pastors from Father Robert Clark, regarding Teacher Salaries, December, 1972, and Exchange, The Archdiocese of Chicago School Board, Richard A. Barry, editor, Vol.2., Number 3, December, 1972.

step. Moreover, beginning teachers would be paid the same as those with one year's experience.³¹

1973 SALARY PROGRAM

Three regional meetings were held during January, 1973 to determine the direction the School Board should take regarding teacher pay and the funding of schools. Following the January meetings, between the School Board, the Superintendent of Schools, and pastors, a proposal was made to increase teacher salaries by 2 percent. The formal proposal was presented to Archbishop Cody in March. On May 1, 1973, Cardinal Cody rejected the proposal, and in a letter to the Chairman of the Archdiocesan of Chicago School Board, Lawrence E. Klinger, stated:

Since receiving your notice of the School Board's proposal to increase the lay teachers' salary schedule by 2 percent, the Archdiocesan Board of Consultors and I have made an exhaustive study of the ramifications this proposal would have on the Archdiocese as a whole. It is our considered and conscientious judgement that the proposed increase could do serious harm if it were implemented at this time. The decision of the Consultors was all but unanimous since so many pastoral reasons dictate our inability to follow the proposal.

Among the many reasons which dictate a reconsideration of your proposal are the following:

1. As you already know, we are experiencing serious difficulties in continuing to subsidize inner city schools. The increase in salary proposed by the School Board would add an estimated \$400,000 to this cost. Such money is just not available.

³¹. Memorandum to Pastors, from Father Robert Clark, regarding Teacher Salaries, 19 December 1972.

2. The salary of a lay teacher is not only the amount the person receives in his monthly pay check, but it also includes the money paid out by the parish for hospitalization, workman's compensation, social security and pension. Our figures show that the cost of these fringe benefits amounts to an average of \$1000 per teacher, the average salary of \$8,500 per teacher actually amounts to an expenditure of \$9,957 for the parish. If an increase were granted, there would be an added cost for the pension and social security of the parish.

3. A great number of our parishes are heavily in debt, and to add an increase in salary would make it impossible for them to pay anything on the debt.

4. While we are most aware of the rapidly rising cost of living for the individual, we should not forget that the parish is likewise deeply affected by this rapid rise in the cost of living. For the past three years we have been in hope of a favorable decision about State aid to non-public schools and, on that basis we have given the step increase. We still entertain hope that this new source of income, and perhaps adjusted tuition rates in some parishes, will enable us to find a basis for further study of this serious question in the days to come.³²

The School Board reluctantly withdrew its recommendation for a salary increase. The salary schedule, first put into effect in 1971 prior to the wage freeze, was once again used for the 1973 - 1974 school year. Contrary to the studies and recommendations of pastors and the School Board, the Archbishop and his consultants ignored the high rate of inflation and the increasing salaries of public school teachers, choosing instead to

³². Letter to Mr. Lawrence E. Klinger, Chairman Archdiocese of Chicago School Board, from His Eminence, Archbishop of Chicago John Cardinal Cody, 1 May 1973.

maintain the current salary schedule. To communicate this message, Cardinal Cody addressed all teachers and principals in a letter on May 8, 1973 in which he highlighted the need to contain the rising costs of education in the Archdiocese and proposed a School Board subcommittee be appointed to work with his administrative staff to study further sources of funding that would enable future salary schedule increases. In closing, he commented:

Thank you for reading this letter - and hopefully for trying to better understand the pressures created by financial considerations, but also by our responsibility to look to the total mission of the Church, a mission which embraces the school but goes beyond the school as well. Thank you most of all for your dedicated service and the sacrifice you make to enable our school system to be equal to any school system in our State or country.³³

1974 SALARY PROGRAM

With the approval of the Cardinal, a joint committee was established between the School Board and the Board of Consultors. By January 7, 1974, after six months of study, this committee recommended an increase in the base salary for all teachers for the 1974-1975 school year. The joint committee considered the proposal both fair to teachers for their service in the schools and financially responsible. The committee considered a number of factors impacting the teachers:

1. the cost of living has increased sharply last year and continues to rise;

³³. Letter to My dear friend and co-worker in the apostolate of education, from His Eminence, Archbishop of Chicago, John Cardinal Cody, 8 May 1973.

2. for the 1973-74 school year, the Board did not amend its policy and did not make any adjustment in the base salary for lay teachers. The only salary increase for the 1973-74 over the previous year was the step increase of about 3%.³⁴

The committee proposed to the full School Board that the base pay for all elementary lay teachers be raised 5 percent and annual step increase which averaged about 3.5 percent be continued. The committee also recommended that appropriate adjustments to fringe benefits, primarily pension and social security, be considered as well. To communicate these changes to the pastors, school board chairmen and principals, a letter was sent by the Vicar General and Delegate of the Archbishop for Administrative Matters, Reverend Monsignor Francis A. Brackin and Vito Petruzzelli, Chairman of the Archdiocese of Chicago School Board. The letter did not address the fact that the salary schedule had not been recently adjusted but rather emphasized the past efforts of Cardinal Cody:

Soon after his arrival in Chicago, Cardinal Cody announced a policy of "people before buildings" and initiated a comprehensive plan to provide archdiocesan financed health and medical insurance and a pension program for all lay employees, including all lay teachers in the elementary schools. This same policy has encouraged the Archdiocesan School Board to assign a high priority to a salary schedule which would set lay teachers' salaries at a rate commensurate both with economic conditions and with realistically available resources in the parishes. Periodic salary adjustments have been made in terms of changing conditions in our economy.³⁵

³⁴. Memorandum to the School Board Members and Superintendent of Schools, from Brother Leo V. Ryan, CVS, Chairman, Finance Committee, regarding Proposed Revision Policy 2141.1 - Archdiocesan Salary Schedule for Lay Teachers, 4 January 1974.

³⁵. To Reverend Pastors, School Board Chairmen and Elementary School Principals, from the Office of the Vicar General, Reverend Monsignor Francis A. Brackin, Archdiocese of Chicago, 5 February 1974.

The Finance Committee recommended the lay salary increase to the School Board on January 8, 1974. The Board requested that the proposed policy be circulated to pastors, principals and local school board chairmen for written comment to the Superintendent of Schools prior to January 25th, so the Board could consider the matter at the February School Board meeting. The letters received by Reverend Robert Clark, Superintendent of Schools, took positions on both sides of the proposal. "...the consensus of those comments received was that the revisions were acceptable, but would impose some hardships on the schools."³⁶ The total cost of the proposal was approximately three million dollars. The average increase for the nearly 400 parishes was approximately \$7500, depending on the number of lay teachers and their length of service. The Ad Hoc Committee established by the Cardinal determined that the increase, while definitely a burden, was an economic fact of life and could, in most cases, except for the inner city schools, be managed in terms of parish revenues and expenditure patterns. Based on these recommendations, the following schedule was approved on February 5, 1974.

³⁶. Archdiocese of Chicago School Board Report, edited by Richard A. Barry, Archdiocese of Chicago School Board, 5 February 1974.

ARCHDIOCESAN SALARY SCHEDULE FOR TEACHERS

EFFECTIVE SEPTEMBER, 1974

ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$7362	\$6264	\$4273
2ND	7578	6435	4392
3RD	7794	6588	4563
4TH	8343	6813	5112
5TH	8721	7020	5274
6TH	9117	7245	5445
7TH	9504	7470	5607
8TH	9882	7695	5778
9TH	10269	7920	5931
10TH	10647	8145	6102

Effective September, 1974, the amount paid over the annual salary amount for a master's degree was increased from \$300 to \$500. The additional payment, however, was available only to teachers whose graduate work had a direct relationship to the subject they taught "...and provided that the teacher had received an outstanding rating from the school principal."³⁷ By linking the additional income to a rating by the principal and requiring that the degree have a direct relationship to the subject being taught, additional monies were subjectively distributed and often withheld based on parish finances.

³⁷. Notes of Agnes Pompar, Office of Catholic Education, on the salary schedule for teachers, effective September, 1974.

The 1974 salary schedule did not include an increase for religious teaching sisters and principals. At the January School Board meeting, Sister Grace Creighton, Vice President of the Archdiocesan Principals Association, requested that the School Board consider an increase for religious in the schools. The Archdiocesan Board of Consultors, with concurrence of the Archdiocesan School Board increased the yearly stipend given to religious teachers from \$3,700 to \$3,900 retroactive to September 1, 1973. In a letter to pastors, Archbishop Cody decreed that all religious teachers were to receive the \$3,900 stipend, of which \$3,350 was to be allocated to salary, \$250 for hospitalization insurance coverage, and \$300 for retirement provisions. The letter closed: "With the prayerful hope that these necessary increases will not cause undue financial strain for the parish."³⁸

This increase, however, was judged not adequate by the Leadership Conference of Women Religious, Region VIII.³⁹ The Association formally requested that the School Board, at their March 6th meeting, consider increasing the stipend to \$5000 for all teaching sisters for the academic year 1974-75. The request was based on a need for a higher stipend to support living expenses, medical insurance, retirement, social security premiums, education and Generalate/Provincialate taxes to pay for retired sisters and debt retirement.

³⁸. Letter addressed to Reverend, dear Father, from Archbishop of Chicago, John Cardinal Cody, Archdiocese of Chicago, 6 February 1974.

³⁹. The origin of this request was a document to all Bishops of Illinois by the Leadership Conference of Women Religious for Region VIII.

The Leadership Conference request was referred by the Chairman of the Finance Committee of the School Board to the Ad Hoc Committee of Chancery officials and school board members for further study and recommendations. The Ad Hoc Committee held a special session on Saturday, April 6, 1974, to explore the issue. The committee reviewed the cost impact on the on the school system that, at that time, employed 2,274 religious women working full time. The Ad Hoc committee determined that the religious teachers needed \$3,300 for living expenses and determined that each sister would receive an additional \$1000 to cover retired sisters and community expenses. They also recommended that the stipend for principals should be \$4800. This revised change in religious teacher and principal stipend was sent to Pastors, on April 11th, for budgeting purposes, prior to School Board approval. This early notification to pastors indicated that the School Board intended to would revise the previously announced stipend The Board approved the stipend increase on May 14, 1974, with Cardinal Cody supporting the decision thirty days later.

School Board minutes indicate that the need for better planning of salary and benefit changes was evident. Staff objectives, presented by the Superintendent to the School Board on April 2, 1974 provided new directions for the new school year:

To establish an inter-departmental planning committee whose function will be to develop an outgoing plan for not less than five years for the direction of education in the Archdiocese of Chicago.

To develop an immediate plan of action that will insure permanency of some Catholic elementary and secondary schools in all areas of the Archdiocese.

To assist and provide leadership for Christian educational communities in creating plans for developing values that will aid in recognizing injustices where it exists and develop skills necessary to counteract injustice.

To develop and implement plans for both Early Childhood and Adult education to make the schools truly responsive to the total Christian community.

1975 SALARY PROGRAM

In December, 1974, the School Office notified all principals and pastors that the 1975 salary schedules were under study and the question of teacher salaries was the "primary consideration of the Board and Office."⁴⁰ Once again, the Ad Hoc Committee appointed by Cardinal Cody, was asked to make recommendation to the School Board. The Committee reported to the School Board on March 4, 1975 that the previous year's action on teacher salaries was adequate and that the present salary schedule should remain in effect in the 1975-76 school year. Under this proposal, each teacher would receive only the next step increment, an increase of from two to four percent, depending on personal experience and academic degree. The School Board agreed to increase the sisters' stipends by \$150, to \$4,450 for teachers and to \$4950 for principals. The published schedule for lay teachers in 1975 was as follows:

⁴⁰. Memorandum from Ralph Bonaccorsi, Teacher Personnel Board, Archdiocese of Chicago School Board, December, 1974.

ARCHDIOCESAN SALARY SCHEDULE FOR TEACHERS

EFFECTIVE SEPTEMBER, 1975

ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$7362	\$6264	\$4273
2ND	7578	6435	4392
3RD	7794	6588	4563
4TH	8343	6813	5112
5TH	8721	7020	5274
6TH	9117	7245	5445
7TH	9504	7470	5607
8TH	9882	7695	5778
9TH	10269	7920	5931
10TH	10647	8145	6102

The Vicar General and Delegate for the Archbishop for Administrative Matters,

communicated this schedule by stating:

In a period of economic change, it is most difficult to make financial decisions which will be readily understood and accepted. Such is the case as we consider the salary schedule for our dedicated lay teachers. After much discussion and study, especially of the impact on so many of our schools, and with great reluctance, we have made the difficult decision to accept the Resolution of our Archdiocesan School Board which states that the present salary schedule must remain in effect for the 1975-76 school term ... hopefully this, taken with other projected economic changes, will not cause undue individual financial difficulty.

Even those modest increases will add to the heavy burden of many of our schools and parishes. Pastors, principals and School Boards are all urged to scrutinize every line item in their School Budget and to eliminate or reduce items wherever possible. Special attention should be directed to evaluating the Tuition Schedules and collection procedures. Many schools will find it necessary to raise their tuition or

to establish better pupil/teacher ratios if they are to continue.⁴¹

1976 SALARY PROGRAM

A new Ad Hoc Committee, appointed by Cardinal Cody, began their salary studies on December 10, 1975 for the 1976-77 school year. As in previous sessions, the Committee reviewed the financial impact on parishes, and met with the Principal's Association and a group of teachers, who had unified under the banner of the Chicago Archdiocese Teachers Association (a group not formally recognized as representing all teachers). The Committee considered a number of options, meeting seven times over a three week period, prior to making their recommendation to the School Board and the Cardinal. They recommended a 3 percent increase in the starting rate for Lanes II and III and a 2 percent increase for Lane I. The Committee also considered the cost of pensions, Social Security, and health care under Blue Cross/Blue Shield which they estimated to cost an additional .7 percent. The following overall percentage cost increases were recommended:

⁴¹. Letter to Pastors, Sisters, Principals, Teachers and School Board Chairmen, from Vicar General and Delegate of the Archbishop for Administrative Matters, Francis A. Brackin, on 5 March 1975.

RECOMMENDED SALARY INCREASE FOR TEACHERS

1976

	AVERAGE STEP INCREASE	INCREASE IN SCHEDULE	SUB-TOTAL	BENEFIT COST INCREASE	TOTAL
LANE I	4.2%	2.0%	6.2%	0.7%	6.9%
LANE II	2.9	3.0%	5.9%	0.7%	6.6%
LANE III	3.0	3.0%	6.0%	0.7%	6.7%

In a confidential memorandum of January 7, 1976, the Chairman of the Finance Committee of the School Board acknowledged that the current step and lane system program failed to recognize longevity in the school system. " A little more than 11 percent of the lay teachers are not at the 10th step; the number who actually have 15 or 20 years of service is unknown. A number of school systems have had 15 steps and are now going to 20.⁴²

PERCENTAGE INCREASE IN TEACHERS PAY

BY INCREASING THE LONGEVITY STEPS

ARCHDIOCESE OF CHICAGO - 1976

EXPERIENCE	Lane I	Lane II	Lane III
10 - 14 years	+2.0%	+3.0%	+3.0%
15 - 19 years	+6.8%	+8.1%	+8.1%
20 Years Plus	+11.5%	+13.0%	+13.0%

⁴². Memorandum to the Finance Committee of the Archdiocese School Board from Tom Sherb, Chairman, regarding Teachers' Salary Proposals Submitted by the Archdiocese Ad Hoc Committee for Schools. 7 January 1976.

The School Board met on February 9th to approve the salary increases recommended by the Ad Hoc Committee. At the meeting the Board prepared a resolution to increase salaries but also deal with the funding of the schools. The Board approved the following resolution on teacher salary increases:

Whereas the cost of Catholic elementary and secondary education will increase in proportion to increases caused by inflation and,

Whereas the value of Catholic education continues to be more and more necessary in today's society, Therefore the Archdiocesan School Board recommends that local school boards intensify their efforts in three essential areas:

- 1) continue review of resource allocation special emphasis given to mergers, where appropriate,
- 2) increasing tuition and fund raising activities, where appropriate; to help offset these rising costs,
- 3) applying to the State Superintendent of Public Instruction for relief in the acquisition of text books.⁴³

⁴³. Memorandum to all School Board Members, from Karl W. Fruecht, Chairman, Finance Committee, regarding resolutions for teacher salary proposal, 9 February 1976.

ARCHDIOCESAN SALARY SCHEDULE FOR ELEMENTARY SCHOOL TEACHERS

EFFECTIVE SEPTEMBER, 1976

ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$7515	\$6453	\$4752
2ND	7731	6633	4903
3RD	7956	6786	5058
4TH	8514	7020	5265
5TH	8901	7236	5436
6TH	9306	7470	5616
7TH	9702	7695	5778
8TH	10080	7929	5958
9TH	10476	8163	6111
10TH	10863	8397	6291
11-14	10863	8397	6291
15-19	11367	8802	6597
20+	11871	9207	6903

In 1976, over 90 percent of the teachers held bachelors degrees and were accredited, and were therefore placed in Lane I. The total salary and benefit package recommended was estimated to cost the parishes approximately 11 percent more than the year prior.

TOTAL COMPENSATION PACKAGE FOR LANE I TEACHERS

ARCHDIOCESE OF CHICAGO

1976

STEP:	SALARY	PENSION	BC/BS	TOTAL
1ST	\$7515	\$ 830	\$264	\$ 8609
2ND	7731	854	264	8849
3RD	7956	878	264	9098
4TH	8514	940	264	9718
5TH	8901	983	264	10148
6TH	9306	1027	264	10597
7TH	9702	1113	264	11037
8TH	10080	1157	264	11457
9TH	10476	1157	264	11897
10TH	10863	1199	264	12326
11-14	10863	1199	264	12326
15-19	11367	1255	264	12886
20+	11871	1311	264	13446

The 1976 salary program was reluctantly supported by Cardinal Cody who sounded a cautionary note about the financial strength of the Archdiocese.

Weighing my desire to recompense as fully as possible our dedicated lay teachers and teaching sisters, and at the same time mindful of the financial impact on the 226 parishes operating at a break-even or deficit position, I have found myself in a most difficult situation. There are 391 parish elementary schools in the Archdiocese. The data supplied shows that the teaching salary resolutions with fringe benefits will cost \$3,249,000; that other school and parish personnel salaries and fringe benefits will approximate \$1,016,000; and that increases in church and school operational expense (such as heating costs, electricity, etc.), will cost about \$3,387,000. This totals \$7,652,000 in added expense at the parish level - truly a heavy burden in these troubled times. Therefore, I am very disturbed that some parishes will find this an impossible burden and deem it necessary to terminate their schools. I hope not! And, of course, the needs of the parishes on allocation (subsidy) will generate additional pressure.

In arriving at my decision, I consider the size of the total recommended salary package...and realize we cannot assess taxes. Further, I observed that insufficient attention has been given to the actual value of the fringe benefits provided our teachers.

As there will be many financial problems involved in providing the funds for the continuing operation of our schools pastors are encouraged to increase revenue for the operation of there school...in some instances, a higher schedule of tuition may be required...vigilance in analyzing school budgets line by line to achieve savings...class size and pupil/teacher ratios should be examined for cost reductions...and sharing certain specialized personnel and equipment with neighboring schools should be considered.

All should realize the heavy responsibility of saving our Catholic school system.⁴⁴

On May 12, 1976, the Archdiocese published an extensive financial report entitled, The Sharing Years, which highlighted the deficits incurred between 1971 and 1976. The data revealed that fifty-one parishes were receiving over \$14,039,662.51 from the Chancery by either direct cash grants, indirect subsidy or gifts. All of this parishes except one had schools. A total of 10,337 students were being educated in the fifty grant parishes, forty-four percent (4,580) of which were non-Catholic. Pupil tuition ranged from a low of \$58.00 per year at St. Frances X. Cabrini, to a high of \$440.00 at St. Laurence. The average cost to educate each student ranged from a low of \$379.00 at Providence of God to a high of \$687 at St. Joseph (Orleans). Subsidies ranged from only

⁴⁴. Letter to Pastors, Provincials, Principals, Teachers, and School Board Chairmen, from the Archbishop of Chicago, John Cardinal Cody, 10 February 1976.

\$42 per student at Providence of God to \$381 at Our Lady of Sorrows. The teacher pupil ratio ranged from a low of 17.4 students per teacher to a high of 31.4. A common element in all of the schools in grant parishes was their geographic location; all were in inner-city or economically depressed areas.

The fact of on-going deficits was acknowledged through special educational loans.

In the late sixties, there was hope for some form of state aid to non-public schools, and the Archdiocese, not wanting any school to close before such help became available, made loans to cover the operating deficits of financially distressed parishes and schools. But state aid never became a reality. The practice of making loans for operational needs when there was not a realistic expectation for repayment was discouraged by the financial advisors of the Archdiocese. The unpaid value of such loans to the subsidized parishes approximates \$5,621,000. No interest is being paid on these loans.

In 1971, a program of giving grant-in-aid, allocations or what is now commonly called subsidies, came into existence. These subsidies were not considered to be a long term way of life but only a needed help, given in the spirit of true charity for the Apostolic work of the Archdiocese. As the parish or school rebuilt and developed financial stability, the subsidy was expected to end and be transferred to help another parish or school.⁴⁵

The assistance granted needy parishes and schools between 1971 and June 30, 1977 was as follows:

⁴⁵. The Sharing Years, Archdiocese of Chicago, 12 May 1976, p. 7.

ARCHDIOCESAN SUBSIDIES

1971 - 1976

Fiscal:	Total Grant Monies
1971 - 1972	\$ 2,806,848
1972 - 1973	3,273,016
1973 - 1974	3,521,683
1974 - 1975	3,730,839
1975 - 1976	3,083,738
Total:	<u>\$19,491,229</u>

Full financial reports published in the December, 1976 issue of The New World, highlighted a number of newly instituted programs that increased the 4 million dollar deficit reported by the Archdiocese. They specifically noted that a new scholarship program, intended to give financial assistance to students wishing to attend a Catholic school but unable to do so because of a lack of funds, increased the budget by \$1,082,000.⁴⁶ The Chicago Tribune, cited the \$4.1 million deficit as "due in large part to heavy spending for schools...school operating costs exceeded tuition and fees by \$41,474,000 in 1975-76...expenses for the 387 elementary schools and 21 high schools totaled \$77.8 million."⁴⁷

1977 SALARY PROGRAM

The Ad Hoc Committee, appointed by Cardinal Cody, began deliberations

⁴⁶. "Archdiocese Finance Statement," The New World, Section II, 31 December 1976, p. 16.

⁴⁷. James Robinson, Religion Editor, "Archdiocese incurs deficit of \$4 million", Chicago Tribune, Section 2, 31 December 1976, p. 8.

regarding the salary schedule in November of 1976.⁴⁸ The Committee, in its third year of operation, was faced with increasing demands to raise both teacher and principal salaries. The Chicago Archdiocesan Teachers Association made a special presentation to the Ad Hoc Committee on January 28, 1977, in which they demanded increases in the step and lane program and four major changes in the benefit package. Based on a survey of their members, the Association requested that more information be made available explaining fringe benefits and their application. They also requested that pension statements be issued on a timely basis. They asked that the subjective guidelines used to award increases for master's degrees be dropped and that sick days be allowed to accumulate beyond the current limit of 100.⁴⁹

The Leadership Conference of Religious Women and the Conference of Religious Treasurers requested that the School Board and Cardinal increase the teaching sister's stipends. The Leadership Conference estimated that a sister, living in a convent, needed \$2200 to meet current daily needs and \$3200 for insurance, pension, contributions,

⁴⁸. In this third year of operation, the Committee consisted of the Vicar General of the Archdiocese, the Comptroller of the Archdiocese and a pastor, the treasurer of the Archdiocese whose children attended parochial schools, an investment counselor whose children attended parochial schools, a member of Loyola University, whose children attend a parochial school and whose wife teaches in a parochial school, a mother of five children in a parochial school and an unemployed, local resident who has seven children attending a parochial school. The demands on the Committee were great. In the first month, they met seven times to discuss the problems facing teachers. The Committee demonstrated both a personal interest in the welfare of the schools and a personal commitment to their on-going operation.

⁴⁹. Report to the Archdiocese of Chicago School Board on Teacher Salaries from the School Board members of the Cardinal's Ad Hoc Committee for Schools, 7 February 1977.

education, administration of the order, and support of retired sisters. Thirty-six orders participated in a survey, sponsored by the Leadership Conference that found stipends ranging from \$3300 to \$7200. At that time, the stipend in the Chicago Archdiocese was \$4,750.

The Archdiocese Principals Association, under the leadership of Sister Anne Leonard, C.N.D., requested that the School Board include a salary scale for lay principals. Sr. Anne commented that the "Association spoke on behalf of the lay principals, whose numbers have been increasing each year. There are presently 86 lay principals in our system, or about 21 percent. Since there have been no official guidelines, the range of their salaries is broad."⁵⁰

The 1977 Salary schedule, published on February 10, 1977, following approval by Cardinal Cody, increased the step and lane amounts for teachers by \$200 and increased the stipend for teaching Sisters to \$5100. Although numerous meetings were held with the various constituents, no major changes were introduced to the benefit package. Specific requests, such as a compensation schedule for lay principals was ignored. The only recommendation acted upon was to change the reimbursement criteria that required that a teacher to receive an "outstanding" rating from the school principal prior to receiving additional payment for a master's degree. The Superintendent of

⁵⁰. Ibid., p. 2.

Schools felt that, since the term "outstanding" was confusing and did not relate to the evaluation process being used, it should be dropped from the policy.⁵¹

ARCHDIOCESAN SALARY SCHEDULE
ELEMENTARY SCHOOL TEACHERS
EFFECTIVE SEPTEMBER, 1977
ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$7715	\$6653	\$4952
2ND	7931	6833	5103
3RD	8156	6986	5258
4TH	8714	7220	5465
5TH	9101	7436	5636
6TH	9506	7670	5816
7TH	9902	7895	5979
8TH	10280	8129	6158
9TH	10676	8363	6311
10TH	11063	8597	6491
11-14	11063	8597	6491
15-19	12886	9002	6797
20+	13446	9407	7103

Although no opinion surveys were conducted, documents in the school office indicate a renewed interest among teachers in what other school systems paid their

⁵¹. It is interesting to note, that this basic policy was both approved, and re-written by Cardinal Cody on March 24th, prior to School Board review. In a handwritten note, Cardinal Cody changed the policy to read "...provide there is a direct relationship between the degree completed...rather than the Superintendent's wording...provided there is a direct relationship between the graduate work completed...." The detail and controlling management style of the Cardinal is seen in this basic example of a minor policy change. Memorandum with handwritten comments, to His Eminence Cardinal Cody from Father Robert Clark, 24 March 1977.

teachers. A brief survey found that the starting rates had increased dramatically beyond those of the Archdiocese.

1977 - 1978 BEGINNING SALARIES

CHICAGO METROPOLITAN AREA

School District	Starting Rate	Difference*
Chicago Public Schools	\$11,400	48%
Schaumburg	10,325	34%
Arlington Heights	10,300	34%
Chicago Heights	10,000	30%
Joliet Catholic Schools	8,300	8%
School Clerks in Chicago	8,140	6%

*The numbers indicate the amount teachers are paid in excess of the Archdiocese of Chicago.

On November 17, 1977, Superintendent of Schools, Father Robert Clark, addressed his concern about the low level of teacher salaries in a memorandum to the Cardinal and School Board members. He proposed that all steps and lanes be increased by 15 percent, raising the starting salary to \$8,772, since the schools had failed to keep pace with the rate of inflation over the previous five years. Since 1972, teacher salaries had increased a modest ten percent, or two percent a year. Over the same time frame, the Chicago consumer price index went from 124.3 to 178.5, a 43% increase or 8.5 percent a year. Father Clark commented:

Our current salaries do not meet acceptable standards of social justice. According to competent Catholic social scientists, a living wage is that which allows a person to meet his/her basic needs, provides a standard of living in accord with his/her professional status, and permits a modest amount of money to be put into savings. The salaries now being offered to teachers do not meet these criteria of a just wage.

If we wish to attract professional people to teach in our schools, we must offer professional salaries. Already the quality of our programs are is in jeopardy. The caliber of teachers who have been applying the past three years has seriously degenerated; this information comes from some of the best principals.

If we seriously intend to remain in the school business, we must move forward **boldly**. Fiscal pessimism is eroding our enthusiasm and destroying our proudest achievement - namely, the largest self-supporting school system in the history of the world. Our gloomy financial forecasts are becoming self-fulfilling prophecies.

I have deliberately refrained from computing the cost of this proposed 15% increase because no matter what the cost, we must move ahead with it. Otherwise we should admit that we will soon be operating a second rate institution where the turnover rates of teachers will be high and where no minority teachers can afford to apply.

Our tuition rates currently are about half of what a good baby-sitter can get for her (his) services; i.e. we are charging about \$.50 per hour for the best education on the market in our metropolitan area.⁵²

A news release in December, 1977 informed the public that the assets of the Archdiocese had increased by \$1.8 million to \$148.7 million for the 1976-77 year. School operating costs exceeded tuition and fees by \$42.7 million. The total school program cost \$81.7 million. Despite the reported deficits in school operating costs, the Archdiocese was able to invest two million dollars in long term stock holdings.⁵³

⁵². Memorandum to His Eminence Cardinal Cody and School Board Members, from Father Robert Clark, regarding lay teacher salaries, 17 November 1977.

⁵³. "Archdiocese assets rise \$1.8 million, but high costs cut into year's gains", Chicago Tribune, Section I, 8 December 1977, pages 1 and 8.

1978 SALARY PROGRAM

Father Clark's proposal to boost teacher salaries 15 percent was not acted upon. The message sent to all pastors, principals and teachers, by Cardinal Cody on February 7, 1978 was that lay salaries would increase four percent. Religious teacher salaries increased \$300 a year to \$5,400; religious principals received \$1500 more than religious teachers (previously it was only a \$500 increase) for their additional duties and responsibilities. In a long, seven page message, the Cardinal indicated that teacher pay, although important, would not be increased to the point of breaking the system. He argued that past efforts had been good and progress had been made over the past five years. He also reflected that school enrollments had declined over the past twenty years by fifty percent, while the class size was reduced from fifty students per teacher to a ratio of 35 to one. In the message to teachers he commented "our school year, in equivalent working days, is about 80 percent of the working year as measured by industry. Some of our teachers find summer employment in our schools or elsewhere, but most do not. Nevertheless, teachers' salaries throughout the United States are not intended to equal the full-time pay scales in industry."⁵⁴ Addressing the needs of religious teachers he commented "the cost of meeting the basic expenses of sisters living in convents has not increased as dramatically as many other budget items. Today it is about \$2200 to

⁵⁴. Letter to Pastors, Administrators, Parish School Board Members, Elementary School Principals and Teachers, Parents of Children in Catholic Schools and all the Faithful of the Archdiocese of Chicago from Archbishop John Cardinal Cody, 7 February 1978.

\$2400."⁵⁵ In closing Cardinal Cody stated:

Our estimates of the total cost of these salary increases, with normal attrition, are a little above last year's rate of increased parish income. One problem will be in holding other parish cost increases, which have been even higher, at or near that rate. Is this a proper balance? We honestly do not know. We prayerfully hope that our valued teachers and principals can and will accept these efforts to reward their dedication and meet their needs. And just as earnestly we pray that our parents and parishioners share our dedication to the very existence of Catholic education to the extent that they will make the necessary additional sacrifices. As we work and pray together, let us always remember those for whom we struggle in these matters, our children.⁵⁶

Just prior to this announcement, Father Clark held a news conference with reporters and explained his personal request to increase the salaries by 15 percent. The Daily Herald speculated that the reason the teacher salaries had been held down was that "...John Cardinal Cody who makes the ultimate decision on what the teachers do or do not need...is too out of touch with teachers' situations to grant them what they really need."⁵⁷ As quoted in the Daily Herald, Ed Aromi, principal of St Alphonus School in Prospect Heights, and head of the Archdiocese Principals Association, stated:

(The low pay) has not only cost us excellent teachers (who quit), it costs us teachers when we interview. We do not get the same quality in many cases when you can only beat the salary working at J.C. Penney's. It is asking too much of teachers to put in 10 years of their life in an occupation, no matter how much you love it, and still be in the \$10,000

⁵⁵. Ibid., p. 4.

⁵⁶. Ibid., p. 7.

⁵⁷. "Catholics confront school crisis over low pay scale for teachers," The Daily Herald, Section I, 2 February 1978, p. 1.

range. That is not a career.⁵⁸

Aromi indicated that the salary was driving the male teachers out of the system.

He continued:

The number of men in the Catholic school system is definitely declining, and the only men who are coming are those who are coming in for the experience and then leaving. I don't blame them. The young single woman is also being driven out, she has the same bills as a man has. She cannot live on her own without a part time job. That is why we are losing a lot of the younger people with new ideas that keep education alive.⁵⁹

Once the Cardinal's announcement regarding the 1978 salary increases became a public matter, the public outcry became louder. Within five days of the Cardinal's announcement, Father Clark resigned from his position as Superintendent of Schools. Claiming he "leaves a major piece of unfinished business", he openly criticized the School Board and Cardinal for failing to raise the salaries to more competitive levels. In an interview, he commented:

First of all, the pay has been fairly good up until the last two or three years. We were within the range of the public schools. In the last two years, the salaries have not been increased to keep pace with the cost of living, inflation, or with increases in public school salaries. So we're in trouble - unless we raise them substantially. I have recommended to the Board and the Cardinal that the salaries for the next year be raised by 15 percent. A big jump, but I think we've got to do it to stay in the race.

⁵⁸. *Ibid.*, p. 1.

⁵⁹. *Ibid.*, p. 1.

(Where will you get the money?) Well, that's what everybody said. And my only answer is go out and raise it just like everything else. The key question, I think, is not where you are going to get the money, but what it takes in order to continue to provide quality programs. And we've done it before...we've always found money. And we've got to do it. We can't run a system this size with volunteer help. And if your salaries get to the point where they're 50 percent of the public school salary, then actually your saying, "We're looking for volunteers, (like the) Peace Corps". And we can't do that. We've got some people who are willing to do that, but not the full staff.⁶⁰

"Catholic school teachers got a raise last week and they're outraged. They're furious. They feel insulted. They're threatening to find jobs elsewhere or switch careers altogether."⁶¹ In interviews around the Archdiocese, author Meg O'Connor found that teachers and pastors were upset with the salary package. A teacher at Our Lady of Hungary School commented that "we did not take a vow of poverty...they talk about the Catholic schools being so great compared with public schools, why don't they reward us?"⁶² The pastor at Our Lady of Hungary, Reverend Daniel O'Sullivan, commented, "the committee and Cardinal seriously have underestimated parents' willingness to pay higher wages... teachers have switched to secretarial jobs and gotten \$2000 a year more than they did in the Catholic school. The Archdiocese bought \$2 million in stock last year. I'd rather sell stock or not buy any. I certainly feel our lay teachers and school

⁶⁰. Meg O'Connor, "Rev. Clark calls for 15% hike to keep staff." Chicago Tribune, Section 1, 10 February 1978, p. 4.

⁶¹. Meg O'Connor, "Catholic Teachers Call Raise 'Insult'" Chicago Tribune, Section 1, 12 February 1978, p. 38.

⁶². Ibid., p. 38

system are a much better investment."⁶³

The salary schedule, that received so much criticism is as follows:

ARCHDIOCESAN SALARY SCHEDULE

ELEMENTARY SCHOOL TEACHERS

EFFECTIVE SEPTEMBER, 1978

ANNUAL SALARIES

STEP:	LANE I	LANE II	LANE III
1ST	\$8015	\$6953	\$5252
2ND	8231	7133	5403
3RD	8456	7286	5558
4TH	9014	7520	5765
5TH	9401	7736	5936
6TH	9806	7970	6116
7TH	10202	8195	6278
8TH	10580	8429	6458
9TH	10976	8663	6611
10TH	11363	8897	6791
11th	11463	8977	6851
12TH	11563	9057	6911
13TH	11663	9137	6971
14TH	11763	9217	7031
15TH	11867	9302	7097
16-19	11867	9302	7097
20 +	12371	9707	7403

The newly developed principal salary schedule was based on two criteria, the length of service the principal had in the position and the size of the school. There were three school sizes established: Large, with 450 or more students, Medium with 251 - 449 students, and Small with fewer than 250 students.

⁶³. *Ibid.*, p. 38.

ELEMENTARY AND JUNIOR HIGH SCHOOL LAY PRINCIPAL SCHEDULE

ARCHDIOCESE OF CHICAGO

1978 - 1979

YEARS AS PRINCIPAL	LARGE SCHOOL	MEDIUM SCHOOL	SMALL SCHOOL
1ST	\$15000	\$14500	\$14000
2ND	15450	14935	14420
3RD	15913	15383	14853
4TH	16311	15768	15224
5TH	16719	16162	15605
6TH	17053	16485	15917
7TH	17395	16815	16235
8TH	17655	17067	16478
9TH	17920	17323	16726
10TH	18100	17496	16893

According to the new policy, no school was allowed to deviate from the approved official schedule without explicit approval from the Archdiocesan School Office. Salaries higher or lower than this schedule were to be brought into compliance within three years. In addition, any lay principal with a Ph.D. was paid an additional \$500.

The principal salary schedule, although an improvement over the previous open-ended policy that allowed each lay principal to negotiate his or her salary, caused dissention within the Principal Association. Most principals felt that the three categories, dependent on size of school, was unfair. They argued that all principals had the same job description and that their responsibilities did not vary with the number of students. They also felt that principals in larger schools had more staff support and assistant principals who carried much of the work-load. The policy that allowed schools principal salaries that were above the published rate was widely criticized.

1979 SALARY PROGRAM

The financial situation in the Archdiocese had not improved when the Ad Hoc Committee began planning the 1979-80 salary schedule for teachers. With the process of meeting with constituents in place for many years, the Committee began their study with a comparison of teachers salaries with published poverty guidelines. A number of Lane II and Lane III teachers, supporting a large family solely on their teaching income, fell below the poverty line.

1979 POVERTY GUIDELINES FOR THE UNITED STATES

FAMILY SIZE	MAXIMUM ALLOWABLE INCOME
1	\$3740
2	4500
3	5600
4	6700
5	7800
6	8900
7	10000
8	11100
9	12200
10	13300
11	14400
12	15500
13+	16600

The following data indicates a high turnover rate among new teachers. There was concern that newly degreed/certified teachers were accepting assignments in the Archdiocese schools just to get experience that they promptly took to the public school system.

1979 - 1980 NUMBER OF LAY TEACHERS

DATA BY STEP AND LANE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	341	16	1
2ND	411	17	7
3RD	406	7	2
4TH	356	7	2
5TH	308	10	4
6TH	277	6	0
7TH	235	9	3
8TH	210	8	2
9TH	221	17	5
10TH	219	11	6
11th	154	10	3
12TH	134	10	11
13TH	134	17	10
14TH	98	9	6
15TH	45	4	5
16TH	39	5	6
17TH	27	2	7
18TH	16	2	7
19TH	14	1	2
20TH+	77	8	25
TOTALS:	3,722	166	110
% OF TOTAL	93%	3.5%	3.5%

According to Archdiocesan policy, non-degreed teachers could not be hired after 1972. However, the policy was not followed, since 19 new teachers were added to Step III between 1972 and 1979.

The decade of the 1970s ended with a small increase to the annual base wages of the teachers within the Archdiocese of Chicago. Cardinal Cody again announced that the financial restraints within the diocese needed to be addressed and the salary increases had

to remain modest to reduce the demand on both the parents of children in the school and the parishioners who support the parish. In 1979, the number of parishes operating at a deficit increased from 82 to 125. In addition, a large number of schools were considered "borderline" subsidy parishes, where additional costs could require them to request a subsidy from the Chancery. The Chicago Call to Action Committee, an eleven person group comprised of two lay persons, seven nuns and two priests, published a report that called the Archdioceses financial statements an "incomplete, misleading, and bewildering presentation of selected facts and figures that do not add up and do not make sense."⁶⁴

The salary increase for 1979 was the result of the Ad Hoc Committee working for six months on recommendation to Cardinal Cody. The recommendation provided only modest increases to the overall plan, with most teachers receiving a small increase. The increases met with disapproval from the Chicago Archdiocesan Teacher Association who claimed that "the proposed increases fell far short of what we had hoped for...since we had requested a 7 percent increase and an 8 percent catch up raise to pull salaries closer to what we should be getting."⁶⁵

The Vicar for Education, Father Richard J. Ehrens, however, expressed satisfaction with the new salary levels, and commented:

I am always concerned about keeping the delicate balance between the justice we owe our teachers and the needs of the parishes and schools which are striving to meet the spiraling

⁶⁴. Roy Larson, "Dissidents: Archdiocese Financial Report Misleading", Chicago Sun Times, City and Suburbs Section, 22 February 1979, p. 18.

⁶⁵. Lou Jacquet, "Okay salary raise for lay teachers" The Chicago Catholic, Second Front Page, 9 February 1979, p. 3.

costs of education. I felt the ad hoc committee did a tremendous job of research over the past few months and the Archdiocese appreciates their efforts. We hope that everyone concerned will continue to work as a team for the end product: a better education for all our Catholic school children.⁶⁶

The following was the 1979 - 80 salary schedule.

1979 - 1980 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	\$8500	\$7300	\$5515
2ND	8750	7480	5655
3RD	9015	7670	5800
4TH	9285	7860	5950
5TH	9565	8055	6100
6TH	9950	8860	6285
7TH	10345	9125	6475
8TH	10755	9400	6670
9TH	11185	9680	6870
10TH	11630	9975	7080
11th	11880	9436	7180
12TH	12130	9536	7280
13TH	12330	9636	7380
14TH	12530	9736	7480
15TH	12730	9836	7580
16TH	12730	9836	7580
17TH	12730	9836	7580
18TH	12730	9836	7580
19TH	12730	9836	7580
20TH	12730	9836	7580

The following chart shows the difference by step between the Chicago Public School salary system in 1979 and the Archdiocese of Chicago.

⁶⁶. *Ibid.*, p. 3.

**COMPARISON BETWEEN THE ARCHDIOCESE OF CHICAGO
AND THE CHICAGO PUBLIC SCHOOLS**

1979

STEP	ARCHDIOCESE	CHICAGO PUBLIC	DIFFERENCE	%
1ST	\$8015	\$12750	\$4519	56%
2ND	8231	13850	5619	68%
3RD	8456	14950	6494	77%
4TH	9014	16450	7436	82%
5TH	9401	17200	7799	83%
6TH	9806	17950	8144	83%
7TH	10202	18700	8498	83%
8TH	10580	19450	8870	84%
9TH	10976	20200	9224	84%
10TH	11363	20975	9612	85%
11th	11463	21750	10287	90%
12TH	11563	22450	10887	94%
13TH	11663	23100	11437	98%
14TH	11763	23700	11937	101%
15TH+	11867	24200	12333	104%

For long service teachers, the public school system paid more than double that of the Archdiocese. The independent weekly education newspaper, Education U.S.A., reported in March, 1979, that salaries in the public school system across the nation had failed to keep up with inflation. In their study, the average of the highest salaries paid to classroom teachers was \$19,562, while the lowest average was \$10,062. The lowest average was 26 percent higher than that in the Archdiocese of Chicago.⁶⁷

⁶⁷. "Educators' Salaries Falling Behind Inflation," Education U.S.A., Vol. 21, No. 26, Washington D.C., 5 March 1979, p. 1.

CONCLUSION

During the early 1970s there was a belief that the schools would receive state aid to offset the increasing cost of teacher salaries. When the aid failed to materialize, the Archdiocese was faced with greater financial demands associated with attracting and retaining bachelor's degree, certified lay teachers. The Economic Recovery Act had a negative impact on teacher salaries within the Archdiocese of Chicago, through the postponement of teacher increases during a period of high inflation. After the government wage freeze sanctions were lifted, the Archdiocese was unable to increase salaries over the inflation rate. External comparisons of public school teacher salaries during the 1970s indicates that the Archdiocese was unable to pay a competitive wage.

The consistent process of salary review by the Archdiocesan School Board failed to make substantial changes in teacher compensation. Although the process included opening hearings for the teachers, it continued to be controlled by the Cardinal, with only limited input from the Pastors and the School Board. Archdiocese elementary school teachers failed to gain in their struggle for just wages in the 1970s.

CHAPTER FIVE

TEACHER COMPENSATION IN THE 1980s

The legacy of the 1970s, low teacher salaries, financial constraints in the parishes, and the unwillingness and/or perceived inability to make major changes in the wage structure for elementary school teachers and principals, carried into the 1980s. The process, established in the 1970s, of teacher and principal consultation, school board recommendations and final approval by the Cardinal continued as well.

1980 COMPENSATION PROGRAM

In 1980, a group of teachers formed the Chicago Archdiocesan Teachers Association (CATA), a professional organization, affiliated with the National Association of Catholic School Teachers. CATA sought recognition from the Archdiocese as the official bargaining agent for the teachers. Established as "a legal, non-profit organization of the religious and lay teachers of the Archdiocese of Chicago, chartered by the State of Illinois, which exists to develop and promote the adoption of high standards of professional competence for teachers,"¹ CATA did not try to organize entire school faculties. Rather, they sought individual memberships through mailings to teacher's homes, personal solicitation by current members, and various public statements regarding

¹. CATA Brochure, published by the Chicago Archdiocesan Teacher Association, Chicago, Illinois, 1980.

their strength. As stated in their certificate of incorporation, CATA's role was:

To work for the welfare of pupils and teachers in the Catholic schools, and the advancement of Catholic education in general.

To develop and promote the adoption of high standards of professional competence for teachers and other educators in the Catholic schools and to that end, to conduct classes, sessions, seminars and workshops for teachers devoted to teaching techniques, methodology, and other common problems of teaching.

To secure for teachers and other educators in the Catholic schools the adoption and promulgation of such personnel policies with respect to salaries, retirement, tenure, professional and sick leave, and other working conditions as necessary to ensure that the highest caliber of personnel are encouraged to practice their profession in the Catholic schools.

To enable members to speak with a common voice on matters pertaining to the teaching profession and present their individual and common interests before all duly constituted authorities.²

CATA published a brochure, The Voice of Catholic Teachers in Chicago, which highlighted the basic benefit and compensation demands that they were requesting from the Archdiocese. The brochure, also used to recruit new members, set forth the areas in which CATA felt they represented teachers:

- Salary scale:
- system-wide printed contract
 - extended to 15 years
 - additional salary for teachers at 20 years

². Ibid., p. 2.

- Sick days:
 - ten sick days beginning of school year not one earned per month
 - accumulated to 100 days for lay and religious
 - transferable from school to school
 - two personal days to be included in sick days

- Medical Benefits:
 - major medical increased to \$15,000
 - Blue Shield surgical schedule to \$600

- Contract:
 - Choice of 9, 10, or 12 month contract
 - additional salary for master's degree
 - removal of "outstanding rating" in master's degree policy

- Pension:
 - individual pension statements sent to teachers

- Tenure:
 - degree teachers gained after three years in same school
 - transferable from school to school and regained after three years
 - non-degree teachers gained after three years in the same school and upon completion of bachelors's program

- Information:
 - travel discounts
 - united buying services
 - learning exchange
 - tax sheltered annuity program
 - insurance³

CATA's president, Mary Van Wazer, a teacher from St. Zachary school, met with Monsignor Francis Brackin, on January 3, 1980 to request that CATA be acknowledged as the sole collective bargaining agent for the teachers. During this session, CATA agreed to draft a formal election agreement to begin official union

³. Ibid., p. 4.

elections within the schools. On February 22, 1980, CATA officers requested a meeting with Cardinal Cody to obtain his personal commitment that CATA would be "established as the sole and exclusive collective bargaining agent for the elementary teachers in the diocese...personal attention to this matter would recognize full partners and acknowledge their basic rights."⁴ Cardinal Cody refused any such meeting.

In correspondence to the Archdiocesan Board of Education Chairman and the Vicar for Catholic Education, CATA contended that the refusal of the diocese to recognize them as an exclusive bargaining agent was a violation of their rights as citizens.

The time has come for this Archdiocese to acknowledge that elementary teachers do have the right to be represented as a group by a collective bargaining agent. Teachers are entitled to the representative process the same as any other citizen. In fact, we are guaranteed the right not only by civil law, but the Church Law as well. The U.S. Catholic Conference of Bishops has reaffirmed the Church's position that workers have the right to select representatives of their own choosing...We appeal to our Church, through you, to give life service instead of lip service.⁵

CATA drafted an Election Agreement, which was submitted to the School Board, the Vicar for Catholic Education, and the Cardinal. This document specifically addressed bargaining parameters and requested an election in every school.

Whereas, the Chicago Archdiocesan Teacher Association has sought recognition from the Archdiocese of Chicago as the

⁴. Letter to John Cardinal Cody, Archbishop of Chicago by CATA Board of Directors, Mary Van Wazer President, 22 February 1980.

⁵. Letters to Reverend Richard J. Ehrens, Vicar for Catholic Education, and Mr. Thomas J. Serb, Finance Committee Chairperson, Archdiocesan Board of Education, from Mary Van Wazer, President CATA, on 22 February 1980.

sole and exclusive collective bargaining agent of the lay school teachers employed by the Archdiocese of Chicago; and

Whereas, the Church expressed its profound respect for the right of individuals to join labor unions when it stated in the Encyclical Pastoral Constitution of the Church in the Modern World: "Among the basic rights of the human person is to be numbered the right of freely founding unions for working people. These should be able truly to represent them and to contribute to the organizing of economic life in the right way." and

Whereas, Pacem in Terris teaches that workers have a right to "give societies of which they are members the form they consider most suitable...and to act within such societies on their own initiative and on their own responsibility in order to achieve their desired objectives" and

Whereas, the Chicago Archdiocesan Teachers Association claims to represent a majority of the lay school teachers employed by the Archdiocese of Chicago; and

Whereas, the parties believe that an election will be an orderly and fair method of determining the desires of lay school teachers with regard to the selection of a collective bargaining representative;

It is hereby agreed that: An election will be held among the teachers employed by the Archdiocese of Chicago to select the collective bargaining representation, the election shall be held 30 days after the signing of this Agreement, the election shall be conducted on that date at every parochial school within the Archdiocese, the vote shall be made public, the votes shall be tallied pursuant to this agreement by an established mediator, a neutral arbitrator shall be selected by the parties within 7 days of this agreement by mutual agreement; the parties agree to use the American Arbitration Association for selection of an arbitrator under its guidelines. The person selected shall supervise the election with the power to establish further guidelines with the advice of parties involved and the parties agree that upon receipt by the Chicago Archdiocesan Teachers Association of a majority of votes cast throughout the Archdiocese, the Archdiocese of Chicago will negotiate and upon written

notice, will bargain in good faith with the Chicago Archdiocesan Teachers Association and that Chicago Archdiocesan Teachers Association will fairly represent all lay school teachers employed by the Archdioceses and its parishes.

This agreement was never signed by the Archdiocese of Chicago based on the 1979 ruling of the United States Supreme Court which determined that the National Labor Relations Act did not cover collective bargaining rights between church-related schools and their teachers. The landmark case, National Labor Relations Board v. Catholic Bishop of Chicago, 440 U.S. 490 (1979), arose from the National Labor Relations Boards exercise of jurisdiction over lay faculty members at two groups of Catholic high schools, Quigley South and a group of school operated by the Diocese of Fort Wayne-South Bend. (In this case, teachers had requested union representation for lay teachers. The National Labor Relations Board conducted elections in 1974 and 1975. The teachers voted to have the Quigley Education Alliance, a union affiliated with the Illinois Education Association, represent the 46 lay teachers in collective bargaining. The Archdiocese refused to recognize the union and failed to bargain. The Supreme Court ruled that "the absence of an affirmative intention of the Congress clearly expressed, fortifies our conclusion that Congress did not contemplate that the Board would require church-operated schools to grant recognition to unions as bargaining agents for their teachers." The basis of the decision was the avoidance of excessive government entanglement and interference with religious school practices.

A second group, Association of Catholic Teachers-Chicago (ACT-Chicago), formed in 1980 in hopes of attracting a majority of the 3,300 teachers in the

Archdiocese. This less militant group took the position that they could attract more teachers to their Association by the slow, deliberate creation of well-formed proposals and benefit changes. ACT-Chicago took the position of an advisory group rather than that of a bargaining unit. Monsignor Brackin, commented in an interview that "any group must represent a majority of the teachers before the Archdiocese can consider a collective bargaining procedure. If a sufficient number of our teachers decide on a group then the diocese will consider collective bargaining seriously."⁶

The Ad Hoc Committee on Teacher Compensation agreed to review proposals from both CATA and ACT-Chicago, with the understanding that the role of the teacher's associations was solely advisory. The Archdiocesan School Board announced, however, that the only proposal they would take seriously was one by the Ad Hoc Committee. In a meeting with the Priests' Senate, Cardinal Cody said, "it was a bad time to set up a collective bargaining procedure. If we have a group coming in demanding they get this or that, we won't be able to sustain it and we will be out of business."⁷

The movement to organize parochial school teachers was occurring in other diocese around the country. Approximately ten percent of Catholic school teachers in the United States were organized in 1980 according to Reverend Thomas J. Lynch, chancellor of the Hartford, Connecticut dioceses. In his address to the Canon Law society, Labor Unions in Catholic Institutions, Lynch contended that:

⁶. Lou Jacquet, "School Board Okays Teacher Salary Hike", Second Front Page, The Chicago Catholic, 8 February 1980, p. 3.

⁷. Ibid. p. 3.

Ninety percent of the Catholic parochial teachers in the United States wish to unionize but their petitions for collective bargaining have been rejected. School-system authorities in some dioceses have begun to show an opposition to unionism which is rightfully described as militant. From a position of offering cogent reasons why a union might not be necessary (a posture which is always the basic right of management), administrators are in some cases beginning to offer arguments which assert that the union is inimical to the nature of the church and its economic survival.⁸

The Ad Hoc Committee received salary proposals from CATA and ACT-Chicago while they deliberated the possible increases in teacher and principal pay. CATA initially requested that a new committee, composed of members from the Board of Education, the Archdiocesan Advisory Committee for Teacher Compensation, the School office, and CATA, jointly develop the salary schedule. This request was turned down. Additional CATA proposals included language changes in non-tenured contracts that would provide due process protection for teachers who had not been given proper notification of dissatisfactory performance. CATA also requested new evaluation techniques be instituted to reward superior teacher.

Based on an Archdiocesan survey that found that less than ten percent of the teachers remained in the system the ten years required to earn a vested benefit, CATA formally requested that the vesting period be reduced to five years. CATA also proposed

⁸. Reverend Thomas J. Lynch, address to the members of the Canon Law Society of America, Origins, published by the National Catholic News Service, 20 November 1980., p. 363 - 365.

that all teachers receive an explanation of their pension benefits and an annual statement reflecting individual benefits and overall funding.⁹

CATA requested a salary increase for teachers tied to the Consumer Price Index which, in Chicago, had gone up 14.4 percent between October of 1979 and October of 1980. CATA proposed that each teacher receive a minimum increase of 14.4 percent to keep teachers current with inflation. They also proposed that the salary schedule be extended to provide step increases for teachers with up to twenty years of service because "...at the present rate of inflation, the absence of such an extension is a cause of undue hardship and injustice to the very teachers who have given the most years of service to the children of our school system. This proposal would acknowledge the contributions of these long-service teachers by not only providing immediate financial relief, but also by allowing for an increase in Social Security benefits upon retirement."¹⁰

ACT-Chicago proposed a \$500 increase in the additional compensation paid teachers with a masters degree, from \$500 to \$1000, based on the current cost of earning a master's degree. In 1980, the tuition cost for a Masters degree in education ranged from \$1,116 to \$4,264 for colleges and universities in metropolitan Chicago.

⁹. The Employee Retirement Insurance Security Act of 1974 requires Summary Plan Descriptions of the benefit as well as annual statements to participants as to the funding of monies and the financial status of the pension plan.

¹⁰. CATA proposal for 1980-81 School Year. December, 1980.

1980 EDUCATION MASTER'S DEGREE PROGRAMS

SCHOOL	REQUIRED HOURS	TUITION	TOTAL COST
Loyola	32	\$122	\$3,904
DePaul	52	82	4,264
U. of I. (Circle)	36	45	1,620
Northeastern	36	31	1,116
National College	34	110	3,740

ACT-Chicago also proposed a twelve month pay period option, designed to provide cash flow over the summer months, for all full- and part-time salaried teachers in the Archdiocese of Chicago. In a written report to the Archdiocesan School Board, CATA noted that, according to their recent teacher survey:

Many teachers cannot find summer jobs that pay an adequate wage. For them, a 12 month salary payment selection would help to equalize their month-to-month incomes. Some teachers cannot find summer jobs at all; for them, the twelve month salary payment selection is a crucial necessity. This proposal is a good example of how the Archdiocese can improve the working conditions of teachers without experiencing a direct cash outflow. It is accommodations such as this that will provide teachers with new hope that progress can be made to support the belief that Archdiocesan officials are willing to communicate with teachers and provide a better educational system based on mutual trust and the sharing of ideas.¹¹

¹¹. Chicago Archdiocesan Teachers Association proposal to the School Board. Originally submitted March 14, 1979. Revised December 1, 1980 and Updated 11 December 1980.

ACT-Chicago also requested an initial 7 to 18 percent salary increase for teachers with a guaranteed 4 percent increase each year thereafter. School Board minutes indicate that all of the recommendations were considered but none were adopted.

A final proposal by ACT-Chicago, to provide free tuition for the children of teachers, was passed, in a watered down version, by resolution of the School Board. In a letter to pastors, principals, teachers and school board members, the Board recommended the following:

We do also strongly recommend that parishes give a tuition discount to children of currently employed, full-time archdiocesan elementary teachers. While this may have to be considered with care, implemented provisionally, and reviewed at the end of the year ahead, the discount can, we believe, strengthen the family life and reinforce the Catholic community in some ways which may be very important. At least we should begin.¹²

The salary schedule finally approved by the Cardinal for the 1980-81 school year provided a nine percent increase for lay teachers. The pay hike included a six percent increase in the starting rate plus a step increase for most teachers in the system. The dollar increases varied from \$770 to \$1160. At the same time, religious stipends were increased \$500, from \$5800 to \$6300. The salary schedule for lay teachers was as follows:

¹². Reverend Richard J. Ehrens, Vicar for Catholic Education and Thomas Serb Chairperson, Board of Education, to all Pastors, Administrators, Parish School Board Members, Elementary School Principals and Teachers, Parents of Children in Catholic Schools and All the Faithful of the Archdiocese, 4 February 1980.

1980 - 1981 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP	LANE I	LANE II	LANE III
1ST	\$9000	\$7740	\$5850
2ND	9270	7960	6015
3RD	9550	8155	6165
4TH	9835	8360	6325
5TH	10130	8570	6485
6TH	10535	8860	6700
7TH	10955	9125	6915
8TH	11395	9400	7125
9TH	11840	9680	7340
10TH	12315	9975	7560
11th	12690	10270	7790
12TH	12960	10380	7900
13TH	13235	10490	8010
14TH	13450	10500	8050
15TH	13670	10616	8155
16TH	13890	10725	8260
17TH	13890	11000	8500
18TH	13890	11000	7580
19TH	13890	11000	7580
20TH	13890	11000	7580

The following chart shows the number of lay teachers in each step and lane as of December, 1980. As the chart indicates, 46 percent of the teachers had five years experience or less.

FULL TIME LAY TEACHERS

ARCHDIOCESE OF CHICAGO

1980

STEP:	LANE I	LANE II	LANE III
1ST	290	13	0
2ND	408	19	3
3RD	386	13	6
4TH	367	7	3
5TH	356	7	3
6TH	273	8	5
7TH	242	9	4
8TH	214	9	4
9TH	173	8	4
10TH	211	16	4
11th	195	9	5
12TH	143	6	3
13TH	131	8	9
14TH	113	7	5
15TH	91	10	5
16TH	46	4	7
17TH	39	3	5
18TH	26	1	8
19TH	16	2	4
20+	90	14	23
Total	3,810	170	108
%	93%	4%	3%

As the above breakdown indicates, ninety-three percent of the teachers were certified, holding a bachelor's degree.

The cost of the Archdiocesan teacher payroll in 1980 was \$44,220,215. The following comparison of lay, elementary school teacher salaries from other diocese around the country indicates that the Chicago teachers had one of the higher starting rates but one of the lower maximum salary amounts.

**1980 SALARY DATA
SELECTED UNITED STATES DIOCESE**

DIOCESE	BEGINNING BA SALARY	BEGINNING MA SALARY	# OF LANES	ANNUAL INCREMENT	# OF STEPS	MAXIMUM SALARY
cincinnati	\$9900	\$11080	2	1.66%	14	\$16490
Detroit	9200	-	Merit	-	-	18200
Chicago	9000	9500	2	range	20	14250
Newark	8655	9130	2	\$200 +	15	12400
Philadel.	8400	8600	2	\$200 +	17	11700
SanFran.	8000	9500	3	\$400	9	12700
St. Louis	8000	8600	5	\$275	15	13200
New York	7800	8500	6	\$200	15	11700
Average:	\$8619	\$9272				13830

Dioceses that had no established salary scales in 1980 included New Orleans, Milwaukee, Los Angeles, Pittsburgh, Boston and Trenton.

Nationally, public school teacher salaries averaged \$15,913. According to a survey by Education USA, the highest salary reported was \$20,861; the lowest was \$10,657. The Educational Research Service reported that the average salary increases in 81980 for public school teachers ranged between 4.4 and 6.9 percent.¹³

¹³ Education USA, Vol. 22, No. 24, National School Public Relations Association, Washington D.C., 11 February 1980, p. 177.

The lay principal's scale continued to be based on the size of the school. the following schedule represents the new salaries and the number of principals in each category:

1980 - 1981 LAY PRINCIPAL SALARY SCHEDULE

STEP	LARGE SCHOOL	MEDIUM SCHOOL	SMALL SCHOOL
1ST	\$16325 (0)	\$15855 (2)	\$15330 (5)
2ND	16815 (3)	16330 (11)	15790 (7)
3RD	17320 (6)	16820 (6)	16265 (3)
4TH	17755 (3)	17240 (3)	16670 (1)
5TH	18200 (4)	17670 (5)	17085 (1)
6TH	18565 (1)	18025 (4)	17425 (3)
7TH	18935 (0)	18385 (2)	17775 (2)
8TH	19220 (1)	18660 (1)	18040 (2)
9TH	19510 (0)	18940 (1)	18310 (0)
10TH	19705 (1)	19130 (3)	18495 (1)
11th	19900 (3)	19320 (1)	18680 (1)
12TH	20100 (2)	19515 (0)	18865 (0)
NUMBER OF PRINCIPALS	(24)	(39)	(26)

TOTAL PAYROLL FOR PRINCIPALS: \$2,064,445

Based on the above distribution, newly appointed principals were more frequently assigned to medium and small sized schools.

1981 COMPENSATION PROGRAM

In 1981, the Ad Hoc Committee for Teacher Compensation was replaced by an on-going Archdiocesan Advisory Committee for Teacher Compensation. This newly formed committee began directing efforts toward more consistent internal policy including a new policy book and new performance evaluation plans for teachers. Teacher and principal groups were invited to recommend salary increases and propose changes in

the benefit plans. The move toward unionization, stalled when the Archdiocese refused to recognize CATA as a bargaining agent for the teachers, was further slowed by competition between ACT-Chicago and CATA. The new Archdiocesan Advisory Committee for Teacher Compensation again considered CATA's 15 percent salary increase for all teachers and principals in light of the continued high rate of inflation. Again, the request was denied. Instead, Cardinal Cody approved a salary increase for the 1981-82 school year that averaged 8.6 percent. Under the new schedule, the starting rate for lay teachers increased from \$9000 to \$9600. The maximum salary for teachers with 20 years of service increased to \$15,150. Stipends for the 1800 men and women religious teaching in the elementary schools increased from \$6,500 to \$7,050 with a \$400 payment to be made for their hospitalization insurance. For the first time, religious teachers and principals were allowed to participate in the Blue Cross/Blue Shield Major Medical plan. Sisters under the age of 65 were covered up to a maximum premium of \$175 per year. The decision to include religious in the major medical plan was approved for only three years. All religious were informed that "this plan, which presumes participation by the majority of sisters, is in effect for three years and will be re-evaluated after that time. Those that were unable to participate in the plan will be given the amount toward their own plan."¹⁴

Several benefit improvements were made in 1981, including a \$150 reimbursement available to teachers and principals for course work or in-service

¹⁴. Letter to all Pastors, Principals, Teachers and School Board Members, from Very Reverend Richard J. Ehrens, Vicar for Catholic Education and Mrs. Betty W. Henneman, Chairperson, Archdiocese of Chicago Board of Education, 4 February 1981.

workshops designed to foster religious development, professional growth, or specific faculty needs. In addition, the life insurance benefit was increased from \$2000 to \$4000, after a request by ACT-Chicago and CATA for an increase to \$10,000 was denied. The daily rate for qualified substitute teachers was increased from thirty-five to forty dollars per day. The Board approved a uniform ten month salary payment schedule, rejecting the twelve month schedule previously requested by the teacher association. The Board denied the twelve month schedule based on legal concerns that the schools might become liable for teachers' insurance and health care benefits over the summer months. They were also concerned that the parishes would have difficulty accounting for school expenses when the school was not in session. The total package for 1981, including base pay and the benefit improvements, for the 3893 lay and 2100 religious teachers and principals, was approximately five million dollars.¹⁵

The message from Cardinal Cody to the teachers that accompanied the new salary structure read:

Your role as educator, so vital within the life of the church, also contributes greatly to the strengthening of a caring society. You assist our family in passing along Christian values. May God Bless You.

The salary schedule approved for 1981 was as follows:

¹⁵. Donald M. Schwartz, "Raises OK'd for Catholic Teachers," Chicago Sun Times, Tuesday, 3 February 1981, p. 21.

1981 - 1982 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	\$9600	\$8400	\$6300
2ND	9720	8515	6435
3RD	10015	8760	6620
4TH	10315	8975	6785
5TH	10620	9200	6960
6TH	10990	9430	7135
7TH	11430	9750	7370
8TH	11885	10040	7610
9TH	12365	10340	7840
10TH	12845	10650	8075
11th	13425	10975	8320
12TH	13830	11300	8570
13TH	14125	11420	8690
14TH	14425	11540	8815
15TH	14660	11650	8860
16TH	14900	11750	8975
17TH	15150	11850	9100
18TH	15150	11850	9100
19TH	15150	11850	9100
20TH	15150	11850	9100

Although the 1981-82 salary schedule provided average increases of 8.6 percent, it failed to make substantial strides toward closing the ever-widening gap between the Archdiocese and the Chicago Public Schools. The following chart compares the 1981 salary schedule of the Archdiocese of Chicago with that of the Chicago Public Schools.

**1981 SALARY SCALE COMPARISON
ARCHDIOCESE V. CHICAGO PUBLIC SCHOOLS**

TEACHERS WITH BACHELOR'S DEGREE

STEP:	ARCHDIOCESE OF CHICAGO	CHICAGO PUBLIC SCHOOLS	DIFFERENCE-%
1ST	\$9600	\$16383	\$6780 - 58%
2ND	9720	17807	8087 - 54
3RD	10015	19221	9206 - 52
4TH	10315	21150	10799 - 48
5TH	10620	22114	11494 - 48
6TH	10990	23079	12089 - 47
7TH	11430	24043	12613 - 47
8TH	11885	25007	13122 - 47
9TH	12365	25972	13607 - 47
10TH	12845	26967	14122 - 46
11th	13425	27965	14540 - 48
12TH	13830	28864	15034 - 47
13TH	14125	29700	15575 - 47
14TH	14425	30472	16047 - 47
15TH	14660	31114	16514 - 47
16TH	14900	31114	16214 - 47
17TH	15150	31114	15964 - 48
18TH	15150	31114	15964 - 48
19TH	15150	31114	15964 - 48
20TH	15150	31114	15964 - 48

Archdiocesan teachers were also paid substantially less than teachers in suburban public school districts. A survey of eighty schools districts in Illinois, conducted by School District #149 of Dolton, Illinois, found that the minimum starting salary paid to a teacher holding a bachelor's degree was \$12,831; the maximum was \$20,921. The Archdiocesan starting salary of \$9600 was twenty-six percent below that of any public

school teacher in the State of Illinois.¹⁶

In 1981, the principal salary schedule was extended to recognize additional years of service. Previously capped at twelve years of service, the 1981-82 schedule increased the number of salary steps to fifteen. Although only two principals were currently at the highest step, the Board recognized the need to reward service beyond twelve years.

1981 - 1982 LAY PRINCIPAL SCHEDULE

SIZE OF SCHOOL

STEP:	LARGE 450 + STUDENTS	MEDIUM 251-449 STUDENTS	SMALL 250 OR LESS STUDENTS
1ST	\$17140	\$16650	\$16095
2ND	17655	17150	16580
3RD	18185	17665	17080
4TH	18640	18105	17505
5TH	19105	18560	17940
6TH	19490	18930	18300
7TH	19880	19310	18665
8TH	20180	19600	18945
9TH	20485	19895	19230
10TH	20895	20095	19425
11th	21015	20295	19620
12TH	21015	20500	19815
13TH	21315	20705	20015
14TH	21530	20910	20215
15TH	21745	21120	20415

¹⁶. The survey found that the Illinois Education Association was negotiating agent in twenty-nine districts and the Illinois Federation of Teachers negotiated with sixteen of the districts. Only six districts in the survey reported that their teachers were not covered by a collective bargaining agreement.

1982 COMPENSATION PROGRAM

Despite lengthy consultation with teachers, principals and the Archdiocesan Advisory Committee for Teacher Compensation, there were few changes to the compensation program in 1982. Salary increases averaged nine percent for the 4476 lay teachers, 120 lay principals and 1213 religious teachers and principals. The starting salary for teachers rose from \$9600 to \$10,200. While the percentage increase was above the national average for public school teachers, which ranged from a low of 7.3 percent to a high of 9.7 percent, it did little to improve the overall comparison.¹⁷ Nationally, public school teachers earned an average salary of \$19,275; public school principals averaged \$30,242.¹⁸

The method of communicating the salary package also changed in 1982. Traditionally, a detailed letters from Cardinal Cody conveyed a message of financial constraint, expressing concern about balancing the needs of teachers and their families with the financial needs of the parish. In 1981, the Cardinal simply sent a short message of thanks to the teachers. This was to be his last message regarding teacher compensation. In 1982, there was no message from the Cardinal. Rather, a brief note from the Vicar for Catholic Education, Reverend Richard Ehrens, and the Chairperson for the School Board, Sister Philip Neri, O.P. stated:

Many talented and dedicated people have spent countless hours trying to determine the balance between the needs of

¹⁷. Education USA, The Independent Weekly Education Newspaper, National School Public Relations Association, Washington D.C., Vol. 24., No. 30., 22 March 1982.

¹⁸. Ibid., p. 1.

our generous principals and teachers and the resources of our families and parishes. The Archdiocesan Advisory Committee for Teacher Compensation has listened to the presentations of representatives of religious and lay educators and has studied with consultants the current economic atmosphere affecting both individuals and institutions and has made recommendations to the Committee for Finance of the Archdiocese of Chicago Board of Education.

Attached was the new salary schedule, reflecting the nine percent increase:

1982 - 1983 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	\$10200	\$8900	-
2ND	10500	9150	-
3RD	10800	9400	-
4TH	11100	9650	7450
5TH	11400	9900	7700
6TH	11800	10150	7950
7TH	12200	10400	8200
8TH	12600	10650	8450
9TH	13000	10900	8700
10TH	13400	11150	8950
11th	13850	11400	9200
12TH	14425	11650	9450
13TH	14425	11650	9450
14TH	15200	12150	9950
15TH	15650	12400	10200
16TH	16100	12650	10450
17TH	16100	12650	10450
18TH	16100	12650	10450
19TH	16100	12650	10450
20TH	16550	12900	10700

The new salary schedule continued the policy of paying substitute teachers \$40 per day and included the additional \$500 payment to teachers with a master's degree. At the same time, stipends for religious were raised to \$7200 for teachers and to \$9000 for principals.

The lay principal's salary schedule was revised to reflect only two categories of schools. Principals in large schools with four hundred or more students continued to receive a premium. The Archdiocesan Principal Association had requested the elimination of separate schedules because they felt the responsibilities and duties of a principal were not materially effected by the size of the school. The remaining \$500 difference in salary between principals in large and small school hardly justified a second schedule.

1982 - 1983 PRINCIPAL SALARY SCHEDULE

Years as Principal	Large School	Small School
1	\$18000	\$17500
2	18500	18000
3	19000	18500
4	19500	19000
5	20000	19500
6	20450	19950
7	20900	20400
8	21350	20850
9	21800	20850
10	22250	21750
11	22500	22000
12	22700	22250
13	23000	22500
14	23250	22750
15	23500	23000
16	23750	23250
17	24000	23500

1983 COMPENSATION PROGRAM

Following the death of Cardinal Cody, Reverend Joseph Bernardin was appointed Archbishop in August 1982. In July, Cardinal Bernardin appointed Sister Anne Leonard, C.N.D., former Superintendent of Elementary Schools since 1978, to the newly created position of Archdiocesan Director of Educational Services.¹⁹

The letter announcing the 1983 salary changes was identical to the 1982 announcement with the exception of the signature of the new School Board Chairman, Joseph J. Posewick. The new salary scale reflected a modest two percent increase from the previous year. The amount paid to substitutes remained at \$40.00 per day and a master's degree in an applicable field continued to add \$500 to the salary of teacher or principal.

¹⁹. Prior to 1978, Sister Anne was a teacher for eleven years, an Assistant Principal for four years and the Principal for two years at Notre Dame Academy in Island, New York. In 1968 she moved to Illinois and became the Principal at Maternity B.V.M. in Bourbonnais. In 1969 she joined the Chicago Archdiocese when she became Principal at St. Jude the Apostle School in South Holland, Illinois. While Principal she was elected the president of the Archdiocesan Principals' Association for two consecutive three year terms. While at St. Jude's Sister Anne developed an innovative Individually Guided Educational Program based on team planning by teachers, multi-aging students with peer assistance and individual learning modes. This successful program was used within other schools to improve teacher excellence.

1983 - 1984 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	\$10500	\$9200	-
2ND	10815	9435	-
3RD	11130	9700	-
4TH	11450	9965	-
5TH	11770	10230	7900
6TH	12085	10760	8165
7TH	12510	11085	8430
8TH	12935	11290	8695
9TH	13360	11555	8960
10TH	13780	11820	9225
11TH	14205	12085	9490
12TH	14685	12350	9755
13TH	15290	12615	10020
14TH	15720	12880	10285
15TH	16115	13145	10550
16TH	16590	13410	10815
17TH	17065	13460	11075
18TH	17165	13510	11125
19TH	17265	13560	11225
20TH	17365	13675	11345

The base stipend for teaching sisters and religious principals was raised \$1000, or 13.8 percent, to \$8200 plus hospitalization insurance coverage. Religious principals, previously earning \$9000, were now paid \$10,200, a \$1200 or 13.3 percent increase.

A major improvement in the compensation system for 1983 was the establishment of a single salary schedule for principals. Responding to continued pressure from the Archdiocesan Principals Association, the Board agreed to adopt the higher salary lane. With this shift, principals received increases ranging from \$1,080 to \$1440. The percentage increases ranged from 5.6 percent to 5.8 percent.

The following schedule applied to all lay principals:

1983 - 1984 PRINCIPAL SALARY SCHEDULE

YEARS AS PRINCIPAL	SALARY	INCREASE
1	\$18500	\$ 500
2	19080	1080
3	19610	1110
4	20140	1140
5	20670	1170
6	21200	1200
7	21680	1230
8	22155	1225
9	22635	1285
10	23110	1310
11	23585	1335
12	23850	1350
13	24115	1365
14	24380	1380
15	24645	1395
16	24910	1410
17	25175	1440

1984 COMPENSATION PROGRAM

Early in 1984, Cardinal Bernardin reorganized the Chicago Archdiocese into six regions with the parishes and schools within each region overseen by an auxiliary bishop.²⁰

By 1984, the diocesan financial picture had improved dramatically. In an article entitled, "Blessed stocks help Archdiocese wipe out big debt", the Chicago Sun-Times, reported the following:

²⁰. The Cardinal's appointments included the first black bishop, Rev. Wilton D. Gregory, responsible for parishes on the South side of Chicago and southern Cook county, and the first Hispanic bishop, Rev. Placido Rodriguez, responsible for parishes on the Near South, Near Northwest and West sides of Chicago.

"Exceptional" returns on investments enable the Roman Catholic Archdiocese of Chicago to wipe out a \$29 million internal debt and end its 1982-83 fiscal year in a strong position. For the year ending June 30, the market value of the archdiocese's investment portfolio increased nearly 50 percent to \$223.4 million from \$149.7 million the year before. What was described by John F. Philbin, director of financial services, as "the blessed event" at the stock market, caused endowment funds to grow from \$108.2 million to \$136 million.

The bonanza also enabled the Archdiocese to dispose of a \$29 million deficit accumulated during the last 10 years in the operations of the Archdiocesan Pastoral Center. About one third of that deficit resulted from expenses of the Catholic Television Network which is now being dismantled. To prevent a new deficit from building at the central headquarters, Philbin said, Cardinal Joseph L. Bernardin has "put a lid on hiring additional staff."

Income from 447 parishes increased to \$147.2 million from \$138.7 million. Subsidies to parishes and schools climbed to \$5.5 million from \$4 million...larger subsidies were needed to run four seminaries...the cost of operating the cardinal's office jumped to \$225,000 from \$158,000. The Rev. James P. Roache, the Cardinal's chief aid, attributed the increase largely to the "increased volume of activity generated" by the Archbishop, whose services are in constant demand locally, nationally and internationally.

The number of parishes with operating deficits grew from 117 to 125. Since June 30, Philbin said, six more parishes have been added to the list.²¹

Although the overall financial picture looked brighter, the increasing number of parishes with operating deficits and the level of parish subsidies to the schools concerned diocesan leadership. The archdiocesan school system now employed 4,207 full-time lay teachers

²¹. Roy Larson, "Blessed stocks help archdiocese wipe out big debt", Chicago Sun-Times, Friday, 13 January 1984, p. 20.

and 146 lay principals and 742 religious teachers and 225 religious principals. These teachers and principals staffed the 375 elementary schools enrolling 129,853 students.

The process to establish the 1984-85 salary schedule continued, as it had in the past, with consultation meetings held with representatives of the Archdiocesan Principals Association and teacher groups. The Board of Education, under the direction of Sister Anne Leonard, C.N.D., proposed a five percent salary increase, mostly in the form of a "cafeteria" plan.²² A news release provided teachers and school administrators with the following information:

Members of the Archdiocese of Chicago Board of Education voted today to provide Catholic elementary school lay teachers and principals with an average five percent salary increase next year, mostly in the form of a novel income tax-exempt medical reimbursement, called a "Cafeteria Plan," that also reduces both employee and employer social security contributions.

Speaking for the Archdiocese, Sister Anne Leonard, C.N.D., Director of Educational Services, said, "The contributions of our teachers and principals are a key component in the ministry of Christian, value-centered education. There is no way to adequately compensate teachers for the good they do for our children."

²². A "Cafeteria Plan" is a defined tax exempt benefit under Section 125 of the U.S. Internal Revenue Code. Under the regulations, an employer may set aside a non-discriminatory amount of money for each full-time employee with more than one year of service. Each employee, with an equal benefit pool, is allowed, under the Tax Code, to withdraw uncovered medical expenses such as insurance deductibles, uncovered hospital bills, dental and vision care bills and prescription drugs. (In the case of the Archdiocese of Chicago, the only medical bills that are not allowed payable in the Cafeteria Plan are abortions and sterilization.)

Under typical cafeteria plans, employees submit paid bills for reimbursement. The significant benefit from a cafeteria plan is that most uninsured medical bills are paid out of after-tax income, but under Section 125 of the tax code the benefit is paid with pre-tax dollars.

For lay teachers and principals having a year's experience in the school system, the Cafeteria Plan sets aside \$500 of regular salary for the reimbursement of uninsured, but tax-deductible, medical expenses. Unused portions of the set-aside amount will be returned to the teachers as taxable income.²³

Because of the shift in emphasis from a straight salary increase to a benefit improvement, the salary schedule for teachers remained unchanged from the previous year. With a starting salary of \$10,500, the Archdiocese continued to lag behind the public elementary school districts of Cook county.²⁴

COMPARISON OF 1984-85 TEACHER SALARIES ARCHDIOCESE OF CHICAGO AND SELECTED COOK COUNTY DISTRICTS

DISTRICT	1984 %	AVERAGE SALARY	BEGINNING SALARY	TOP SALARY
Winnetka	7.6%	\$30826	\$17946	\$45007
Des Plaines	7.7	33720	17222	39442
Morton Grove	9.5	30000	17200	35600
Franklin Park	6.0	25334	15400	33318
Cicero	6.0	24000	14891	33152
Chicago Public	-	22900	14459	29364
Lyons	4.0	21000	14099	29682
Blue Island	9.1	21000	16500	26148
Flossmoor	6.0	25400	16400	37780
Chicago Archdiocese	5.0	-	10500	19035

When compared to other non-public schools, the Archdiocese of Chicago did not substantially improve its competitive position. The 1984 increase of 5.0 percent was, however, Better than other church related schools.

²³. News Release from the Office of the Archbishop, 6 February 1984.

²⁴. Linda Wertsch, "Teacher pay in Suburbs to Top \$36,000." Chicago Sun Times, Chicago, Illinois, Sunday, 26 August 1984, p. 3

**COMPARISON OF NON-PUBLIC SCHOOLS WITH ARCHDIOCESE OF CHICAGO
1984-1985 SALARY SCHEDULE**

SCHOOL	1984 RAISE	AVERAGE ESTIMATED	BEGINNING SALARY	TOP SALARY
The Latin School	6.5	\$23811	\$15500	\$33170
Notre Dame, Niles	-	17000	13200	23160
Frances Parker	4.0	30408	18262	37295
St. Viator, Arl. Hts.	3.5	15500	11833	26930
Chicago Archdiocese	5.0	-	10500	19035

The low starting salary in the Archdiocese of Chicago compounded the problem of a declining pool of qualified teachers. Many potential teachers, most of them female, were opting for more lucrative professions. A study, reported by Education/USA, found that, while states had substantially increased the base salary of teachers in 1984, average salaries, when adjusted for inflation, had actually declined 15 percent between 1971 and 1981.²⁵ Failure to offer salaries competitive with industry may have resulted in a further decline of qualified teachers. A study by Emily Fiestrizter reported that the quality of education graduates had decreased. Her report indicated that one-half of the teacher training institutions had become "diploma mills" based on the fact that the number of teacher graduates had decreased 53 percent between 1974 and 1984 while the number of training programs had increased by 115.²⁶

The Archdiocese attempted to retain its teachers in the 1984 salary program by increasing the amount of money paid to teachers with ten or more years of service.

²⁵. "Time to Get Serious", Education USA, Washington D.C., 3 September 1984, p. 3.

²⁶Ibid., p. 3.

Although recognition for long service was important factor in teacher retention, it failed to help attract new teachers.

1984 - 1985 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	\$10500	\$9200	-
2ND	10530*	9210*	-
3RD	10858*	9490*	-
4TH	11175*	9760*	-
5TH	11505*	10030*	-
6TH	11825*	10300*	7910*
7TH	12260*	10580*	8180*
8TH	12690*	10850*	8450*
9TH	13125*	11120*	8720*
10TH	13555*	11400*	9000*
11th	13985*	11670*	9270*
12TH	14475*	11940*	9540*
13TH	15095*	12220*	9820*
14TH	15530*	12490*	10090*
15TH	15935*	12760*	10360*
16TH	16420*	13030*	10630*
17TH	16905*	13310*	10900*
18TH	17310*	13510*	11100*
19TH	17720*	13710*	11300*
20TH	18130*	13910*	11500*
20 +	18535*	14110*	11700*

*Add an additional \$500 for the Cafeteria Plan

The base stipend for religious teachers for the 1984-85 year was raised \$700 to \$8900. Religious principals continued to receive an additional \$2000 over the base stipend. Both teaching sisters and religious principals still had medical coverage under the Archdiocesan Blue Cross/Blue Shield plan but did not receive the additional \$500 cafeteria plan.

The new schedule for lay principals increased salaries by approximately 5 percent. Larger increases were provided to the principals with more than 12 years of service.

1984 - 1985 PRINCIPAL SALARY SCHEDULE

YEARS AS PRINCIPAL	SALARY INCLUDING \$500 CAFETERIA PLAN	PUBLISHED BASE SALARY
1	\$18720	\$18220*
2	19460	18960
3	20000	19500
4	20540	20040
5	21080	20580
6	21620	21120
7	22110	21610
8	22595	22095
9	23085	22585
10	23570	23070
11	24055	23555
12	24455	23955
13	24885	24355
14	25255	24755
15	25655	25155
16	26055	25555
17	26455	25955
18	26855	26355

*The starting rate for new principals, without including the \$500 cafeteria benefit, is lower than the previous starting rate of \$18500.

In addition to the published scale, the Archdiocesan School Board authorized an additional \$500 for principals with a PhD. in an area related to his/her administrative responsibilities. A national survey, conducted by Education/USA, found that the highest salary paid to a school principal in 1984 was \$67,024. The average principal earned \$40,178 which was \$13,323 (49 percent) higher than the top step of the 1984-85 Archdiocesan principal salary schedule.²⁷

²⁷. "Salaries stay close to inflation," Education/USA, Washington D.C., 19 April 1984, p. 252.

The salary program was immediately approved by Cardinal Bernardin. In a subsequent press conference, Joseph Posewick, Chairman of the School Board, announced that, although the Board did not know what the total package would cost, the cafeteria plan would save the Archdioceses approximately \$300,000 per year that could be used to off-set the 5 percent increase in the 1984-85 salary program.²⁸

1985 SALARY PROGRAM

If you can't afford to pay your teachers a just wage, you will have to close the school. The obligation to pay a just wage supersedes the obligation to have a school.²⁹

This philosophy was issued by Fort Wayne Bishop William McManus, shortly after the Catholic Bishops first drafted a statement on the economy which decried low wages. McManus' position was not well received by church leaders.³⁰ McManus challenged the current salary schedule as supporting the schools through the charity of lay and religious teachers. His opponents argued that if inner city parochial schools were to continue in operation, "the deep commitment of the lay and religious teachers who are willing to bring the message of Christ to poor children for a low salary - for at least a few years" must not change since these schools provide "inner city black and Hispanic children their only opportunity to get quality education...or force them to attend government blackboard

²⁸. Larry Finley, "Cardinal OK's 5% raise for teachers", Chicago Sun-Times, Chicago Illinois, 7 February 1984, page 15.

²⁹. Father Virgil Blum, SJ, "Bishop's stone on just wages for teachers disputed," Point of View, The Chicago Catholic, 12 April 1985, p. 12.

³⁰. Ibid., p. 12.

jungle schools...42 percent of whose 17 year old graduates are functionally illiterate."³¹

The Archdiocese Commission for Educational Services, previously called the Archdiocesan School Board, reviewed a number of options regarding teacher salaries for the 1985-86 school year. The name change reflected an increase in the scope of responsibility beyond the Office of Catholic Education. The new Commission was responsible for the Archdiocesan Food Service operations that operate food concessions in high schools, elementary schools, retreat centers and nursing homes. The Commission's responsibilities also expanded to religious education, early childhood development and head start programs. Concern over the ability of parishes to raise teacher salaries substantially, however, continued to dominate the discussions. The package finally approved provided a three percent increase in the starting rate from \$10,500 to \$10,815 and a three percent increase for each step of the scale. The Commission also voted to reward long service teachers by extending the scale by one step during each of the next five years to a maximum of 25 steps.

The Commission also voted to provide an additional \$250 increase to the base salary when a teacher had completed 15 credit hours toward a master's degree in an applicable field. When the degree was earned, another \$250 would be added. Some commission members believed that there was no relevance in "half a degree" and were concerned that teachers would not complete the degree for the small amount of additional

³¹. Ibid., p. 12.

compensation.³² The chairman of the Commission, however, commented that it was standard practice in many suburban districts to recognize teachers who had 15 hours of credit past their bachelor's degree and, in this area, "we can be almost equitable."³³ Sister Helen Timothy, I.B.V.M., a member of the Finance Committee of the Commission, commenting on the committee: "they recognize the fact that it costs much more than \$250 to earn a master's degree, but they hope it gives incentive to those who were working on one."³⁴

The Commission, responding positively to teacher and principal recommendations for benefit changes, approved their request for additional professional growth money. The professional growth allowance was increased from \$150 to \$200 per year for teachers and from \$300 to \$450 for principals. These funds were intended to be used exclusively for educational programs or seminars.

The Commission also responded positively to the needs of principals and teachers to better understand their benefits and the new cafeteria plan. Sister Anne Leonard supported this request by urging all employees with questions to contact the Archdiocesan Administration Manager directly. The Administration Manager is responsible for employee benefit communication, pension and health care plan administration and planning, had access to both employee records and the plan documents. Teachers and

³². Minutes of the Regular Monthly Meeting of the Archdiocese of Chicago Commission for Educational Services held at 1025 West Fry Street, Chicago, Illinois on 5 January 1985.

³³. *Ibid.*, p. 4.

³⁴. Jennifer Willems, "Hike Teacher Pay, Benefits", Second Front Page, The Chicago Catholic, 8 February 1985, pp. 3, and 13.

principals were asked to call this central office to obtain a better understanding of their benefit plans.

The new salary schedule, published by the Director of Educational Services and the Commission Chairperson, Vincent Tolve, included the following comments:

Developing these schedules is always an extraordinary difficult task. It begins when the Archdiocesan Advisory Committee for Teacher Compensation sets hearings for representatives of the teachers, principals religious and lay, to present their suggestions. This Committee, whose members are pastors of several parishes in the Archdiocese, experts in finance and personnel matters, representatives of the Commission and parents, listens carefully to these presentations and reviews a broad range of data.

The Commission must consider both the needs of our talented and dedicated teachers and administrators and the resources of our students' families and parishes. Its goal is to preserve the best possible school system for the largest number of students and it tries sincerely to accomplish this by being fair and sensitive to all of its constituents.³⁵

³⁵. Letter to Dear Supporter of Catholic Education, from the Director, Educational Services, Sister Anne C. Leonard, CND, 4 February 1985.

**1985 - 1986 TEACHER SALARY SCHEDULE
ARCHDIOCESE OF CHICAGO**

STEP:	LANE I	LANE II	LANE III
1ST	\$10815	\$9475	-
2ND	10845	9485	-
3RD	11175	9775	-
4TH	11510	10055	-
5TH	11850	10330	-
6TH	12180	10610	-
7TH	12630	10900	8425
8TH	13070	11175	8705
9TH	13520	11455	8980
10TH	13960	11745	9270
11th	14405	12020	9550
12TH	14910	12300	9825
13TH	15550	12585	10115
14TH	15995	12865	10395
15TH	16415	13145	10670
16TH	16915	13420	10950
17TH	17415	13710	11230
18TH	17830	13915	11435
19TH	18250	14120	11640
20TH	18675	14330	11845
21ST	19090	14535	12050
21+	19490	14735	12250

The base stipend for teaching sisters for the 1984-85 school year was raised \$600, from \$8900 to \$9500, an increase of 6.7 percent. Religious principals continued to receive an additional \$2000 above the base stipend. Religious teachers and principals were not eligible for additional compensation for a master's degree or a Phd or for the cafeteria plan offered to their lay counterparts.

1985 - 1986
ARCHDIOCESE OF CHICAGO LAY PRINCIPALS' SALARY SCHEDULE

YEARS AS PRINCIPAL	SALARY INCLUDING CAFETERIA PLAN
1	18765
2	19530
3	20085
4	20640
5	21200
6	21755
7	22260
8	22760
9	23265
10	23760
11	24260
12	24675
13	25085
14	25500
15	25910
16	26315
17	26735
18	27145

In 1985, the Archdiocese estimated that they were hiring approximately 265 new teachers each year. According to a survey by the American Federation of Teachers (AFT), the dwindling supply of teachers nationwide resulted in an increase in teacher compensation.³⁶ The study found that the national average teacher salary of \$23,572, had increased 14.4 percent over the 1983-84 school year. The shortage of teachers was beginning to adversely affect Catholic schools according to a report issued by the National Catholic Educational Service on the condition of education. The report claimed that supply of new teachers would only satisfy 93 percent of the current demand, and less

³⁶. "Teacher Salaries State a Comeback", Phi Delta Kappan, March, 1986, p. 545.

than 63 percent of demand by the year 1993.³⁷ Confronted with a shortage of teachers, increased hiring needs, and non-competitive starting salaries, the Commission for Educational Services began studying new approaches to compensating teachers.

1986 COMPENSATION PROGRAM

The Commission for Educational Services held four opening meetings in the fall of 1985 for teachers to express their financial and benefit needs. Data collected from these opening meetings, along with information provided by the Archdiocese Principals' Association and the Leadership Conference of Women Religious, was used in developing the 1986 salary schedule. The concerns of the groups remained much the same as before - that new teachers were not coming into the system and experienced teachers with five or more years of service were leaving for the public schools where they could almost double their salaries.

In a memo to the Commission, John Philbin, Archdiocesan Director of Administrative Services, recommended a 4 percent increase in the teacher salaries, based on a projected cost of living increase of 3.0 percent. The consensus of the Finance Committee was that Philbin's recommendation might be "too generous considering that parishes are already strapped to the point of no return. The increase could push them over the edge."³⁸ The Commission may have been influenced by a previous a message

³⁷. "Teacher Supply/Demand", Education/USA, Washington D.D., 2 September 1985, p. 4.

³⁸. Minutes of the Executive Session of the Archdiocese of Chicago Commission for Educational Services held at 1025 West Fry Street, Chicago, Illinois on 27 January 1986.

from the Cardinal stating that "we are in trouble, agencies have been asked to freeze their budgets. This does not mean that salary increases would not be given. Spending would have to be curtailed in some other areas." ³⁹ In any event, the Finance Committee developed the following recommendation:

Principals and teachers will receive a \$300 increase available either as direct compensation or as an addition to the existing Cafeteria Plan benefit. This is over and above the step increase.

The schedule for teachers will increase an additional step for teacher personnel.

A larger increase has been provided for entry level teachers in Step 1, and some smaller adjustments for steps immediately beyond step 1.

The concept of eliminating Lane 3 was approved. It is recommended this be done by computing the new compensation level for Lane 3 as noted above and then placing all Lane 3 teachers in Lane 2 in a step that is immediately higher than the current compensation level.

The base stipend for religious teachers will be raised to \$10,000 and the additional stipend for religious principals continues to be \$2000.⁴⁰

Comments and reaction to these proposal, which were estimated to cost the Archdiocese \$5.1 million, were mixed. Most Commission members felt the increases would be considered inadequate by the teachers since morale was already low. Many also felt that the putting the dollars in the cafeteria plan would not be beneficial to the

³⁹. Ibid., p.3.

⁴⁰. Ibid., p. 1.

teachers. This package was, however, approved by the Commission and sent to the Cardinal for final approval.

1986 - 1987 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II	LANE III
1ST	\$11315	\$9800	-
2ND	11350*	9850*	-
3RD	11420	10025	-
4TH	11535	10055	-
5TH	11850	10330	-
6TH	12180	10610	-
7TH	12630	10900	-
8TH	13070	11175	\$ 8705*
9TH	13520	11455	8980
10TH	13960	11745	9270
11th	14405	12020	9550
12TH	14910	12300	9825
13TH	15550	12585	10115
14TH	15995	12865	10395
15TH	16415	13145	10670
16TH	16915	13420	10950
17TH	17415	13710	11230
18TH	17830	13915	11435
19TH	18250	14120	11640
20TH	18675	14330	11845
21ST	19090	14535	12050
22ND	19490	14735	12250
23+	19890	14935	12450

* Add \$800 for the cafeteria plan.

The 1986-87 salary schedule for principals remained the same as the previous year with the exception that the cafeteria plan benefit increased from \$500 to \$800 per year.

In August, 1986, the Commission for Educational Services and the Director of Educational Services requested that the writer conduct an external survey of teacher salaries. The project included comparisons with the Chicago Public Schools, with selected

Catholic diocese across the country, and with selected suburban school districts in Cook county as well as a review of teacher and principals salary steps between 1983 and 1986.

The salary comparison between the Archdiocese and the Chicago public schools revealed that, although the Archdiocese was consistently lower, the amount of the difference was least in the first step of the schedule. Because of the fact the public system gave bigger increases and had greater difference between steps, the Archdiocese continued to lose ground throughout the middle steps of the schedule until step fifteen where they paid approximately fifty percent of the Chicago scale. Archdiocesan teachers were paid between 54 and 69 percent of the salaries paid to Chicago public school teachers with bachelor's degrees and between 53 and 66 percent of salaries paid to Chicago public school teachers with master's degrees. Since the Chicago scale capped teacher salaries in the bachelor's degree lane after 15 years, the Archdiocese became more competitive as they continued to grant step increases through 25 years of service.

In comparison with twenty-seven suburban school districts in the Chicago metropolitan area, teacher salaries in the Archdiocese were well below the suburban average. The Archdiocese pay scale came closest to suburban scale after twenty-two years of teaching. At that time, the Archdiocese of Chicago paid \$19,990, or 80.1 percent of the average suburban salary of \$24,942.

When elementary teacher compensation was compared to dioceses in Denver, St. Louis, Brooklyn, Cincinnati, and Philadelphia, the Archdiocese of Chicago had a slightly higher starting salary than Denver and Philadelphia but began teachers substantially lower than Brooklyn and Cincinnati. Compared to other dioceses, Chicago paid less than

Brooklyn, Cincinnati, and St. Louis but more than Philadelphia and Denver. Because Chicago increased teachers salaries beyond the sixteenth year of teaching, only Cincinnati paid their teachers more than Chicago after twenty years of teaching.

The final step of the study reviewed salary increases received by principals and teachers between 1983 and 1986. During that period, teachers consistently received higher percentage increases than did principals. The starting rate for teachers had increased 17.5 percent over the three years with an annual average of 5.8 percent. Starting rates for principals over the same time period had increased 15.9 percent, or an average of 5.3 annually. In a number of principal steps the annual salary had increased only slightly above 3.4 percent. The study concluded that, while, on average, teacher salaries had increased between 4.7 and 6.4 percent annually over the period 1983 to 1986, increases had been awarded unevenly across various step. Principal salaries had increased an average of 3.4 to 5.3 percent annually over the three year period with the increases also being distributed unevenly over the various steps. The final recommendations to the Commission for Educational Services included the following:

- Future increases should be allocated to rectify past inequities between step levels.
- Preference should be given to adjusting principals salaries.
- Dollars in excess of current inflation rates should be allocated to narrow the gap between the Archdiocesan and public school teacher salaries.
- Salary step increases should follow a logical pattern.

These recommendations became part of the 1987 salary proposal.

1987 COMPENSATION PROGRAM

In 1987, there were 204 Catholic elementary schools in Chicago, an additional 120 in suburban Cook County and 23 in Lake County. Between 1980 and 1987, 25 schools had been closed and 16 merged into 13 new schools. Enrollment had held constant with a total of 116,911 students in the 347 remaining schools. The teaching staff was comprised of 793 religious teachers and principals and 4698 lay teachers whose average age was 34. Average tenure for teachers was seven years in the Archdiocesan system. The total teacher payroll for 1987 was estimated at \$113,121,000 and the total cost to operate these schools was \$150,017,000. Tuition and fees (averaging between \$900 and \$999 per student) generated \$81,892,000, leaving a deficit for the schools of \$68,125 to be provided by subsidies from the parishes and/or the Pastoral Center. Although 252 schools did not receive any special financial assistance from the Pastoral Center, 152 schools, 140 of them from inner city locations, did require such assistance. With the financial deficit rising from more than half of the schools, the Commission for Educational Services was again confronted with demands for higher teacher salaries. They decided that a new system of compensation for teachers should be explored.

In March, 1987, the Commission for Educational Services authorized a teacher survey to determine if teachers were open to a merit based pay system. A survey tool, developed in conjunction with a group of principals, by the author, asked teachers about current evaluation and compensation practices within their school. In an attempt to develop a fair mechanism for evaluating individual performance, the survey tool asked teachers to rank performance criteria on the basis of significance and measurability. The

survey, distributed exclusively to teachers in May, 1987, resulted in approximately 3000 responses. The following summarizes the basic findings:

CURRENT EVALUATION TECHNIQUES:

1. Is your performance being evaluated by your current supervisor?

yes:	94.8%
no:	4.1%
n/a	1.1%

2. How often?

Annually:	73.1%
Other	20.1%
n/a	6.8%

3. Is the evaluation...

Written:	77.7%
Verbal	11.8%
n/a	10.4%

4. Do you receive a copy for your personal files?

Yes:	76.9%
No:	19.8%
n/a	3.3%

5. Do you establish specific goals with your supervisor at the beginning of the year?

Yes:	76.4%
No:	21.7%
n/a	1.9%

6. Are those specific goals the basis of your performance evaluation?

Yes:	58.2%
No:	31.9%
n/a	9.6%

Teachers responded that the following were the most significant performance criteria to teaching in parochial schools.

- Demonstrates subject knowledge
- Relates well to students
- Employs fair, consistent discipline
- Displays a positive attitude
- Is attentive to student needs
- Provides a good classroom environment
- Maintains good personal attendance
- Provides appropriate supervision
- Effectively uses classroom time
- Maintains accurate records
- Relates well to parents
- Models gospel values

The top twelve most measurable performance criteria, as ranked by the teachers were:

- Good personal attendance record
- Is punctual
- Maintains accurate records
- Meets administrative deadlines
- Reports students progress regularly
- Maintains a clean organized classroom
- Lesson plans are well prepared
- Maintains accurate records
- Provides prompt student feedback
- Establishes good classroom environment
- Provides appropriate student supervision
- Displays a positive attitude.

The teachers responded that the following were the least measurable performance criteria:

- Develops critical thinking skills
- Shows evidence of personal growth
- Challenges students at all levels
- Assumes leadership roles
- Exhibits initiative
- Models gospel values
- Demonstrates good listening skills

Asked to make recommendations for future compensation systems, the teachers responded:

Continue the current system:	6.9%
Merit system:	8.5%
Other:	25.3%
No recommendation/comments	59.2%

The category "No recommendation/comment" indicates the survey participant did not complete the question. Of those who responded to the question regarding a recommended change in the compensation system, it is interesting to note that there were more teachers interested in a merit based system than those who wished to remain in the current step and lane system. The 25.3 percent of respondents who answered "other", typically requested a system of both merit and step and lane.

The tabulated survey results were communicated to the teachers through four regional meetings conducted by representatives of the Archdiocese Principals Association and the author. At each regional meeting, teachers, principals, pastors and school board members were invited to discuss the results and review four model compensation plans.

Model One:

Continue step and lane

Model Two:

Develop salary ranges and a merit system

Model Three:

Combine step and lane with a merit program

Model Four:

Establish a job evaluation system that places teachers in salary ranges based on their education, experience, teaching skills and non-instructional duties.

At each regional meeting participants were asked to react to the various models. In general, teachers strongly favored maintaining the current step and lane system, principals and pastors moderately supported the current system, while school board members, who tended to be from industry, rejected it in favor of merit-based programs or other incentive compensation plans. The pure merit system was rejected by teachers, principals and pastors. The third model, that proposed a combination of merit and step and lane was also rejected by the teachers, principals and pastors.

At all four regional meetings, participants expressed concern that, in any combined model, step increases would be small and subjective merit increases would predominate. The fourth model proposing a job evaluation system was the most acceptable to pastors, principals and school board members. Teachers continued to be cautious of any major modification to their current salary program.

By the end of the survey process, it was clear that there was a great deal of interest in teacher evaluation and compensation. The high response rate and the number of comments attached to the brief survey indicated that teachers were frustrated with the level of pay. Many of those present felt that the level of pay was so low that no new model of compensation would be acceptable unless more money was part of the package. The teachers were especially concerned that major steps be taken to eliminate the injustice in the salary system. Comments included:

The bottom line, in my opinion, is that, whichever system is adopted, our salaries will still be considerably below the public school salaries and not a living, just wage.

I find this whole situation to be very depressing. I would hope that the Catholic school system would follow

something that is preached from the altar, "charity begins at home." It seem to be that the system cheats teachers out of what they are entitled to.

We are being asked how the Archdiocese can help us when all it has to do is pay us a respectful salary. We are social idiots to be working at this job. Why can't a good Catholic administration pay their teachers justly? It is disgusting the amount you offer, have you ever looked into the public school system's salary? Hopefully someone in this Commission will have the heart to actually listen and ACT FOR US.⁴¹

The following is an executive summary of the results from the teacher survey:

There is serious dissatisfaction with the overall level of compensation.

Only a small number of responses are clearly anti-merit or anti-step and lane.

There is concern over the ability of a principal to evaluate teachers objectively.

There is a sense that the principal is not the "boss"; the relationship between the principal and teacher is unclear.

Many teachers feel the principal does not visit the classroom frequently enough to be able to evaluate performance.

Some recommendations proposing a combination of step and lane with merit were initiated by teachers.

Extra compensation for special tasks and responsibilities was recommended.

Benefit plan recommendations were limited to improved pension and dental coverage.

⁴¹. Teacher comments on Model Consensus Forms, St. John Brebeouf, Morton Grove, Illinois, 26 October 1987.

Discounted tuition for the children of teachers was a frequent recommendation.

Principals, pastors and teachers recommended that they be solicited more frequently on surveys similar to this one.

Sister Anne Leonard, in a letter to all teachers, principals, pastors and school board members, thanked them for their participation in the teacher survey and area meetings.

I wish to assure you that at the Archdiocesan level we are taking your comments and concerns seriously and striving to address them in a number of ways. You may be interested in knowing that continuation of a step and lane salary schedule was the plan most favored by teachers. Pastors, board chairpersons and principals were more favorably disposed or open toward some other options. Throughout all these studies and changes, we remain aware that the gap in salaries has widened over the years. Unfortunately, we cannot correct this overnight. We are mindful, too, of escalating tuition rates and the financial constraints of the parishes and the Archdiocese as they offer subsidies or grants to meet school expenses.

Since each parish is responsible for its monthly payroll, we have become keenly aware that it is essential to increase income in order to meet increased costs. Cardinal Bernardin is consulting with the Archdiocesan Presbyterial Senate and the Archdiocesan Pastoral Council regarding a proposal that addresses the need for a sacrificial giving or stewardship program and plan. He has also placed a priority on the Big Shoulders efforts to raise money for our inner city schools. Good planning and the wise use of our resources are also priorities.⁴²

The Commission for Educational Services reviewed the survey findings and results of the regional meetings at the December 1987 meeting. Commission members, reacting

⁴². Sister Anne C. Leonard, C.D.N., Director of Educational Services, Archdiocese of Chicago, Chicago, Illinois, 18 December 1987.

to the survey results decided that a more comprehensive survey of teachers, principals, pastors and school board members was needed. They also decided to begin pilot programs to test some of the compensation models that were presented at the regional meetings.

The 1987-88 salary scale for teachers, recommended by the Commission for Educational Services to the Cardinal, increased the starting rate from \$11,315 to \$12,000. The step increases for each additional year of service were made more consistent and understandable. Each teacher received a minimum \$1000 increase, with an average percentage increase of 8.8 percent. Teachers continued to receive an additional \$250 a year upon completion of 15 credit hours toward their Master's degree in an applicable field. Upon completion of the degree an additional \$250 was to be added to the teachers annual salary. The total cost of the 1987 - 1988 compensation package for lay teachers was estimated at \$62,164,081, representing an increase of \$3,414,997 or 5.81 percent.

In 1987, the third salary lane was dropped from the teacher communication package, since there were less than 40 teachers in the system still on Lane III.

1987 - 1988 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II
1ST	\$12000	\$10000
2ND	12100*	10100*
3RD	12350	10750
4TH	12420	10925
5TH	12535	10955
6TH	12850	11230
7TH	13180	11510
8TH	13630	11800
9TH	14070	12075
10TH	14520	12355
11th	14960	12645
12TH	15405	12920
13TH	15910	13200
14TH	16550	13485
15TH	16995	13765
16TH	17415	14045
17TH	17930	14320
18TH	18460	14610
19TH	18900	14815
20TH	19345	15020
21ST	19795	15230
22ND	20235	15435
23RD	20660	15635
24+	21085	15835

* Add \$800 for the cafeteria plan.

The Archdiocese Principals Association submitted a formal proposal to the Commission for Educational Services in which they requested a 10 percent increase for lay principals at each step. They also requested that lay and religious principals be paid on the same schedule, since it was their position that there was no difference in the duties or responsibilities. The formal proposal included additional compensation of \$1000 for a principal with a PhD in a field related to administration with \$500 being paid when half

of the requirements are completed. The Archdiocesan Principal Association proposal included a request that paid sick leave be accumulated up to 120 days.⁴³

The final principal salary scale for 1987 - 1988 included a substantial increase for principals. The starting rate increased from \$18,765 to \$20,000, or 6.5 percent. The average percentage increase for principals was 9.0 percent, slightly below the formal APA request for a ten percent increase. Additional income for a doctorate remained at \$500 and the request that sick days be allowed to accumulate to 120 was once again denied.

1987 - 1988
ARCHDIOCESE OF CHICAGO LAY PRINCIPALS' SALARY SCHEDULE

YEARS AS PRINCIPAL	SALARY
1	\$20000
2	20455
3	21290
4	21895
5	22500
6	23110
7	23117
8	24265
9	24810
10	25360
11	25900
12	26445
13	26895
14	27345
15	27795
16	28240
17	28685
18	29165

⁴³. The request to allow paid sick leave to be accumulated up to 120 days was first made in 1974 by the Archdiocesan Principal Association. Each year this request has been denied, allowing for only 100 paid sick days to be accumulated.

Stipends for religious principals were increased to \$12200, \$200 over the previous year while the stipend for religious teachers was increased from \$10,000 to 10,100. This amounted to an average one percent increase for principals and teachers.

1988 COMPENSATION PROGRAM

Two major compensation projects were initiated in 1988. The Commission for Educational Services decided to survey all teachers, principals, pastors, and school board members to ascertain the effect of the low salary on the morale of the teachers. They were also interested in collecting data that would enable them to establish a long range compensation plan. The Commission also agreed to conduct pilot studies to test the compensation models previously presented at regional meetings.

The extensive attitude survey, drafted in collaboration with the Office for Catholic Education and Archdiocesan Principals Association, was approved by the Commission in the Spring of 1988 and distributed the following September. The results of this survey, found in Chapter Six, provided the Commission and Office for Catholic Education information for compensation, benefit and planning decisions.

The pilot compensation program, initiated in the spring of 1988, was developed in collaboration with the Office for Catholic Education and the Commission. Twelve schools were selected, representing the demographic, geographic and financial diversity of the Archdiocese of Chicago. The criteria for school selection were pastors willing to support the program and capable principals who could provide leadership in the process and feedback at the end of the experimental period.

Of the twelve schools asked to participate, only nine accepted the offer.⁴⁴ Meetings were held with the pastor, local school board president, and principal at each school by the author and a school consultant from the Office of Catholic Education. Each school was given the option of designing their own compensation system to either replace or augment step and lane. Each school was also presented with the option of testing one of the models introduced at the regional meetings in 1987.

The pilot school principals met with their teachers to determine the feasibility of a pilot project. The teachers gave unconditional support to the plan, mainly because it represented additional compensation. A number of principals also reported that their teachers were interested in helping find a solution to low pay and possible alternatives to the current system.

Inner-city schools on subsidy were provided financial backing from Big Shoulders funds to conduct their test projects. Schools, not on grant, had to raise the money for the pilot project through tuition increases, special fund raisers, or subsidy from their parish.

The pilots, developed in 1988 for the 1989-90 school year included the following:

A program to pay teachers for extra duties within the school. The emphasis was on new or special assignments rather than paying the teacher for regular classroom/teaching responsibilities. Extra pay projects were available to all teachers. Teachers bid on the extra projects knowing the extra money attached to each program. For example, in

⁴⁴. Three schools declined participation. One school decided not to participate due to the number of new teachers. The inner-city school traditionally had high turnover, however in the 1988-89 year, seven of the twelve teachers were new to both the system and teaching. A second school declined because the principal was retiring within the year, and the third declined because the pastor was in the midst of a building campaign and did not want to channel additional parish funds into the school.

some schools the supervision of a student council provides an extra \$500 per year.

One school decided to extend the teacher school year to 11 months, establishing a month of curriculum preparation, in-service programs and special assignments.

Another school began a system of measurable objectives, set jointly by the principal and teacher. During the year these are to be reviewed and if successfully completed, provide additional income to the teacher. This incentive pay program provides an additional two weeks of pay if all objectives are met and exceed the original target.

A group of teachers designed a point factor system where teachers can accept additional duties, special assignments, and bid for projects that will translate into additional compensation at the end of the year.

A merit pay program is designed to pay teachers additional income if their performance exceeds the standards agreed to between the principal and teachers. The school did not abandon the step and lane system but allowed for additional income over the Archdiocesan plan for excellent teachers.

The details of each pilot project were developed with the teachers, based on the assumption that teacher involvement in the early stages would increase their knowledge, participation and commitment.

The pilot compensation projects will provide teacher reaction to alternative compensation systems. Financing for alternative compensation systems remains a major issue since many of the schools within the Archdiocese of Chicago cannot afford additional expenses.

The Superintendent of Schools, Sister Mary Brian Costello, R.S.M., appointed in 1979 to the position of Superintendent upon the promotion of Sister Anne Leonard,

C.N.D., reported to the Commission that "principals could not staff our schools because of the low salaries paid."⁴⁵ The number of new teachers coming into the system reflects high turnover in the early years in the system.

NUMBER OF LAY TEACHERS

1986 - 1988

YEAR	86/87	87/88	88/89
1	294	264	291
2	291	312	293
3	276	276	241
4	223	241	217
5	277	250	261
6	273	252	220
7	213	229	213
8	237	200	209
9	215	208	195
10	230	199	158
11	187	213	187
12	140	166	177
13	125	135	179
14	133	112	133
15	120	127	116
16	141	108	105
17	133	131	121
18	102	130	89
19	94	99	118
20	82	86	115
21	73	75	91
22	35	77	80
23	113	31	65
24	-	101	68
25	-	-	118

As this chart indicates, the number of new teachers is increasing. The numbers also reflect a practice of not starting teachers on the first step of the salary scale if they

⁴⁵. Minutes of the Executive Session of the Archdiocese of Chicago Commission for Educational Services, Chicago Illinois, 25 January 1988, p. 2.

are transferring between schools or hired with prior experience in teaching.

In determining the 1988 - 1989 salary scale, the Commission for Educational Services revised the consultation process for teachers and principals. Since the entire system had been extensively surveyed over the past two years, it was determined that inviting groups in to talk about their current salary needs was not necessary.

The 1988-89 salary schedule for lay teachers increased an average of 7.18 percent, increasing the cost of the payroll by \$4,461,381 to \$66,625,463.

1988 - 1989 TEACHER SALARY SCHEDULE

ARCHDIOCESE OF CHICAGO

STEP:	LANE I	LANE II
1ST	\$12500*	\$10625
2ND	12800	10880
3RD	13100	11135
4TH	13400	11390
5TH	13700	11645
6TH	14100	11844
7TH	14500	12180
8TH	14900	12516
9TH	15300	12852
10TH	15700	13031
11th	16100	13363
12TH	16500	13695
13TH	16900	13858
14TH	17300	14186
15TH	17700	14514
16TH	18100	14842
17TH	18600	15066
18TH	19100	15280
19TH	19600	15680
20TH	20100	15879
21ST	20600	16068
22ND	21100	16247
23RD	21600	16416
24TH	22100	16575
25+	22600	16724

* First year teachers do not qualify for the \$800 Cafeteria Plan benefit.

Additional compensation was approved for advanced degrees. A master's degree was worth an additional \$1000, with \$500 paid when half the program was completed. A PhD now received an additional \$2500 when completed and \$1750 when half the requirements were met. The Archdiocese Principals Association once again requested an additional ten percent in their base salary based on survey information from the Illinois Principals Association Newsletter that indicated the average salary for principals was \$42,516.⁴⁶ They also requested up to 120 sick days be carried over from year to year, to bridge the gap between their sick days and eligibility for long term disability. They also proposed that the religious and lay principals be paid on the same salary scale. Finally, they requested a twelve month employment contract. The contract request was founded on the fact that most principals work through the summer months to prepare their schools, hire teachers and do special parish related projects to assure a smooth school year. It was reported to the Commission that many principals were already on twelve month contracts that they had personally negotiated. The Archdiocese Principals Association proposed that the twelve month contract become standard for all principals.

The Commission for Educational Services decided to publish both a ten and twelve month scale. Both scales were published because some parishes were financially unable to pay a twelve month contract. There was also a concern that some principals would not want to work through the summer months and would be forced to do so if the

⁴⁶. The Illinois Principals Association surveyed 703 principals and 243 assistant principals in September, 1987. The average salary was based on 292 principals and 75 assistant principals. Illinois Principal Association Newsletter, Vol. 15, Number 4, Springfield, Illinois, November, 1987.

Archdiocese only published a twelve month salary scale.

The 1988 - 1989 salary scale for lay principals increased salaries, on average, 7.47 percent. The total cost increase for lay principal salaries was \$297,800, on a total payroll cost of \$4,286,940.

ARCHDIOCESE OF CHICAGO LAY PRINCIPAL SALARY SCHEDULE

YEARS AS PRINCIPAL	SALARY EXCLUDING CAFETERIA PLAN	
	10 MONTH CONTRACT	12 MONTH CONTRACT
1	\$21000	\$25200
2	21700	26040
3	22400	26800
4	23100	27720
5	23800	28560
6	24500	29400
7	25200	30240
8	25900	31080
9	26600	31920
10	27300	32760
11	28000	33600
12	28700	34440
13	29400	35280
14	30100	36120
15	30800	36960
16	31500	37800
17	32200	38640
18	32900	39480

Major adjustments were made to the stipends of men and women religious. The teacher stipend was increased from \$10,100 to \$10,700 if both housing and a car were provided by the parish. If a teacher did not live in the convent, or did not have a personal car, the new base salary was \$13,800. Historically, men and women religious received both housing and transportation provided by the parish for which they worked. The policy was changed since more religious were living outside the parish convents.

The compensation program for principals in 1988 was also changed to reflect changes in the housing patterns. If a principal received both housing and a car, the base salary was increased from \$12,200 to \$13,200 on a ten month schedule and \$15,840 on the twelve month schedule. If the principal had neither a car nor housing provided, the base salary was increased to \$18,100 for ten months and \$20,740 for twelve months of employment.

CONCLUSION

The 1970s failed to make substantial changes in the teacher compensation programs, increasing frustration among teachers and resulting in two unionization attempts in the early 1980s. During the 1980s a number of important programs were initiated. These programs resulted in the long standing concern that, due to the low salary, teachers could not be recruited to the parochial schools and would not be retained in the system. Two teacher surveys, pilot projects, and a revised consultation process were developed to address the long term concern teachers and principals had regarding their compensation. The management approach shifted from a top-down, centralized function to one of more collaboration with the teachers and Archdiocese Principal Association, by asking them to help design and develop a new process for both teacher performance evaluation and new salary programs. Results of the two surveys provided management data that focused on compensation issues but was expanded to address morale and teacher attitudes. The Commission for Educational Services, with its expanded responsibility, now has the opportunity to develop more comprehensive programs for the schools, coordinating religious education, food service programs and

early childhood development plans.

Overall salary increases for teachers in the 1980s exceeded increases distributed during the 1970s. The salary step schedules have been carefully balanced between new and senior teachers. Annual increases remained above the cost-of-living index. Religious teachers and principals began a dialogue that eventually resulted in a discontinuance of the stipend and placed religious in a system similar to the lay teachers. Yet it has not been enough, the compensation levels lag seriously behind the public school systems and the cost of living index, according to the teachers, principals, pastors and school board members survey, as presented in the next chapter.

The legacy of the 1980s is yet to be seen. The pilot projects will, hopefully, provide insight to alternative methods of compensation to reward teaching excellence.

CHAPTER SIX

PERCEPTIONS OF PARTICIPANTS

Previous chapters have compared teacher compensation in the Archdiocese of Chicago to that of teachers in the Chicago public schools and in other Catholic dioceses across the country. They have also provided insight into the ability and willingness of the Archdiocese to pay its teachers a competitive wage. As is abundantly clear, teacher and principal salaries in the Archdiocese are substantially below those in the public school system and in many Catholic dioceses as well. Since 1965 the compensation process has focused on the financial concerns of the Archdiocese of Chicago, with little emphasis on the morale of the teachers and the ability to maintain excellent schools while experiencing high turnover. Historically, the process used to establish new salary and benefit programs has been one of School Board or the Commission for Educational Services working in committees, to determine what is a feasible adjustment and what will the teacher and principal perception be as to the adequacy of the increase. The teacher attitude survey changes the historical pattern of limited consultation with teachers and principals. The survey provides a comparison between the perceptions gathered through documentary research and the teachers and principals working in the system.

In October 2 1988, the writer sent out approximately 6200 attitude surveys to teachers, principals, pastors and school board members to assess their opinions about the current level of compensation provided to teachers and administrators in the Archdiocese, to solicit their ideas for future compensation programs, and to involve more individuals

in the planning process. The survey was commissioned by Sr. Anne Leonard, Director of Educational Services, as part of an on-going commitment to explore alternative compensation systems that might better attract and retain dedicated teachers who are critical to supporting the educational mission of the Church. This survey, that asked questions regarding compensation, benefits, working conditions, fund raising, and recruitment of students, fulfills the need of decision makers for information while encouraging the active participation of all parties concerned with the future of Catholic education in Chicago.

PURPOSE OF THE SURVEY:

With the support of the Department of Educational Services, the writer conducted an attitude survey of teachers, principals, pastors and school board members in September and October of 1988. The purpose of the survey was to collect the attitudes of survey participants regarding teacher compensation, benefits, working conditions, fund raising , and recruitment of students. The process involved all of the major constituent groups involved in the process of determining teacher and principal compensation as outlined in Chapter Five, as well as providing miscellaneous data to management regarding the operation of Chicago Archdiocesan elementary schools.

The purpose of the survey was not purely research, but rather, to provide a management tool that could be used for future compensation planning. The cover letter accompanying the survey spelled out the reasons for survey, the goals of the survey, and the processes employed.

Educational benefit and compensation packages are under continued review by the Archdiocese Department of Education and the Commission for Educational Services. Participation in this survey by all teachers, principals, pastors and school board members is an important part of this review.

On-going compensation efforts are directed toward the concept of fair, just, and responsible compensation. To this end, the current attitudes and beliefs of participants in the system are critical. The concept of "you cannot manage what you cannot measure" was basic to the development of the survey tool.

Compensation programs are being developed in collaboration with responsible stewardship. The recognition that the current salary level is inadequate is coupled with the deep concern that many parishes cannot afford to increase the teacher pay without finding new sources of revenue. Responsible stewardship can be achieved in many ways, including but not limited to greater support by the parents of students in the school and the entire parish.

This is the second year teacher opinions are being sought. [The first survey was a brief form, sent only to teachers, requesting that they prioritize job performance criteria that would be measurable in a merit pay system. In addition, teachers were asked for their opinion regarding the acceptability of merit pay.]

This survey focuses on both compensation issues and other pertinent topics. It was stressed to all survey participants that other factors are related to and influence by compensation levels. This survey went beyond questions regarding base pay to see if there is a relationship between compensation and teacher morale.

The survey is completely anonymous. No participant was asked to sign their name, school, or deanery [a geographic grouping of parishes].

Prior to mailing the survey, a letter was sent to all principals to assure a clear understanding of the purpose. At no time was the intent to identify principals or schools

where the individual morale was poor, or working conditions were substandard. This message was clearly conveyed during the development process.

SURVEY DEVELOPMENT PROCESS:

The concept of conducting a teacher, principal, pastor and school board member survey was an outgrowth of meetings with the Commission for Educational Services in June, 1988. The Commission seriously questioned the limited information available to them from teachers, since only the principals had attended open Commission meetings where compensation levels were discussed. Once approval for the survey was given by the Director of Educational Services in early July, a meeting was scheduled with all school consultants from the Office of Catholic Education. During the first meeting, the writer facilitated a "brainstorming" session where twelve participants from the School Office were asked to identify current recruitment and retention issues that pastors and principals face. They were asked to discuss what information they needed to do more effective planning for the schools, and what information would help them manage their jobs better in the future.

After the first meeting with the consultants, a series of questions were designed to collect the information the School Office needed from teachers and principals. During the early sessions, the planning team was concerned that a survey tool designed for teachers and principals would be seen as irrelevant by pastors and school board members.

A small review committee was appointed by Superintendent of Schools, Sr. Mary Brian Costello, to review the questions, make recommendations for re-wording and

editing, and provided input on the mailing and distribution of the form. The review committee met four times during the month of August, 1988, to work out the details of the survey. By changing the survey format, the writer was able to include pastors and school board members in the general information questions at the beginning of the survey while retaining specific questions for each subgroup at the end of the form. By the end of the month, the final draft of the survey was sent to all members of the Commission for Educational Services and to the President of the Archdiocesan Principals Association for their comments prior to printing and mailing.

Only two revisions were requested. Commission member, Reverend Joseph Glab, suggested that a series of questions be added regarding the recruitment of new students. He suggested that a greater awareness of the shared responsibility for recruitment, by teachers, pastors, principals and school board members would help set direction for future recruitment plans. Although not directly related to compensation, the issue of recruitment bears on the financing of schools, and was, therefore, included. Although the Archdiocesan Principals Association failed to comment on the survey at the early draft stage, after the survey was printed, they discovered a question on performance appraisal they wanted deleted. The APA felt that the question, "I feel my performance is evaluated competently each year." would receive a negative response, reflecting badly on the principals. After some discussion, the executive committee of the APA agreed to support the survey.

The survey was printed and mailed directly to the schools. Each teacher, principal, and school board member, received a letter, survey form, and return stamped

envelop. Pastors received the same packet, sent directly to the parish under separate cover. Instructions requested that all forms be completed independently and mailed directly to the writer's home, in order to assure anonymity.

Approximately four thousand surveys were returned within the fifteen days time frame requested. An additional twelve hundred surveys were received by December, 1989. Only two hundred of the surveys were incorrectly filled out.

OVERALL PARTICIPATION RESULTS:

The overall response rate was excellent. Approximately 2700 teachers responded by November 1, 1988. An additional 400 were received after the initial computer analysis. Approximately 200 principals participated and almost an equal number, 186 pastors responded. Almost a thousand school board members responded. Currently unclassified, non-tabulated surveys number 320.

Geographically, a slightly larger number of responses were received from city and inner-city teachers, principals, pastors and school board members than from suburban respondents.

GEOGRAPHIC DISTRIBUTION OF SURVEY RESPONDENTS

Participants:	City/Inner City	Suburban
Teachers	1374	1314
Principals	107	89
Pastors	106	53
School Board Members	454	331

Although the distribution was remarkably even, a slightly higher percent of the northern suburban teachers, principals, pastors and school board members responded.

Participants were asked about the length of service in their current parish. The breakdown of responses is as follows:

YEARS OF SERVICE WITHIN THE PARISH

	less than one year	2-5 yrs	6-10 yrs	11-15 yrs	15+ yrs.
Teachers	383	1004	508	330	465
Principals	15	75	52	21	32
Pastors	24	64	57	22	17
School Board	41	286	256	152	193

The survey contained a question regarding the number of parishes/schools within the Archdiocese of Chicago that the survey participants had worked in. It is interesting to note that 84 percent of the responding principals had worked in more than one school, while approximately twelve hundred, or 44 percent of the teachers have worked only in one parish. The breakdown is as follows:

NUMBER OF SCHOOLS WORKED IN:

	1	2	3	4	5
Teachers	1192	800	356	167	177
Principals	29	44	53	30	39
Pastors	14	19	34	46	73
School Board Members	731	120	38	8	6

Over 70 percent of the responding teachers, 75 percent of the principals, and 58 percent of the school board members were female.

Finally, 77 percent of the teachers have a bachelors degree. Ninety percent of the principals have a masters degree. The following breakdown highlights the survey educational results:

EDUCATIONAL ATTAINMENT

	High School +	BA/BS	Masters	PhD
Teachers	44	2071	563	7
Principals	1	10	178	6
Pastors	4	15	147	17
School Board Members	400	319	168	35

RECAP OF TEACHER RESULTS

The ten questions most positively responded to by teachers, ranked from highest to lowest are as follows:

1. I am loyal to the school where I am employed. (97%)
2. I believe that religion is emphasized in my school. (95%)
3. I consider my school position my full time occupation. (95%)
4. I believe the school is a critical part of the parish ministry. (94%)
5. I am loyal to the Catholic school system. (90%)
6. I believe that teaching is a ministry within the Church. (90%)

7. Teachers should receive additional compensation for extra-curricular student activities. (90%)
8. I believe recruitment of new students is a joint responsibility of the entire parish. (89%)
9. I am appreciated by the students. (88%)
10. I like my present position in education. (87%)

The ten questions least positively responded to by teachers, ranked from lowest to highest are as follows:

1. I work full time away from the school during the school year. (3%)
2. The salary is adequate for professional school personnel considering the responsibilities and working environment. (4%)
3. I have paid summer employment in the school. (10%)
4. I receive a certificate for the workshops I attend. (27%)
5. I receive special recognition in my school for teaching/administrative excellence. (28%)
6. I also work part-time away from the school during the school year. (30%)
7. I believe the salary system should be based on individual performance. (33%)
8. I have a written, formal job description, in addition to the contract and policy book. (33%)
9. I have paid summer employment outside the school. (34%)
10. I believe that teachers have a number of "perks" beyond compensation, such as bonuses, planning periods, and the school environment. (35%)

RECAP OF PRINCIPAL RESULTS

The ten questions most positively responded to by principals ranked from highest to lowest are as follows:

1. I am loyal to the school where I am employed. (100%)
2. I believe that teaching is a ministry within the Church. (100%)
3. I am loyal to the Catholic school system. (100%)
4. I believe that religion is emphasized in my school. (98%)
5. I consider my school position my full time occupation. (98%)
6. I believe recruitment of new students is a joint responsibility of the entire parish. (97%)
7. I believe the school is a critical part of the parish ministry. (96%)
8. I would recommend my school to other teachers. (95%)
9. I like my present position in education. (95%)
10. I have local freedom to do my job. (95%)

The ten questions least positively responded to by principals, ranked from lowest to highest are as follows:

1. I work full time away from the school during the school year. (2%)
2. The salary is adequate for professional school personnel considering the responsibilities and working environment. (8%)
3. I have paid summer employment outside the school. (10%)
4. I also work part-time away from the school during the school year. (30%)
5. I believe the salary system should be based on individual performance. (30%)

6. I have a written, formal job description, in addition to the contract and policy book. (32%)
7. I have paid summer employment in the school. (36%)
8. I receive a certificate for the workshops I attend. (37%)
9. I have a pre-evaluation conference with my supervisor. (37%)
10. I receive special recognition in my school for teaching/administrative excellence. (37%)

RECAP OF PASTORS RESULTS

The ten questions most positively responded to by pastors, ranked from highest to lowest are as follows:

1. The principal implements policies and administers programs within the school. (97%)
2. I work to safeguard the integrity of the school (95%)
3. I believe the recruitment of new students is a joint responsibility of the entire parish. (89%)
4. I believe fund raising is the responsibility of the whole parish. (88%)
5. I believe the school is a critical part of the parish ministry. (84%)
6. I work with the principal in establishing new goals of formal education within our school. (83%)
7. I believe we provide parish recognition to our teachers. (83%)
8. As a school board member, I understand the policies of the school and the Archdiocese of Chicago. (79%)
9. I believe the salary system should be based on both individual performance and seniority. (78%)

10. I believe the parish provides recognition to the professional educators in our schools. (78%)

The ten questions least positively responded to by pastors, ranked from lowest to highest are as follows:

1. It is my opinion that the teachers are paid adequately. (17%)
2. The salary is adequate for professional school personnel considering the responsibilities and working environment. (18%)
3. If the parish raises additional dollars for education, they should be spent on teacher and principal benefits (eg. health care) over the next three years. (24%)
4. I believe school fund raising is the responsibility of the principal. (32%)
5. I believe school fund raising should take place within the school by students and teachers. (36%)
6. In my parish, the school board is responsible for tuition collection. (42%)
7. I believe recruitment of new students is the responsibility of the pastor. (43%)
8. Tuition should be raised to increase school salaries. (44%)
9. My role is financial advisement to the principal. (47%)
10. I believe the salary system should be based on seniority within the educational system. (48%)

RECAP OF SCHOOL BOARD MEMBERS RESULTS

The ten questions most positively responded to by school board members, ranked from highest to lowest are as follows:

1. I believe the school is a critical part of the parish ministry. (96%)
2. The principal implements policies and administers programs within the school. (94%)
3. I believe the recruitment of new students is a joint responsibility of the entire parish. (94%)
4. I believe fund raising is the responsibility of the whole parish. (94%)
5. I work to safeguard the integrity of the school (94%)
6. As a school board member, I understand the policies of the school and the Archdiocese of Chicago. (89%)
7. Teachers should receive additional compensation for extra-curricular student activities. (78%)
8. I believe the salary system should be based on both individual performance and seniority. (78%)
9. I believe new monies should be raised for teacher and principal salaries. (77%)
10. I work with the principal in establishing new goals of formal education within our school. (69%)

The ten questions least positively responded to by school board members, ranked from lowest to highest are as follows:

1. The salary is adequate for professional school personnel considering the responsibilities and working environment. (13%)
2. It is my opinion that the teachers are paid adequately. (13%)

3. I believe school fund raising is the responsibility of the principal. (19%)
4. I believe the teachers have a number of "perks" beyond compensation, such as bonuses, planning periods and the school environment. (30%)
5. I believe school fund raising should take place within the school by students and teachers. (30%)
6. Tuition should be raised to increase school salaries. (35%)
7. If the parish raises additional dollars for education, they should be spent on teacher and principal benefits (eg. health care) over the next three years. (36%)
8. I believe recruitment of new students is the responsibility of the principal. (40%)
9. I believe the salary system should be based on seniority within the educational system. (40%)
10. I believe recruitment of new students is the responsibility of the pastor. (41%)

ANALYSIS

The first factor analyzed was that of loyalty to the local school and the Catholic school system. Personal commitment to the local school is very obvious in both principal and teacher responses. 97% of the teachers and 100% of the principals responded positively to the statement "I am loyal to the school where I am employed." All of the principals are loyal to the Catholic school system but a smaller percentage (90%) of teachers are similarly committed. Loyalty tended to increase the longer a teacher or principal worked in the system.

An especially strong factor within the parochial school system that of religious commitment. 90% of the teachers and fully 100% of the principals believed teaching is

a vital ministry within the Church. This is exceptionally high, considering that there are no formal orientation programs or in-service training programs that communicate Catholic doctrine or the educational mission of the Church.

Only 84 percent of the pastors, however, see the school and teaching as a critical part of the ministry of the parish. Pastors often see the school as a financial burden on the parish and believe that after-school and weekend religious education programs can fulfill the educational mission of the Church. School board members have a greater commitment to the school with 96 percent believing it is critical to the parish.

Recognition and appreciation are important rewards teachers receive in the parochial school system. Teachers responded that they feel appreciated by students but do not believe they receive recognition from school administrators. Only 28 percent of the teachers responded that they receive recognition for teaching excellence from administration and the pastor.

Parochial school principals value their local autonomy. 95 percent believe they are free to manage their school without bureaucratic involvement from the diocesan school office, pastor or local school board. 55 percent of the teachers believe that they have more freedom in the classroom than they would have if they were in the public school system.

COMPENSATION ISSUES

Teachers, principals, pastors and school board members all agree that the level of compensation is inadequate for the work being performed. Their commitment to the local school and to the system in general is surprisingly high considering the inadequacy

of pay. The teaching staff seems to accept low pay as a sacrificial gift in support of the religious mission of the school. Only 55 percent of the teachers, however, would recommend teaching in the parochial system to others.

There is an opportunity for greater recognition of the teaching efforts of the teachers. Since financial rewards are substantially below those of the public school system, it is necessary to provide other forms of compensation. Teachers, principals, pastors and school board members support the concept of linking salary to both individual performance and seniority. 68 percent of the teachers, 63 percent of the principals, 78 percent of the pastors and school board members support the concept of merit pay along with seniority increases. The principals are less in favor of the merit system because they would be responsible for teacher performance evaluation, distribution of the merit pay, and the administration of the program. There is wide-spread support for compensating teachers for extra curricular student activities. 90 percent of the teachers see this as a form of recognition that would reward them for special effort. 79 percent of the principals, 65 percent of the pastors and 78 percent of the school board members support extra compensation for extra-duties as a viable form of financial recognition.

All surveyed groups support the concept of putting any additional dollars into direct compensation rather than benefits. Until the base pay is raised to a level that is perceived as fair, the benefit programs are not seen as critical.

The overall survey findings do not show a correlation between inadequate salaries and a lack of commitment, loyalty and dedication to the system. Factors, such as appreciation by students, recognition for excellence, and a religious commitment to the

church, pay a more important role in attracting and retaining teachers than the actual salary. The survey findings do not conclude that pay levels are unimportant, however. Rather, teachers, principals, pastors and school board members clearly state that the inequity must be corrected for the good of the schools.

CONCLUSION

This survey is the first formal attempt to collect data from teachers, principals, pastors and school board members to determine their perceptions regarding compensation, benefits, student recruitment, planning and educational process. Historically, this kind of survey was not considered as part of the consultation process. Decisions were made without the benefit of teacher input. The survey tool was used to involve teachers into the process and to allow them the freedom to comment and help set the planning cycle. The survey reached out to all the teachers, whereas in the past, only a small, typically unhappy, group of teachers would attend the open meetings held annually by the School Board. The overall results were excellent. The response to the survey has now permanently changed the consultation process. The teachers, wanting to be heard, will assume that once heard, should have the opportunity to continue to be an important part of the planning process.

CHAPTER SEVEN

SUMMARY, RECOMMENDATIONS AND CONCLUSION

The history of teacher compensation between 1965 and 1988 indicates a repeated pattern of administrative concern for inadequate pay, a frustration over the financial inability to increase teacher salaries to a more competitive level and a constant struggle to generate revenue for the schools. This concluding chapter separately addresses a number of key issues, including strategic planning for teacher compensation, what is a just salary, should all teachers within the system be paid on the same salary program regardless of whether they are in a subsidized inner-city parish or a wealthy suburban parish, what is the impact of school consolidations on teacher pay and how can the parochial schools become financially solvent. Obviously, there are no easy answers to these complex problems. History does, however, provide insights which are the foundation upon which the following recommendations are built.

HISTORICAL SUMMARY

The Archdiocese of Chicago ranks first in the country in the number of parishes and Catholic institutions. The school system is the largest in the country, employing 4812 lay and religious teachers for a student enrollment of 116,189. The educational mission, rooted in the context of Church doctrine, is dedicated to religious formation and intellectual achievement. Seen as an alternative to public schools, the Archdiocese of

Chicago elementary schools are serving increasingly large numbers of non-Catholic students.

Demographic shifts in the city of Chicago, and suburban areas served by the Archdiocese of Chicago have impacted the Church and financial stability of the parish supported schools.

The growth of the Hispanic population has increased the need for greater financial support within the city, while the migration of Catholics to the suburbs has put pressure on the suburban schools to provide a competitive program that strives to excel in areas the public schools cannot, such as religious education, before and after school care and special extra-curricular programs.

The first salary schedule was established in 1965 by the Superintendent of Schools, Bishop William McManus. This first salary schedule set the course for the future. McManus established the current step and lane schedule, the consultation process, and the need for external salary comparisons. Under his leadership, extensive building programs were launched to meet the population growth. McManus' concern for the quality of education was a top priority as he developed a program to upgrade teacher skills, change the hiring standards to require four years of college and a teaching certificate.

The 1970s witnessed very slow growth in teacher salaries. Growing concern about the financial viability of individual parishes, the government imposed wage freeze, and high inflation all adversely impacted on teacher compensation. During this period the teachers were not given an opportunity to work with the Archdiocesan management team in suggesting alternative compensation programs.

Teachers were given opportunities to speak-out during the 1980s on a teacher survey and a year later on a major attitude survey involving teachers, principals, pastors and school board members. During the 1980s, programs were initiated that actively sought alternative compensation programs to the current step and lane program. Teacher salaries have increased over the cost of living since 1987. Yet, based on the survey results, external comparisons and internal work responsibilities, they have a long way to go.

COMPREHENSIVE STRATEGIC PLANNING FOR TEACHER COMPENSATION

Since 1965, there has been a need to do a comprehensive strategic plan for teacher salaries. Although attempted by both Reverend Bishop William McManus and Sister Anne C. Leonard, CND, there has not been a long term, system-wide commitment to increasing teacher salaries to a competitive, just level. The first step in a comprehensive long term strategic plan is the development of a number of specific objectives. The plan needs to be updated annually with new objectives set for five year periods. The plan should be designed by a collaborative task force with representatives from the Office of Catholic Education, the Commission for Educational Services, the Archdiocesan Principals Association, and teachers, under the direction of the Superintendent of Schools. The plan should be presented to the Director of Educational Services for approval prior to submission to the Commission for Educational Services, Director of Administration and finally the Cardinal. The task force would work under established planning principles and objectives to assure compliance with the mission of the department and church leadership.

Planning Objectives:

The first objective is the establishment of a definition of a just salary. When reviewing the comparative data between 1965 and 1988, it consistently appears that teachers in the Archdiocese of Chicago are earning approximately half the salary earned by their counterparts in the Chicago Public Schools. Chicago Archdiocesan teachers salaries lag behind those of teachers in suburban school systems and also many of the dioceses around the country. There has never been a point in the development of the teacher compensation schedules where the Commission for Educational Services or the former School Board stepped back, away from where they were, and tried to determine where the teacher salaries should be. Over the years, the minutes of the School Board and Commission reveal an attempt to discuss the public school programs, but always with the conclusion that they are not like the public schools and comparisons are not appropriate. Yet, when asked why teachers leave the parochial school system, the repeated answer is "to go to the public schools for more money."

Establishing a just salary does not mean that the level of compensation has to be the same as that of public school teachers, or even directly linked to the negotiated union scale of the Chicago Public Schools. Rather a program needs to be established that determines what external school systems will be annually surveyed. This would provide a benchmark that the Commission for Educational Services could use to automatically establish the new parochial schedule based on a pre-determined percentage. Establishing a percentage that is less than the public system does not mean that the salaries will be

unjust. What is an injustice is a system that perpetuates uncertainty about the availability of funds and forces dedicated educators to continually plead for justice. Once the Commission has determined what the appropriate percentage of the externally surveyed market wage should be, actual salaries can begin to move toward that target thereby promoting both internal and external equity. As an illustration, suppose the Archdiocese of Chicago were to decide that they would annually survey ten suburban districts, the Chicago Public Schools and ten major diocese around the country, and that the Archdiocese would pay of Chicago paying 80 percent of the composite salary developed. In this scenario, the Archdiocese will have defined a "just" salary based on external sources and a clearly defined and articulated internal philosophy.

This definition of a just salary needs to be communicated to teachers and principals whose major frustrations with the school system stems from their perception that they are not paid fairly. Defining and communicating what the Archdiocese feels is a just wage, coupled with a commitment that within the organization, wages will move in step with the external market, will give teachers and principals a sense of direction. The second objective in the strategic planning process is the development of a long term plan. The process, since 1965, has consisted of annual salary reviews against a backdrop of deteriorating parish finances. A long term plan, established with at least a five year goal, is needed to move the system from a reactive, short term perspective to one that provides a road map to the future.

The starting rate in 1988 for a first year teacher in the Archdiocese of Chicago was \$12,500. According to the Superintendent of Schools, Sister Mary Brian Costello, this

level is inadequate to recruit new teachers. While it may be financially impossible to increase the starting rate to 80 percent of external teacher salaries within a one year period, the existence of the long range target will focus short range adjustments in a way that will ultimately lead to the desired result.

A long term plan, that provides for consistent increases in salaries, also requires that the diocese develop a long term financial plan. The financial plan should require that the schools become self-supporting within a five year period through tuition increases, additional fund raising, and reduced dependence on parish subsidies.

The third objective in the strategic planning process would be to establish a framework for evaluating the effectiveness of the compensation system. As teacher salaries are increased, it will be important to determine the effectiveness in retaining the best teachers in the system. Today, high turnover of new teachers in the Archdiocese of Chicago is attributed to low salaries. As salaries increase, there should be a direct reduction in turnover. Working from an historical perspective, a diagnostic model would permit a quantitative analysis of teacher retention.

The fourth objective of the strategic plan would be to plan for uncertainty. As changes occur within the Archdiocese and in the external environment, it is important to have scenarios and strategies in place to properly react. Scenarios and strategies are not the same. A scenario is a documented narrative of anticipated conditions that the organization expects to deal with at some time in the future; a strategy is a way of dealing with a scenario. These are often interdependent. The purpose of this part of the strategic planning process for the Archdiocese is to identify the realm of possibilities. As an

illustration, if a voucher system, reimbursing parents for private educational expenses, were to be approved by the State of Illinois, how would the Archdiocese handle the potential influx of new students and the additional funds available for teacher compensation? If the public school system continues to deteriorate and more parents turn to parochial schools as an alternative, what criteria will be used to admit students? What role will religious preference play? These scenarios would drive a strategy and prepare the Archdiocese for uncertainty.

Finally, an objective of the strategic planning should be a process for school closing and mergers. Enrollment standards, geographic proximity, and financial viability of the school should be used as criteria in the planning process. As history indicates, the closing of schools has been a slow and painful process, often misunderstood by the parishioners, parents and alumni. The strategic planning process could provide early warning notice of schools not meeting the established criteria and allow time for them to react.

COMPREHENSIVE FINANCIALLY PLAN FOR THE CATHOLIC SCHOOLS

Catholic schools in Chicago have much to offer. As indicated in the previous chapters, they are known for academic excellence and have been especially successful in educating the disadvantaged - the educationally, emotionally, economically, racially and academically impoverished.¹ The National Opinion Research Center, a social science

¹. Andrew M. Greeley, "Catholic Schools: A Golden Twilight?" America, 11 February 1989, pp. 106 - 122.

research center at the University of Chicago, did a study in 1988 to determine the benefits of church related education. The study broke the Catholic population into two groups, those with less than eight years and those with more than eight years of Catholic education. The study found that those who attended Catholic schools for eight years or more had found greater happiness, more support for the equality of women, more confidence in other people, more willingness to see sex as a sacrament, greater generosity to the church, more benign images of God, greater awareness of the complexity of moral decision making, and higher intellectual achievement.² The findings are supportive of Catholic education. The schools are not rigid, dull, overly disciplined but rather provide students with a loving, supportive environment in which to learn and grow. The Catholic schools have much to offer, but they must be financially viable. There are two ways to improve the schools financial bottom-line: either cut expenses or increase revenue.

Expenses cannot be reduced through reductions in personnel, cut-backs in salaries, or a lessening of supplies and operating budgets. There is no extra fat in the system. Expenses can be cut only through school closings. There are many schools where enrollment has dropped dramatically due demographic changes in the parish and the neighborhood. These schools should be closed. There are other schools where the buildings are old and in need of extensive, costly repairs. These schools should be closed. There are other schools that are running at reduced enrollments within close proximity to other parish schools. These schools should be merged and students should be bussed to a regional school, using state funds.

². Ibid., pp. 108 - 116.

Establishing regional or inter parish schools, within a geographic area, should be the first step in the financial restructuring of the system. Regional leadership groups, consisting of pastors, principals and school board presidents should begin a consultation process to best determine the needs of the community and the financial viability of maintaining all the schools within the area. Local regional committees in the inner-city schools, on subsidy, should be given the responsibility of determining the best use of pastoral center funds on a local level. The local groups should be mandated to distribute the funds on the basis of regional need and consider closing schools on a local basis. A bottom-up approach to planning can be facilitated with school consultants assisting in the planning process.

Increasing revenues in the schools can be done through increased enrollment. The value of the education should be marketed. In the inner-city, parochial schools are seen as an alternative to the public school system. Many of the schools are operating at capacity, not because of a formal marketing plan but through a perception that the schools provide quality education. In the suburban areas, the schools provide the same quality education but the perception changes since the suburban public schools also offer quality education. Research findings, such as the one from the National Opinion Research Center, need to be publicized. The schools need to market their programs. Enrollment of both Catholic and non-Catholic students can help fill the schools. More students mean more tuition.

The tuition levels of the schools need to be set at a competitive level. In many schools the tuition has remained under \$1000 per year. Consequently the cost of

parochial education is substantially below that of day care centers where parents may pay a range of \$125 per week to \$250 per week for services, or over \$4837 for a nine month period.

Maintaining quality education means paying for quality education. The argument that students will leave the system if the tuition levels are raised is valid in the inner-city schools. Yet many of these schools are operating at a higher capacity than the suburban schools. Marketing the value of the education is a form of educating parents.

Another method of increasing school revenue is to operate special programs. The Catholic schools have historically met demographic changes by opening schools and providing community services. Today there is a need for day care, early childhood development centers as well as before school and after school care. One parish in Chicago converted the first floor of an almost empty convent into a child care center. The community, lacking such facilities, needed the center and the center, running at full capacity, turned a profit of \$70,000 in the first year of operation.

A number of schools, like Resurrection, on the west side of the city, operate a before and after school program. These programs allow parents to work standard hours, confident that their children are in a protected, learning environment. At Resurrection, the program not only serves the community but also provides additional income for the teachers who work the center.

Pre-school programs have been very successful in recruiting students for kindergarten through eighth grade according to Ms. Jennifer Grant, Director of the Pre-

school Program at Our Lady of Perpetual Help in Glenview.³ If a quality pre-school program is available to the community, it not only generates revenue, but serves as a introduction to the school and teaching staff that may not otherwise be realized.

Financial opportunities to increase revenue need to be viewed as a creative necessity. Principals claimed that they have local autonomy to try new programs and have the freedom to make local decisions, according to the 1988 teacher survey. This local freedom needs to be converted to local creativity to generate revenue enhancements.

Finally, revenue needs to be generated through sacrificial giving. Cardinal Bernardin introduced a program to increase sacrificial giving through greater awareness of the needs of the church, schools and religious communities. This program needs to continue. Just as the Big Shoulder funds are directed to inner-city schools, so must individual commit themselves to providing Catholic education.

ALTERNATIVE COMPENSATION PROGRAMS

The pilot projects initiated in 1988 need to be continued and analyzed. They may provide an alternative compensation plan that could be unique to the parochial school system. As long as the Archdiocese of Chicago maintains the step and lane program, they will be locked into a direct comparison of public school systems. The pilot projects allow for a continuation of step and lane, which is preferred by teachers, but also introduces a compensation alternative not found in the public school system. These may be important in the recruitment and retention of good teachers who would respond to the challenge of

³. Interview with Jennifer Grant, Glenview, Illinois, 10 September 1989.

meeting or exceeding standards of excellence. The compensation program, uniform throughout the system, maintains a standard wage for teachers from the poor inner-city schools to the affluent suburban schools. The uniform system, providing a standard base wage, should be continued. Allowing schools, however, to select from approved incentive programs, such as extra pay for extra duties, an eleven month contract, would allow for local creativity while maintaining a standard base of compensation. The pilot projects, if adopted by a local school board, would be funded through special fund raising projects or assistance from the parish. Inner-city schools may continue to receive support for incentive plans through corporate sponsors or the pastoral center.

TEACHER ORGANIZATIONS

Since 1965 there have been two attempts at organizing all the teachers into a union. Each attempt failed. Archdiocesan teachers are not in a collective bargaining unit due to the nature of the system where teachers work for independent parishes and not a single corporation. A study, conducted by Paul Ward, Associate Superintendent of Schools in the Archdiocese of New York, determined that unionization does not increase teacher salaries but rather ability to pay and local public school salaries are the major factors influencing compensation decisions.⁴ Based on Ward's findings, and the nature

⁴. It is noted in Paul Ward's thesis, What Do Catholic School Teachers Unions Do? - A Comparison of Unionized and Non-Unionized Diocese in the United States, the Bernard M. Baruch College of the City University of New York and the New York State School of Industrial and Labor Relations of Cornell University, May, 1989, in both the New York Archdiocese and the Diocese of St. Augustine, Florida, establish their salary schedules based on the local public school districts. In St. Augustine, they have a policy to pay eighty-five percent of whatever the relevant degree and step is in the local county

of the Archdiocese of Chicago school system, it is the opinion of the author that unionization would not help the teachers increase their compensation.

CONCLUSION

Teachers in the Archdiocese of Chicago are dedicated to their local schools, the mission of Catholic education, and their students. Their commitment is founded on strong religious convictions that they are ministers in the church, performing a vital task of educating children and reaching out in an evangelization movement to the forty percent of non-Catholics attending Chicago parochial schools. The Church has a responsibility to acknowledge their contribution and establish a just wage for those that are willing to dedicate themselves to the system and their profession. The Catholic schools cannot afford to be the public school training ground, hiring a new graduate, teaching them how to educate and motivate students, and then allowing them to double their salary within three years by moving to the public school system.

The Catholic Church has three choices - it either increases the salary of its teachers by about 35 per cent, or it closes its schools, or it stops babbling about exercising the preferential option for the poor. If they are unwilling to pay decent wages to their employees, the bishops should bury at midnight in the nearest graveyard their pastoral on poverty, before everyone figures out that it is nothing more than a clever media ploy.⁵

public school, p. 47.

⁵. Andrew Greeley, "Catholic teachers downtrodden," Chicago Sun Times, 18 January 1987, p. 53.

The future of Catholic education is now. There are opportunities to consolidate schools, reduce the teaching staff and pay fewer teachers more money. There are opportunities to market the schools, increase the tuition while beginning new revenue sources. There are opportunities to reward the teacher for excellence through creative incentive programs. There are opportunities to strategically plan for the future.

History has shown that the Catholic schools respond to a challenge. Dedication to the Church and mission are present. A commitment to the Pastoral Letter on Catholic Social Teachings and the U.S. Economy, that states, "Work with adequate pay for all who seek it is the primary means to the achievement of basic justice in our society" is needed.⁶ Recognition of the teachers' compensation needs, re-organization of the parish school system and a strategic kind of plan will, in fact, strengthen the Archdiocese of Chicago schools for the future.

Justitia fiat, ruat coelum. Though the skies fall, let justice prevail.

⁶. Pastoral Letter on Catholic Social Teaching and the U.S. Economy, Second Draft, National Conference of Catholic Bishops, Washington, D.C., 7 October 1985.

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to the content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Ph.D.

February 28, 1990
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