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THE DRIVING FORCES BEHIND CHANGES IN CATHOLIC SCHOOLS IN THE  
EASTERN REGION OF THE UNITED STATES

A dissertation submitted in partial fulfillment

of the requirements

for the degree of

DOCTOR OF EDUCATION

to the faculty of the Department of

ADMINISTRATIVE AND INSTRUCTIONAL LEADERSHIP

of

THE SCHOOL OF EDUCATION

ST. JOHN'S UNIVERSITY

New York

by

Denise T. Smith

Submitted Date \_\_\_\_\_

Approved Date \_\_\_\_\_

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Mentor's Signature

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Student's Signature

## Abstract

# THE DRIVING FORCES BEHIND CHANGES IN CATHOLIC SCHOOLS IN THE EASTERN REGION OF THE UNITED STATES

Denise T. Smith

Catholic elementary and middle schools have witnessed numerous changes throughout the years. The current study analyzed the driving forces behind these changes, including a decline in enrollment. This decline may be attributed to a variety of individual forces, including three significant shifts: population shifts in the United States; population shifts in the dioceses of the U.S.; and shifts in religious beliefs and perceptions. These forces were revealed by looking at the demographics, ethnicity, and migration of the general population, the changes in Catholic school population, and perceptions surrounding these beliefs and religion. This research collects, sorts, and analyzes data from the U.S. Census, NCEA, *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices*, CARA, and the Sunday Visitor's Catholics Almanac through the lens of the business model of SWOT (Strengths, Weaknesses, Opportunities, and Threats). The findings based on the driving forces included the aging of the White Catholic population and the increase in the Hispanic/Latino population, few of whom currently attend Catholic Schools. The research found a shift in the Catholic population to the Southeast region of the United States where schools are remaining open. Recommendations, which include strategic plans for financing the education for the new wave of Hispanic/Latino Catholic immigrants, were made based on the findings and the analysis of the graphs.

## ACKNOWLEDGEMENTS

I would like to express my gratitude and thanks to the faculty and staff of St. John's University, Oakdale Campus, who guided and supported me along my journey. In particular I would like to thank the members of my doctoral committee including Dr. Anthony Annunziato, Dr. Richard Bemato, and Dr. Jonathan Hughes who, as my mentor, guided my research with his expertise and patience. Additionally I would like to recognize Dr. Frank Smith and Dr. Korynne Taylor-Dunlop and thank them for their encouragement, insight, and professionalism while always challenging me to reach new goals in the world of academia.

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I would like to dedicate this work to my father who was with me in the beginning but passed away during the process so as not to see the end. Through the years numerous friends and family members encouraged me to pursue my dreams. Some have passed on but I have no doubt that they know how grateful I am. To my dearest friend Jane Gilmartin, your encouragement, friendship and sincerity through the years were a vital piece of my success and I thank you for that. Thank you to Michele Cucci O'Brien, Roseanne Petruccio and Liz Robb. The three of you have been a never ending source of energy and you have inspired me in all that you do.

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## **CHAPTER I**

### **Introduction**

#### **Purpose of this Study**

Catholic elementary schools have suffered a steady decline in enrollment over the past fifty years in the eastern part of the United States. This decline may be attributed to a variety of individual forces which include, but are not limited to, three significant shifts: population shifts in the United States; population shifts in the dioceses of the United States; and shifts in religious beliefs and perceptions. The responses of various dioceses to these shifts have varied. Having an understanding of these forces may be an asset to future Catholic educational leaders in their subsequent responses.

In 1990, recognizing the challenges that face Catholic education for the future, the United States Conference of Catholic Bishops met and subsequently issued a statement regarding Catholic education. In their statement they stated their commitment to the challenges and saw the importance of cooperation of leadership on the diocesan, school, and community levels. The bishops realized that we must face the changing diversity of the Church's membership and they affirmed their support for Catholic education with goals that specify that Catholic schools will continue to provide a Gospel-based education of the highest quality. The UCCB (2005) stated that:

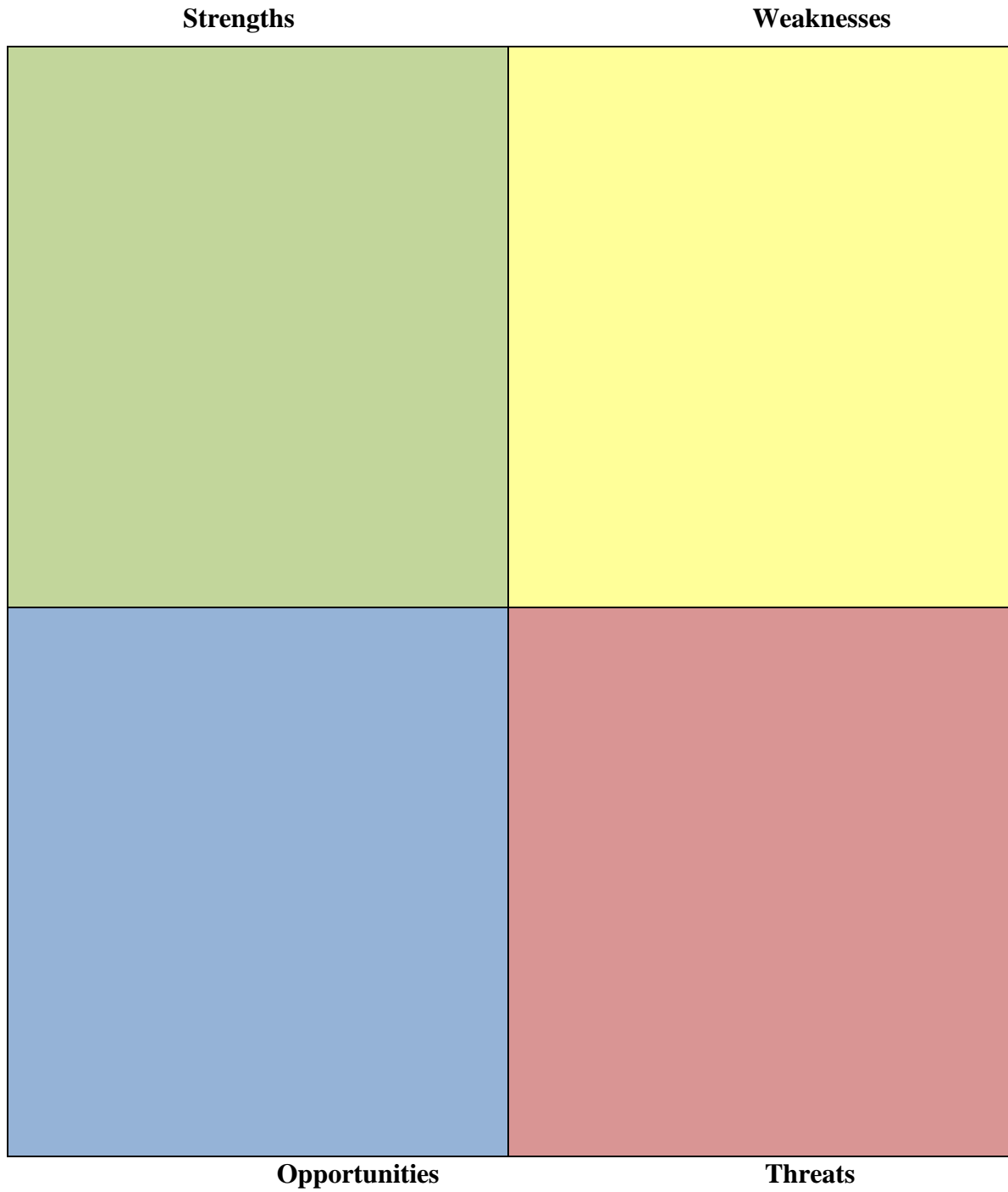
They (Catholic schools) should be available, accessible, and affordable; will be staffed by highly qualified administrators and teachers who would receive just wages and benefits; and the bishops will launch initiatives in both the private and public sectors to secure financial assistance for parents, the primary educators of



their children so that they can better exercise their right to choose the best schools for their children. (“UCCB – Renewing”, p.2).

This research discovered the driving forces behind the changes in Catholic education by looking at the demographics, ethnicity, and migration of the general population, the changes in Catholic school population, and perceptions surrounding belief and religion.

Chapters I and II framed the problem for the reader while providing a historical perspective of the Catholic Church and Catholic education. Chapter III discusses how the data is collected and analyzed and Chapter IV provides the actual data and then examine the data through the lens of the business model, SWOT (Strengths, Weaknesses, Opportunities, and Threats). Data collected from the United States Census Bureau, the National Catholic Educational Association (NCEA), the *Pew Forum’s U.S. Religious Landscape Survey: Religious beliefs and practices*, The Sunday Visitor’s Catholic Almanac, and reports from the Center for Applied Research in the Apostolate (CARA) was reviewed and categorized into one of the four components of the SWOT model: Strength, Weakness, Opportunity or Threat. This research looked at the demographics based upon the U.S. Census; the statistics in the New England, Mideast, and Southeast regions of the United States in relation to Catholic school population, based upon the NCEA; and shifts in perceptions and beliefs such as worship attendance; other religious practices; social and culture war issues in the United States, based upon the *Pew Forum’s U.S. Religious Landscape Survey: Religious beliefs and practices* (2008) and reports from CARA.



*Figure 1.* SWOT matrix that will be used in this research

## **Statement of the Problem**

The purpose of this research was to discover the driving forces behind the changes in Catholic education and what may be influencing the declining enrollment in Catholic schools in the Eastern section of the United States, namely the New England, Mideast and Southeast regions. As there are several reasons theorized for the decline in enrollment ranging from less financial support from parish or diocesan funds, to fewer clergy and religious to serve as lower paid administrators and faculty, to annual tuition that has made it cost prohibitive for working-poor and working-class families to afford, to the change in the demographics across the United States, this research looked at the demographics, the ethnicity and migration of the population, the changes in Catholic school population, and the perceptions surrounding belief and religion through the lens of the business tool SWOT.

The data that is presented in Chapter IV will assist the reader in recognizing the trends that are evident in the changes in demographics collected from the United States Census Bureau; Catholic school changes collected from the NCEA; changes in perceptions from the *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices* and CARA; and shifts in Catholic statistics as per and reports from CARA.

## **Background Information**

The population of the Catholic schools in the United States has been in a downward trend since 1965 (DeFiore, 2011). As changes do not occur in isolation, it may be helpful to better understand the forces that are driving these changes from within and outside of the Catholic Church. This research examined these forces based upon trends appearing in various data sets. First the changes in the demographics of the United

States as reported in the Census reveal clear shifts (United States Census, March 2011). Second, changes in the demographics within the Catholic Church reveal shifts as well, as is noted in the Sunday Visitor's Catholic Almanac (Bunson, 2012). As one digs deeper, it is clear that there have also been changes in Americans' perceptions of religion and belief, as is noted in the *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices* (2008). The shifts and forces have certain implications for Catholic educational leaders. These data, if understood correctly, can assist Catholic educational leaders to define strengths, weaknesses, opportunities, and threats in order to move toward a future of higher enrollment.

The role of Catholic education in the life of the Church has been the subject of discussion by many prominent leaders (DeFiore, Convey, & Schuttloffel, 2009). Catholic education has been examined for its role in serving the community at large, rather than limiting availability to the wealthy: "Recognition of the past failures should not obscure the fact that the Church in many places does provide a wide variety of services for the poor, including schools of high quality, often at the cost of heroic sacrifice and with encouraging success" (USCCB, 1973, p.34). This call to educate can also be seen in the documents of the Second Vatican Council: "The influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth" (Paul IV, Gravissimum Educationis).

According to D'Antonio, Dillon, & Gautier in their 2013 book, *American Catholics in Transition*, Catholics represent approximately one-quarter of the U.S. population. They are dispersed geographically as they continue patterns of migration

from World War II. Moving out of the inner city ethnic neighborhoods and into the suburbs, Catholics moved into the growing areas of the Sunbelt cities and the suburbs in the South and the Southwest. The Catholic population is not only steadily increasing but it is becoming more culturally diverse as new waves of Catholics come from Africa, Asia, and Latin America (2013, p. 30). In his 2010 presentation, *The Coming Waves*, Jonathan Hughes spoke about population shifts in the United States. He pointed out the aging of the population as well as the increase in immigration into the United States as causes of these shifts.

Heft (2011) states:

Demographic trends have contributed to the closing of Catholic schools. A recent study on Catholic grade schools conducted by the Center for Applied Research in the Apostolate (CARA) identified the most critical factor in schools closings is demographic shifts: ‘people moved and the schools didn’t.’ Over the five-year period studied (2000-2005), the number of Catholic grade schools declined by 339, a 5% drop. Most of the schools that closed were in the eastern and the upper Midwestern United States; however, in the Sunbelt area, newer schools in suburban areas and the Southeast often have waiting lists. For parents, especially those in cities and Rustbelt areas, tuition assistance in some form is the single factor that best predicts the likelihood of enrolling their children in Catholic elementary schools. Unfortunately, only 15 percent of Catholic elementary schools are located in areas where some form of publicly funded aid (vouchers, tax credits or scholarship programs) is available. (2011, p. 204).

McDonald & Schultz point out that despite the considerable decrease in the total number of Catholic schools there still remains a commitment “to educate children, particularly those of the poor, within the inner cities and urban areas.” (2013, p. 9) Four decades ago 46.5 % of schools were located in urban and inner city areas. Despite losses in the population along with the great financial difficulties in maintaining the schools, in 2013 41.5% of the schools were still in urban/inner city areas. However, during those same years, suburban schools increased from 25.0% to 37.5% of the total. (2013)

In the “Annual Statistics Report on School Enrollment and Staffing for the 2012-2013 School Years”, McDonald and Schultz report that:

Student diversity in Catholic schools has increased significantly in the past forty years. When data were first collected, the Hispanic/Latino population was included and the reports listed non-Whites as “minorities.” In 1970, the percentage of “minority” students enrolled in the Catholic schools was 10.8%, in 1980 it had increased to 19.4% and by 2010 the percentage was 29.8%. In 2013, the report separated out the Hispanic/Latino race and it was reported that these students represented 14.3% of the enrollment and other “minorities” represented 19.6%.

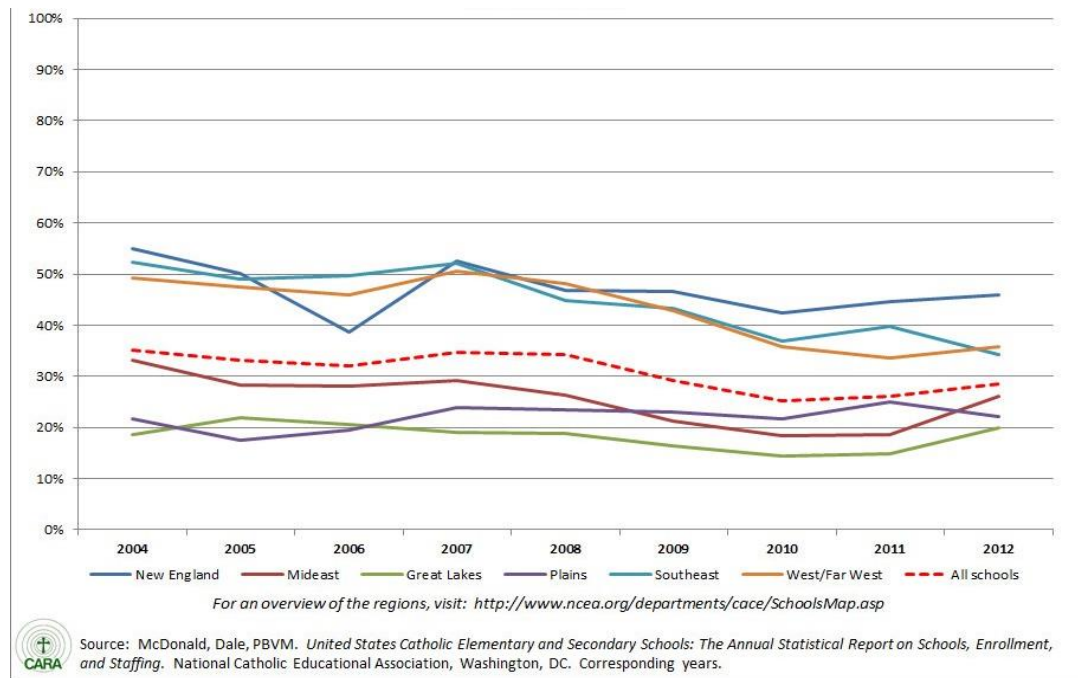
Most Catholic school students are Catholic. However, non-Catholic student enrollment has risen from 2.7% in 1970 to 11.2% a decade later and today is 15.9%. (2013).

In the journal article, “Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium” the Catholic Bishops address the challenges faced today with regards to immigrants. The Bishops feel that as immigrants are living in

areas where Catholics were not prevalent before, it is so important to address their education. One of the challenges today is to open schools for these immigrants in their mission to evangelize. They feel that the entire Catholic community needs to remain present and accessible in areas where there are children from poor and middle-class families as well as for students who wish to attend and yet are not Catholic (USCCB, 2005).

In the 2013-2014 “Annual Statistics Report on School Enrollment and Staffing”, McDonald and Schultz report that the U. S. Catholic school enrollment reached its peak during the early 1960s when there were more than 5.2 million students in almost thirteen thousand schools across the nation. The 1970s and 1980s saw a steep decline in both the number of schools and students. By 1990, there were approximately 2.5 million students in 8,719 schools. From the mid 1990s though 2000, there was a steady enrollment increase (1.3%) despite continued closings of schools (2014).

Figure 2 is a graph from CARA showing the percentage of Catholic schools with a waitlist by region from 2004 to 2012.



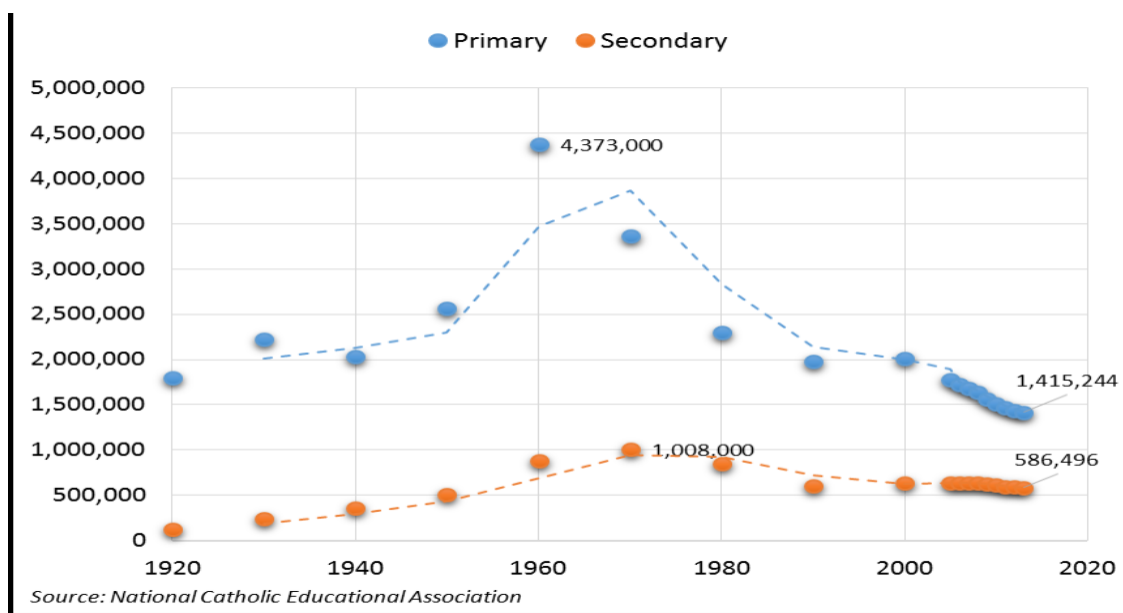
Source: CARA (2013)

*Figure 2. Percentage of Catholic Schools with a waitlist 2004 to 2012.*

As cited in the 2013-2014 “Annual Statistics Report on School Enrollment and Staffing”, between the 2000 and the 2013 school years, across the United States 2,090 schools were reported closed or consolidated (25.7%). Nationally, the number of students declined by 651,298 (24.5%). The most seriously impacted have been elementary schools. Since 2000, elementary school enrollment has declined by 38.2% in the twelve urban dioceses and 25.3% in the rest of the U.S. (McDonald and Schultz, 2014).

Figure 3 shows the enrollment data for both primary and secondary schools from 1920 to 2013.





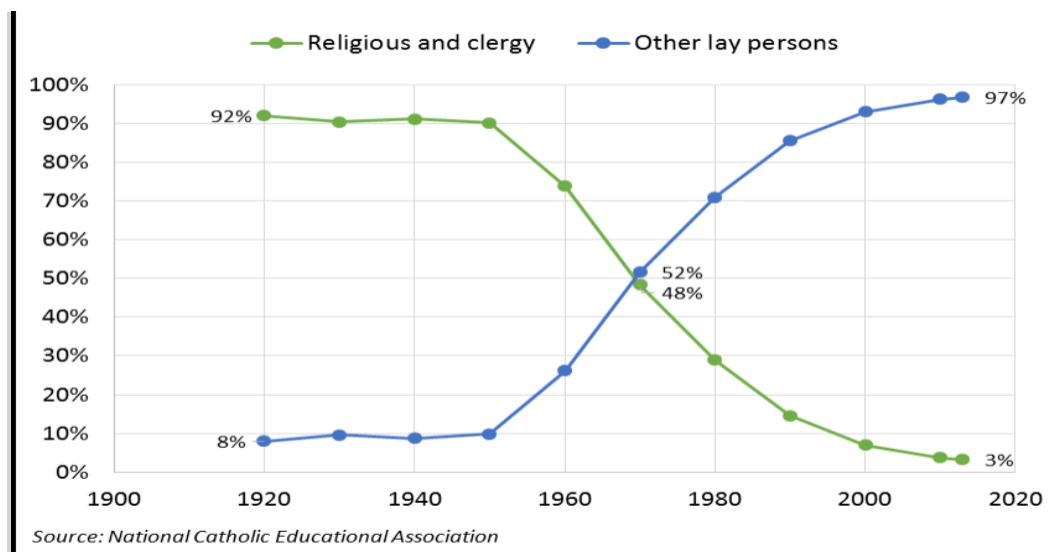
Source: CARA (2013)

*Figure 3. Students Enrolled in U.S. Catholic Schools, 1920 to 2013.*

Heft explains that during the past four decades the focus of Catholic educational leaders has been on three main issues: exhibiting the academic quality of their schools; financial challenges including the loss of religious brothers and sisters and the hiring of lay personnel instead; and struggling with the identity of Catholic schools without religious personnel present. (2011)

Heft reported that in 2012-2013, the total, full-time equivalent (FTE) teaching staff in Catholic elementary/middle and secondary schools in the United States was 151,405. Over the past decade, the lay faculty percentages increased from 93% to the current 96.8%. At present, 3.2% of the professional staff is religious and clergy. According to Heft, “The leadership and staffing of Catholic schools has changed dramatically: over 95 percent of the principals and teachers is now lay people. By contrast, in 1967 nearly 60 percent of teachers in urban schools were priests and religious” (2011, p.5).

Figure 4 shows the steep decline of religious and clergy staff in Catholic schools. The opposite is the increase of other laypersons that have staffed the schools from 8% in 1920 to 97% in 2013.



Source: CARA (2013)

*Figure 4.* Catholic school staffing between the years 1920 to 2013 comparing religious and clergy versus other lay persons.

In order to continue to reproduce Catholic traditions for generations, Catholic schools need leadership that is competent and is able to communicate these traditions to our youth. Financial support is imperative in continuing growth and a solid vision for the future is key. Without vision, Catholic schools will continue to fail.

### **Significance of the Study**

This study may better inform Catholic educational leaders about the environment in which their schools exist. Using the business model SWOT, strengths, weaknesses, opportunities, and threats will be identified and offer specific challenges faced and potential opportunities for enrollment. Over the course of time it has been suggested that local factors have had on enrollment such as test scores, finances, facilities, and local

demographics. This somewhat narrow view of the situation has left leaders little time to understand and react to changes. We may gain a better understanding of the trends in the larger social and economic world by looking collectively at certain topics. The demographics, ethnicity, and migration of the population, the changes within the Catholic dioceses, and the changes in perceptions of belief and religion may offer a narrative for the future. This narrative may be useful for Catholic educational leaders to better understand the driving forces behind enrollment. Via the present data and subsequent analysis, Catholic leaders can better assess the current trends and implications, which can aid their decision making in the years to come. If leaders are aware of the driving forces, they may have the opportunity to be proactive and minimize the decline within dioceses.

In order to recognize any trends, various ideas were evaluated separately prior to collectively. They included the change in demographics, ethnicity and migration, based upon the U.S. Census; Sunday Visitor's Catholic Almanac and the NCEA's statistics of Catholic school population in the New England, Mideast, and Southeast regions of the United States. Additionally the results from the *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices (2008)* was used to examine the shifts in perceptions of beliefs, changes in worship attendance; other religious practices; and social and culture war issues in the United States. This research also considered numerous polls conducted by the Center for Applied Research in the Apostolate, which focused on Catholic beliefs and attitudes. All data was examined to reveal potential forces that have caused great changes in the Catholic school system in the Eastern section of the United States.

## Research Questions

The following research questions guided the study:

- 1) What are the demographic changes in the United States according to the U.S. Census Bureau (2000 and 2010), Jonathan Hughes (2010), and the *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?
- 2) What are the enrollment trends in Catholic elementary schools between 2004 and 2011 in the New England, Mideast, and Southeast regions of the United States according to the Sunday Visitor's Catholic Almanac and the NCEA (2004-2005, 2012-2013)?
- 3) What perceptions surrounding belief and religion in the United States may be adversely affecting Catholic elementary school enrollment according to polls conducted by CARA over the course of several years and *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?

## Definition of Terms

**CARA.** The Center for Applied Research in the Apostolate. A national, non-profit, Georgetown University-affiliated research center that conducts social scientific studies about the Catholic Church ("The Cara Vision," n.d.).

**Diocese.** Territory or churches subject to the jurisdiction of a bishop. This study only considers dioceses under the jurisdiction of Roman Catholic Bishops within the United States of America (*New Advent Encyclopedia*, n.d.).

**Elementary school.** Grades K through 8

**Mideast region of the United States.** Delaware, District of Columbia, Maryland, New Jersey, New York, and Pennsylvania (McDonald and Schultz, 2011, p.7).

**Hispanic or Latino.** Ethnicity used in the 2010 U.S. Census referring to a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin regardless of race. (“Survey of Business Owners,” n.d.).

**New England region of the United States.** Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont (McDonald and Schultz, 2011, p.7).

**Rust Belt.** The region that once served as the hub of American Industry. Located in the Great Lakes region, the Rust Belt covers much of the American Midwest (Mahaney, E., n.d.).

**Sacraments of Initiation.** Baptism, Confirmation, and the Eucharist ("Catechism of the Catholic," n.d.).

**Southeast region of the United States.** Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia ("NCEA Executive Committee Boards," n.d.).

**Sun Belt.** The region of the United States that stretches across the southern and southwestern portions of the country from Florida to California. The Sun Belt typically includes the states of Florida, Georgia, South Carolina, Alabama, Mississippi, Louisiana, Texas, New Mexico, Arizona, Nevada, and California (Briney, A., n.d.).

**SWOT.** Strengths, Weaknesses, Opportunities, and Threats: a tool that identifies the strengths, weaknesses, opportunities and threats of an organization. Specifically, SWOT is a basic, straightforward model that assesses what an organization can and cannot do as well as its potential opportunities and threats (“SWOT Analysis,” n.d.)

**United States Conference of Catholic Bishops (USCCB).** Collective instrument of all United States bishops. Meets for several days, twice a year, to discuss internal

church business and moral issues facing society (Steinfels, P., 2003)

### **Methodology**

This study uses a mixed methodology based upon both quantitative and qualitative data. The researcher seeks to compare demographic data from the U. S. Census Bureau for the years 2000 and 2010; Catholic population data for the years 2004 and 2011; Catholic school enrollment and ethnicity statistics from the NCEA, as prepared by McDonald for the 2004-2005 and McDonald and Schultz for the 2012-2013 school years. In addition, this study considers perceptions and beliefs as reported in the *2008 Pew Forum's U.S. Religious Landscape Survey* as well as additional qualitative surveys administered and compiled from CARA. The SWOT model will provide the framework for categorizing each set of data to be utilized by Catholic educational leaders for strategic planning purposes.

### **Limitations of this Study**

- 1) The U.S. Census presents only the data which it is able to collect.  
There exist in the United States a number of undocumented persons and persons without dwelling places whose information may not be adequately reflected in these data.
- 2) Catholic school enrollment data is reported to various census-taking groups such as the NCEA and the Sunday Visitor's Catholic Almanac through diocesan offices. Due to the fact that these numbers are self-reported, their accuracy is limited to the fastidiousness of the responder.

- 3) Religious perception surveys are limited as perceptions are not grounded in fact and there is a potential gap between the language utilized in the survey questions and the respondents understanding of what that language means. Additionally, the most recent survey was conducted in 2007, potentially aging the results.
- 4) Religious perceptions from the *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008) are not longitudinal. The survey has not been exactly replicated, however, subsequent surveys have been taken in specific areas. Subsequent surveys with regards to views on the sacraments and the sexual abuse scandal have been conducted.
- 5) Due to the unavailability of regional data in the *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008) and the U.S. Census and the different dates of the various CARA polls and surveys, it is important to note that the researcher is identifying trends rather than exact differences in the statistics and changes based on those statistics.

## **Summary**

The SWOT model may be a powerful tool for Catholic educational leaders in determining the driving forces behind the changes of Catholic education. Numerous influences may have driven down enrollment in most regions studied in this research and the SWOT model categorized those forces in an attempt to assist Catholic education leaders in strategically planning for the future. Changes and shifts in the population were

revealed by examining census data provided by the U.S. Census Bureau. Data supplied from the NCEA will reveal the decline of the number of students and Catholic schools that they attend, concentrating on the regions of New England, the Mideast, and the Southeast. The *Pew Report* will reveal the perceptions and beliefs of Catholics across the United States. The SWOT model will enable Catholic leaders to better assess the current trends as well as the implications in order to be more proactive with regards to enrollment and minimize the decline within the dioceses.



## **CHAPTER II**

### **Review of the Literature**

Catholic schools have a rich history as educational institutions for both Catholic and non-Catholic children. Recently, however, numerous forces have caused an alarming decline in enrollment in Catholic schools in the eastern region of the United States, particularly at the elementary and middle school levels. This chapter presents a review of the literature that pertains to this study.

#### **History of Catholic School Education**

According to Walch (2003), in the sixteenth through the eighteenth centuries, Catholics had a tremendous desire to maintain their identity and faith as an organized religion. Until the late eighteenth century, the very survival of Catholicism was in doubt. He states that as a result of this desire, the Catholic population grew in every part of the United States. It was the persistence of Elizabeth Seton and her commitment and recruitment that served as the “backbone” of the parish school system, yet to be formed, for nearly 125 years.

In 1866, Title IX of the Education of Youth (i) Of parish Schools, was stated by The Second Plenary Council of Baltimore:

Teachers belonging to religious congregations should be employed when possible in our schools. The latter should be erected in every parish. For children who attend the public schools, catechism classes should be instituted in the churches. ("Plenary Councils of Baltimore," n.d.).

In the years before the Civil War Walch state that “rapid social change and population growth, accompanied by misunderstanding, hostility, and resistance, were

important ingredients in the process of Catholic educational development” (2003).

Leaders insisted on building the common school (public education). The Catholics resisted as they felt there was too much of a Protestant influence, and they began to build their own schools.

Walch discusses how at the beginning of the twentieth century anxiety grew, as there was tremendous competition between the common and parish schools for the same students. Many Catholic parents were no longer resistant to the common school and actually saw it as the best means of insuring the future of American society. Other parents supported the common system but were troubled about the lack of religious instruction in the curriculum. Catholic parents felt the answer was to work with the local school boards to convince them to permit the establishment of publicly supported relationship allowing for religion to be taught as an after-school activity by Catholic teachers in parish-owned classrooms. A third group of parents tailored the curriculum of the public schools for the parish classrooms. This scenario was the model for the Catholic parochial school that dominated American Catholic education in the twentieth century. A fourth group of parents established parish schools incorporating their native culture, language, and religion, however, as these parents were primarily immigrants from Europe. However, during World War I there was a strong animosity towards all things foreign which resulted in the end to this type of parish schools (2003).

During the period of growth Walch explains that individual dioceses established school boards and superintendents were appointed to create educational uniformity from parish to parish. At that time, both religious and laywomen were trained to teach in the parochial schools as the competition increased with the public schools. Religious women

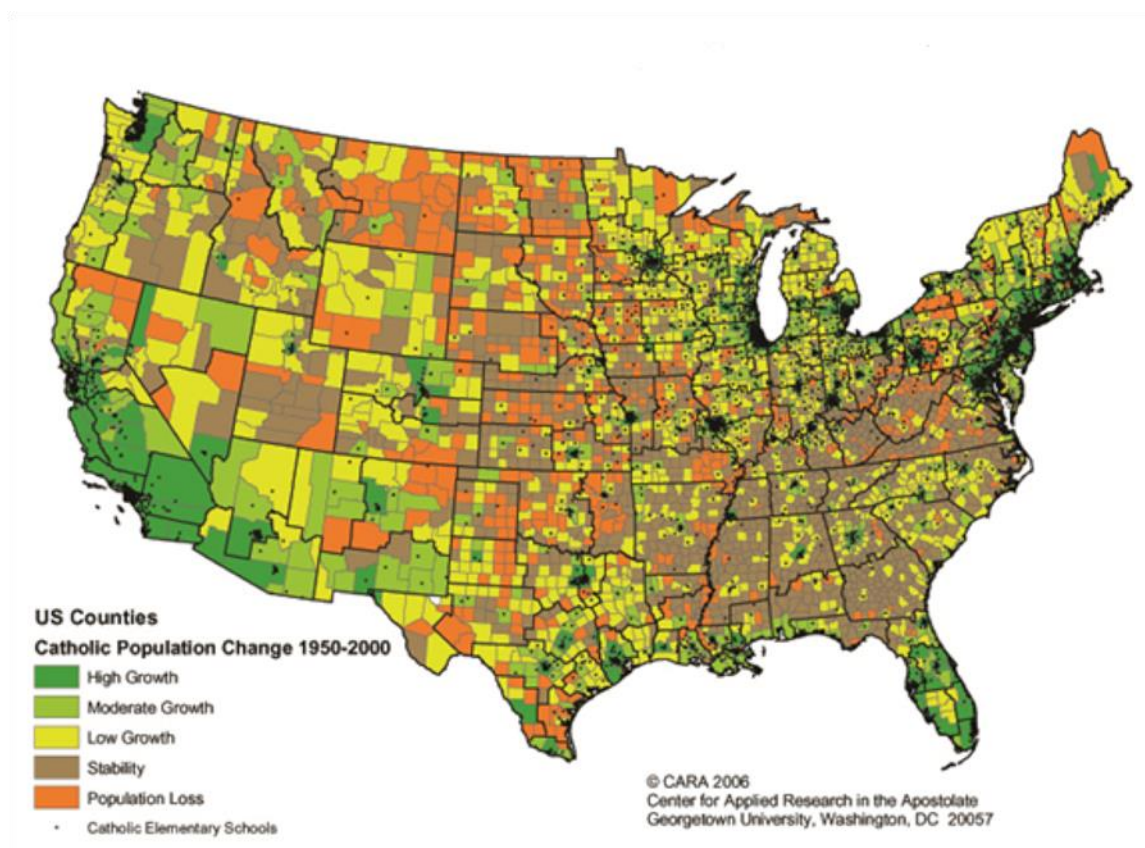
never received the entire proper teacher training, but they were the single most important element in the Catholic educational system (2003). In order to oversee Catholic education on the national level, the National Catholic Educational Association (NCEA) was established in 1904 and in 1919, the National Catholic Welfare Conference. ("National Catholic Welfare Conference," n.d.). The NCEA still compiles data from Catholic schools across the country and prepares their annual report, "The Annual Statistical Report on Schools, Enrollment and Staffing."

Heft states that as the 1950s presented a situation of the population growth of immigrant Catholics and the unavailability of space to keep up with the demand for parochial education, large numbers of Catholic schools were built in an effort to serve the children of immigrants. Many of these schools were built in older industrial cities and were initially sustained through the generosity of parishioners. As the population migrated to the suburbs, the importance of sending their children to Catholic schools became less so to the growing number of affluent suburban Catholics who had access to good suburban public schools (2011).

Walch discusses that in the 1970s the decline in enrollment began and devoted parents and pastors wondered if Catholic schools would survive. As the economic burden grew and the ability to keep the schools open more difficult, budgets became the primary issue of parochial education in the 1980s (2003).

Figure 5 represents the change in the American Catholic population between 1950 and 2000 in respect to the location of current Catholic elementary schools. Most of the "high" growth can be seen in the state of California, the northeastern seaboard, and

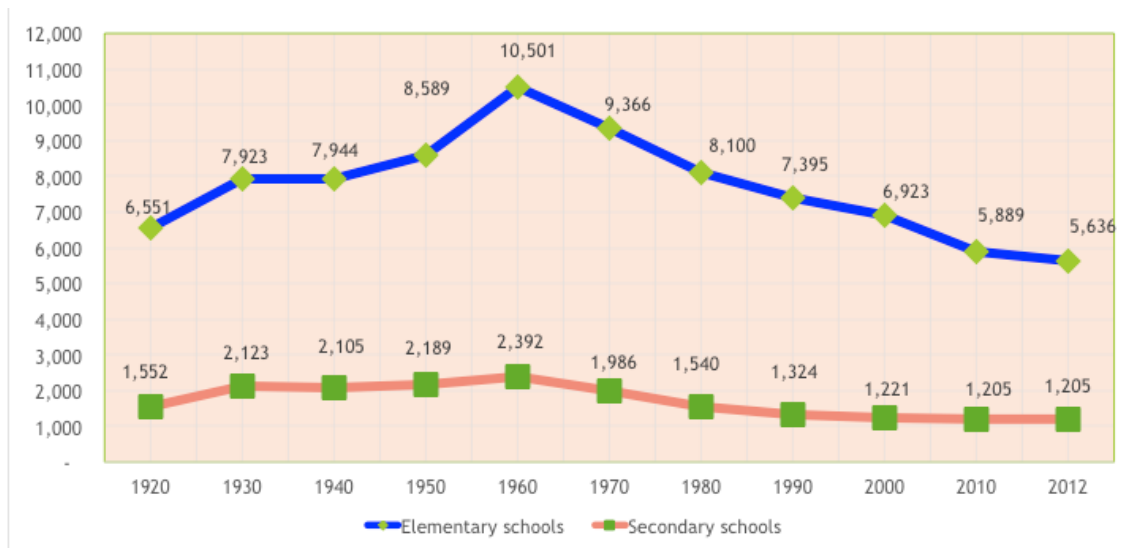
Florida. Population losses are evident in the Midwestern portion of the country and pockets of Texas.



Source: CARA (2013)

*Figure 5.* U.S. Catholic population change: 1950-2000: Location of current Catholic elementary schools.

The line graph in Figure 6 is an illustration from CARA showing the change in the number of Catholic elementary and secondary schools across the United States from 1920 to 2012. The data in Chapter IV will speak to the decrease in the last ten years more specifically. It is interesting to note that secondary schools have not seen the same decline as elementary schools.



Source: CARA (2013)

*Figure 6.* Number of Catholic schools 1920 to 2012.

Walch states that in 1962 the Second Vatican Council began. It is probably no coincidence that the number of elementary schools peaked around 1960, coinciding with the meeting of The Second Vatican Council (“Vatican II”) in 1965. Vatican II has been seen as a pivotal time in church history, and certain issues after Vatican II affected the stability and future of Catholic schools. As the economic burden to run the schools grew for parents and pastors, finances became the primary issue of parochial education in the 1980s. Until the end of Vatican II, orders of priests and nuns staffed the Catholic schools. After Vatican II, tens of thousands of these men and women abandoned their religious vows and some shifted to different ministries, which forced parish pastors and principals to hire lay teachers (2003). Ziegler reported that the Catholic schools went from an almost nonexistent payroll to one that was much larger as the majority of the faculty was from the laity (2011).

Walch discusses that beyond the tremendous exodus of many religious men and women and the escalating cost of Catholic education, many Catholics reflected on the

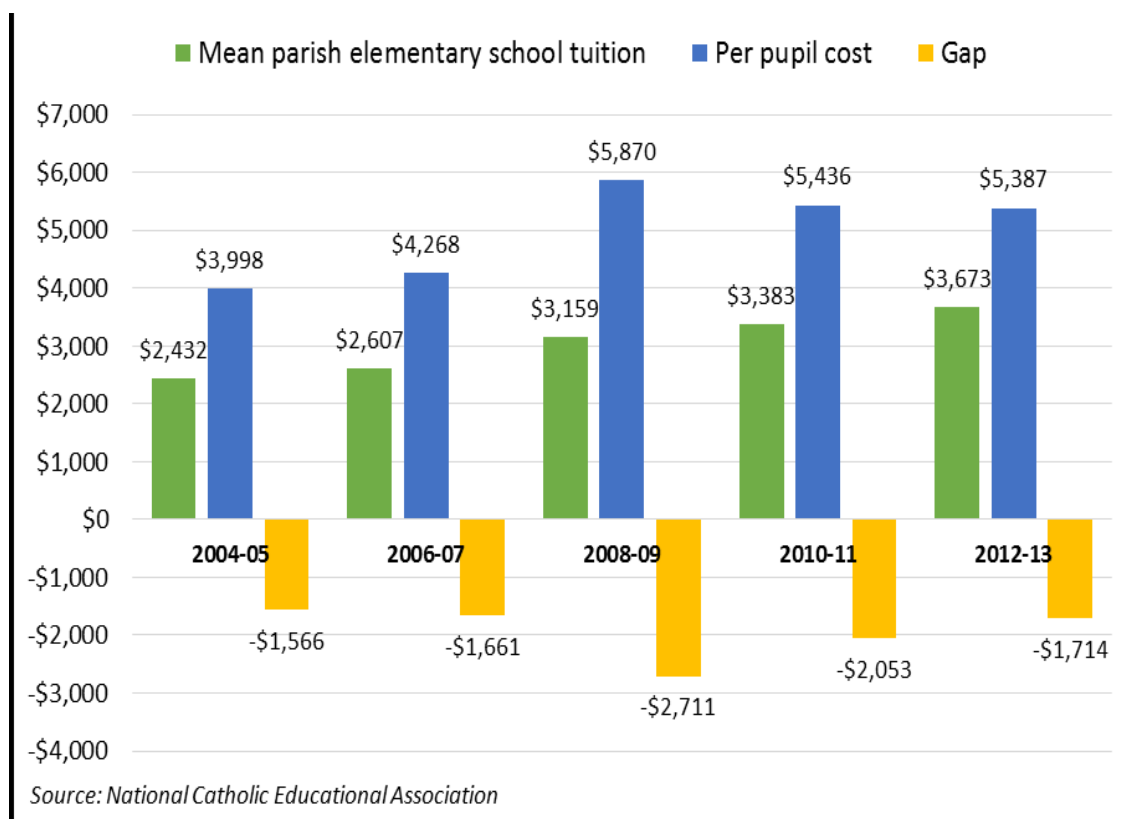
direction of the Church and its teachings due to the vast changes brought about by Vatican II. American family and cultural structure changed. Two-parent households with four or more children are no longer the typical American Catholic family. Now, families are more likely to be headed by a single parent with one or two children. In Catholic families that are still headed by two parents, both often work outside of the home full time, forcing them to place children in daycare services which can exhaust a family's resources (2003).

The greatest financial challenge is growing annual funds so that the schools can offer just salaries and full benefits including pension plans while maintaining affordable tuition for their students (Ziegler, 2011). Many parents and educators have petitioned State courts for "school choice" to provide tuition tax credits and vouchers. These would allow parents to choose between public and private schools. Proponents of these aids argue that they could be an important source of financial support for many of the parents who desire a Catholic education for their children but struggle to pay thousands of dollars in Catholic school tuition each year (Walch, 2003).

Povich explains that two states, Alabama and South Carolina, created new scholarship tax credit programs in 2013. Six states, Georgia, Indiana, Iowa, Pennsylvania, Rhode Island, and Virginia, expanded their existing programs. North Carolina instituted a new statewide voucher program for low-income students. Additionally, five states, Indiana, Mississippi, Ohio, Utah and Wisconsin, expanded existing voucher programs. Wisconsin also created a tax deduction for private school tuition and fees (2013).

Figure 7 shows the mean tuition in parish elementary schools versus the per pupil

cost. Since 2004-2005, there has been a substantial difference between the amount of tuition charged and actual cost per pupil. The gap is shown below the \$0 line ranging from \$1,566 in 2004-2005 to \$1,714 in 2012-2013. This gap has historically been closed by subsidies from the parish, religious order, diocese, or sponsoring institution with which the school is affiliated.



Source: CARA (2013)

Figure 7. Catholic elementary school tuition and per pupil cost, 2004-2013.

In the September 13, 2010 issue of *America* magazine, Cardinal Timothy M. Dolan of New York called upon Catholics to recommit himself or herself to the mission of Catholic education:

The truth is that the entire parish, the whole diocese and the universal church

benefit from Catholic schools in ways that keep communities strong...So all Catholics have a duty to support them. Reawakening a sense of common ownership of Catholic schools may be the biggest challenge the church faces in any revitalization effort ahead. (p. 12)

Cardinal Dolan appealed to the fact that these schools need long-term financial security or they will disappear. However, there is another issue to be addressed to sustain the continued existence of Catholic schools in the future: the religious character, identity, and culture that has distinguished Catholic schools and made them so successful (Convey, 2010).

John J. Convey is the St. Elizabeth Ann Seton Scholar whose professional work focuses on research and strategic planning for Catholic schools. Over the past 30 years, he has conducted diocesan-wide planning and evaluation studies for the Catholic schools in the Archdioceses of Atlanta, Baltimore, Boston, Denver, Mobile and Washington, as well as the Dioceses of Alexandria (Louisiana), Biloxi, Brooklyn, Charlotte, Cheyenne, Corpus Christi, Honolulu, and Providence. He is currently assisting the Archdiocese of New Orleans with a study of its Catholic schools. Convey has written or edited eight books on Catholic education. ("Catholic Education: Sustaining the Mission," 2012).

In response to Cardinal Dolan's statements, Professor of Education and former Provost at The Catholic University of America, John J. Convey (2010) wrote that the archbishop "overlooks another factor: the lack of strong leadership in the church to build a sufficient number of Catholic schools in areas where the Catholic population has moved in droves" ("The Future of Catholic," 2010). Surveys that Convey (2010) has conducted indicate that many older Catholics support Catholic schools but that this population has



not been formally asked to support the schools. Convey (2010) writes that this needs to change.

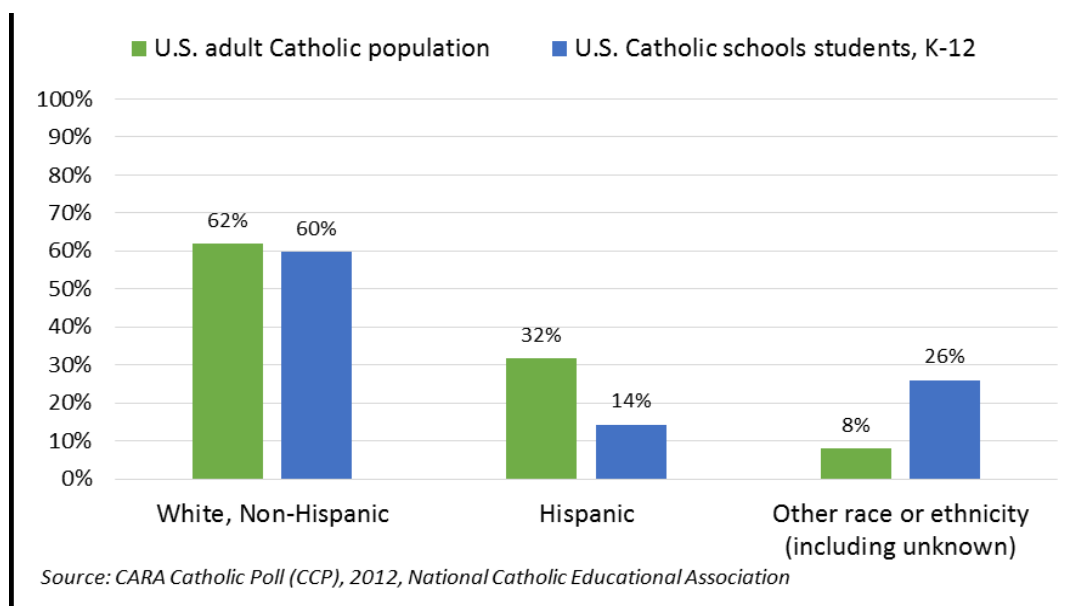
Convey (2010) also reports that the Church should be more focused with the growing Latino population. Only about 12 percent of all students in Catholic schools are Latino, despite that fact that almost of all the Latino population is Catholic. Convey insists that a greater effort must be made by the church to give Hispanic Catholics significant experiences in order to help them acculturate into the American church and to then enroll their children in Catholic schools” (Convey, 2010).

In 2009, a University of Notre Dame task force set forth the ambitious goal of increasing the number of Hispanic students in Catholic Schools from 290,000 to one million by 2020. The report found the first and most commonly cited reason for Latino students’ low numbers of enrollment was the ability to afford the tuition. Additionally, Hispanics had difficulty obtaining information about the Catholic schools and that the schools need to investigate daycare and transportation issues (The Notre Dame Task, 2009). According to Ziegler (2011), Hispanics believe that Catholic schools are a privilege only for the wealthy.

In their book, *American Catholics in Transition*, D’Antonio, Dillon, & Gautier (2013) point out that Hispanic Catholics are only about half as likely to attend a Catholic school non-Hispanics, and culturally, there is less expectation among Hispanic Catholics that their children should attend. It is important to note that unlike the European Catholic immigrants of the nineteenth and twentieth centuries who built the system of Catholic schools in the United States and subsequently struggled to send their children to those

schools, today's Hispanic immigrants have access to quality public schools that often provide additional services needed such as bilingual teachers.

Figure 8 shows the adult Catholic population and the number of students enrolled in parochial schools in the United States in 2012 by race and ethnicity as reported by CARA (2013). The percent of White, non-Hispanic adults is similar to that of the number of students in the schools, however, the number of Hispanic adults versus the number of Hispanic students is more than doubled. The exception is that there are three times as many students as there are adults in the "other race or ethnicity (including unknown)" category.



Source: CARA (2013)

*Figure 8. Race and ethnicity: Adult Catholic population and students enrolled in U.S. Catholic schools, 2012.*

In his book, Heft mentions that at the time of his writing, despite the large influx of Catholic immigrants, especially in the southwest, Catholic schools continued to close as the number of students enrolled continued to decline. These statistics are alarming.

Most authors point to money as the main problem—lay principals must raise tuition to pay lay teachers appropriate salaries, which makes most Catholic schools, especially those in poorer neighborhoods, inaccessible to low-income families. In addition to the financial troubles, attention has not been focused on the need for a clearer vision of the mission of Catholic schools, one that provides a unquestionable alternative not only to public schools, but more recently, to the rapidly growing number of charter schools (2011).

The future of Catholic schools will also be dictated by abandonment of Catholic practices. Ziegler points out that as fewer families participate in Catholic parish life, enrollment in Catholic schools has waned. The success of efforts to invite and motivate non-participating Catholics to become active in the faith could be seen portrayed as a link between a Catholic school education and a promising future for their children (2011).

Issues surrounding Catholic identity continue to exist. In 2007, Catholic secondary schools performed plays such as *Hair* and *Secrets* verging on issues of morality and identity. In 2011, the website *Catholic Lane* published an article advising parents on how to respond to the Catholic school teachers and administrators who allow the viewing of R-rated movies in the classrooms as part of the curriculum. R-rated movies are not suitable for students under 17 due to violence, language or nudity. These are several examples that have contributed to the slow erosion of Catholic identity as the focus in the schools has shifted to athletics, academics, or whatever else tuition-paying families request. Those leaders in dioceses with the most successful Catholic school programs are those who have emphasized the importance of a strong Catholic identity as opposed to these other requests. (Ziegler, 2011).

Ziegler mentions how successful Catholic schools have certain qualities that many public schools have mirrored. Foremost is decentralization. Parish schools are administered at a local level, namely the parish. As the School Superintendent is often on the diocesan level, the bureaucracy is limited. The community provides funding and the faculty is hired by the principal who normally reports to the Pastor. Parents are involved to a great extent and much of the success is due to the lack of the centralized bureaucracy as the community supports the schools. Additionally, all of the stakeholders “buy” into the same philosophy and beliefs that give each school its moral purpose. Successful schools are possible when all parents, students and faculty members share values (2011).

Ziegler adds that another factor in successful Catholic schools is size. The small size of the schools allows interactions between students, parents, and staff. As teachers serve as disciplinarians, counselors, and friends to the students, they become mentors and role models. Finally, parish schools emphasize academics. Limited resources force schools to concentrate on the basics of education. As a result, the student body is often well grounded in both mathematic and literacy skills (2011).

### **Parish Life**

In a report published on August 9, 2013, CARA reported that only one in five parishes in the United States had a resident priest pastor. As a deacon or layperson is restricted in his or her duties, a priest must always be available for masses and certain sacraments. As the number of priests continues to decline, parish life is sure to change. Parishes will be forced to close or consolidate, despite the fact that the U.S. Catholic population continues to grow.

In an effort to help rectify this problem several options can be considered. One

option is to reduce the number of masses so as to alleviate the burden of the priests while another is to invite priests from overseas. In the article, “Surplus and Shortage: Mapping Priests and Parishes” in the blog post, *1964*, CARA cited that 16% of the priests in the United States were from other countries, whereas that number was 8% in 1999.

Apparently, the ratio of diocesan priests active in their diocese to parishes in 1950 was parallel to that of 2012. In the period between the late 1950s and the 1970s, the number of diocesan priests clearly outnumbered the number of parishes, however, as priests aged and died, the population was reduced. The number of ordinations has remained constant for decades; however, it is still not able to keep up with the loss through the years (2013).

The blog continues that on a more optimistic note, “young men attending a World Youth Day are 4.5 times more likely than those who have not attended to consider becoming a priest or religious brother and one fifth of newly ordained U.S. priests in 2013 say they attended a World Youth Day”. Last year Rio saw more than 3 million attendees at the final Mass of World Youth Day (“Surplus and Shortage: Mapping,” 2013).

CARA’s blog *1964* posted “The Growing Mystery of Missing” in February of 2013, which talked about baptisms. According to the blog, “from 1995 to 2004 there was about one Catholic infant baptism for every four births in the U.S.” Some Catholics have left the Catholic Church before the age of 18 and others have returned later in life. Immigration has certainly contributed to the number of Catholics. After 2004 the pattern shifted, as there were several years of an increase in the birthrate with, however, fewer infant Catholic Baptisms. The blog states that:

There are two possible reasons. The first is that Catholics are just as likely to baptize their children now as in the past, but they are having significantly fewer children than non-Catholics. Possible but unlikely. The second is that Catholics are just as likely as non-Catholics to have children but are less likely to baptize these children than in the past. More probable (2013).

In April 2006, CARA published an article entitled *Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy*. As a result of the media attention brought to the issue of sexual abuse among Catholic priests, CARA conducted polls to investigate how the nation was reacting to the issue and Church leaders' handling of the situation. CARA reported that the polls revealed that people did not leave the Church in large numbers and those who identified themselves as Catholics had remained constant. Additionally, there was little change in Church attendance and financial donations. However, on the diocesan level, giving had stopped or was reduced. Although that reduction could have been a direct result of the of the economy, it was determined that:

Although most Catholics have expressed dissatisfaction some aspects of the Church's handling of the issue of sexual abuse, most are also loyal to their faith in that they have not changed their patterns of Mass attendance or parish giving. Among the most positive Catholics are those who attend Mass often and those who say they have heard about steps Church leaders have taken to prevent abuse and to audit compliance with these new rules (Gray & Perl, 2006, p. 37).

### **Peter M. Senge**

Peter Senge (2012) used the analogy of the transatlantic voyage of the Titanic and its fateful demise when it hit the iceberg in order to say that, most often the greatest threat is not at the “tip of the iceberg” but what lies far below the water line. Even though the “tip” may look ominous and threatening, once the ocean has been penetrated, the iceberg beneath the surface is the most dangerous. One must investigate what is below and address the complexities of the issues at hand from a systems perspective (Senge, 2012).

There are driving forces behind the changes in Catholic education.

Senge (2012) wrote that:

Behind each element of the systemic structure of the problem that you have been charting there is a set of attitudes and beliefs, some of which have been unchallenged, even though they are misleading or counterproductive, because they are unseen. Can you safely bring them to the surface and inquire about them? Only by surfacing these beliefs and assumptions can the system be transformed.

Senge wrote that while patterns of behavior may reveal trends, independently they are not an adequate basis for making decisions. One needs to consider root causes of the patterns as well as the interrelated forces found upon looking more deeply (Senge, 2012). This research will attempt to discover those driving forces so that future Catholic education leaders will have the tools necessary to make informed decisions.

## Hines and Bishop

In *Thinking about the Future*, Hines and Bishop (2006) present six steps to achieve success in framing a problem. These steps are part of a concept called “strategic foresight” Hines & Bishop explain:

Foresight requires the ability to recognize patterns, in order to explain how things work or what causes what. Most patterns involve relationships and systems that are nonlinear and complex. Most people, however, tend to see patterns in linear and simple terms. Simple explanations are easier to understand and deal with, even when they are wrong. (p.5)

Hines and Bishop (2006) explain that a good starting point is to analyze data by using historical in addition to current data. The researcher will often recognize patterns that will most likely continue into the future. Historical data can be both qualitative and quantitative. Quantitative data uses numbers to articulate a concept which, when compared, expose trends. Hines and Bishop define this as:

Time series – a fundamental starting point for quantitative forecasting. Historical and current data may appear as a discrete instance (an event or quantity) or as a series of events (eras) or quantities (time series). The numerical data can be arranged as a time series, in which a pattern of change is extrapolated into the future. Use of historical data is mandatory for reasonable and valid forecasts (p. 20).

For purposes of this study, the researcher used the historical data found in *The Sunday Visitor's Catholic Almanac* (2004 and 2011) and *The U.S. Census Bureau* (2000 and 2010) in order to make apparent the present trends.



## SWOT Analysis

Based upon Senge's (2012) exhortation to look at root causes and Hines and Bishop's (2006) advice to be forward-thinking, a case analysis tool that can be utilized was designed by two Harvard business policy professors, George Albert Smith, Jr. and C. Roland Christensen, in the early 1950s. This tool was called "SWOT analysis," and it identifies strengths, weaknesses, opportunities and threats to assist in making strategic plans and decisions (Wehrich, n.d.). The SWOT framework is an analysis embedded in an overall marketing strategy method. The purpose of performing a SWOT analysis is to reveal positive forces that work together and potential problems that need to be addressed or at least recognized. Each is crucial to the creation of a strategic plan that supports an organization's mission, vision, goals, and objectives so that moving forward you can: build on your strengths, minimize your weaknesses, seize opportunities, and counteract threats (Wehrich, n.d.).

According to Wehrich, SWOT analysis identifies the positives and negatives of an organization (strengths and weaknesses) as well as those in the external environment (opportunities and threats). Strengths, weaknesses, opportunities, and threats can be divided into controllable (internal) and non-controllable (external) variables. The "controllables" are elements that can be "controlled" by the organization being studied (n.d.).

The University of Kansas provides the following examples:

Internal factors (strengths and weaknesses):

- Human resources – staff, volunteers, board members, and target population

- Physical resources –building, and equipment (location, renovation)
- Financial – grants, funding agencies, and other sources of income
- Activities and processes – program run by organization and systems employed by organization
- Past experiences – building blocks for learning and success and reputation in the community

External factors (opportunities and threats), which are forces and factors that the group cannot control:

- Future trends – in the organization's field or the culture
- Economy – local, national, or international
- Funding sources – foundations, donors, and legislatures
- Demographics – changes in the age, race, gender, or culture of those the organization serves or those in its area
- The physical environment – i.e., is the bus company cutting routes?
- Legislation -- federal requirements that make the organization's job easier or more difficult
- Local, national or international events ("SWOT Analysis: Strengths, Weaknesses," n.d.).

Mindtools describes questions that can be asked when identifying strengths are:

- What advantages does the organization have?
- What does the organization do better than anyone else?
- What unique or lowest-cost resources can the organization draw upon that others cannot?

- What do people in the organization's market see as its strengths?
- What factors mean that the organization "get[s] the sale"?
- What is the organization's Unique Selling Proposition (USP)?

When looking at strengths, mindtools suggests that organizations must think in relation to their competitors. If all competitors provide high quality products, then that is not a strength, but a necessity.

Questions that can be asked when identifying weaknesses are:

- What could the organization improve?
- What should the organization avoid?
- What are people in the organization's market likely to see as weaknesses?
- What factors lose the organization sales?

Questions that can be asked when identifying opportunities are:

- What good opportunities can the organization spot?
- What interesting trends is the organization aware of?

Useful opportunities can come from such things as:

- Changes in technology and markets on both a broad and narrow scale
- Changes in government policy related to the organization's field
- Changes in social patterns, populations profiles, lifestyle changes, and so on
- Local events

Questions that can be asked when identifying threats are:

- What obstacles does the organization face?

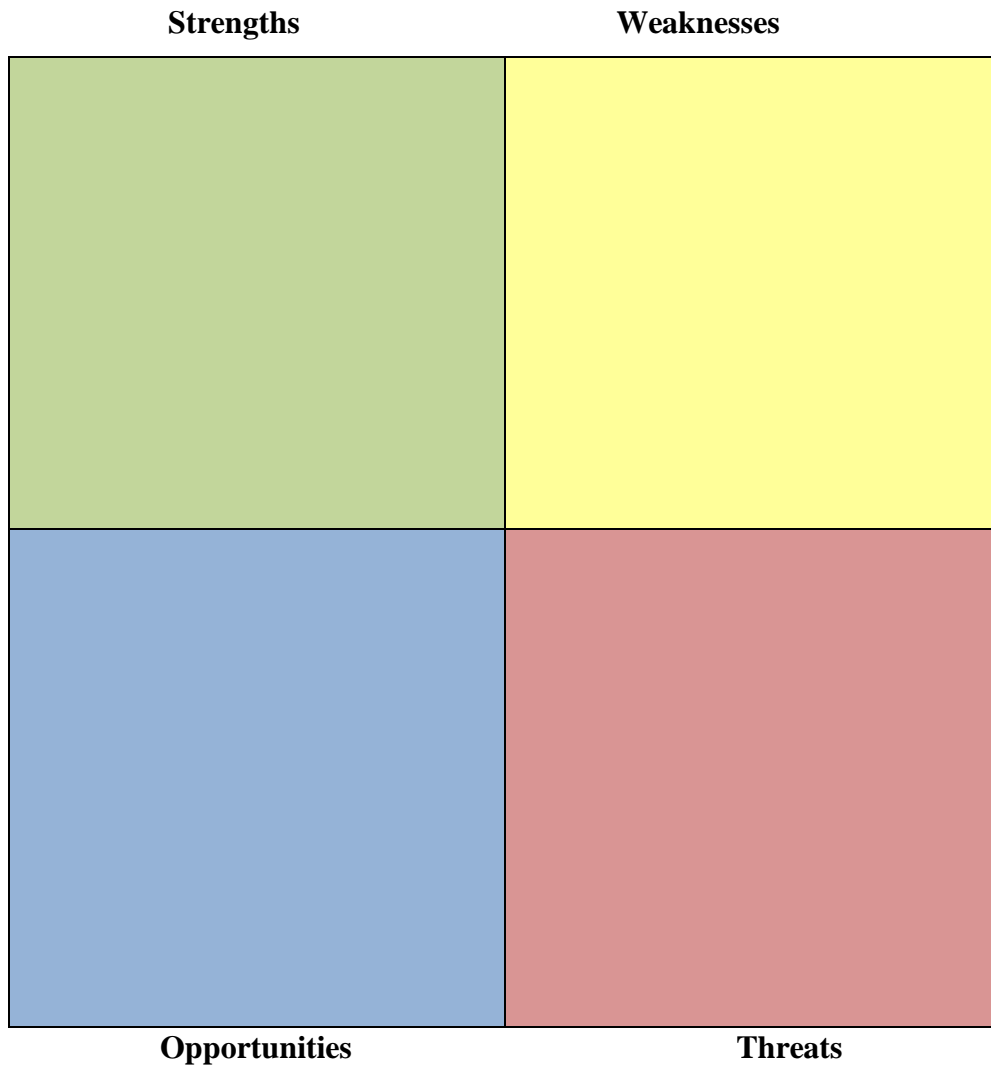
- What are the organization's competitors doing?
- Are quality standards or specifications for the organization's job, products, or services changing?
- Is changing technology threatening the organization's position?
- Does the organization have bad debt or cash-flow problems?
- Could any of the organization's weaknesses seriously threaten its business? ("SWOT Analysis Discover New Opportunities," n.d.).

After the problem has been framed, a SWOT chart is constructed itemizing the existing strengths, weaknesses, opportunities, and threats. Companies such as eBay, IKEA, and Apple have utilized SWOT in their organizations as a strategic planning tool. Additionally, numerous Catholic Schools have utilized SWOT in their long-range strategic plans. These schools include St. Louis Academy Strategic Plan (2011-2016), The Archdiocese of Port of Spain Strategic Plan (2011-2015), and St. Anthony of Padua School Marketing Plan for the 2010-2011 and 2011-2012 school years.

### **Conceptual Rationale**

Data collected from the United States Census Bureau (2000 and 2010), the NCEA (as prepared by McDonald for 2004-2005 and McDonald and Schultz for 2012-2013), the Pew Forum's U.S. Religious Landscape Survey (2008), The Sunday Visitor's Catholic Almanac (2004 and 2011), and various reports prepared from polls conducted from CARA were reviewed and categorized into one of the four components of the SWOT model: Strength, Weakness, Opportunity, or Threat as illustrated in Figure 9. Strengths are the positive aspects and what is done well, weaknesses are the areas that need to be improved upon, opportunities are favorable conditions that create the potential to achieve

strategic objectives, and threats are conditions that are unfavorable to the schools. As the data from the U.S. Census Bureau and NCEA are quantitative, they were primarily categorized as a strength or weakness. As the Pew and CARA surveys are qualitative, they were primarily categorized as opportunities and threats with a determination made by the researcher based on the percentage of a favorable/unfavorable response.



*Figure 9.* SWOT Matrix that will be used in this research.

**Summary**

Catholic schools have had a rich history as educational institutions for many years for both Catholic and non-Catholic children. As the years have passed, there have been numerous isolated as well as contained forces behind the changes in Catholic education. Some of these forces may be isolated while some may be part of a more complex system. Using the SWOT business model, each piece of data will be categorized as a Strength, Weakness, Opportunity, or Threat. The anticipated result of this analysis is to identify the driving forces so that Catholic school leaders may implement a strategic plan for the future.

## **CHAPTER III**

### **Methodology**

#### **Introduction**

This chapter will discuss how the data is collected and analyzed. The reader will be presented with maps and graphs in order to uncover trends which will allow for identification of the driving forces behind Catholic education. Data collected from the United States Census Bureau (2000 and 2010), the NCEA (McDonald 2004-2005 and McDonald and Schultz for 2012-2013), the Pew Forum's U.S. Religious Landscape Survey (2008), The Sunday Visitor's Catholic Almanac (2004 and 2011), and various reports prepared from polls conducted by CARA was reviewed and categorized into one of the four components of the SWOT model: Strength, Weakness, Opportunity, or Threat. Strengths are the positive aspects and what is done well, weaknesses are the areas that need to be improved upon, opportunities are favorable conditions that create the potential to achieve strategic objectives, and threats are conditions that are unfavorable to the future of Catholic education.

As the data from the U.S. Census Bureau (2000 and 2010), Sunday Visitor's Catholic Almanac (2004 and 2011), and NCEA (McDonald 2004-2005 and McDonald and Schultz for 2012-2013) are quantitative, they were primarily categorized as a strength or weakness. As the Pew Forum's U.S. Religious Landscape Survey (2008) and the various CARA polls and reports are qualitative, they are primarily categorized as opportunities and threats. By discovering these forces, Catholic educational leaders in the regions studied in the research will be prepared to create strategic plans for the future. This research looked at the demographics, ethnicity, and migration of the population,

based upon the U.S. Census; the changes within the Catholic dioceses in the Northeast section of the United States in relation to Catholic school population, based upon the Catholic Almanac and NCEA; and perceptions surrounding belief and religion across the United States, based upon the Pew Forum's U.S. Religious Landscape Survey.

### **Setting**

Part of this study looked at data collected for the entire United States. Since the Pew Forum's U.S. Religious Landscape Survey (2008) report as well as the numerous polls and reports prepared by CARA are accumulated and reported for the country, the researcher was limited in access to specific regions of the United States. The statistics from the U.S. Census Bureau (2000 and 2010) and the NCEA (2004-2005 and 2012-2013) are presented as regional data for the New England, Mideast, and Southeast regions of the United States.

### **Subjects**

The subjects of this study are the Catholic Elementary, Middle, and Secondary schools in the United States, the population of the United States, and the Catholics who have participated in the Pew Forum's U.S. Religious Landscape Survey (2008) and CARA polls.

### **Data Collection Techniques**

Data was input to a Microsoft Excel spreadsheet and graphs were generated to show comparisons among the data collected as described below. Graphs were sorted and collated to identify different regions.

In order to answer the research question, "What are the demographic changes in the United States according to the U.S. Census Bureau (2000 and 2010), Jonathan



Hughes (2010), and the *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?” data was compared to identify trends in demographic shifts. This study focused on population distribution and change from 2000 to 2010, including geographic, age, and ethnic shifts.

Every ten years the United States Census Bureau collects population and housing data from the constituents of the entire country by first counting every resident in the United States. The Census Bureau publishes total resident population estimates and demographic components of change, such as births, deaths and migration each year. These data are reported and can be viewed by characteristics, such as age, sex and race for the nation, states and counties. Additionally, looking at the population size and characteristics such as age, sex, race and Hispanic origin can make projections. These projections are predicated on future demographic trends, including births, life expectancy and migration patterns (U.S. Census Bureau at a Glance, n.d.).

The second research question was: “What are the enrollment trends in Catholic elementary schools between 2004 and 2011 in the New England, Mideast, and Southeast regions of the United States according to the Sunday Visitor’s Catholic Almanac and the NCEA (2004-2005, 2012-2013)?”

This is answered utilizing the NCEA annual publication, *The Annual Statistical Report on Schools, Enrollment and Staffing* for the school years 2004-2005 and 2012-2013. The data was collated by McDonald for the 2004-2005 school year and McDonald and Schultz for the 2012-2013 school year.

Data includes:

- Catholic school demographics, such as number of schools, types, and locations
- Tuition and costs
- Staffing history

The Sunday Visitor's Catholic Almanac is an annual, comprehensive guide to the Catholic Church. It has been published annually since 1904. Data presented in the Almanac is extensive and the statistics for the following populations for the years 2004 and 2011 were used in this research:

- Total Catholic population
- Total number of Deacons, Priest, Religious Brothers, and Sisters
- Number of parishes
- Number of infant baptisms, adult baptisms, and number of those received into full communion

The third research question was: “What perceptions surrounding belief and religion in the United States may be adversely affecting Catholic elementary school enrollment according to polls conducted by CARA over the course of several years and *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?” This question was answered utilizing the following surveys and reports.

In 2008, The Pew Forum on Religion & Public Life compiled a report of issues at the intersection of religion and public affairs, U.S. Religious Landscape Survey. It is a comprehensive research report that includes not only estimates of the size of religious groups in the United States, but information on their demographic characteristics, religious beliefs and practices, and basic social and political values, attitudes, and

experiences. The report is based on interviews with more than 35,000 Americans, age 18 and older, which was conducted nationwide from May 8 to August 13, 2007. Topics that this research considered included:

- Worship attendance
- Other religious practices
- Social and culture war issues

Through the years CARA (Center for Applied Research on the Apostolate) has, researched, conducted polls and produced numerous reports relative to trends in the Catholic world. CARA is located at Georgetown University and is staffed by researchers who collect, design, and share a wide variety of surveys. In April 2006, CARA published a working paper entitled, *Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy*. Included in the report was data on affiliation and mass attendance and financial giving. On February 7, 2013, CARA's blog, *1964*, featured a discussion of baptisms.

### **Data Analysis Procedure**

This study used the SWOT matrix to organize its findings. First the researcher collected data from the *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices (2008)*, The Sunday Visitor's Catholic Almanac, the United States Census, and the NCEA. The collected data was entered into Excel spreadsheets and then graphs and charts were generated from that collection. At the end of each Research Question section in the following chapters will appear a matrix listing each Strength, Weakness, Opportunity, and Threat as determined by the researcher. The researcher has categorized

each based on the database from which it was derived. In the case of Pew, the determination as to the placement in the matrix was, in most cases, a cutoff of 50%.

The SWOT model will enabled the researcher to examine the Strengths (S), Weaknesses (W), Opportunities (O), and Threats (T) that may be the driving forces behind the changes in Catholic Schools in various regions along the eastern seaboard of the United States. Each component of the SWOT model provided a purpose in planning. The data revealed that strengths and weaknesses are usually internal forces while opportunities and threats are external. For the purposes of this study the following definitions applied:

- Strengths – are the positive aspects and what is done well. What advantages are there for Catholic education?
- Weaknesses – are the areas that need improvement or are weak links that may prevent the growth of Catholic education.
- Opportunities – are favorable conditions that create the potential to achieve strategic objectives.
- Threats – are conditions that are unfavorable to the future of Catholic education.

Data was collected, examined, and identified as one of the above sections of the SWOT matrix based on the definitions above. The researcher may use any or all of the following in addition to the above:

- When assessing strengths:
  - What clear advantages or benefits are there for the future of Catholic education?

- What do Catholic schools offer that others don't?
- What is the Catholic identity?
- When assessing weaknesses:
  - Are there known weaknesses of the schools' locations?
  - Are there weaknesses in the staffing?
  - Is there inadequate financial assistance to meet student needs and to attract new students?
- When assessing opportunities:
  - What are the recent changes in American social patterns, population profiles, or lifestyles?
- When assessing threats:
  - What conditions or events threaten to take prospective students away from the Catholic education?
  - What perceptions are threatening enrollment growth?
  - What are negative opinions about the Catholic Church, Catholic schools, or Catholic clergy and religious education?

After each data item was categorized and placed in the matrix, the researcher examined each section of the matrix to uncover the driving forces, even if these independent items had individually or collectively had an effect on the declining enrollment in the New England, Mideast, and Southeast regions of the United States. The anticipated result of this research was to establish trends and determine the driving forces behind changes in Catholic education. In doing so, decision-making and strategic planning by Catholic educational leaders overseeing Catholic elementary schools in the

New England, Mideast, and Southeast may be made. Cornish (2004) stated, “as trends can give us that bridge from the past to the future, taking the knowledge from the past and projecting what may happen in the future is a tremendous advantage.”

### **Significance of the Study**

The study presented in this article may better inform Catholic educational leaders about the environment in which their schools exist and how SWOT (Strengths, Weaknesses, Opportunities, and Threats) may be used as a tool when facing these driving forces. Over the years various roles that local factors have had on enrollment such as test scores, finances, facilities, and local demographics have been discussed in isolation. This somewhat narrow view of the situation has left leaders little time to understand and react to changes. By looking collectively at the ethnicity and migration of the population; the statistical changes within the Catholic dioceses in regards to the number of sacraments received and number of religious men and women in the United States; and the changes in perceptions of belief and religion, we may gain a better understanding of the trends in the larger social and economic world which may offer a narrative to better understand the driving forces behind enrollment. Via the present data and subsequent analysis, Catholic leaders can better assess the current trends and implications, which can aid their decision making in the years to come. If leaders are aware of the driving forces, they may have the opportunity to be proactive and minimize the decline within dioceses.

Following this chapter, Chapter IV will present findings based on the collection procedures described above. Upon completion of this study, the driving forces behind Catholic education are discussed by way of the three research questions posed in Chapter I and utilizing the SWOT model. The final chapter suggests directions that the Catholic

schools are headed in, based on the driving forces analyzed. In addition, Chapter V discusses how Catholic educational leaders can utilize the findings from this research and the SWOT model as they are faced with these driving forces in the future.

## CHAPTER IV

### Findings

#### Introduction

Over the past fifty years, Catholic elementary schools have suffered a steady decline in enrollment across the United States. The research has surfaced that numerous forces have contributed to the decline including population shifts in the United States, population shifts in the number of Catholics in the dioceses of the United States, and shifts in religious beliefs and perceptions. Having an understanding of these forces may be an asset to future Catholic educational leaders in their response to them.

Using a SWOT analysis, this research framed the forces behind changes within Catholic schools in the Eastern region of the United States, more specifically the states that comprise the New England, Mideast and Southeast regions. This research looked at the demographics, ethnicity, and migration of the population, the changes in Catholic school population, and perceptions surrounding belief and religion.

The first part of Chapter IV presents the reader with several examples of the demographic shift as described by Jonathan Hughes in his 2010 SCOPE presentation at St. John's University in addition to maps created by the United States Census Bureau. These graphs and maps are followed by this study's data and representations of that data in graphs and charts. Data was collected from the *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices* (2008), The Sunday Visitor's Catholic Almanac (2004 and 2011), the United States Census (2000 and 2010), and the NCEA(2004-2005 and 2012-2013). In addition, several charts prepared by CARA based on polls and reports are utilized.



At the end of each Research Question section there is a matrix listing each Strength, Weakness, Opportunity, and Threat as determined by the researcher. The data that has been collected includes the *U.S. Religious Landscape Survey*, reported in 2008 and conducted by the Pew Forum on Religion and Public Life in 2007; numerous polls and reports collected by CARA; the United States Censuses 2000 and 2010; data from the United States Census Bureau collected in 2007; NCEA data from 2004-2005 and 2012-2013; and statistics from the Sunday Visitor's Catholic Almanacs 2004 and 2011. The researcher identified trends rather than exact statistics and changes using those statistics.

### **Purpose of this Study**

Enrollment in Catholic schools in the United States has been on a downward trend since 1965 (DeFiore, 2011). As changes do not occur in isolation, it may be helpful to better understand the forces that are driving these changes from within and outside of the Catholic Church. This research uncovered those forces based upon trends appearing in various data sets. First the changes in the demographics of the United States as reported in the Census reveal clear shifts (United States Census Bureau, 2011). Second, changes in the demographics within the Catholic Church reveal shifts as well, as is noted in the Sunday Visitor's Catholic Almanac (Bunson, 2012, pp. 433-440). As one digs deeper, it is clear that there have also been changes in the perceptions of Americans towards religion and belief, as is noted in the *Pew U.S. Religious Landscape Survey: Religious beliefs and practices (2008)*. The shifts and forces have certain implications for the Catholic educational leader. These data, if understood correctly, can assist the Catholic educational leader in defining strengths, weaknesses, opportunities, and threats in order to move toward a successful future for Catholic schools.

## Research Questions

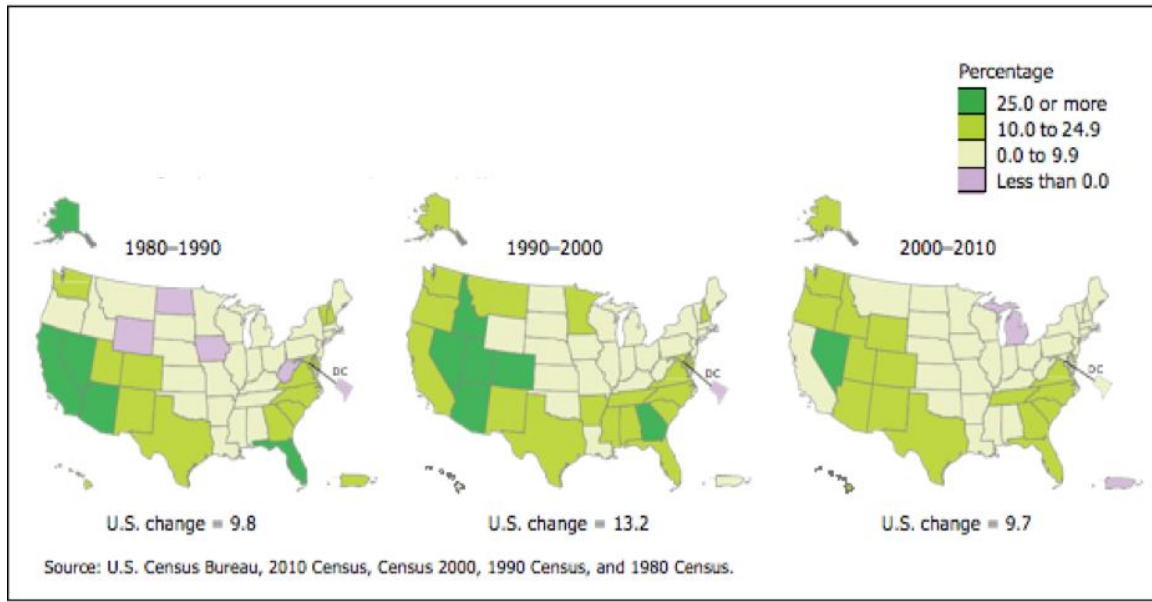
The following research questions guided the study:

- 1) What are the demographic changes in the United States according to the U.S. Census Bureau (2000 and 2010), Jonathan Hughes (2010), and the *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?
- 2) What are the enrollment trends in Catholic elementary schools between 2004 and 2011 in the New England, Mideast, and Southeast regions of the United States according to the Sunday Visitor's Catholic Almanac and the NCEA (2004-2005, 2012-2013)?
- 3) What perceptions surrounding belief and religion in the United States may be adversely affecting Catholic elementary school enrollment according to polls conducted by CARA over the course of several years and *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?

## Findings for Research Question 1

The population size of the United States has changed considerably through the years. The following three maps depict the percentage of change in the population for all of the states in the United States for the decades 1980-1990 to 2000-2010 based on the U.S. Census for 1980, 1990, 2000 and 2010.

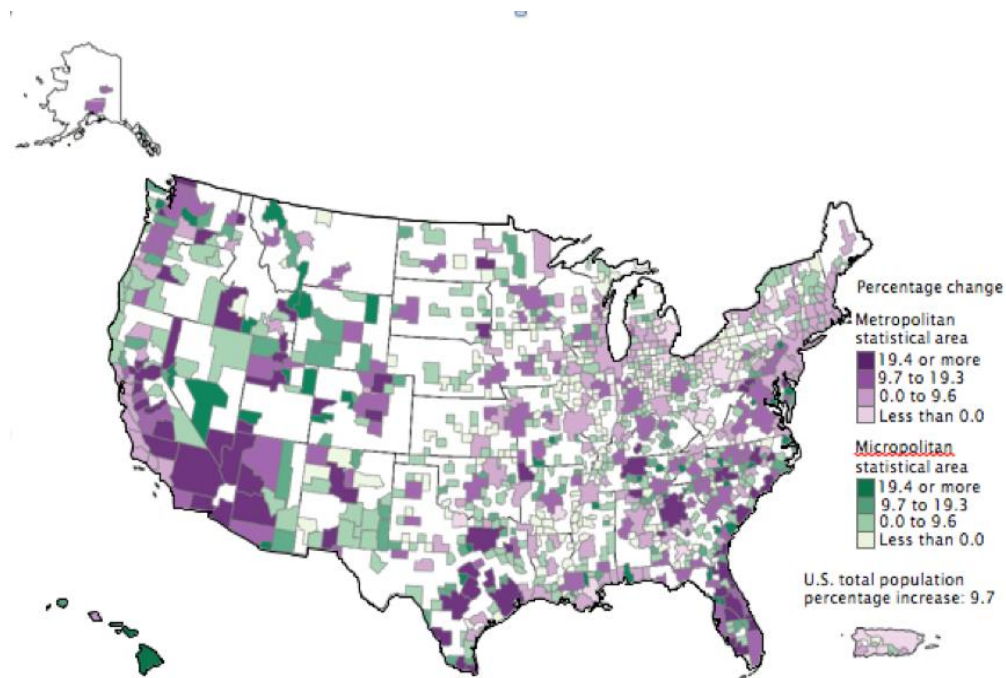
In Figure 10 we can see that between 1980 and 2000, Florida and Georgia grew by 25% or more. The remaining states in the Southeast region, as well as the states in the Mideast region, grew 10.0 to 24.9%. The New England states saw minimal growth at 0.0 to 9.9% for the period 1980 to 2010.



Source: U.S. Census Bureau (March 2011)

*Figure 10.* Percentage change in population by state and decade: 1980-1990 to 2000-2010.

The United States Census Bureau map in Figure 11 shows the percentage of change in the population in metropolitan and micropolitan areas according to the 2000 and 2010 censuses. There are pockets in the Southeast region that have had population growth of 19.4% or more in both metro- and micropolitan areas. The New England region has grown at a slower rate with less than 0.0 to 9.5% population change in most pockets. The Mideast has several pockets of 9.7 to 19.3% of growth but not as many as the Southeast region.



U.S. Census Bureau (March 2011)

*Figure 11.* Percentage change in metropolitan and micropolitan statistical area population: 2000 to 2010.

Table 4.1 shows the population change in the United States from 2000 to 2010. Regionally, the population increased by 14.3% in the South, 13.8% in the West, 3.2% in the Northeast and 3.9% in the Midwest. Overall, nationally the population increased by 9.7%. Regions defined by the U. S. Census Bureau differ from those defined by the researcher for NCEA data. The percentage change specific to the states and regions in this research are presented in a chart later in this chapter.

Table 4.1

*Population change for the United States, regions, states and Puerto Rico from 2000 to 2010*

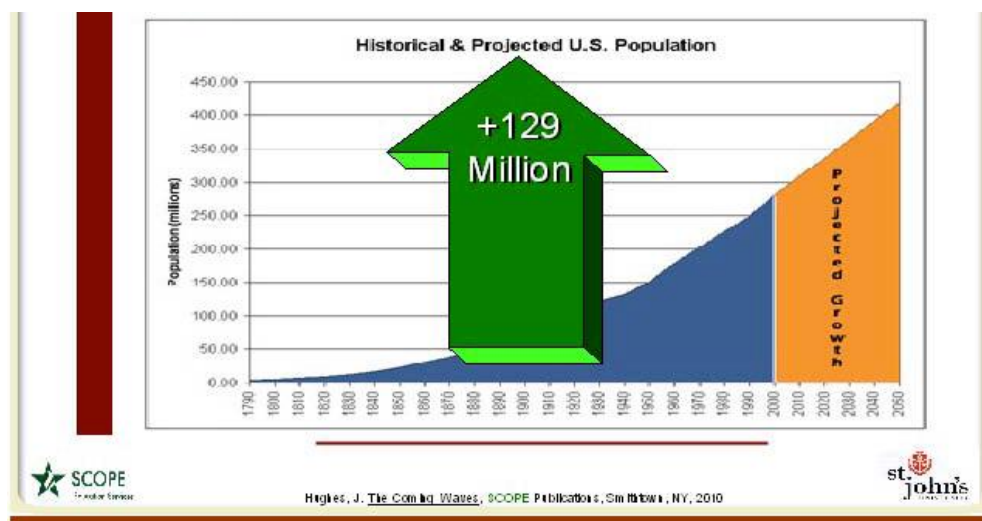
Area	Population		Change	
	2000	2010	Number	Percent
<b>United States . . . . .</b>	<b>281,421,906</b>	<b>308,745,538</b>	<b>27,323,632</b>	<b>9.7</b>
<b>REGION</b>				
Northeast . . . . .	53,594,378	55,317,240	1,722,862	3.2
Midwest . . . . .	64,392,776	66,927,001	2,534,225	3.9
South . . . . .	100,236,820	114,555,744	14,318,924	14.3
West . . . . .	63,197,932	71,945,553	8,747,621	13.8
<b>STATE</b>				
Alabama . . . . .	4,447,100	4,779,736	332,636	7.5
Alaska . . . . .	626,932	710,231	83,299	13.3
Arizona . . . . .	5,130,632	6,392,017	1,261,385	24.6
Arkansas . . . . .	2,673,400	2,915,918	242,518	9.1
California . . . . .	33,871,648	37,253,956	3,382,308	10.0
Colorado . . . . .	4,301,261	5,029,196	727,935	16.9
Connecticut . . . . .	3,405,565	3,574,097	168,532	4.9
Delaware . . . . .	783,600	897,934	114,334	14.6
District of Columbia . . . . .	572,059	601,723	29,664	5.2
Florida . . . . .	15,982,378	18,801,310	2,818,932	17.6
Georgia . . . . .	8,186,453	9,687,653	1,501,200	18.3
Hawaii . . . . .	1,211,537	1,360,301	148,764	12.3
Idaho . . . . .	1,293,953	1,567,582	273,629	21.1
Illinois . . . . .	12,419,293	12,830,632	411,339	3.3
Indiana . . . . .	6,080,485	6,483,802	403,317	6.6
Iowa . . . . .	2,926,324	3,046,355	120,031	4.1
Kansas . . . . .	2,688,418	2,853,118	164,700	6.1
Kentucky . . . . .	4,041,769	4,339,367	297,598	7.4
Louisiana . . . . .	4,468,976	4,533,372	64,396	1.4
Maine . . . . .	1,274,923	1,328,361	53,438	4.2
Maryland . . . . .	5,296,486	5,773,552	477,066	9.0
Massachusetts . . . . .	6,349,097	6,547,629	198,532	3.1
Michigan . . . . .	9,938,444	9,883,640	-54,804	-0.6
Minnesota . . . . .	4,919,479	5,303,925	384,446	7.8
Mississippi . . . . .	2,844,658	2,967,297	122,639	4.3
Missouri . . . . .	5,595,211	5,988,927	393,716	7.0
Montana . . . . .	902,195	989,415	87,220	9.7
Nebraska . . . . .	1,711,263	1,826,341	115,078	6.7
Nevada . . . . .	1,998,257	2,700,551	702,294	35.1
New Hampshire . . . . .	1,235,786	1,316,470	80,684	6.5
New Jersey . . . . .	8,414,350	8,791,894	377,544	4.5
New Mexico . . . . .	1,819,046	2,059,179	240,133	13.2
New York . . . . .	18,976,457	19,378,102	401,645	2.1
North Carolina . . . . .	8,049,313	9,535,483	1,486,170	18.5
North Dakota . . . . .	642,200	672,591	30,391	4.7
Ohio . . . . .	11,353,140	11,536,504	183,364	1.6
Oklahoma . . . . .	3,450,654	3,751,351	300,697	8.7
Oregon . . . . .	3,421,399	3,831,074	409,675	12.0
Pennsylvania . . . . .	12,281,054	12,702,379	421,325	3.4
Rhode Island . . . . .	1,048,319	1,052,567	4,248	0.4
South Carolina . . . . .	4,012,012	4,625,364	613,352	15.3
South Dakota . . . . .	754,844	814,180	59,336	7.9
Tennessee . . . . .	5,689,283	6,346,105	656,822	11.5
Texas . . . . .	20,851,820	25,145,561	4,293,741	20.6
Utah . . . . .	2,233,169	2,763,885	530,716	23.8
Vermont . . . . .	608,827	625,741	16,914	2.8
Virginia . . . . .	7,078,515	8,001,024	922,509	13.0
Washington . . . . .	5,894,121	6,724,540	830,419	14.1
West Virginia . . . . .	1,808,344	1,852,994	44,650	2.5
Wisconsin . . . . .	5,363,675	5,886,986	523,311	6.0
Wyoming . . . . .	493,782	563,626	69,844	14.1
<b>Puerto Rico . . . . .</b>	<b>3,808,610</b>	<b>3,725,789</b>	<b>-82,821</b>	<b>-2.2</b>

Source: U.S. Census Bureau, 2010 Census and Census 2000.

In his 2010 presentation at St. John’s University, Jonathan Hughes, Ph.D., presented *The Coming Waves*. In this presentation, Hughes presented three major “waves:”

- When less is more
- When old is young
- When “minor” is “major”

In Figure 12, Hughes illustrated how the population in the United States has more than doubled since 1950 and will continue to grow exponentially to over 400 million by 2050.

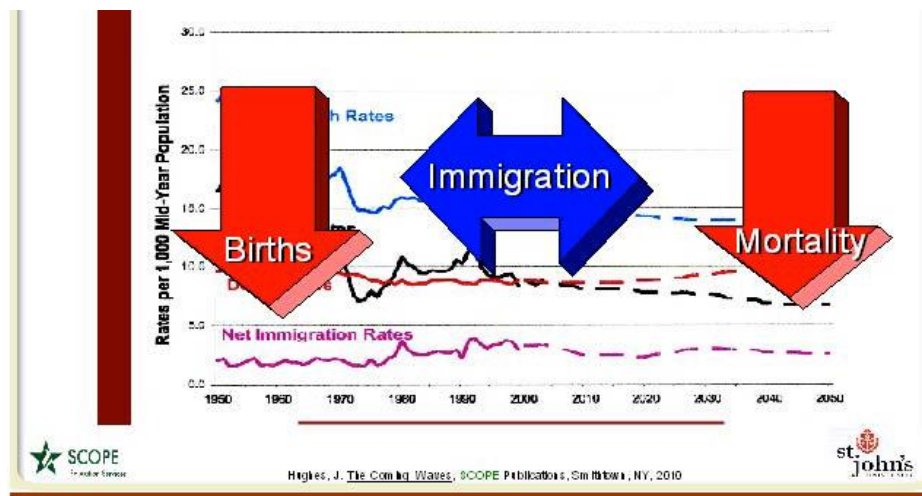


Source: Hughes (2010) *The Coming Waves*

*Figure 12.* The U.S. population more than doubled since 1950 and will continue to grow to over 400 Million by 2050.

Despite the increase in the population in the United States, statistics show that there has been a decline in births. The population increase is partly due to the increase in immigration rates as well as the increase in life expectancy because of medical

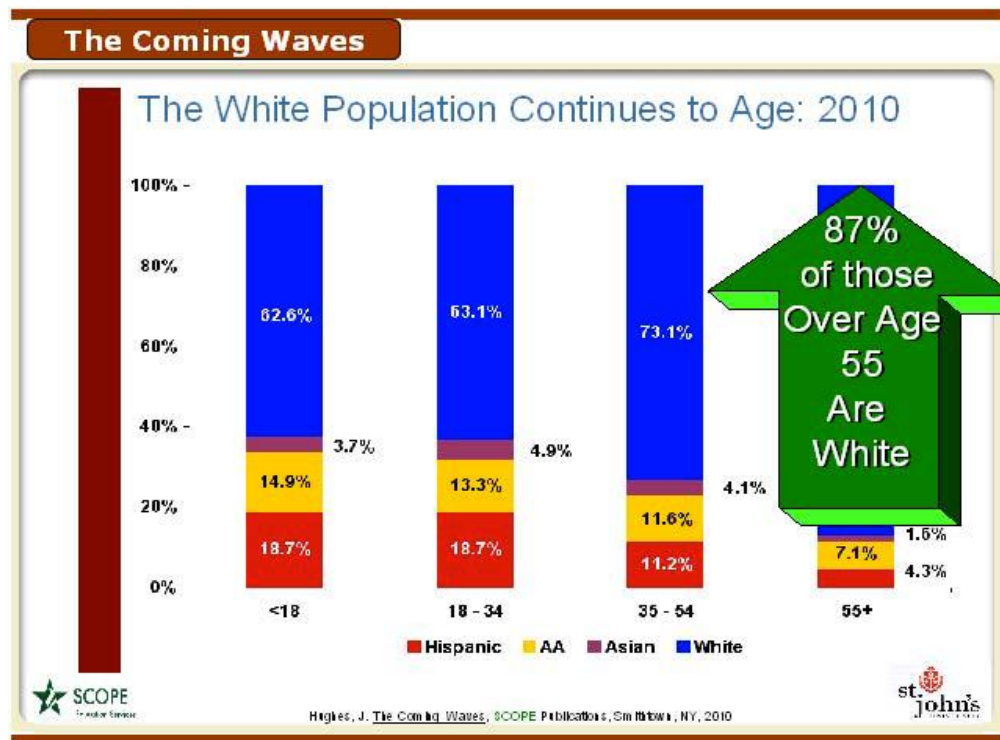
breakthroughs. In Figure 13, Hughes made clear that these three major components—decrease in birth rates, decrease in mortality rates, and increase in immigration—all contribute to the driving forces behind the demographic shifts.



Source: Hughes (2010) *The Coming Waves*

Figure 13. Three major components—fertility, mortality and immigration: Less can be more

In Figure 14, Hughes illustrated the demographic shift as it pertains to the ethnicity of the population. As the white population continues to age, the Hispanic population continues to grow at the other end of the graph. The graph nicely represents the ethnic breakdown in the various age brackets, demonstrating that in 2010 87% of those over fifty-five years of age were white, while Hispanic people make up 18.7% of those under eighteen years old and the same percentage of those between eighteen and thirty four years old.. The younger the population, the less the percentage of white people and the greater the percentage of both Hispanic and African American people.

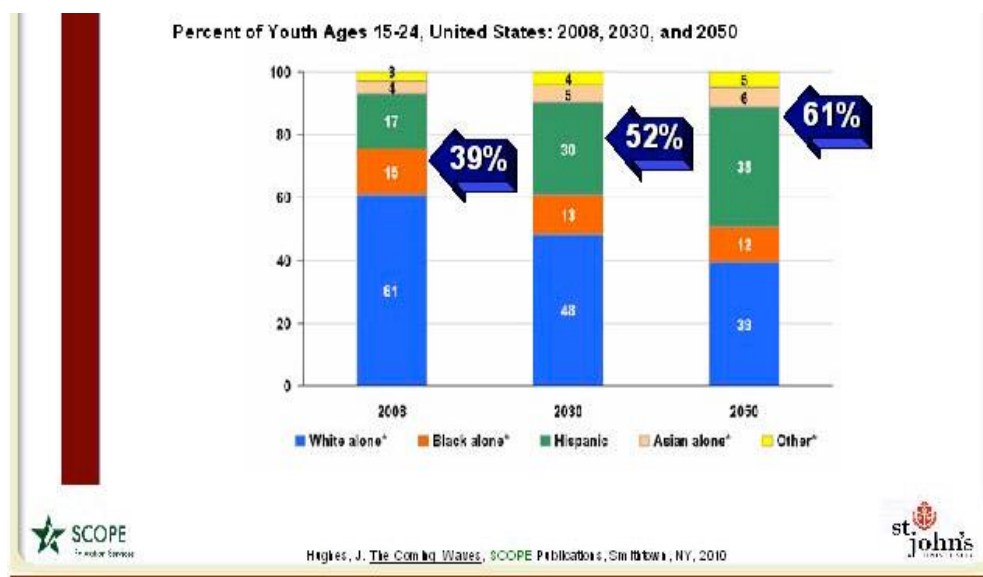


Source: Hughes (2010) *The Coming Waves*

Figure 14. The white population continues to age: 2010.

In his presentation, Hughes projected that by 2030, more than half of all American youth (ages fifteen to twenty-four) will be members of a racial or ethnic minority clearly reflecting a shift in the trend in the United States. The white youth population will drop from 61% to 33% and the Hispanic youth population will increase from 17% to 38% from 2008 to 2050 as illustrated in Figure 15.

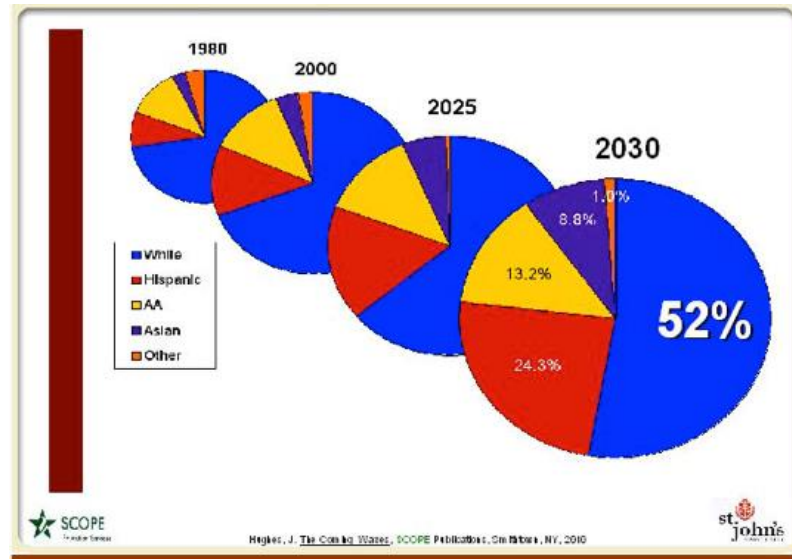




Source: Hughes (2010) *The Coming Waves*

*Figure 15.* By 2030, more than half of all youth will be members of a racial or ethnic minority.

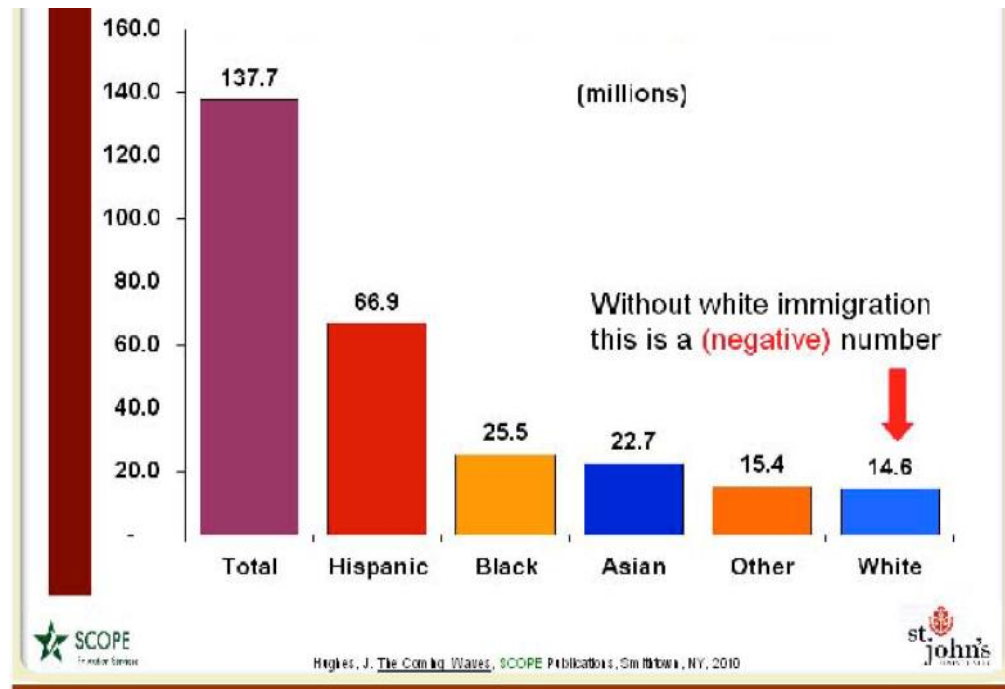
Hughes' pie charts in Figure 16 clearly represent the shrinking white population from 1980 to 2030 and the simultaneous increase of the Hispanic population across the United States, whereby the white population decreased from a large majority to a much smaller majority of the population. By 2030 Hughes anticipates that the white population will represent 52% of the total population while the Hispanic population will represent 24.8%, the African American population 13.2%, and the Asian population 8.8%. Each minority slice shows a projected modest increase through the years.



Source: Hughes (2010). *The Coming Waves*

Figure 16. 1980 to 2030 pie chart of ethnic breakdown.

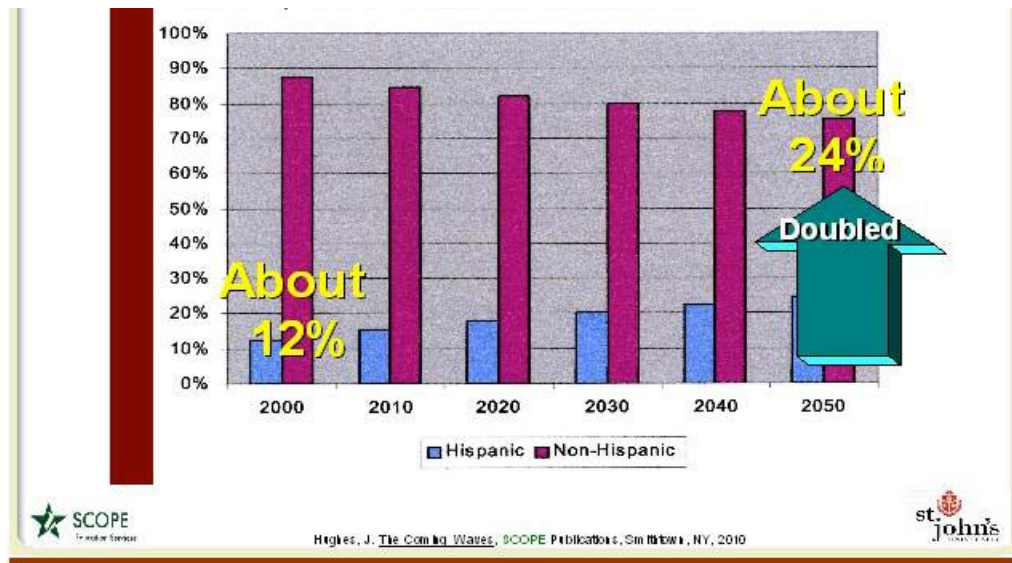
Figure 17 demonstrates that even though other ethnic groups grew in population in the United States, the Hispanic population has grown at a more rapid rate. This graph represents the percent of growth in 2009. It is evident that the Hispanic population clearly “out-distances” all other ethnic groups.



Source: Hughes (2010) *The Coming Waves*

Figure 17. Hispanic population percent growth out-distances all other ethnicities: 2009.

Hughes projects that by 2050, the Hispanic population will be doubled as a percent of the total population, since it will represent about 24% of the total population from about 12% in the year 2000. In Figure 18 Hughes anticipated that the Hispanic population would increase at a rapid rate while the non-Hispanic rate of increase would be much slower.

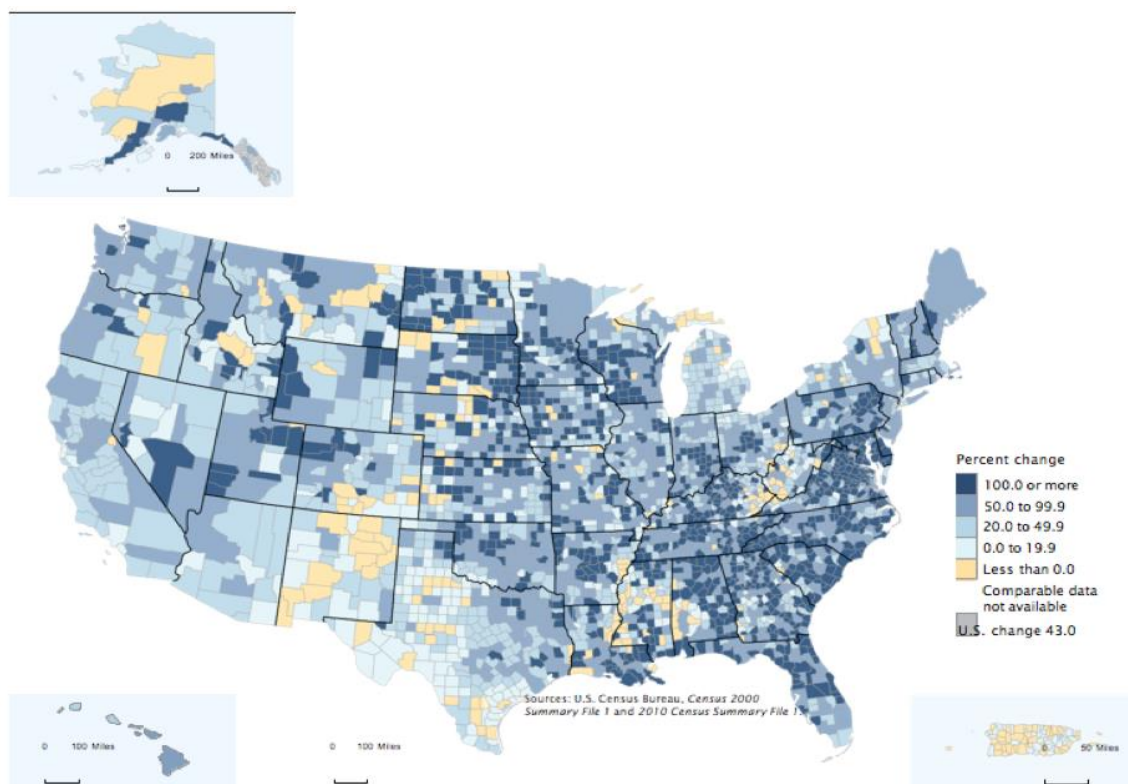


Source: Hughes (2010) *The Coming Waves*

Figure 18. The Hispanic population as a percent of total.

Figure 19 is a map provided by the United States Census Bureau showing the percent of change in the Hispanic or Latino population from 2000 to 2010 by county.

We can see that the Southeast region has several pockets wherein the Hispanic population is at least 50% of the total population, and there are many pockets with 20.0% to 49.9% increases in the Hispanic population. The New England region shows a smaller increase while the Mideast shows a modest increase, primarily in Virginia and North Carolina.



Source: U.S. Census Bureau (2011)

*Figure 19.* Percent change in Hispanic or Latino population by county: 2010 to 2010.

In the 2010 Census report, the U.S. Census Bureau presented data illustrating the nation's changing ethnic diversity. The Hispanic population accounted for over half the growth of the total population in the United States between 2000 and 2010.

Geographically, there are a number of areas, particularly in the Western and Southern parts of the United States, which contain a large portion of the Hispanic population. As illustrated in Table 4.2, the Hispanic population experienced growth between 2000 and 2010 in all 50 states and the District of Columbia. The Hispanic population in Alabama, Arkansas, Kentucky, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, and South Dakota more than doubled in size between 2000 and 2010. However, even with this large growth, the percentage of Hispanics in 2010 for each of these states

remained at less than 9 percent, far below the national level of 16 percent. The Hispanic population in South Carolina grew the fastest, increasing from 95,000 in 2000 to 236,000 in 2010 (a 148 percent increase). Alabama showed the second fastest rate of growth at 145 percent, increasing from 76,000 to 186,000. Overall, the U.S. population has become more ethnically diverse over time (U.S. Census Bureau, 2011).

Although there has been a large increase in the regions previously mentioned, this research focused on the states in the New England, Mideast, and Southeast regions.



Table 4.2

*Hispanic or Latino population for the United States, Regions, and States, and for Puerto Rico: 2000 and 2010*

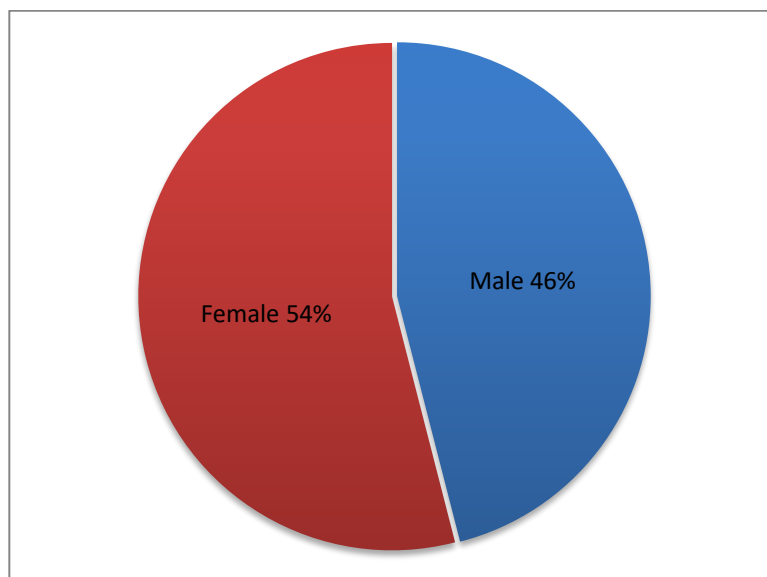
Area	2000			2010			Population change, 2000 to 2010			
	Total	Hispanic or Latino		Total	Hispanic or Latino		Total		Hispanic or Latino	
		Number	Percent of total population		Number	Percent of total population	Number	Percent	Number	Percent
<b>United States...</b>	<b>281,421,906</b>	<b>35,305,818</b>	<b>12.5</b>	<b>308,745,538</b>	<b>50,477,594</b>	<b>16.3</b>	<b>27,323,632</b>	<b>9.7</b>	<b>15,171,776</b>	<b>43.0</b>
<b>REGION</b>										
Northeast.....	53,594,378	5,254,087	9.8	55,317,240	6,991,969	12.6	1,722,862	3.2	1,737,882	33.1
Midwest.....	64,392,776	3,124,532	4.9	66,927,001	4,661,678	7.0	2,534,225	3.9	1,537,146	49.2
South.....	100,236,820	11,586,696	11.6	114,555,744	18,227,508	15.9	14,318,924	14.3	6,640,812	57.3
West.....	63,197,932	15,340,503	24.3	71,945,553	20,596,439	28.6	8,747,621	13.8	5,255,936	34.3
<b>STATE</b>										
Alabama.....	4,447,100	75,830	1.7	4,779,736	185,602	3.9	332,636	7.5	109,772	144.8
Alaska.....	626,932	25,852	4.1	710,231	39,249	5.5	83,299	13.3	13,397	51.8
Arizona.....	5,130,632	1,295,617	25.3	6,392,017	1,895,149	29.6	1,261,385	24.6	599,532	46.3
Arkansas.....	2,673,400	86,866	3.2	2,915,918	186,050	6.4	242,518	9.1	99,184	114.2
California.....	33,871,648	10,968,556	32.4	37,253,956	14,013,719	37.6	3,382,308	10.0	3,047,163	27.8
Colorado.....	4,301,261	735,601	17.1	5,029,196	1,038,687	20.7	727,935	16.9	303,086	41.2
Connecticut.....	3,405,565	320,323	9.4	3,574,097	479,087	13.4	168,532	4.9	158,764	49.6
Delaware.....	783,600	37,277	4.8	897,934	73,221	8.2	114,334	14.6	35,944	96.4
District of Columbia.....	572,059	44,953	7.9	601,723	54,749	9.1	29,664	5.2	9,796	21.8
Florida.....	15,982,378	2,682,715	16.8	18,801,310	4,223,806	22.5	2,818,932	17.6	1,541,091	57.4
Georgia.....	8,186,453	435,227	5.3	9,687,653	853,689	8.8	1,501,200	18.3	418,462	96.1
Hawaii.....	1,211,537	87,699	7.2	1,360,301	120,842	8.9	148,764	12.3	33,143	37.8
Idaho.....	1,293,953	101,690	7.9	1,567,582	175,901	11.2	273,629	21.1	74,211	73.0
Illinois.....	12,419,293	1,530,262	12.3	12,830,632	2,027,578	15.8	411,339	3.3	497,316	32.5
Indiana.....	6,080,485	214,536	3.5	6,483,802	389,707	6.0	403,317	6.6	175,171	81.7
Iowa.....	2,926,324	82,473	2.8	3,046,355	151,544	5.0	120,031	4.1	69,071	83.7
Kansas.....	2,688,418	188,252	7.0	2,853,118	300,042	10.5	164,700	6.1	111,790	59.4
Kentucky.....	4,041,769	59,939	1.5	4,339,367	132,836	3.1	297,598	7.4	72,997	121.6
Louisiana.....	4,468,976	107,738	2.4	4,533,372	192,560	4.2	64,396	1.4	84,822	78.7
Maine.....	1,274,923	9,360	0.7	1,328,361	16,935	1.3	53,438	4.2	7,575	80.9
Maryland.....	5,296,486	227,916	4.3	5,773,552	470,632	8.2	477,066	9.0	242,716	106.5
Massachusetts.....	6,349,097	428,729	6.8	6,547,629	627,654	9.6	198,532	3.1	198,925	46.4
Michigan.....	9,938,444	323,877	3.3	9,883,640	436,358	4.4	-54,804	-0.6	112,481	34.7
Minnesota.....	4,919,479	143,382	2.9	5,303,925	250,258	4.7	384,446	7.8	106,876	74.5
Mississippi.....	2,844,658	39,569	1.4	2,967,297	81,481	2.7	122,639	4.3	41,912	105.9
Missouri.....	5,595,211	118,592	2.1	5,988,927	212,470	3.5	393,716	7.0	93,878	79.2
Montana.....	902,195	18,081	2.0	989,415	28,565	2.9	87,220	9.7	10,484	58.0
Nebraska.....	1,711,263	94,425	5.5	1,826,341	167,405	9.2	115,078	6.7	72,980	77.3
Nevada.....	1,998,257	393,970	19.7	2,700,551	716,501	26.5	702,294	35.1	322,531	81.9
New Hampshire.....	1,235,786	20,489	1.7	1,316,470	36,704	2.8	80,684	6.5	16,215	79.1
New Jersey.....	8,414,350	1,117,191	13.3	8,791,894	1,555,144	17.7	377,544	4.5	437,953	39.2
New Mexico.....	1,819,046	765,386	42.1	2,059,179	953,403	46.3	240,133	13.2	188,017	24.6
New York.....	18,976,457	2,867,583	15.1	19,378,102	3,416,922	17.6	401,645	2.1	549,339	19.2
North Carolina.....	8,049,313	378,963	4.7	9,535,483	800,120	8.4	1,486,170	18.5	421,157	111.1
North Dakota.....	642,200	7,786	1.2	672,591	13,467	2.0	30,391	4.7	5,681	73.0
Ohio.....	11,353,140	217,123	1.9	11,536,504	354,674	3.1	183,364	1.6	137,551	63.4
Oklahoma.....	3,450,654	179,304	5.2	3,751,351	332,007	8.9	300,697	8.7	152,703	85.2
Oregon.....	3,421,399	275,314	8.0	3,831,074	450,062	11.7	409,675	12.0	174,748	63.5
Pennsylvania.....	12,281,054	394,088	3.2	12,702,379	719,660	5.7	421,325	3.4	325,572	82.6
Rhode Island.....	1,048,319	90,820	8.7	1,052,567	130,655	12.4	4,248	0.4	39,835	43.9
South Carolina.....	4,012,012	95,076	2.4	4,625,364	235,682	5.1	613,352	15.3	140,606	147.9
South Dakota.....	754,844	10,903	1.4	814,180	22,119	2.7	59,336	7.9	11,216	102.9
Tennessee.....	5,689,283	123,838	2.2	6,346,105	290,059	4.6	656,822	11.5	168,221	134.2
Texas.....	20,851,820	6,669,666	32.0	25,145,561	9,460,921	37.6	4,293,741	20.6	2,791,255	41.8
Utah.....	2,233,169	201,559	9.0	2,763,885	358,340	13.0	530,716	23.8	156,781	77.8
Vermont.....	608,827	5,504	0.9	625,741	9,208	1.5	16,914	2.8	3,704	67.3
Virginia.....	7,078,515	329,540	4.7	8,001,024	631,825	7.9	922,509	13.0	302,285	91.7
Washington.....	5,894,121	441,509	7.5	6,724,540	755,790	11.2	830,419	14.1	314,281	71.2
West Virginia.....	1,808,344	12,279	0.7	1,852,994	22,268	1.2	44,650	2.5	9,989	81.4
Wisconsin.....	5,363,675	192,921	3.6	5,686,986	336,056	5.9	323,311	6.0	143,135	74.2
Wyoming.....	493,782	31,669	6.4	563,626	50,231	8.9	69,844	14.1	18,562	58.6
<b>Puerto Rico.....</b>	<b>3,808,610</b>	<b>3,762,746</b>	<b>98.8</b>	<b>3,725,789</b>	<b>3,688,455</b>	<b>99.0</b>	<b>-82,821</b>	<b>-2.2</b>	<b>-74,291</b>	<b>-2.0</b>

Sources: U.S. Census Bureau, Census 2000 Summary File 1 and 2010 Census Summary File 1.

## Pew Survey Reports

In 2007 The Pew Forum on Religion and Public Life conducted the *U. S. Religious Landscape Survey* of 35,000 Americans. The report was published in 2008. The survey reported that 24% of the total population in the United States is Catholic. This research only utilizes survey results for the Catholic population.

The following three graphs represent the composition of the Catholics who participated in the survey. Figure 20 shows the gender breakdown of the Catholics surveyed. 54% were female and 46% were male.



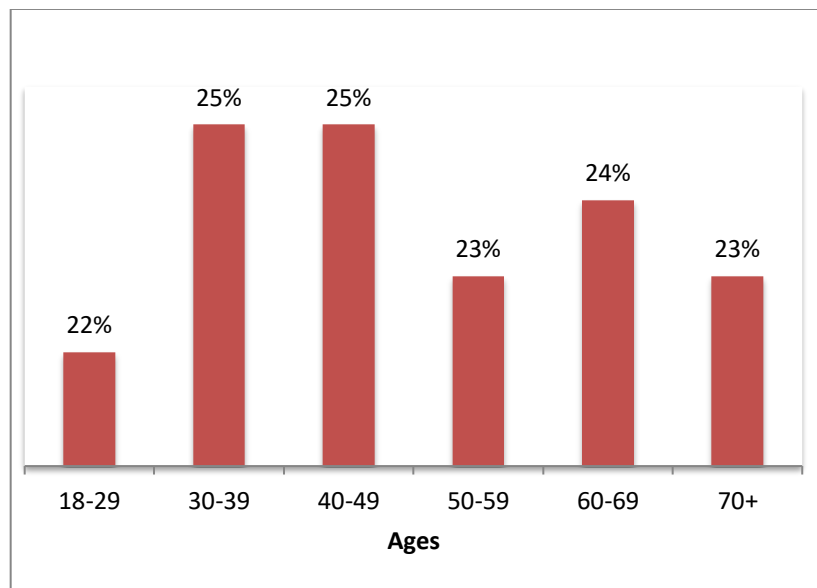
Source: Pew Survey (2008)

*Figure 20. Gender of Catholics*

Figure 21 shows the distribution of the ages of Catholics as reported by Pew. These statistics represent the Catholic population as a percentage of the total population of the United States. In 2007, 22% of all 18-29 year olds in the United States were Catholic, as were 25% of all 30-39 year olds, 25% of all 40-49 year olds, 23% of all 50-59 year olds, 24% of all 60-69 year olds, and 23% of all those over 70 years old. At the



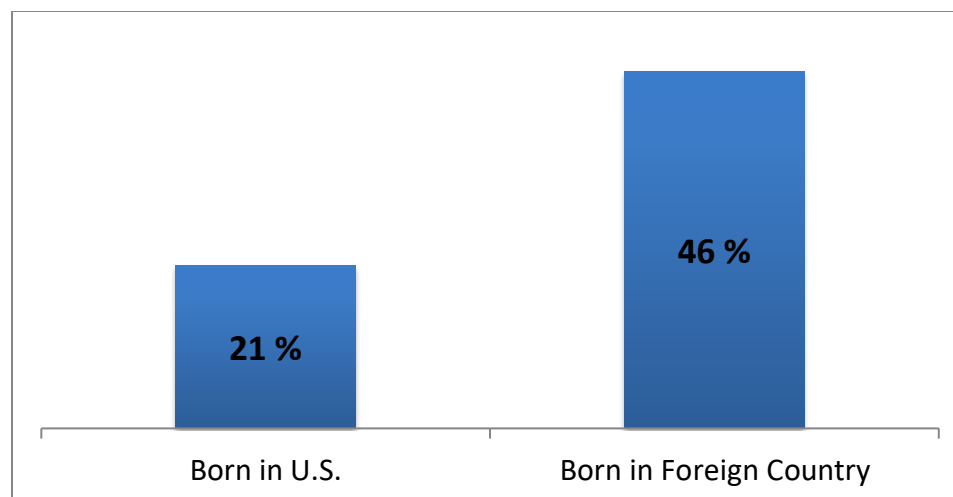
time of the survey in 2007, Catholics were represented in a relatively even distribution across all age groups.



Source: Pew Survey (2008)

*Figure 21.* Catholic population to total population by age

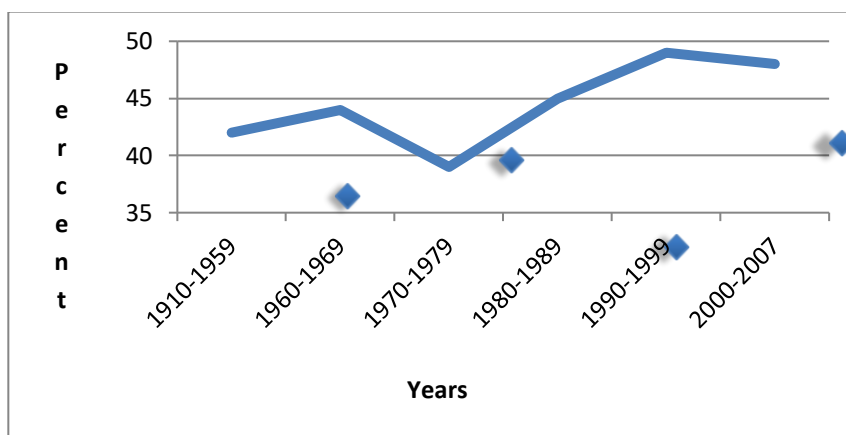
Out of the total number of people who were surveyed by Pew who were born in the United States, 21% are Catholic. Of those who were surveyed who were born in a foreign country, 46% are Catholic as illustrated in Figure 22. This represents nearly one-half of all immigrants. There is a stark difference between the percentage of native-born American Catholics and those that have immigrated.



Source: Pew Survey (2008)

*Figure 22.* Percent of total population that is Catholic

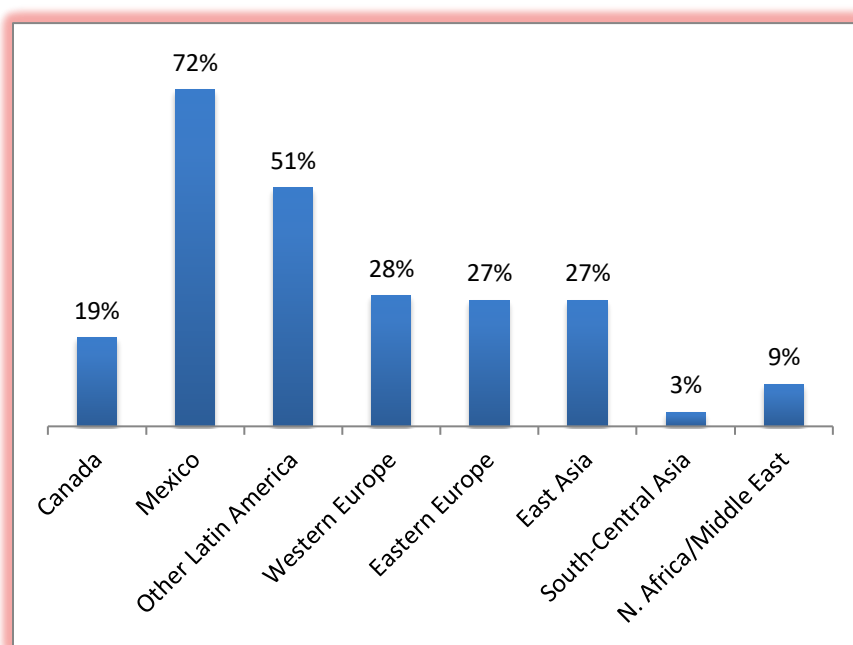
Figure 23 shows the percentage of immigrants to the United States who is Catholic. Beginning with the 1910s, the percentage of immigrants who are Catholic has fluctuated between 39% and 49% peaking at 49% during the 1990-1999 decade. From the 1970s there has been a positive trend. The graph ends with 2007, as that was the year the data was available through. It is feasible that the remainder of the 2000-2010 decade could surpass the 1990-1999 decade with as many as half of the immigrants entering the United States being Catholic.



Source: Pew Survey (February 2008)

*Figure 23.* The percent of Catholic immigrants to total immigrants

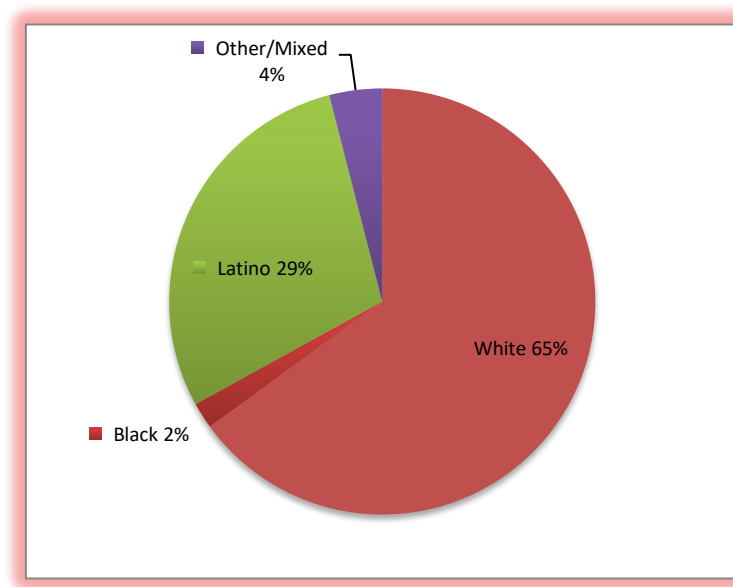
Figure 24 shows the different regions that those who were surveyed emigrated from. Nearly three-fourths of the immigrants from Mexico are Catholic and a little more than half of those coming from “other Latin American” countries are Catholic. The other countries from which people have emigrated from have a relatively small percent of Catholics.



Source: Pew Survey (February 2008)

*Figure 24.* Percent of Catholic immigrants to the United States by region from which they have emigrated.

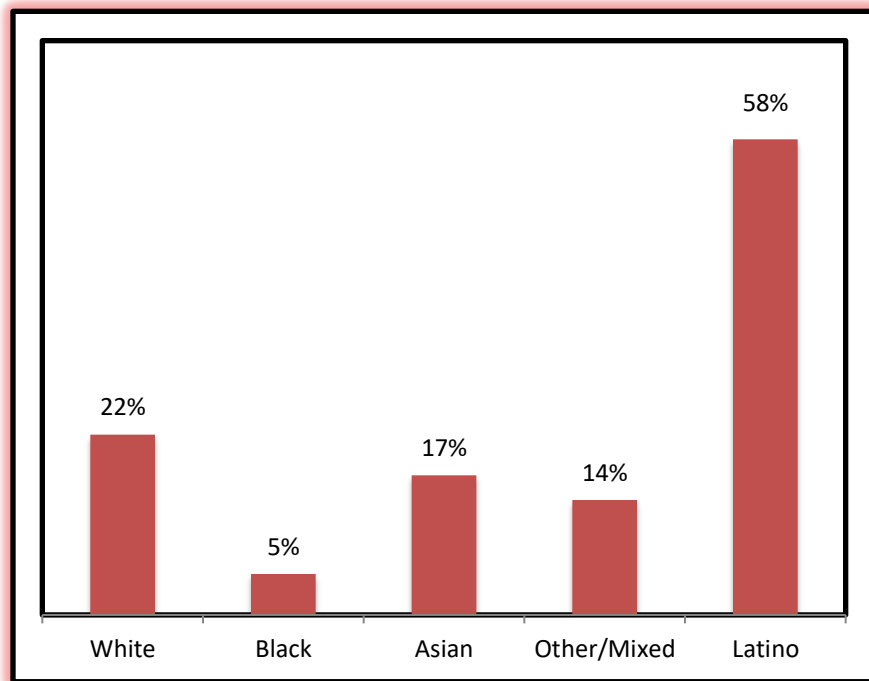
Figure 25 illustrates the breakdown of the ethnicity of the Catholics surveyed. Pew reported that 23.9% of the population surveyed in the United States was Catholic. The pie chart below represents the ethnicity of this 23.9%.



Source: Pew Survey (2008)

*Figure 25.* Ethnicity of Catholics

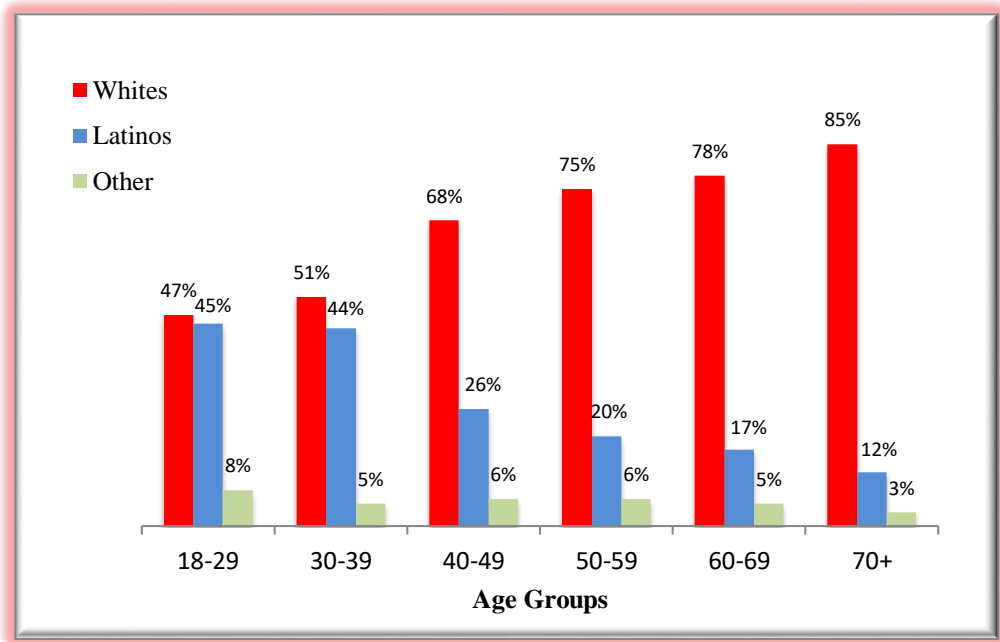
As we notice in Figure 26, 58% of all Latino people in the United States are Catholic, 22% of all White people are Catholic, 5% of all Black people are Catholic, 17% of all Asian people are Catholic, and 14% of Other/Mixed ethnicities are Catholic.



Source: Pew Survey (2008)

*Figure 26.* Breakdown of race and the percent of Catholics belonging to each

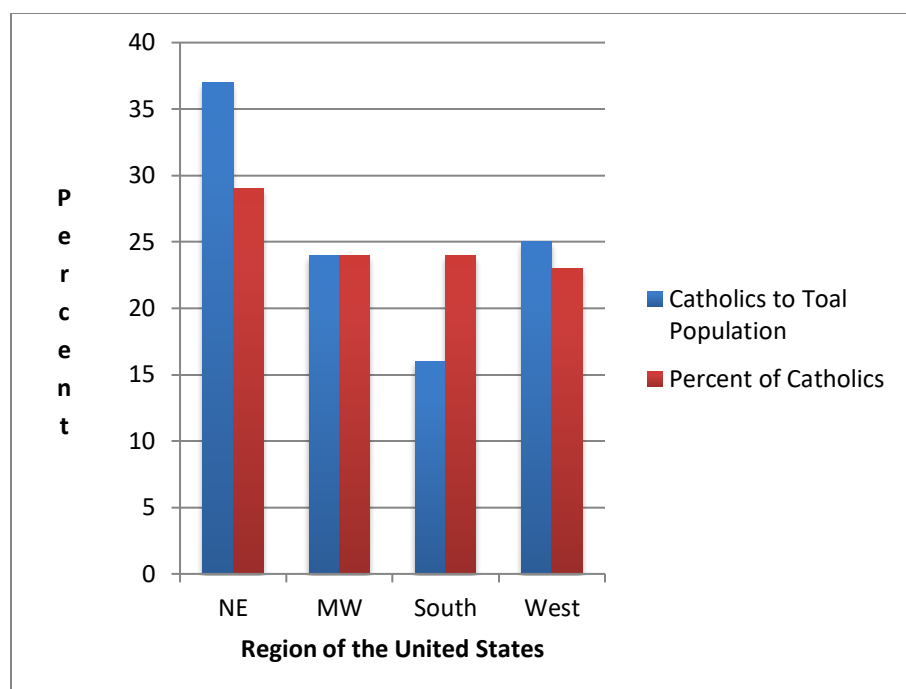
Figure 27 compares the ethnic breakdown cross-referenced against age. It is a stark representation of the demographic trends in the United States as they pertain to the Catholic faith. Nearly half of all of the Catholics surveyed under the age of forty are Latino. Among older groups, the overwhelming majority of Catholics are White. The Pew data represented in this graph directly correlates with Hughes's 2010 *Coming Waves* presentation. In the 18-29 year old bracket, the number of Catholics is split almost equally between the White and Latino population.



Source: Pew Survey (2008)

*Figure 27.* Percent of Catholics broken down age groups within ethnicities

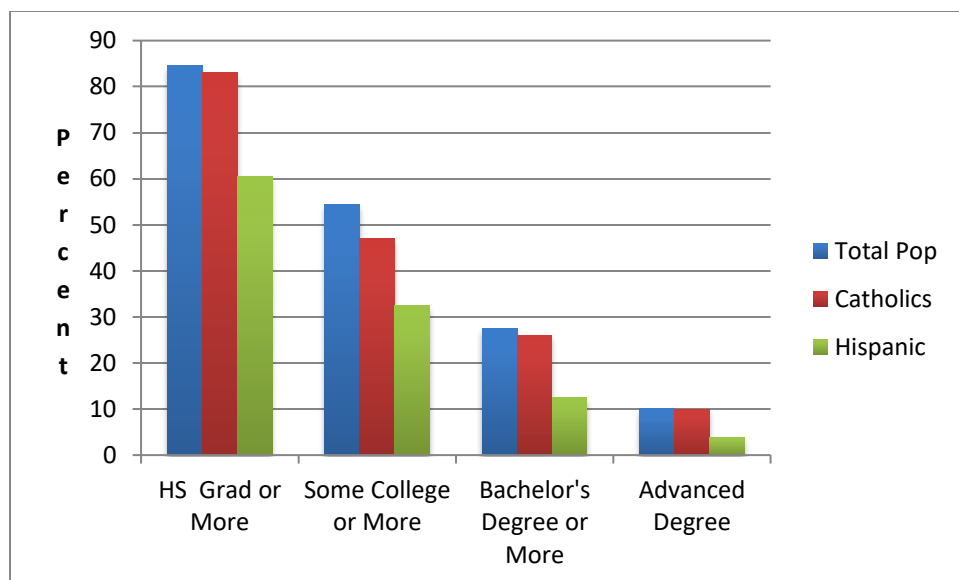
Figure 28 represents the geographic distribution of Catholics. The majority of Catholics live in the Northeast with an even distribution in the other three regions.



Source: Pew Survey (February 2008)

*Figure 28.* Geographic distribution of Catholics

Figure 29 compares the highest educational levels for the total U.S. population as reported by the U.S. Census Bureau in 2009, the Hispanic population as reported by the U.S. Census Bureau, and the Catholic population as reported by the Pew Forum's (2008) *U.S. Religious Landscape Survey: Religious beliefs and practices* report. In comparison to the U.S. population, other than those reported to have some college or more, the Catholic statistics coincide with the U.S. Census Statistics; however, the educational attainment by the Hispanic population is lagging behind.

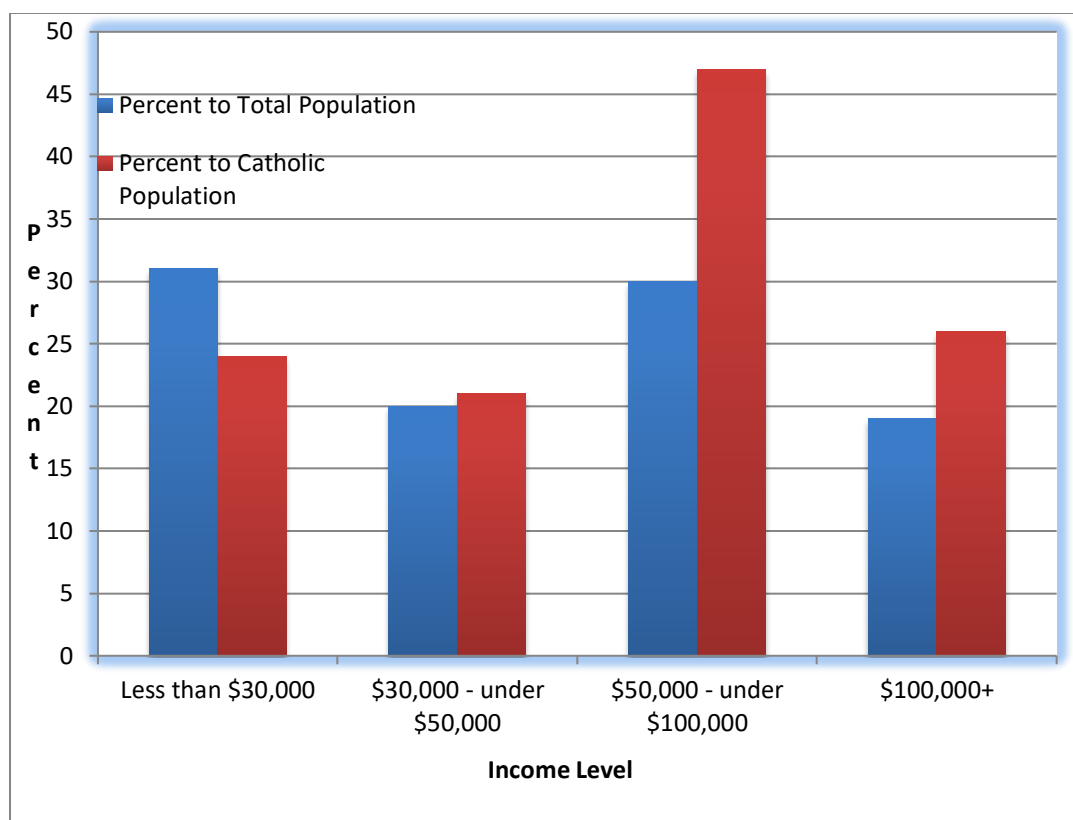


Source: U.S. Census Bureau (2009) and Pew Report (2008)

*Figure 29.* Educational attainment per 2007 census and Pew report

Figure 30 shows the Income Level of Catholics in relation to other Catholics as well as to the total population of those surveyed.





Source: Pew Survey (2008)

Figure 30. Income levels of Catholics

According to the U.S. Census Bureau, in 2007, the family poverty rate and the number of families in poverty was 9.8 percent and 7.6 million, respectively. As defined by the Office of Management and Budget and updated for inflation using the Consumer Price Index, the weighted average poverty threshold for a family of four in 2007 was \$21,203; for a family of three, \$16,530; for a family of two, \$13,540; and for unrelated individuals, \$10,590 ("U.S. Household Income Rises," n.d.).

The data in most of the charts above represent the entire United States. Hughes (2010) introduced the notion of the population and demographic shift in relation to numbers and ethnicity. The *U.S. Religious Landscape Survey* conducted by The Pew Forum (2008) corroborates Hughes' idea that the immigration population is increasing

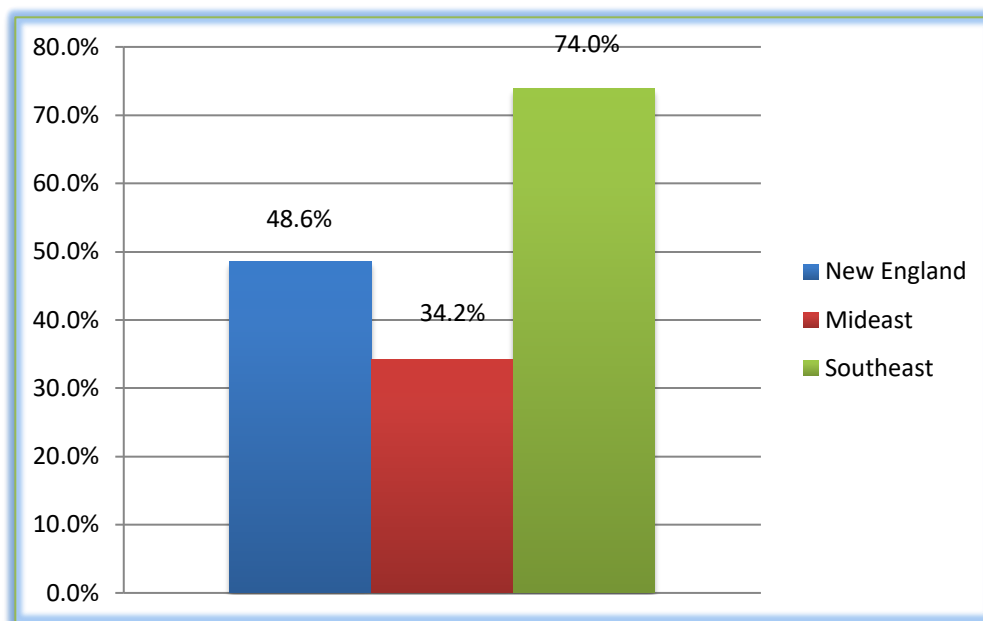
and there is a shift in the percentage of Catholics who have immigrated to the United States. Depicting the ethnicity of Catholics clearly demonstrates the decrease of the White Catholic population as it ages and the increase of Latino Catholics from 12% of all Catholics in those over 70 years old to 45% in the 18-29-years-old group.

*Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices* (2008) report indicates that most Catholics reside in the Northeast, however, not in the same proportion to the general population as the Southwest. One would think to the contrary based on the growth of percent indicated in Figure 10. As this research concentrates on the forces driving Catholic education in specific regions, the Southwest will not be addressed.

### **Regional Data**

The Hispanic/Latino population changed from 2000 to 2010, as reported by the U.S. Census Bureau (2000 and 2010). As this research is specific to the New England, Mideast, and Southeast regions of the United States, the following graph and table present the same data within the regions studied in this research.

Figure 31 shows the percent change in the Hispanic/Latino population from 2000 to 2010 for each of the regions in this research. The Mideast had the smallest percent change at 34.2% with the New England region following at 48.6% and the Southeast region with the largest increase in percent change at 74%.



Source: U.S. Census Bureau (May 2011)

*Figure 31.* Regional percent change in Hispanic/Latino population from 2000 to 2010

Table 4.3 shows the statistics according to the U.S. Census Bureau for the total population in both 2000 and 2010 with the Hispanic/Latino population separated out.

The Hispanic/Latino population is presented as the number of same and as a percent of the both the total population. The final columns of the table show the change in the total population and then the change in the Hispanic/Latino population. The data is broken down into the three regions studied by state.

All states show a modest increase in the percent change from one census to the other with a substantial gain in the Southeast region.

Table 4.3

*Hispanic/Latino population change from 2000 to 2010*

	2000			2010			Population change, 2000 to 2010			
	Total	Hispanic or Latino		Total	Hispanic or Latino		Change in Total Pop	Percent of change	Hispanic or Latino Pop	
		Number	Percent of total pop		Number	Percent of total pop			Change in Hisp or Latino Pop	Percent of change
<b>New England</b>										
Connecticut	3,405,565	320,323	9 .4	3,574,097	479,087	13 .4	168,532	5%	158,764	49.6%
Maine	1,274,923	9,360	0 .7	1,328,361	16,935	1 .3	53,438	4%	7,575	80.9%
Massachusetts	6,349,097	428,729	6 .8	6,547,629	627,654	9 .6	198,532	3%	198,925	46.4%
New Hampshire	1,235,786	20,489	1 .7	1,316,470	36,704	2 .8	80,684	7%	16,215	79.1%
Rhode Island	1,048,319	90,820	8 .7	1,052,567	130,655	12 .4	4,248	0%	39,835	43.9%
Vermont	608,827	5,504	0 .9	625,741	9,208	1 .5	16,914	3%	3,704	67.3%
	13,922,517	875,225		14,444,865	1,300,243		522,348		425,018	48.6%
<b>Mideast</b>										
Delaware	783,600	37,277	4 .8	897,934	73,221	8 .2	114,334	15%	35,944	96.4%
Dist Columbia	572,059	44,953	7 .9	601,723	54,749	9 .1	29,664	5%	9,796	21.8%
Maryland	5,296,486	227,916	4 .3	5,773,552	470,632	8 .2	477,066	9%	242,716	106.5%
New Jersey	8,414,350	1,117,191	13 .3	8,791,894	1,555,144	17 .7	377,544	4%	437,953	39.2%
New York	18,976,457	2,867,583	15 .1	19,378,102	3,416,922	17 .6	401,645	2%	549,339	19.2%
Pennsylvania	12,281,054	394,088	3 .2	12,702,379	719,660	5 .7	421,325	3%	325,572	82.6%
	46,324,006	4,689,008		48,145,584	6,290,328		1,821,578		1,601,320	34.2%
<b>Southeast</b>										
Alabama	4,447,100	75,830	1 .7	4,779,736	185,602	3 .9	332,636	7%	109,772	144.8%
Arkansas	2,673,400	86,866	3 .2	2,915,918	186,050	6 .4	242,518	9%	99,184	114.2%
Florida	15,982,378	2,682,715	16 .8	18,801,310	4,223,806	22 .5	2,818,932	18%	1,541,091	57.4%
Georgia	8,186,453	435,227	5 .3	9,687,653	853,689	8 .8	1,501,200	18%	418,462	96.1%
Kentucky	4,041,769	59,939	1 .5	4,339,367	132,836	3 .1	297,598	7%	72,897	121.6%
Louisiana	4,468,976	107,738	2 .4	4,533,372	192,560	4 .2	64,396	1%	84,822	78.7%
Mississippi	2,844,658	39,569	1 .4	2,967,297	81,481	2 .7	122,639	4%	41,912	105.9%
North Carolina	8,049,313	378,963	4 .7	9,535,483	800,120	8 .4	1,486,170	18%	421,157	111.1%
South Carolina	4,012,012	95,076	2 .4	4,625,364	235,682	5 .1	613,352	15%	140,606	147.9%
	54,706,059	3,961,923		62,185,500	6,891,826		7,479,441		2,929,903	74.0%

Source: U.S. Census Bureau (May 2011)

Strengths	Weaknesses
<p>Pew (2008):</p> <ul style="list-style-type: none"> <li>• The highest level of education for Catholics coincides with U.S. population <i>Fig 29</i></li> <li>• 73% of all Catholics earned at least \$50,000 annually, and 49% of the total population in the U.S. is Catholics who earn at least \$50,000. <i>Fig 30</i></li> <li>• 46% of immigrants are Catholic. <i>Fig 22</i></li> <li>• In 2007, Catholics were represented in a relatively even distribution across all age groups <i>Fig 20</i></li> </ul>	<p>Pew (2008):</p> <ul style="list-style-type: none"> <li>• Only 22% of all the White people in the United States are Catholic; 5% of all Black people are Catholic; 17% of all Asian people are Catholic, 14% of Other/Mixed ethnicities are Catholic <i>Fig 26</i></li> </ul> <p>Pew (2008) and Census (2009):</p> <ul style="list-style-type: none"> <li>• The educational level of the Hispanic population was substantially lower than White population. Only 60% of Hispanics have graduated high school versus 84.5% of the White population. <i>Fig 29</i></li> </ul>
<p>Pew (2008):</p> <ul style="list-style-type: none"> <li>• 72% of immigrants from Mexico are Catholic and 51% of immigrants from other Latin American countries are Catholic. <i>Fig 24</i></li> <li>• 58% of all Latino people are Catholic. <i>Fig 25</i></li> <li>• 47% of 18-29 year olds were White <i>Fig 27</i></li> </ul> <p>U.S. Census Bureau (2011):</p> <ul style="list-style-type: none"> <li>• For the three decades from 1980 to 2010 the Southeast and Mideast regions had average or above average population growth as compared to the U.S. change <i>Fig 10</i></li> <li>• In 2007 the mean income levels were \$62,692 in Northeast; \$97,018 in Southeast; \$60,702 in Mideast – far above the poverty level according to U.S. Census. <i>Fig 31</i></li> <li>• The percent of change in the Hispanic/Latino population was an increase of 48.6% in the New England region, 34.2% in the Mideast and 74% in the Southeast. <i>Table 4.3</i></li> </ul>	<p>U.S. Census Bureau (2011):</p> <ul style="list-style-type: none"> <li>• For the three decades from 1980 to 2010 the New England region had minimal population growth. <i>Fig 10</i></li> </ul>
Opportunities	Threats

*Figure 32. SWOT matrix for Research Question 1: What are the demographic changes in the United States according to the U.S. Census Bureau (2000 and 2010), Jonathan Hughes (2010), and the Pew U.S. Religious Landscape Survey: Religious beliefs and practices (2008)?*

## Findings for Research Question 2

What are the enrollment trends in the Catholic elementary school population between 2004 and 2011 in the New England, Mideast, and Southeast regions of the United States according to the Sunday Visitor's Catholic Almanac (2004 and 2011) and the NCEA (2004-2005, 2012-2013)?

Before looking at the regional school population statistics, it would be prudent to examine the regional Catholic population according to the Sunday Visitor's Catholic Almanac for the years 2004 and 2011. To identify the trends, statistics from the following will be compared:

- Total population
- Catholic population
- The number of parishes
- The number of infant baptisms
- The number of adult baptisms
- The number of those received into full communion
- Change in religious orders

The tables that follow are based on data from the Sunday Visitor's Catholic Almanac. The deeper reds indicate a large decrease in the percentages while the oranges, yellows, and light greens indicate increasingly positive numbers. The darkest green indicates a strong positive.

Tables 4.4 to 4.7 show the state data from the Sunday Visitor's Catholic Almanac for the years 2004 and 2011 in the three different regions studied in this research: New

England, the Mideast, and the Southeast. Statistics are presented for both years for each of the topics listed as well as the percent of the difference between the two years.

The Southeast region has witnessed an increase in the total population with the exception of Louisiana. The entire Mideast Region increased in population and all states in New England saw a modest increase with the exception of Massachusetts and Rhode Island, which saw minor decreases. The difference in the Catholic population did not see the same trend, as did the total population difference. The Southeast region shows a moderate increase in the Catholic population for about half of the states (7 out of 12) with Florida, Kentucky, Louisiana, Mississippi, and West Virginia showing a decrease in the Catholic population. All of the states in the New England region had a steep decline in the Catholic population while half of the states in the Mideast region decreased. The only states that increased in the Mideast region were Delaware, District of Columbia, and New Jersey. Pennsylvania saw the steepest decrease in the Mideast region.

As the Catholic population has decreased, so have the number of parishes. Every state in the New England region had a reduction in parishes. Maine saw a decrease of 52.9% in that number. Half of the states in the Mideast had parishes that closed while the other half remained the same. Half of the states in the Southeast also had decreases in the number of parishes, while the other half increased.

Table 4.4

*Catholic Almanac data 2004 and 2011 by state*

Region/State	2004 Catholic Pop.	2011 Catholic Pop.	% Diff Cath Pop	2004 Total Pop.	2011Total Pop.	% Diff Total Pop	2004 Parishes	2011 Parishes	% Diff Parishes
<b>New England</b>									
Connecticut	1,333,044	1,251,623	-6.11%	3,444,992	3,465,153	0.59%	381	376	-1.31%
Maine	217,676	185,281	-14.88%	1,274,923	1,274,932	0.00%	135	64	-52.59%
Massachusetts	3,033,367	2,531,222	-16.55%	6,356,468	6,337,946	-0.29%	708	571	-19.35%
New Hampshire	327,353	287,728	-12.10%	1,275,000	1,324,575	3.89%	120	92	-23.33%
Rhode Island	679,275	621,393	-8.52%	1,069,725	1,053,209	-1.54%	152	144	-5.26%
Vermont	149,154	118,000	-20.89%	608,827	621,760	2.12%	83	77	-7.23%
<b>Mideast</b>									
Delaware	220,000	235,638	7.11%	1,215,685	1,325,098	9.00%	57	57	0.00%
Dist Columbia	567,266	602,856	6.27%	2,614,128	2,740,254	4.82%	140	140	0.00%
Maryland	506,587	504,062	-0.50%	3,006,607	3,118,905	3.74%	153	153	0.00%
New Jersey	3,479,158	3,675,638	5.65%	7,989,848	8,727,695	9.23%	704	656	-6.82%
New York	7,761,801	7,353,779	-5.26%	19,081,376	19,579,484	2.61%	1,640	1,339	-18.35%
Pennsylvania	3,686,088	3,260,217	-11.55%	12,300,745	12,612,008	2.53%	1,256	1,070	-14.81%
<b>Southeast</b>									
Alabama	140,365	157,252	12.03%	4,387,944	4,708,708	7.31%	133	130	-2.26%
Arkansas	106,051	131,976	24.45%	2,710,079	2,889,450	6.62%	88	89	1.14%
Florida	2,316,652	2,282,772	-1.46%	16,774,645	18,630,341	11.06%	460	463	0.65%
Georgia	447,126	977,287	118.57%	8,534,626	9,798,399	14.81%	131	142	8.40%
Kentucky	382,042	379,357	-0.70%	3,913,040	4,246,674	8.53%	295	277	-6.10%
Louisiana	1,312,237	1,275,977	-2.76%	4,448,419	4,387,035	-1.38%	488	451	-7.58%
Mississippi	124,150	108,593	-12.53%	2,769,955	2,897,121	4.59%	119	117	-1.68%
North Carolina	319,492	388,755	21.68%	5,720,401	9,452,777	65.25%	146	150	2.74%
So Carolina	152,413	195,368	28.18%	4,054,890	4,561,242	12.49%	94	91	-3.19%
Tennessee	185,486	217,942	17.50%	5,736,764	6,117,913	6.64%	137	142	3.65%
Virginia	603,190	689,732	14.35%	7,195,482	7,916,144	10.02%	212	214	0.94%
West Virginia	100,648	83,129	-17.41%	1,801,916	1,819,777	0.99%	112	110	-1.79%

Source: Sunday Visitor's Catholic Almanac (2004 and 2011)

The continuation of the data is shown in Table 4.5. All states in New England and the Mideast had a decrease in both infant and adult baptisms. In New Hampshire, infant baptisms decreased by as much as 44.56% and an astounding 85.03% in adult baptisms. However, in the Southeast region, five out of twelve states had an increase in infant baptisms yet only one state showed an increase for adult baptisms.

More telling are the demographic shifts in the percent of difference between the numbers of those received into full Communion from 2004 to 2011. Connecticut and



Massachusetts saw an increase, the Mideast had an increase in both the District of Columbia and Maryland, and the Southeast saw an increase in seven of the twelve states. Most drastic was in North Carolina where the percent of increase for full Communion was 140.41%.

Table 4.5

*Catholic Almanac data 2004 and 2011 by state*

Region/State	2004 Infant Bap.	2011 Infant Bap.	% Diff Infant Bap	2004 Adult Bap.	2011 Adult Bap.	% Diff Adult Bap	2004 Rec'd Full Comm.	2011 Rec'd Full Comm.	% Diff Rec'd Full Comm.
<b>New England</b>									
Connecticut	17,847	11,491	-35.61%	467	400	-14.35%	1,126	1,368	21.49%
Maine	2,340	1,347	-42.44%	282	101	-64.18%	298	144	-51.68%
Massachusetts	34,535	23,791	-31.11%	3,695	553	-85.03%	807	896	11.03%
New Hampshire	4,275	2,370	-44.56%	312	232	-25.64%	440	142	-67.73%
Rhode Island	5,405	3,804	-29.62%	209	174	-16.75%	385	307	-20.26%
Vermont	1,375	792	-42.40%	126	75	-40.48%	131	116	-11.45%
<b>Mideast</b>									
Delaware	2,874	2,510	-12.67%	185	147	-20.54%	285	218	-23.51%
Dist Columbia	5,640	4,147	-26.47%	2,001	811	-59.47%	496	548	10.48%
Maryland	6,826	6,550	-4.04%	524	486	-7.25%	894	932	4.25%
New Jersey	48,387	38,116	-21.23%	2,218	1,323	-40.35%	1,593	1,243	-21.97%
New York	91,522	69,451	-24.12%	5,584	2,733	-51.06%	4,177	3,949	-5.46%
Pennsylvania	38,677	30,576	-20.95%	3,533	1,547	-56.21%	2,790	2,353	-15.66%
<b>Southeast</b>									
Alabama	2,924	3,763	28.69%	368	412	11.96%	828	822	-0.72%
Arkansas	2,478	2,564	3.47%	269	186	-30.86%	431	475	10.21%
Florida	39,665	32,680	-17.61%	3,148	1,970	-37.42%	3,555	4,168	17.24%
Georgia	11,145	10,915	-2.06%	934	699	-25.16%	1,828	1,933	5.74%
Kentucky	5,580	5,049	-9.52%	1,196	509	-57.44%	1,003	953	-4.99%
Louisiana	17,214	14,068	-18.28%	1,282	665	-48.13%	2,082	1,318	-36.70%
Mississippi	1,709	1,912	11.88%	566	188	-66.78%	455	473	3.96%
North Carolina	10,361	8,850	-14.58%	512	476	-7.03%	391	940	140.41%
So Carolina	2,793	3,168	13.43%	964	200	-79.25%	475	485	2.11%
Tennessee	3,686	3,995	8.38%	838	326	-61.10%	789	903	14.45%
Virginia	10,688	10,290	-3.72%	1,310	595	-54.58%	1,626	1,493	-8.18%
West Virginia	929	902	-2.91%	288	160	-44.44%	213	164	-23.00%

Source: Sunday Visitor's Catholic Almanac (2004 and 2011)

Table 4.6 shows a summary of the all the differences shown in Table 4.5 listed by state within the regions. Again, the table was constructed from data from the Sunday Visitor's Catholic Almanac. The deeper reds indicate a large decrease in the percentages,

while the oranges, yellows, and light greens move towards a positive number. The darkest green indicates a strong positive.

Table 4.6

*Catholic Almanac data 2004 and 2011 by state*

Region/State	% Diff Cath Pop	% Diff Total Pop	% Diff Parishes	% Diff Infant Bap	% Diff Adult Bap	% Diff Rec'd Full Comm.
<b>New England</b>						
Connecticut	-6.11%	0.59%	-1.31%	-35.61%	-14.35%	21.49%
Maine	-14.88%	0.00%	-52.59%	-42.44%	-64.18%	-51.68%
Massachusetts	-16.55%	-0.29%	-19.35%	-31.11%	-85.03%	11.03%
New Hampshire	-12.10%	3.89%	-23.33%	-44.56%	-25.64%	-67.73%
Rhode Island	-8.52%	-1.54%	-5.26%	-29.62%	-16.75%	-20.26%
Vermont	-20.89%	2.12%	-7.23%	-42.40%	-40.48%	-11.45%
<b>Mideast</b>						
Delaware	7.11%	9.00%	0.00%	-12.67%	-20.54%	-23.51%
District of Columbia	6.27%	4.82%	0.00%	-26.47%	-59.47%	10.48%
Maryland	-0.50%	3.74%	0.00%	-4.04%	-7.25%	4.25%
New Jersey	5.65%	9.23%	-6.82%	-21.23%	-40.35%	-21.97%
New York	-5.26%	2.61%	-18.35%	-24.12%	-51.06%	-5.46%
Pennsylvania	-11.55%	2.53%	-14.81%	-20.95%	-56.21%	-15.66%
<b>Southeast</b>						
Alabama	12.03%	7.31%	-2.26%	28.69%	11.96%	-0.72%
Arkansas	24.45%	6.62%	1.14%	3.47%	-30.86%	10.21%
Florida	-1.46%	11.06%	0.65%	-17.61%	-37.42%	17.24%
Georgia	118.57%	14.81%	8.40%	-2.06%	-25.16%	5.74%
Kentucky	-0.70%	8.53%	-6.10%	-9.52%	-57.44%	-4.99%
Louisiana	-2.76%	-1.38%	-7.58%	-18.28%	-48.13%	-36.70%
Mississippi	-12.53%	4.59%	-1.68%	11.88%	-66.78%	3.96%
North Carolina	21.68%	65.25%	2.74%	-14.58%	-7.03%	140.41%
South Carolina	28.18%	12.49%	-3.19%	13.43%	-79.25%	2.11%
Tennessee	17.50%	6.64%	3.65%	8.38%	-61.10%	14.45%
Virginia	14.35%	10.02%	0.94%	-3.72%	-54.58%	-8.18%
West Virginia	-17.41%	0.99%	-1.79%	-2.91%	-44.44%	-23.00%

Source: Sunday Visitor's Catholic Almanac (2004 and 2011)

Table 4.7 consolidates the previous tables and presents the data by regions. As the total population grew in the Southeast by 13.78%, the Catholic population grew almost by the same rate at 11.28% suggesting that most of the increase was Catholic. The Catholic population decreased by 3.63% in the Mideast region between 2004 and 2011, and 12.97% in the New England region. The number of infant Catholics who have been baptized has decreased in all three regions with a 33.72% decrease in the New

England region between 2004 and 2011; 10.09% in the Southeast; and 21.95% in the Mideast. The number of Catholics who have been received into full communion has decreased by 9.69% in the Mideast region between 2004 and 2011 and 6.71% in the New England region, yet it increased by 3.3% in the Southeast. However, the number of parishes decreased by 1.64% in the Southeast; 19.26% in the New England region; and 15.67% in the Mideast region. The Southeast region has seen an increase in the Catholic population on the younger end of the spectrum, despite the decrease in parishes.

Table 4.7

*Catholic Almanac data 2004 and 2011 by region*

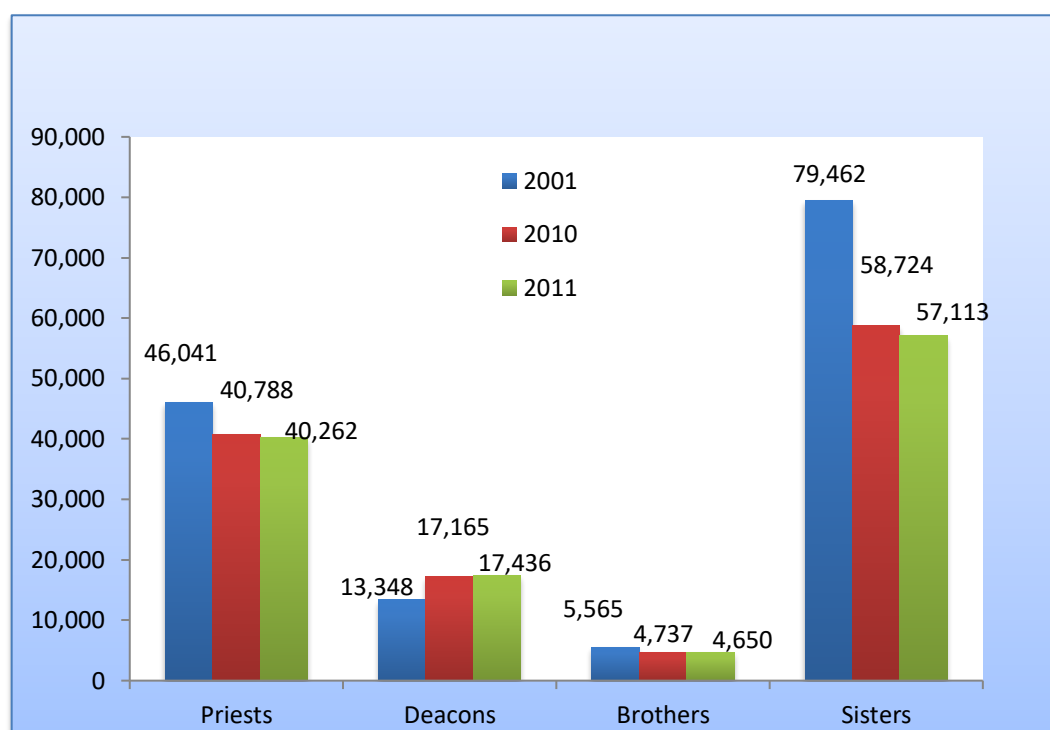
Region	2004 Catholic Pop.	2011 Catholic Pop.	% Diff Cath Pop	2004 Total Pop.	2011 Total Pop.	% Diff Total Pop	2004 Parishes	2011 Parishes	% Diff Parishes
New England	5,739,869	4,995,247	-12.97%	14,029,935	14,077,575	0.34%	1,579	1,324	-19.26%
Mideast	16,220,900	15,632,190	-3.63%	46,208,389	48,103,444	4.10%	3,950	3,415	-15.67%
Southeast	6,189,852	6,888,140	11.28%	68,048,161	77,425,581	13.78%	2,415	2,376	-1.64%
Region	2004 Infant Bap.	2011 Infant Bap.	% Diff Infant Bap	2004 Adult Bap.	2011 Adult Bap.	% Diff Adult Bap	2004 Rec'd Into. Full Comm.	2011 Rec'd Into. Full Comm.	% Diff Rec'd Full Comm.
New England	65,777	43,595	-33.72%	5,091	1,535	-69.85%	3,187	2,973	-6.71%
Mideast	193,926	151,350	-21.95%	14,045	7,047	-49.83%	10,235	9,243	-9.69%
Southeast	109,172	98,156	-10.09%	11,675	6,386	-45.30%	13,676	14,127	3.30%

Source: Sunday Visitor's Catholic Almanac (2004 and 2011)

The first two graphs that follow were constructed from the data collected from the Sunday Visitor's Catholic Almanac (2004, 2010, and 2011) followed by graphs constructed from the data collected from NCEA reports (2004-2005, 2012-2013).

Figure 33 represents the change in the numbers of deacons, priests, religious brothers and sisters for the United States since 2001. As the number of sisters, priests,

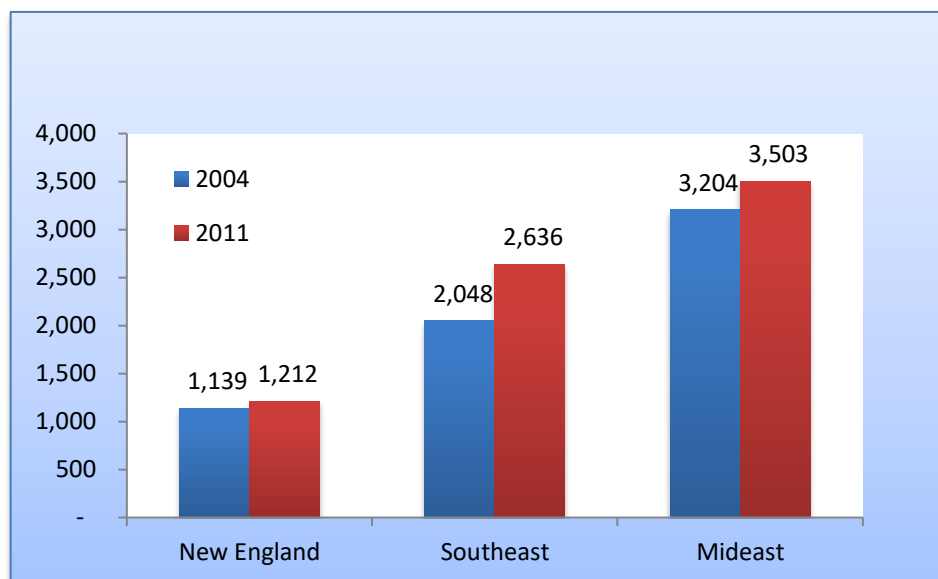
and brothers decrease, the male laity has increased with many men assuming the role of Deacon. In 2001 there were 46,041 priests and in 2011 that number was 40,262. In 2001 there were 5,565 brothers and in 2011 there were 4,650. The most drastic decrease has been in the numbers of sisters with a 28% decline from 79,462 in 2001 to 57,113 in 2011. This decrease is most relevant to this research as sisters were the mainstay of Catholic schools. Across the United States the number of Deacons has increased from 13,348 to 17,436 between the years 2001 and 2011.



Source: Sunday Visitor's Catholic Almanac (2004 and 2011)

*Figure 33.* Number of priests, deacons, religious brothers and sisters in the United States

Figure 34 shows the regional distribution of the number of permanent Deacons in the years 2004 and 2011. All three regions have had a modest increase in the number. The greatest increase is in the Southeast, which correlates with the increase of the Catholic population, presented earlier.



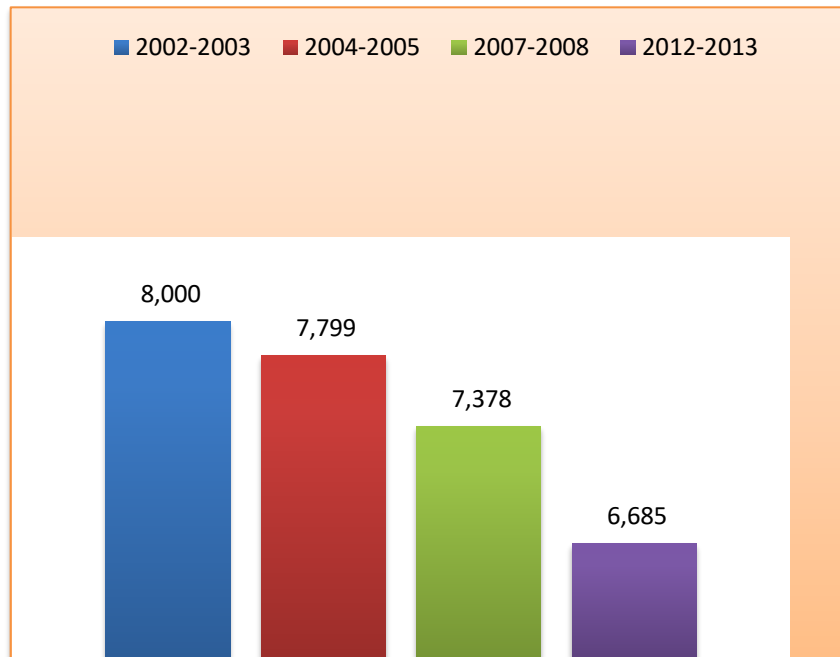
Source: Sunday Visitor's Catholic Almanac (2004 and 2011)

*Figure 34.* Number of permanent Deacons per region

### **Catholic School Enrollment**

To identify the trends in the enrollment in Catholic schools, the following graphs use a range between specific school years, 2004-2005 and 2012-2013, for comparative purposes. The comparison of these years will show the trends wholistically throughout the United States and then more specifically the three regions of the Eastern part of the United States.

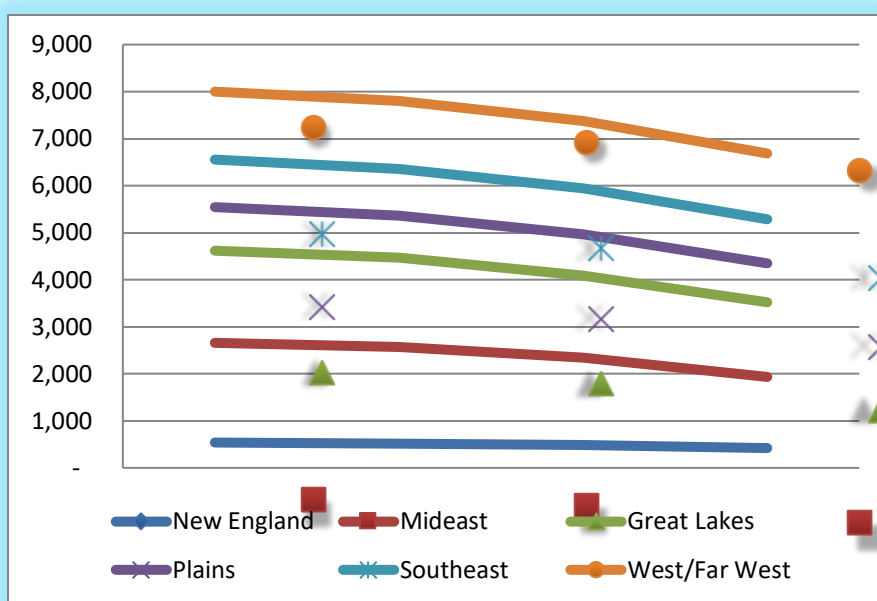
The first graph, Figure 35, clearly depicts the gradual and steady decline in the total number of Catholic schools according to the data from the NCEA (2002-2003, 2004-2005, 2007-2008, 2012-2013). These numbers include elementary, middle, and secondary schools. This graph begins with the 2002-2003 school year and ends with the 2012-2013 school year.



Source: (McDonald 2003, 2005; McDonald and Schultz 2008, 2013)

*Figure 35.* Total number of Catholic schools in the United States

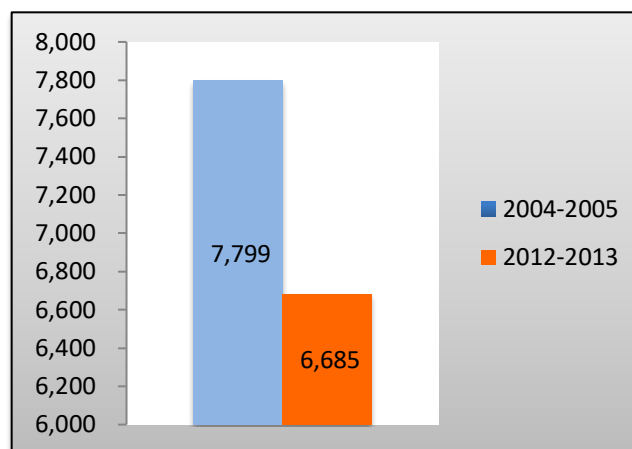
Figure 36 shows the decrease in the number of schools by region beginning with the 2002-2003 school year and ending with the 2012-2013 school year. Over this ten-year period, it is apparent that the trend has been downward in all regions. Despite what appears to be a minimal decrease in the New England states, the number of schools in those states decreased by 21.9%



Source: (McDonald 2003; McDonald and Schultz 2013)

*Figure 36.* Total number of Catholic schools by region from 2002 to 2013

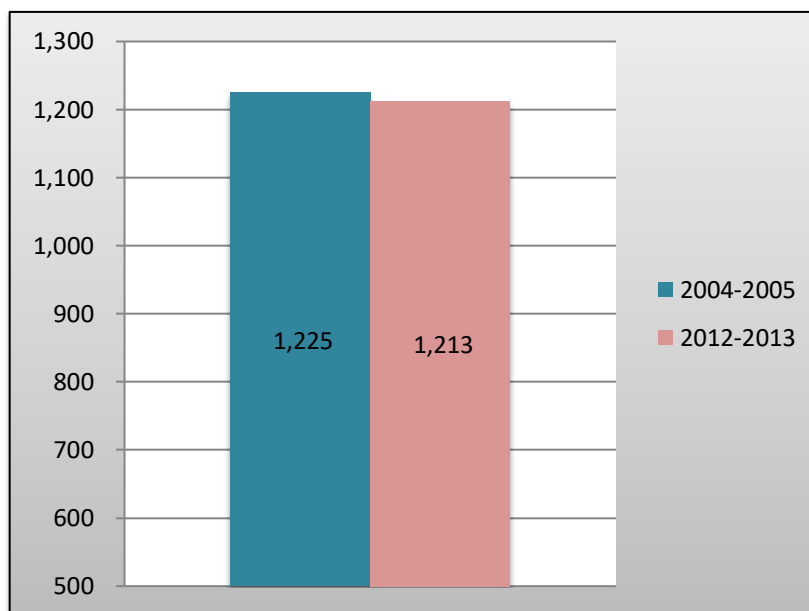
When we compare the school years from 2004-2005 to 2012-2013, the total decrease is approximately 14% for the aggregate of all schools: elementary, middle, and secondary. The total number of Catholic schools in the United States for the 2004-2005 school year was 7,799 schools and in 2012-2013 the total was 6,685 as illustrated in Figure 37.



Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 37.* Total number of Catholic schools

Figure 38 shows that when we look at Catholic secondary schools exclusively, we see that the number of schools are virtually unchanged, decreasing from 1,225 to 1,213, which is less than a 1% decrease.

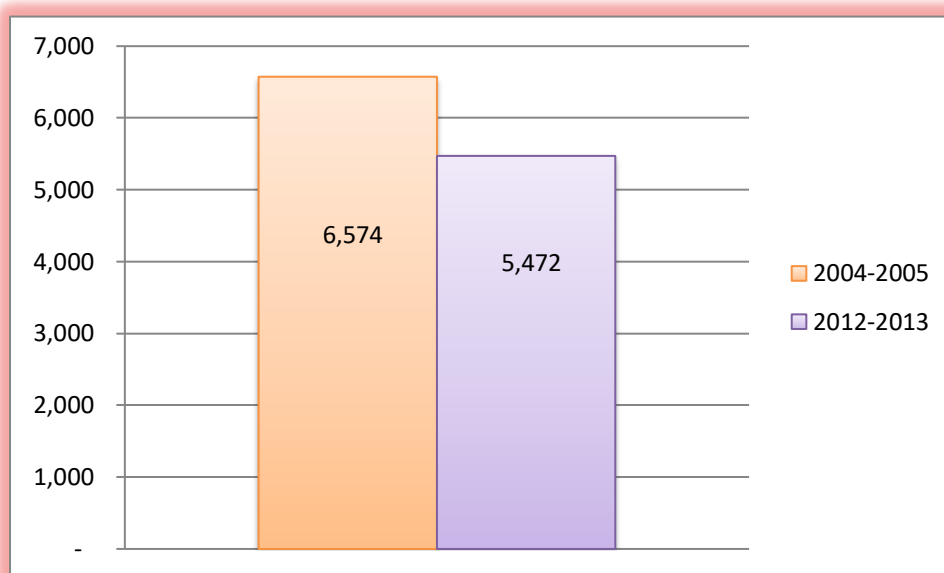


Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 38.* Catholic secondary schools in the United States



Figure 39 represents the number of Catholic elementary and middle Schools in the United States for the same years. There was a decrease of 16%, exclusive of the secondary schools. Specifically there were 6,574 elementary and middle schools for the 2004-2005 school year as opposed to 5,472 elementary and middle schools in the 2012-2013 school year throughout the United States.

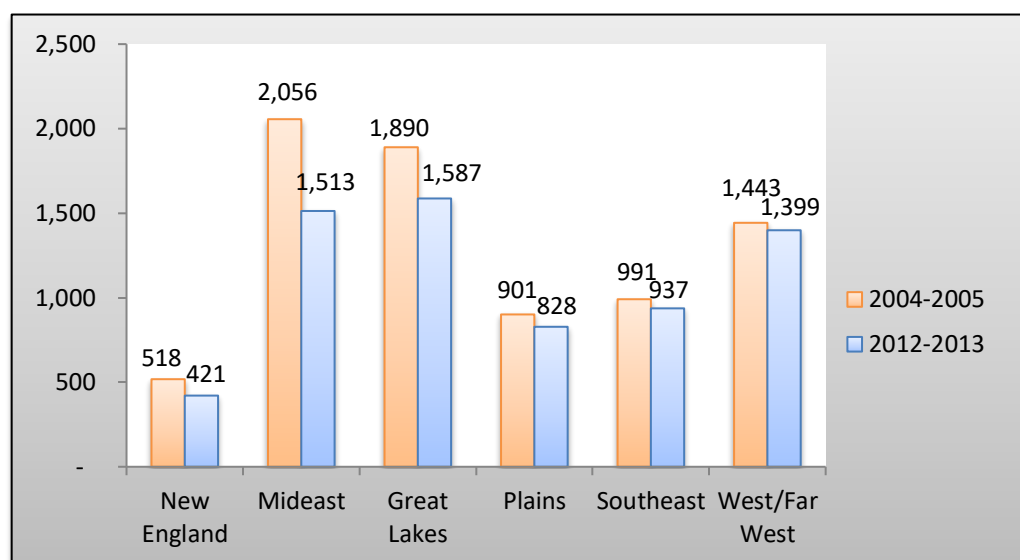


Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 39.* Total number of Catholic elementary and middle schools in the United States

Figure 40 shows the change in the number of Catholic schools by region for the United States. The Mideast has the largest difference in the number of Catholic schools with a 26.4% loss. The New England region had an 18.7% loss, while the Great Lakes regions shows a loss of 16.0%. These three regions had the greatest losses, each over 10%. The remaining three regions: Plains, Southeast, and West/Far West, were down 8.1%, 5.4%, and 3.1% respectively.

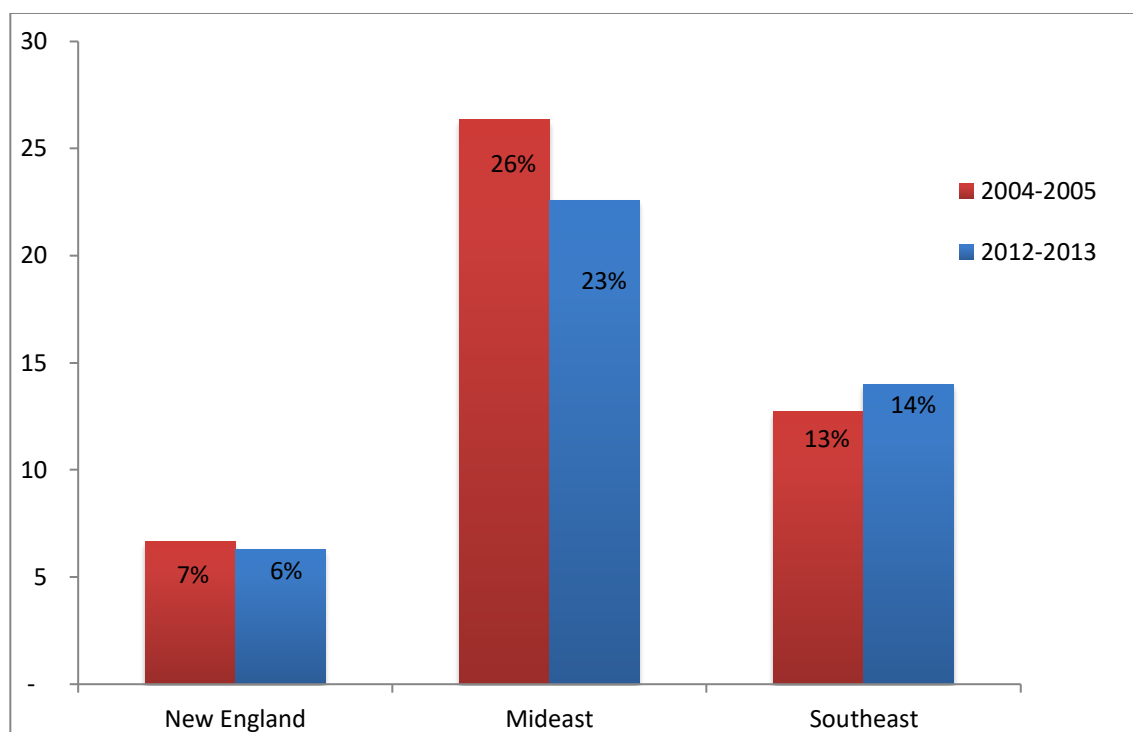
Of the three regions in this research, the Southeast had the smallest decrease, which coincides with the previous data from the Sunday Visitor's Almanac.



Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 40.* Total number of Catholic schools by region

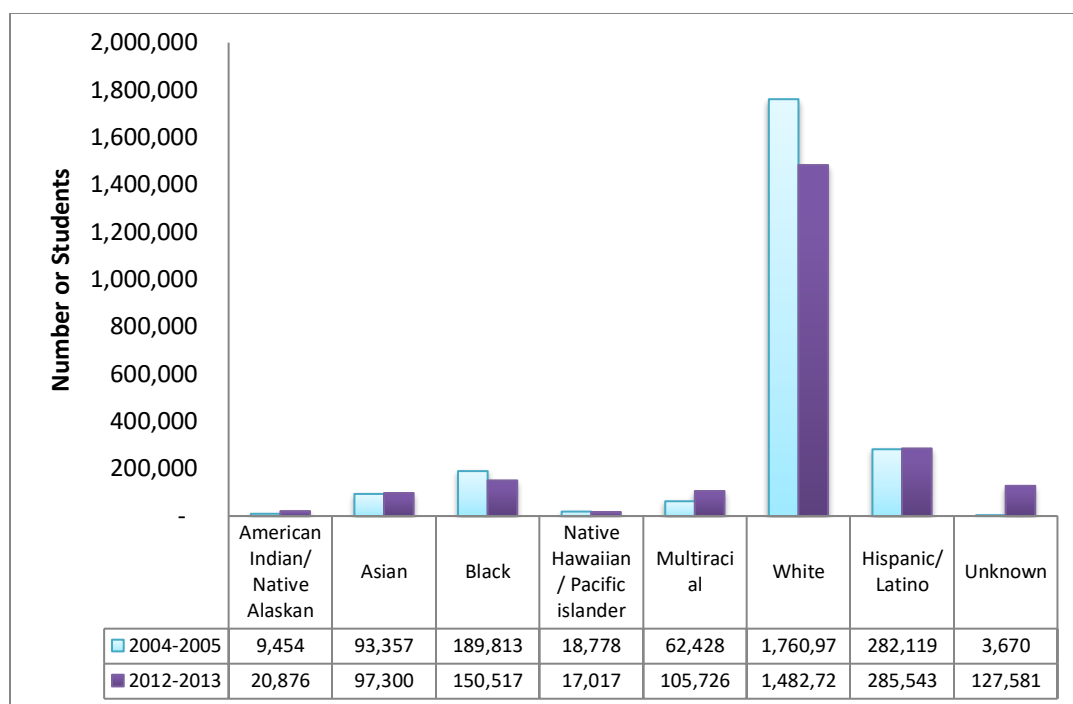
Figure 41 represents the number of Catholic elementary and middle schools by region. The graph shows the number of Catholic elementary and middle schools by region as a percent to the total number of Catholic schools in the United States for both 2004-2005 and the 2012-2013 school year. This graph does not include secondary schools.



Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 41.* Catholic elementary and middle schools by region as percent to total schools

With regards to race and ethnicity, the NCEA has reported an increase in the number of Hispanic/Latino students enrolled in all Catholic schools despite a decrease in enrollment of 5.5% across the United States overall. The graph in Figure 42 demonstrates this increase in addition to the American Indian/Native, Alaskan, Multiracial, and Unknown categories for all Catholic schools across the United States. This graph supports the previous graphs and tables by showing the shift of the White population and the Hispanic/Latino population.

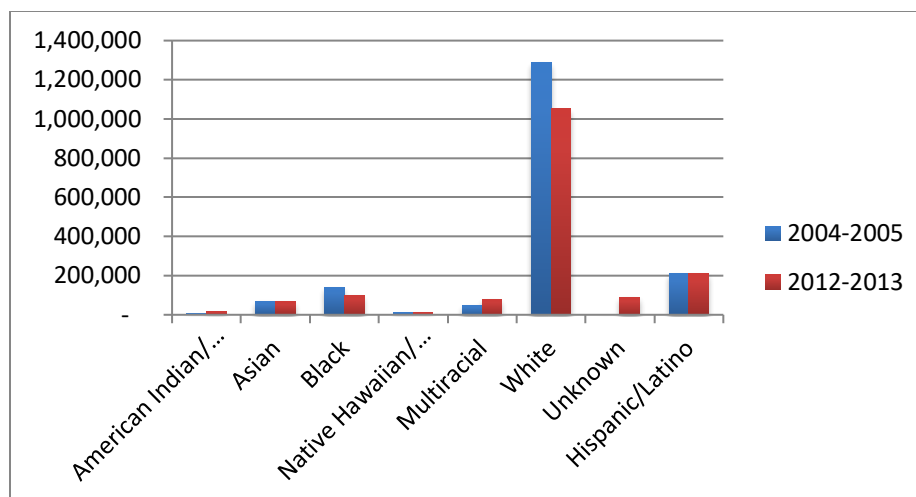


Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 42.* National Catholic school enrollment by race

Figure 43 represents the trends in enrollment based on ethnicity for only the elementary and middle schools on a national level. The three graphs following Figure 43 show the trends in enrollment based on ethnicity for Catholic elementary and middle schools by region, exclusive of secondary schools.

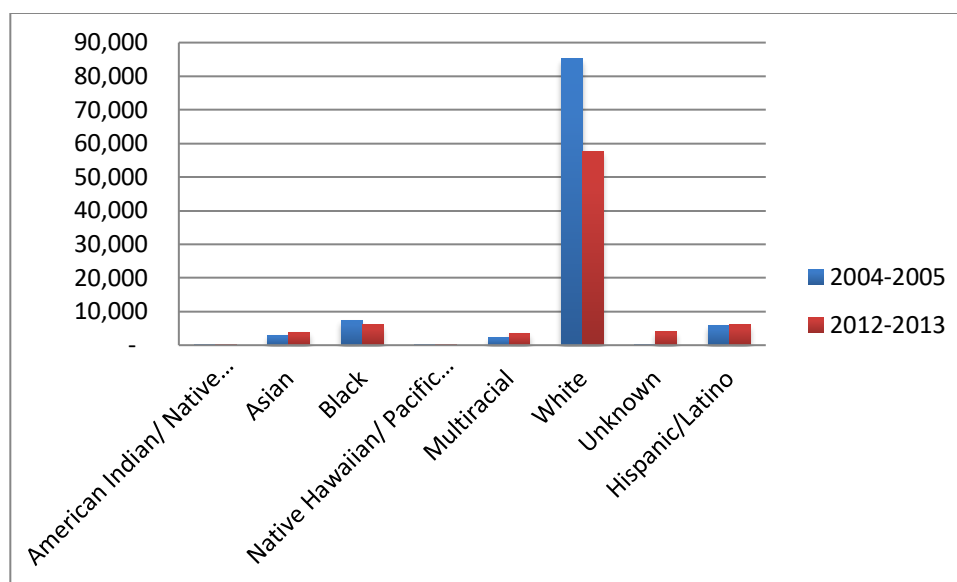
Figure 43 shows the increase nationally from 6,672 to 15,672 American Indian/Native students enrolled in Catholic schools from 2004-2005 to 2012-2013; 48,128 to 78,186 Multiracial students; and 1,585 to 88,763 students of unknown race; and a decrease in the number of Latino students from 213,007 to 210,640.



Source: McDonald (2005) McDonald and Schultz (2013)

*Figure 43.* Total of elementary and middle school students in Catholic schools by ethnicity (nationally)

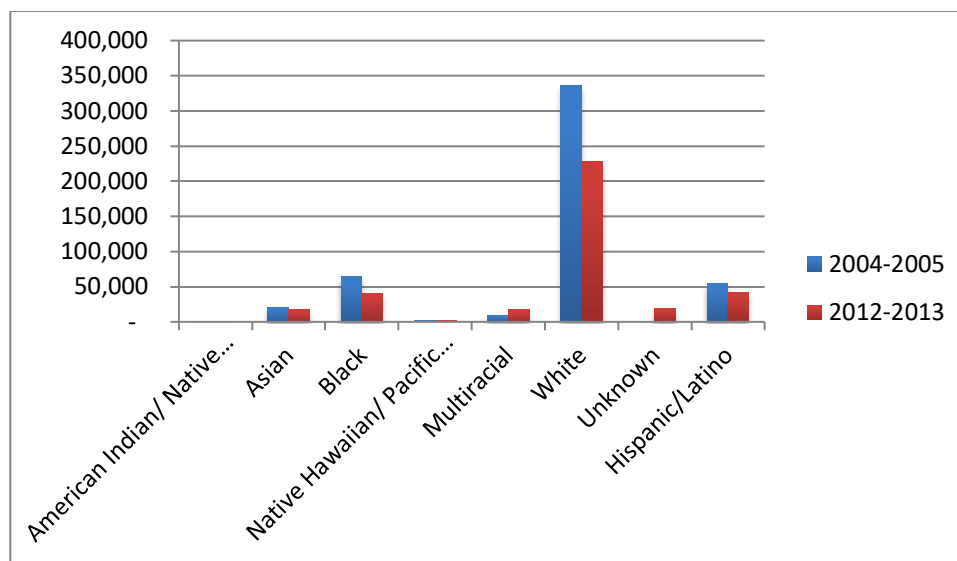
In Figure 44, which represents the New England region, we see the slight increase from 5,894 Latino students in 2004-2005 to 6,091 students in 2012-2013; 2,975 to 3,870 Asian students; 2,342 to 3,527 Multiracial students; and 24 to 4,175 students of unknown race.



Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 44.* Total of elementary and middle school students in Catholic school by ethnicity (New England)

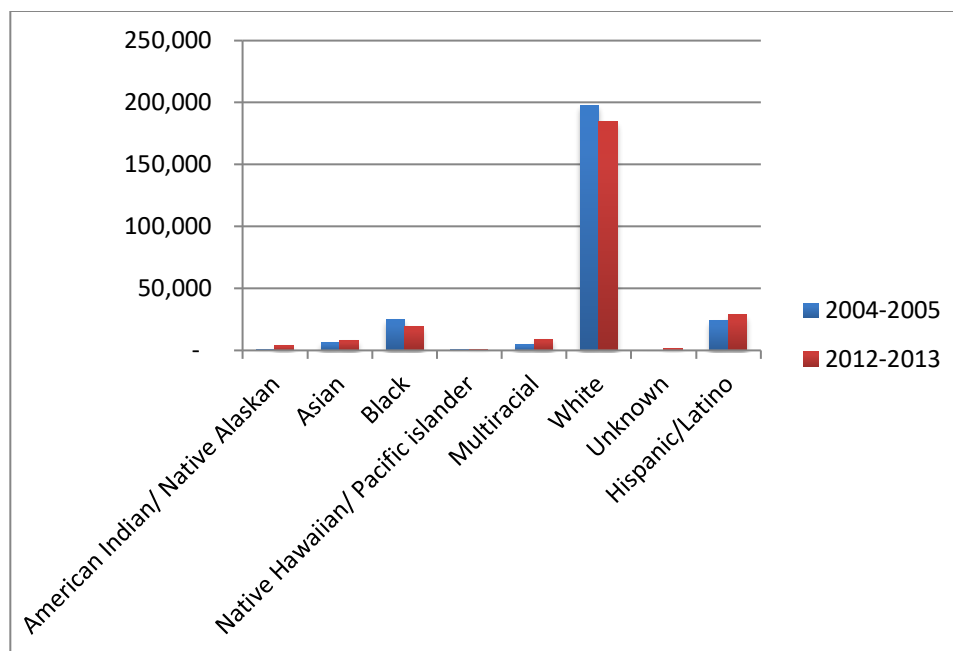
Figure 45 shows the slight increase from 1,230 Native Hawaiian/Pacific students in 2004-2005 to 1,247 students in 2012-2013; 9,667 to 17,022 Multiracial students; and 240 to 19,457 students of unknown race, and a decrease in the Hispanic/Latino student population in the Mideast region.



Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 45.* Total of elementary and middle school students in Catholic schools by ethnicity (Mideast)

Figure 46 shows the increase in the Southeast in all but the White and Black categories. Enrollment changed from 317 to 3,836 American Indian/Native students from 2004-2005 to 2012-2013; 4,717 to 8,912 Multiracial students; 8,131 to 6,317 Asian students; 570 to 856 Native Hawaiian/Pacific students; and 24,047 to 28,881 Latino students.

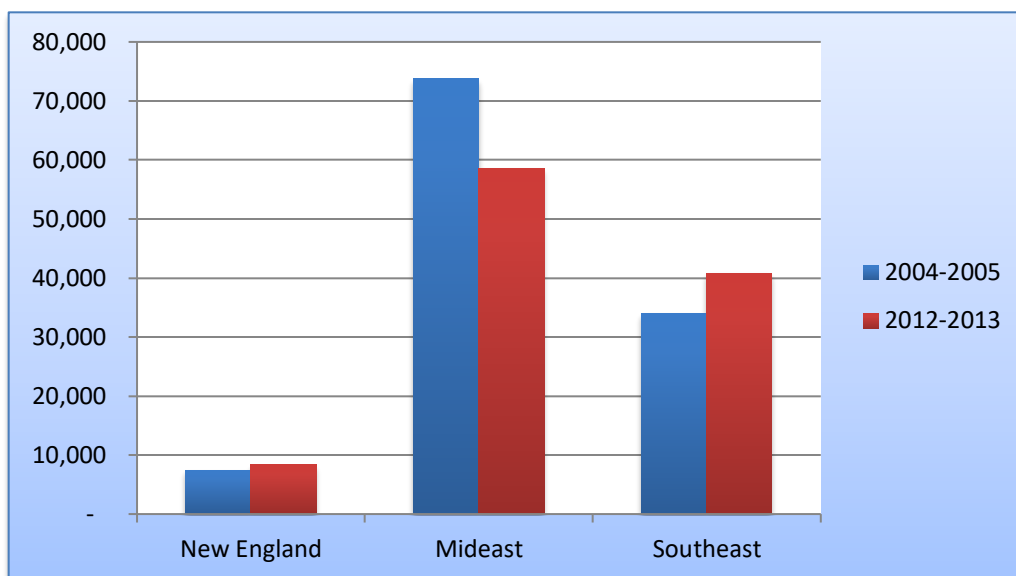


Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 46.* Total of elementary and middle school students in Catholic schools by ethnicity (Southeast)

Figure 47 specifically illustrates the number of Hispanic/Latino students in Catholic Schools by region and the change from the 2004-2005 to the 2012-2013 school years. Mirroring overall trends, the number of Hispanic/Latino students has decreased in the Mideast. The opposite of the trend for students overall can be found in the New England region where the number of Hispanic/Latino students has increased. The number of Hispanic/Latino students in the Southeast shows the greatest increase, which coincides with the overall increase.





Source: McDonald (2005) McDonald & Schultz (2013)

*Figure 47.* Hispanic/Latino students in all Catholic schools by region

Strengths	Weaknesses
<p>McDonald (2005); McDonald and Schultz (2013)/NCEA:</p> <ul style="list-style-type: none"> <li>The number of Catholic elementary and middle schools increased from 13% to 14% from 2004-2005 and 2012-2013 in the southeast region of the U.S. as a percent to the total of Catholic schools in the United States. <i>Fig 41</i></li> <li>ES/MS enrollment in the New England region increased across Hispanic/Latino, Asian, Multiracial, and Unknown Race populations between 2004-2005 and 2012-2013 school years. <i>Fig 44</i></li> <li>The Hispanic/Latino, multiracial and unknown enrollment increased in all Catholic schools from the 2004-2005 and 2012-2013 school years. <i>Fig 43</i></li> <li>The Hispanic/Latino enrollment increased in Southeast Catholic schools from the 2004-2005 and 2012-2013 school years. <i>Fig 46/47</i></li> </ul> <p>Sunday Visitor's Catholic Almanac (2001, 2010, 2011):</p> <ul style="list-style-type: none"> <li>There has been an increase in the number of permanent deacons. <i>Fig 34</i></li> </ul>	<p>Sunday Visitor's Catholic Almanac (2001, 2010, 2011):</p> <ul style="list-style-type: none"> <li>There has been a decrease in the number of religious brothers and sisters. <i>Fig 33</i></li> <li>While seven out of twelve states in the Southeast saw an increase in those received into full Communion, only two out of six in New England and two out of six in the Mideast region witnessed same. <i>Table 4.5</i></li> </ul> <p>McDonald (2003, 2005); McDonald and Schultz (2008, 2013)/NCEA:</p> <ul style="list-style-type: none"> <li>For the school years 2002-03, 2004-05, 2007-08, 2012-13 there has been a consistent decrease in the total number of Catholic schools. <i>Fig 36/37/38/39</i></li> <li>By region, the total number of Catholic schools decreased across the United States between the 2004-2005 and 2012-2013 school years. <i>Fig 40</i></li> </ul>
<p>Sunday Visitor's Catholic Almanac:</p> <ul style="list-style-type: none"> <li>Between 2004 and 2011 the number of Catholics received into full Communion increased by 3.3% in the Southeast. <i>Table 4.7</i></li> </ul> <p>McDonald (2005); McDonald and Schultz (2013)/NCEA:</p> <ul style="list-style-type: none"> <li>The number of Catholic Secondary schools was only down 1% from 2004-2005 to 2012-2013, which indicates virtually no change across the US. <i>Fig 38</i></li> </ul>	<p>Sunday Visitor's Catholic Almanac:</p> <ul style="list-style-type: none"> <li>While the total population increased the New England, Southeast, and Mideast regions, a little over half the states in the SE and ME saw an <i>increase</i> in the Catholic population while it decreased in the New England region. <i>Table 4.4</i></li> <li>Between 2004 and 2011 Infant Baptisms increased in nearly half the states in the Southeast yet dropped in all of the Mideast and New England states. <i>Table 4.5</i></li> </ul> <p>McDonald (2005); McDonald and Schultz (2013)/NCEA:</p> <ul style="list-style-type: none"> <li>The number of Catholic ES/MS dropped by 16.8% across the US between the 2004-2005 and 2012-2013 school years <i>Fig 38</i>; the New England region had an 18.7% loss, Southeast 5.4%, Great Lakes region 16%, and 26.4% for the Mideast. The Plains were down 8.1% and West/Far West 3.1%. <i>Fig 40</i></li> </ul>
Opportunities	Threats

*Figure 48.* SWOT matrix for Research Question 2: What are the enrollment trends in Catholic elementary schools between 2004 and 2011 in the New England, Mideast, and Southeast regions of the United States according to the Sunday Visitor's Catholic Almanac and the NCEA (McDonald & Schultz - 2004-2005, 2012-2013)?

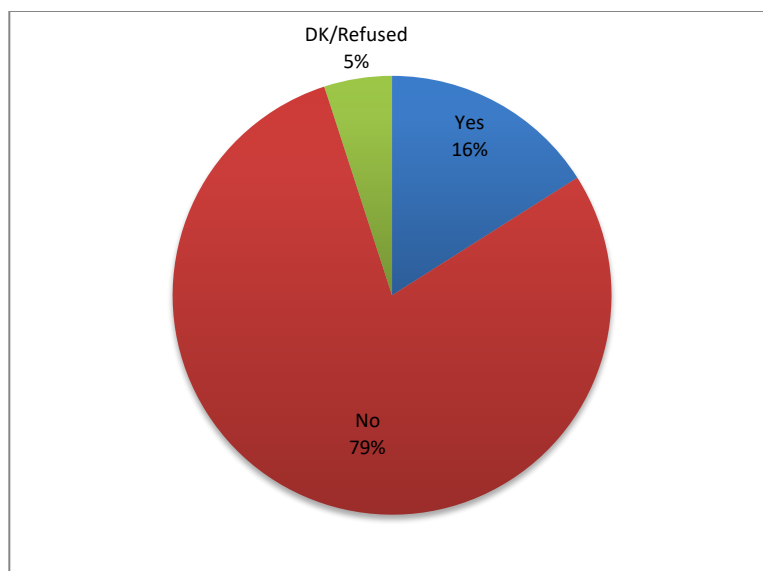
### **Finding for Research Question 3**

What perceptions surrounding belief and religion in the United States may be adversely affecting Catholic elementary school enrollment according to polls conducted by CARA over the course of several years and *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008)?

In the 2008 *U.S. Religious Landscape Survey*, 35,000 Americans were asked for their views on a variety of questions about their perceptions of their faith and belief. The following results are those of Catholics, who represented 23.9% of the 35,000 who were surveyed.

The graphs that follow were constructed from the data in the *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices* (2008). See the appendix for the questions and answers used. Several survey questions were combined when the answer choices were the same.

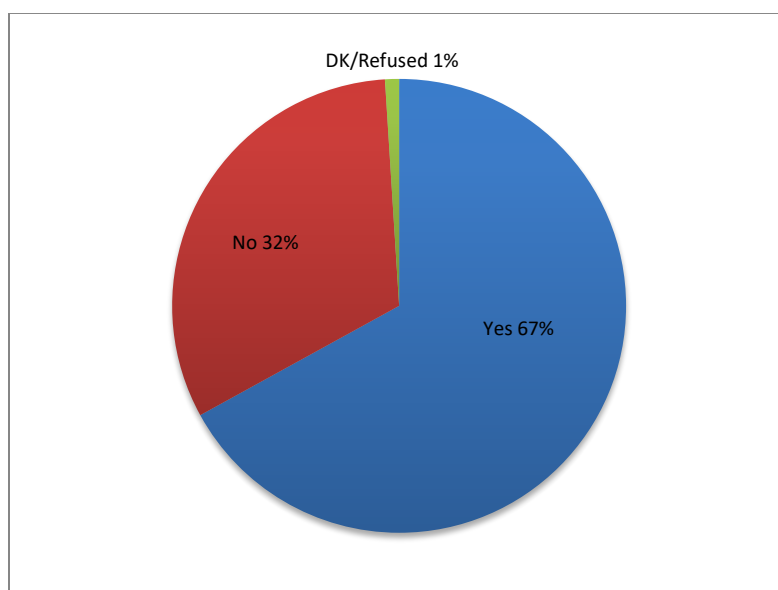
When asked if a person described themselves as a “born-again” or evangelical Christian, 79% said no, 16% said yes while 5% did not know or refused to answer.



Source: Pew Survey (2008)

*Figure 49.* “Would you describe yourself as a ‘born-again’ or evangelical Christian, or not?”

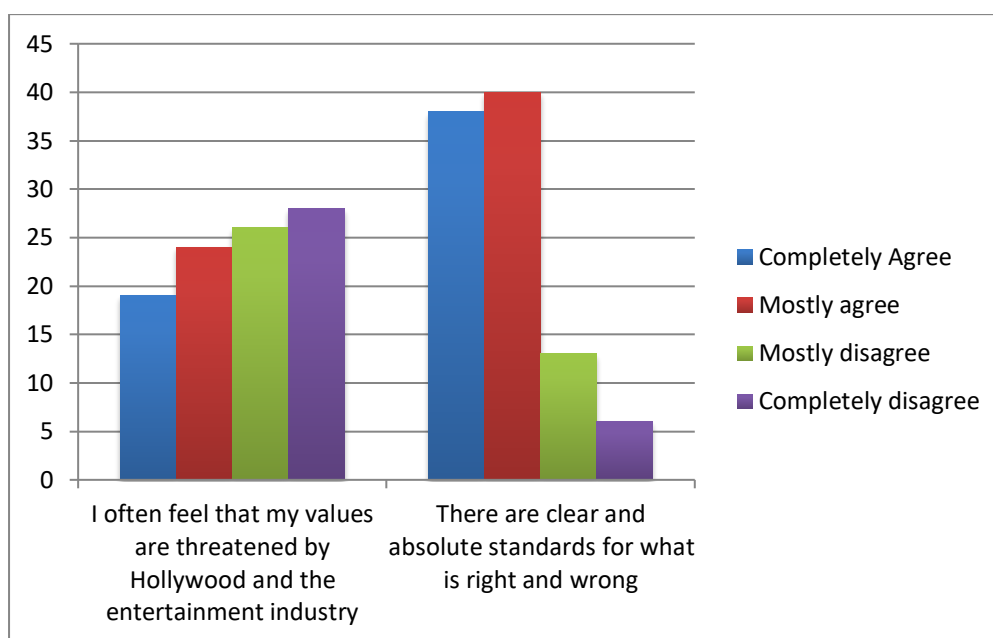
The graph in Figure 50 shows the results from the question, “are you or your family official members of local church?” 32% said no, while 67% responded yes.



Source: Pew Survey (2008)

*Figure 50.* Are you or your family official members of local church or house of worship?

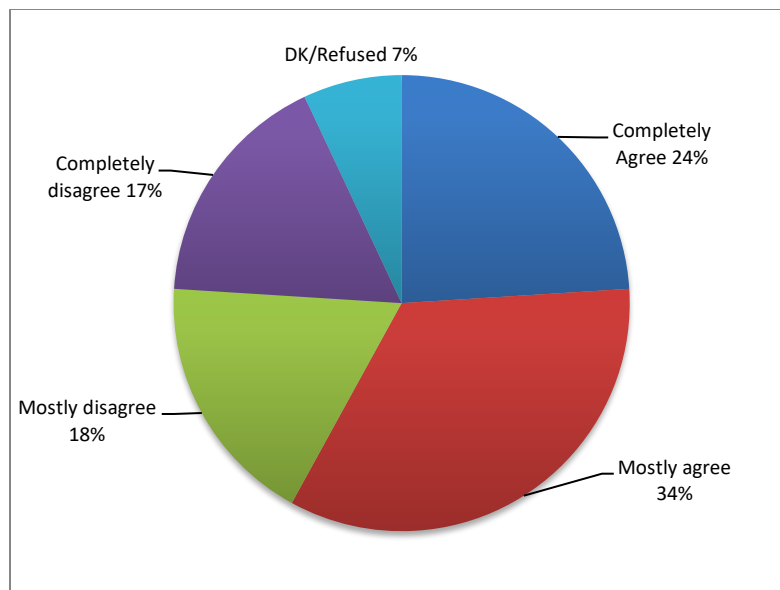
Figure 51 shows results from questions asked regarding Catholics' perceptions of values. When asked if their values were threatened by Hollywood and the entertainment industry, 19% completely agreed and 24% mostly agreed for a total of 43% in agreement. Fifty-four percent disagreed: twenty-eight percent completely and twenty six percent mostly. When asked if a person felt that there were clear and absolute standards for what is right and wrong, 78% of the people surveyed agreed.



Source: Pew Survey (2008)

*Figure 51. Perceptions of values*

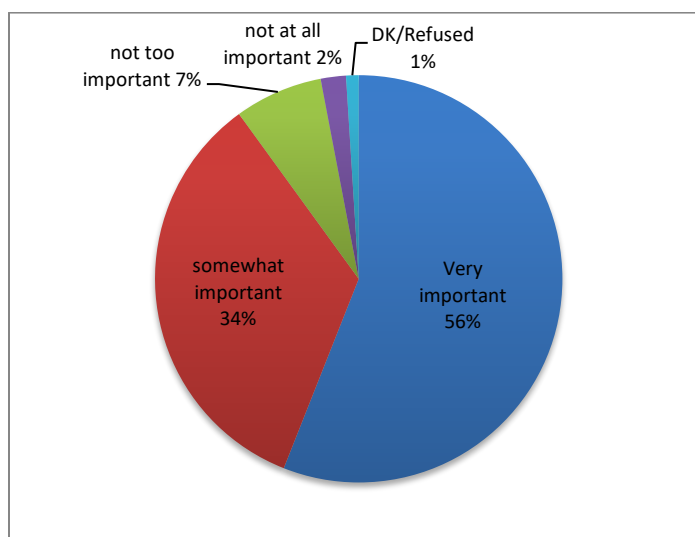
Figure 52 shows the results from when participants were asked if they felt that evolution is the best explanation for the origins of human life on Earth. The majority were in agreement. 24% completely agreed, and 34% mostly agreed, for a total of 58%, while 35% disagreed.



Source: Pew Survey (2008)

*Figure 52.* “Evolution is the best explanation for the origins of human life on Earth.”

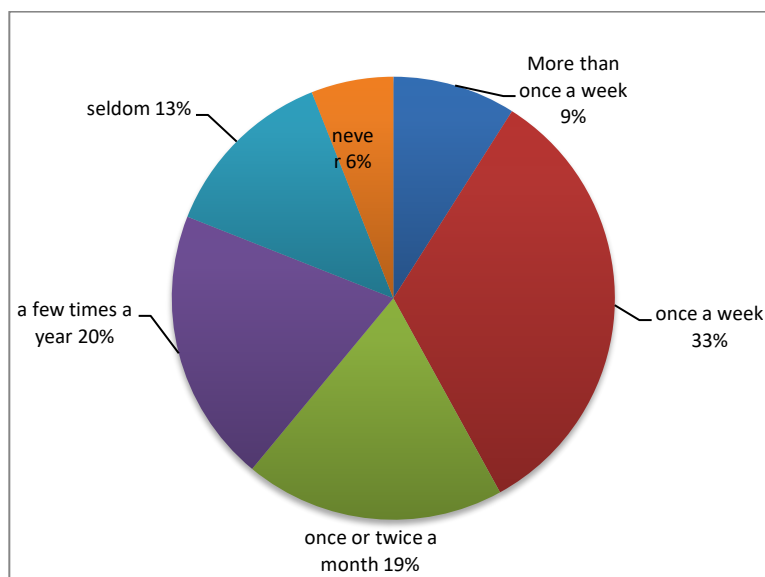
Figure 53 shows results from when participants were asked how important religion was in their life. Fifty-six percent said it was very important, and 34% said somewhat important, while only 7% said not too important and 2% said not at all important.



Source: Pew Survey (2008)

*Figure 53.* “How important is religion in your life?”

Figure 54 shows the results from when participants were asked how often they attended religious services, aside from weddings and funerals. Only 19% responded never or seldom. Twenty percent said a few times a year; 19% percent said once or twice a month; 33% said once a week; and 9% said more than once a week, for a total of 81% saying at least a few times a year.



Source: Pew Survey (2008)

*Figure 54.* “Aside from weddings and funerals, how often do you attend religious services?”

Figure 55 shows the results from when participants were asked about their feelings on prayer and their habits. When asked if they participated in prayer, scripture study groups, or religious education programs, 13% responded at least once a week, 7% once or twice a month, 9% several times a year, 19% seldom, and 52% never.

When asked about reading scripture outside of religious services, 36% responded never, 21% seldom, 21% at least once a week, 11% once or twice a month, and 10% several times a year, for a total of 42% who read scripture at least several times a year.

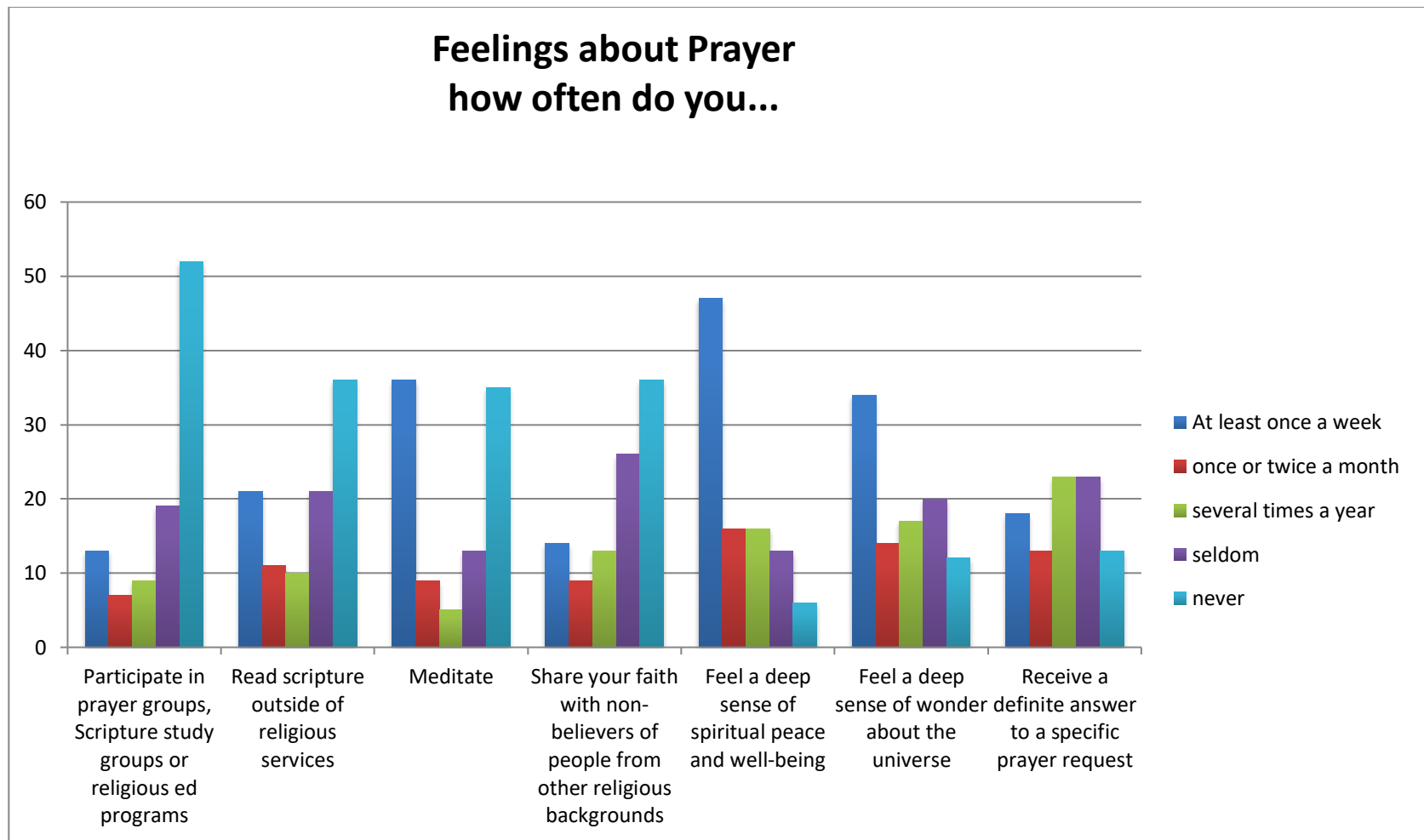
When asked about meditation, 36% said they meditate at least once a week, 9% once or twice a month, 5% several times a year, 13% seldom, and 35% never.

When participants were asked if they share their faith with non-believers, 36% said never, 26% said seldom, 13% said several times a year, 9% said once or twice a month, and 14% said at least once a week.

When asked how often participants felt a deep sense of spiritual peace and well-being, the results were 47% said at least once a week, 16% once or twice a month, 16% several times a year, 13% seldom and 6% never. When asked about feeling a deep sense of wonder about the universe, 34% said at least once a week, 14% once or twice a month, 17% several times a year, 20% seldom, and 12% never.

And finally, regarding receiving a definite answer to a specific prayer request, 18% said at least once a week, 13% once or twice a month, 23% several times a year, 23% seldom, and 13% never.

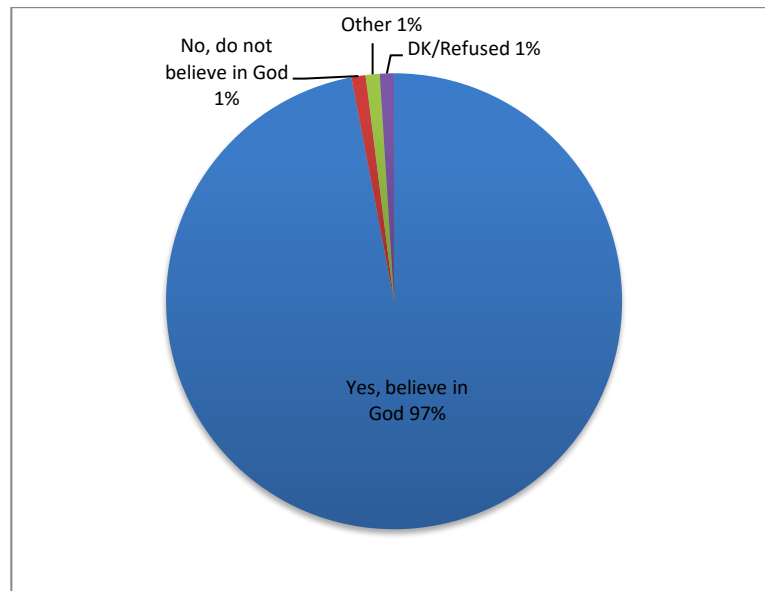




Source: Pew Survey (2008)

Figure 55. Feelings about prayer: How often do you...?

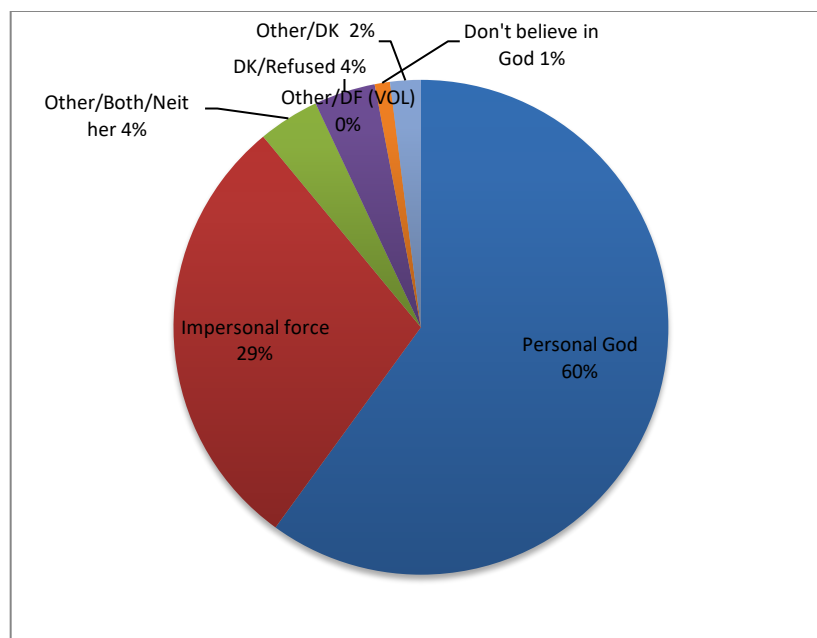
Figure 56 shows the results of a question regarding belief in God. 97% of Catholics said that they believe in God.



Source: Pew Survey (2008)

*Figure 56.* Do you believe in God or a universal spirit?

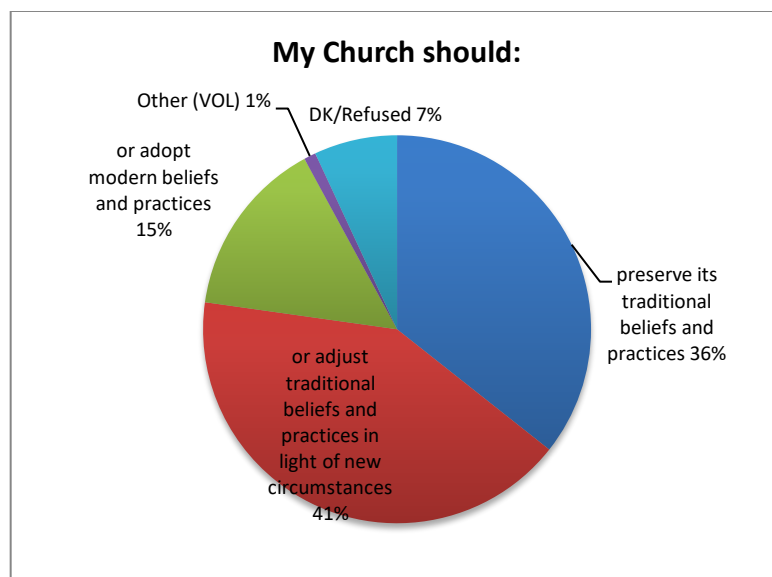
Figure 57 shows results from when participants were asked which came closest to their view of God. Sixty percent of Catholics said that a Personal God comes closest, 29% said an impersonal force, 4% said other/both/neither.



Source: Pew Survey (2008)

*Figure 57.* Which comes closest to your view of God?

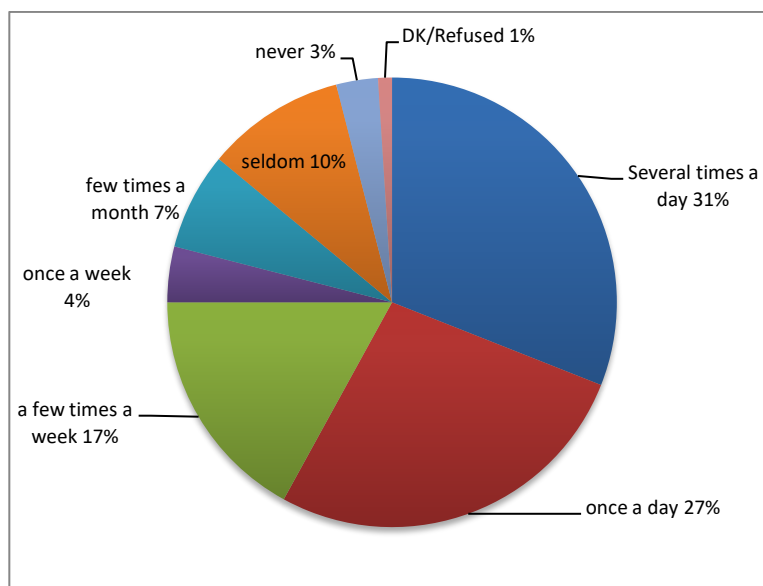
Figure 58 shows results from when participants were asked about what one's Church should do. Forty-one percent believed that the Church should adjust their traditional beliefs, 36% say that the Church should preserve its traditional beliefs and practices, and 15% said the Church should adopt modern beliefs and practices.



Source: Pew Survey (2008)

*Figure 58. “My Church should...”*

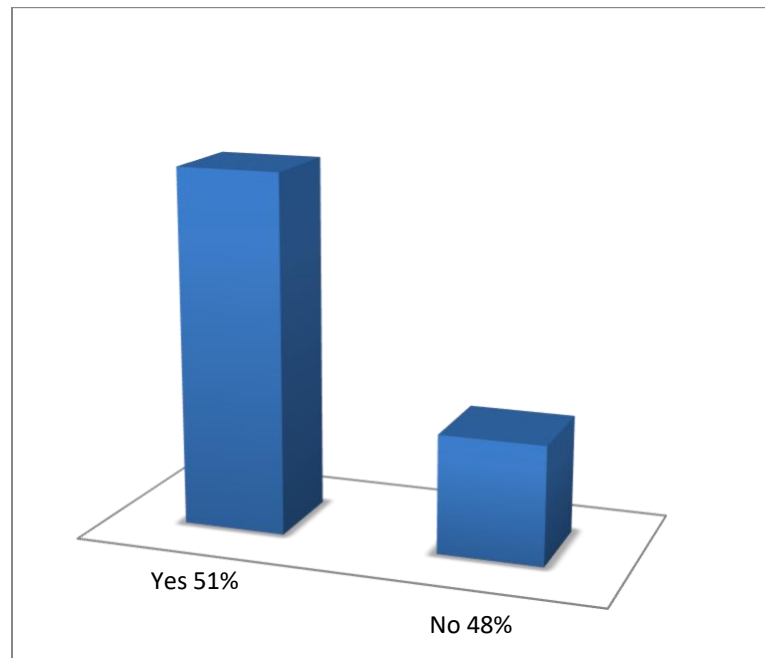
Figure 59 shows results from when participants were asked how often they pray outside of religious services. Thirteen percent said seldom or never, while 31% pray several times a day, 27% once a day, 17% a few times a week, 4% once a week, and 7% a few times a month.



Source: Pew Survey (2008)

*Figure 59. “Outside of attending religious services, how often do you pray?”*

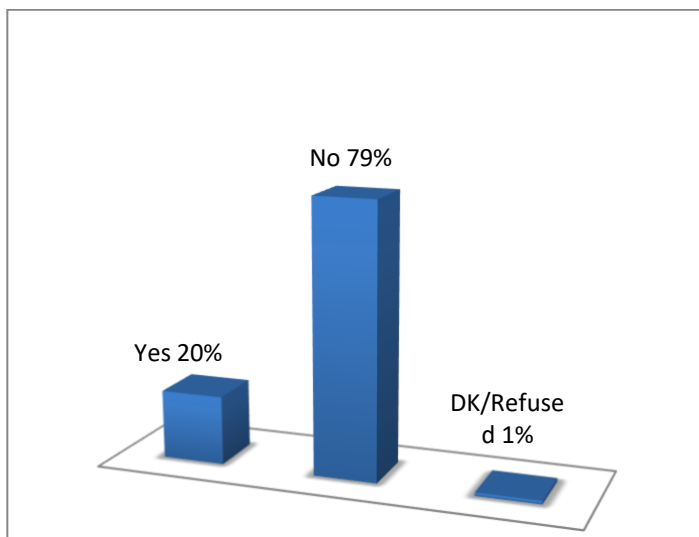
Figure 60 shows that 51% of Catholics surveyed send their child(ren) to Sunday school or another religious education program and that 48% do not.



Source: Pew Survey (2008)

*Figure 60.* “Do you send your child(ren) to Sunday school or another religious education program?”

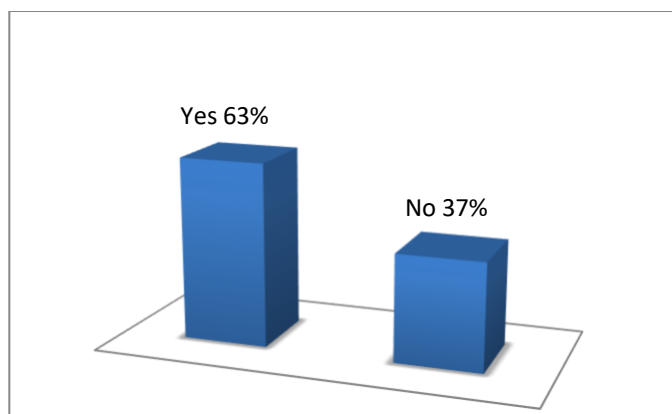
Figure 61 illustrates that that 20% of the Catholics surveyed either home school or send their child(ren) to a religious school instead of public school while 79% said that they do not.



Source: Pew Survey (2008)

*Figure 61.* “Do you home school or send any of your children to a religious school instead of public school?”

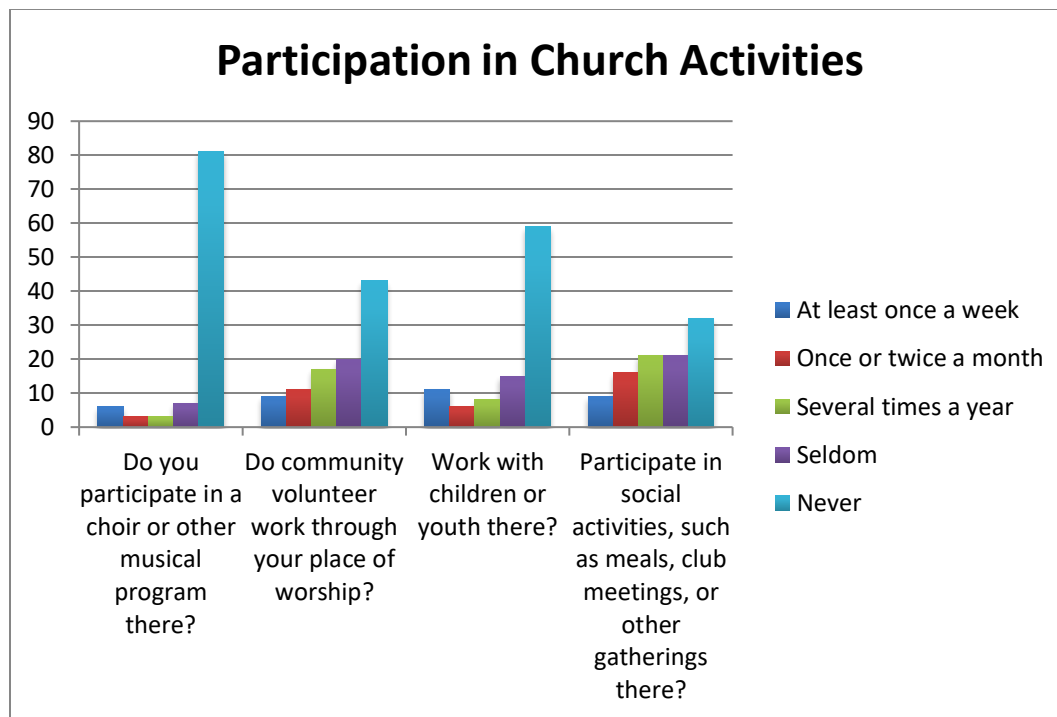
Figure 62 shows results from when participants were asked about praying or reading the Scripture with their children. Sixty three percent of Catholics said that they do, and 37% said that they do not.



Source: Pew Survey (2008)

*Figure 62.* “Do you pray or read the Scripture with your children?”

Figure 63 shows the results from questions regarding Catholics' participation in church activities. Nineteen percent of respondents participate in a choir, 57% do some sort of community volunteer work through their place of worship, 41% work with children or youth, and 68% of the people surveyed participate in social activities at least seldom.



Source: Pew Survey (2008)

Figure 63. Participation in church activities

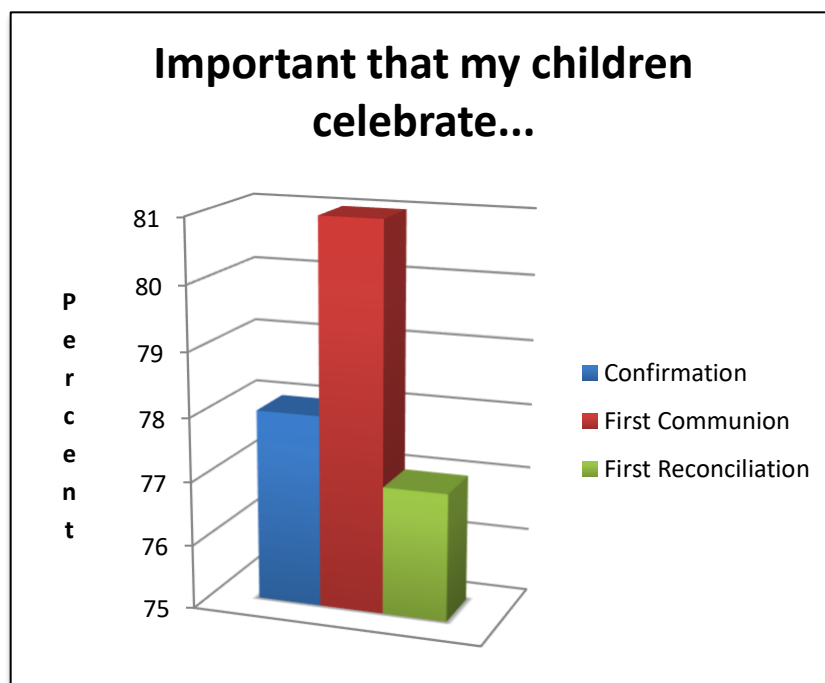
In April 2008, CARA published the report *Sacraments Today: Belief and Practice among U.S. Catholics*. The dates of the polls were:

- January 2001. The CARA Catholic Poll (CCP) 2001. 1,890 Catholic respondents (margin of error  $\pm 2.3$ ).
- January-February 2002. The CARA Catholic Poll (CCP) 2002. 2,100 Catholic respondents (margin of error  $\pm 2.1$ ).

- April 2002. 1,600 Catholic respondents (margin of error  $\pm 2.5$ ).
- May 2002. 501 Catholic respondents (margin of error  $\pm 4.4$ ).
- January 2003. The CARA Catholic Poll (CCP) 2003. 800 Catholic respondents (margin of error  $\pm 3.5$ ).
- April-May 2003. 1,319 Catholic respondents (margin of error  $\pm 2.7$ ).
- October 2003. 1,000 Catholic respondents (margin of error  $\pm 3.1$ ).
- March 2004. Conducted in conjunction with the CARA Catholic Poll (CCP) 2004. 1,001 Catholics respondents (margin of error  $\pm 3.1$ ).
- September 2004. 993 Catholic respondents (margin of error  $\pm 3.1$ ).
- September-October 2005. 1,000 Catholic respondents (margin of error  $\pm 3.1$ ).

Six in ten respondents (61 %) agree “somewhat” or “strongly” with the statement, “sacraments are essential to my faith” (Gray & Perl, 2008, p. 2). Figure 64 represents the respondents with children who were asked about the importance they place on their children celebrating their First Reconciliation, First Communion, and Confirmation. These parents were most likely to say it is “somewhat” or “very” important that their children celebrate First Communion (81 %), followed by Confirmation (78 %), and finally First Reconciliation (77 %). Nearly all parents who attended Mass at least once a month said it is at least “somewhat” important that their children celebrate all three of these sacraments.





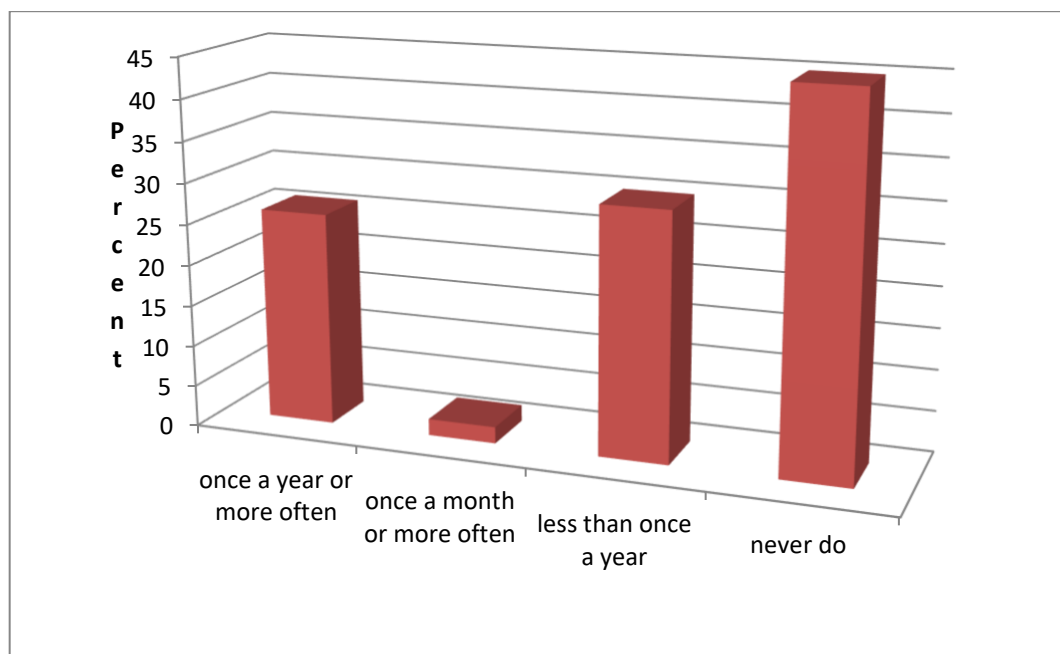
Source: Gray & Perl - CARA (2008)

*Figure 64. “Important that my children celebrate...”*

Thirty-one point four percent of Catholics are estimated to be attending Mass in any given week. Twenty three percent say they attend Mass every week. This has remained unchanged-within margins of sampling error in the last five years. Mass attendance is highest amongst Catholics who are older, female, married to another Catholic, and who have a college degree or more and attended a Catholic educational institution, especially a Catholic college or university. Thirty four percent agree “strongly” with the statement, “I can be a good Catholic without going to Mass every Sunday.” Sixty-eight percent agree with this statement at least “somewhat” (Gray & Perl, 2008).

Figure 65 illustrates the results when respondents were asked about participation in the Sacrament of Reconciliation. Two percent of Catholics do so once a month or

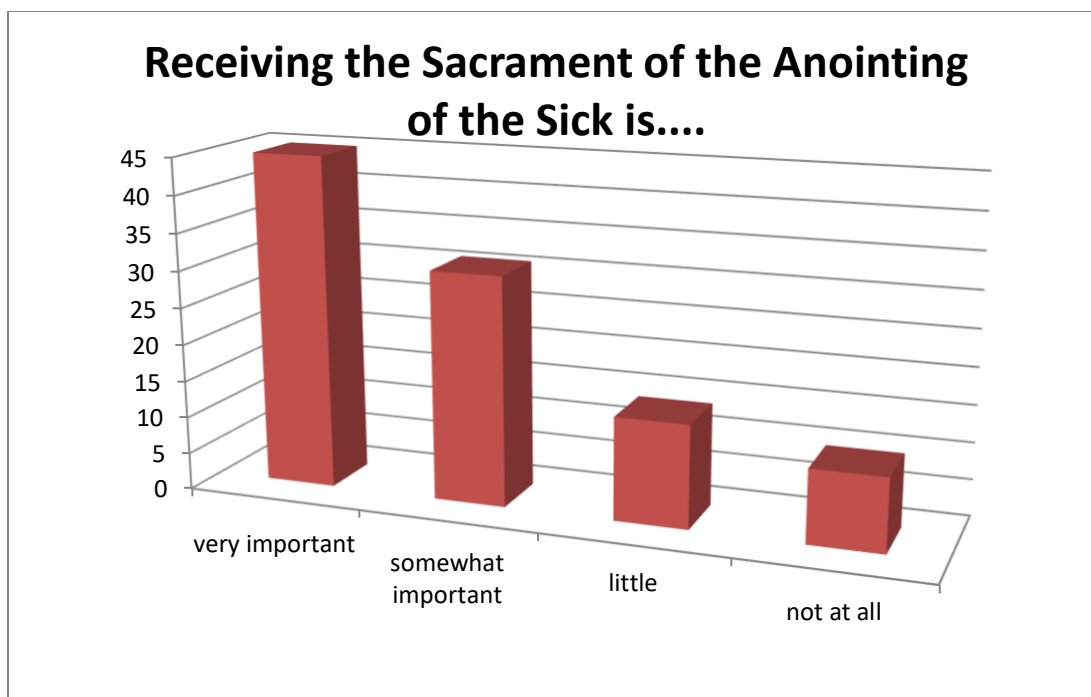
more often, 30% say they go to Confession less than once a year, and 45 % say they never do so.



Source: Gray & Perl - CARA (2008)

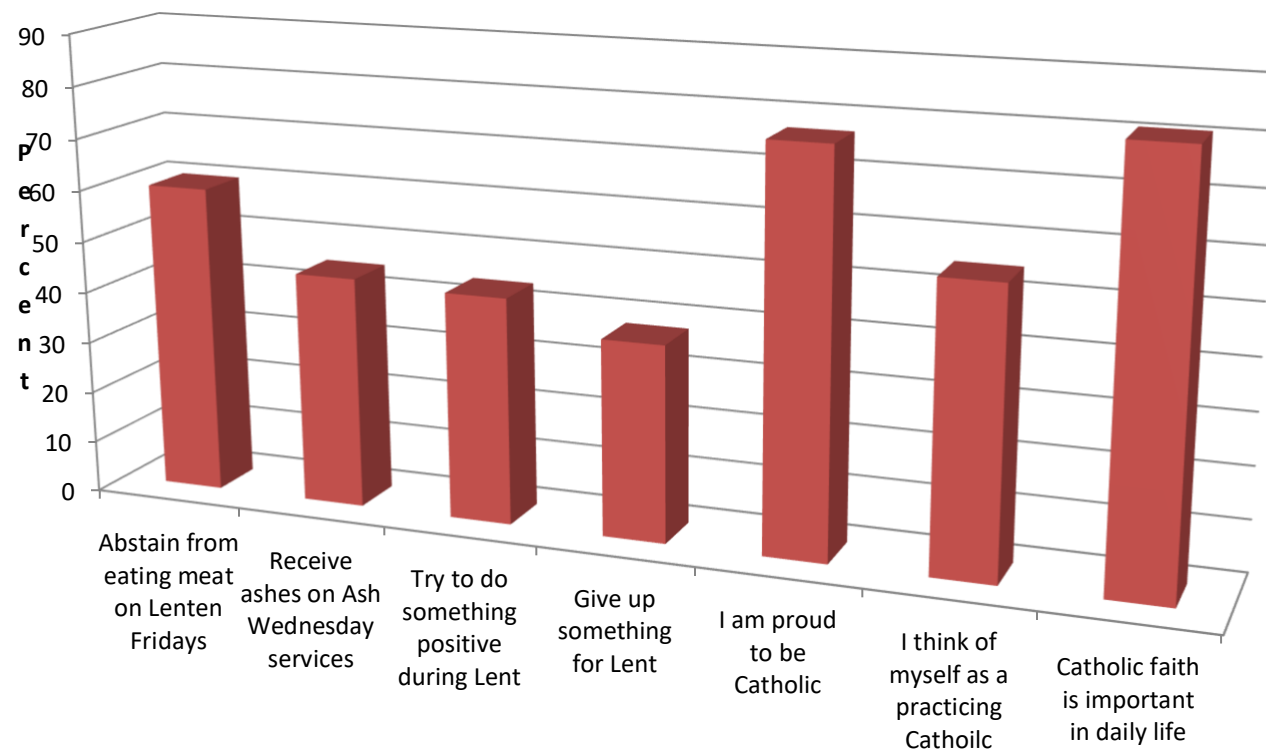
*Figure 65. Participate in Reconciliation*

Figure 66 shows that 45% of adult Catholics say that receiving the sacrament of the Anointing of the Sick at some point is “very” important to them. Thirty one percent say this is “somewhat” important, followed by 14% saying this is “a little” important, and 10 % saying it is “not at all” important to them.



Source: Gray & Perl - CARA (2008)

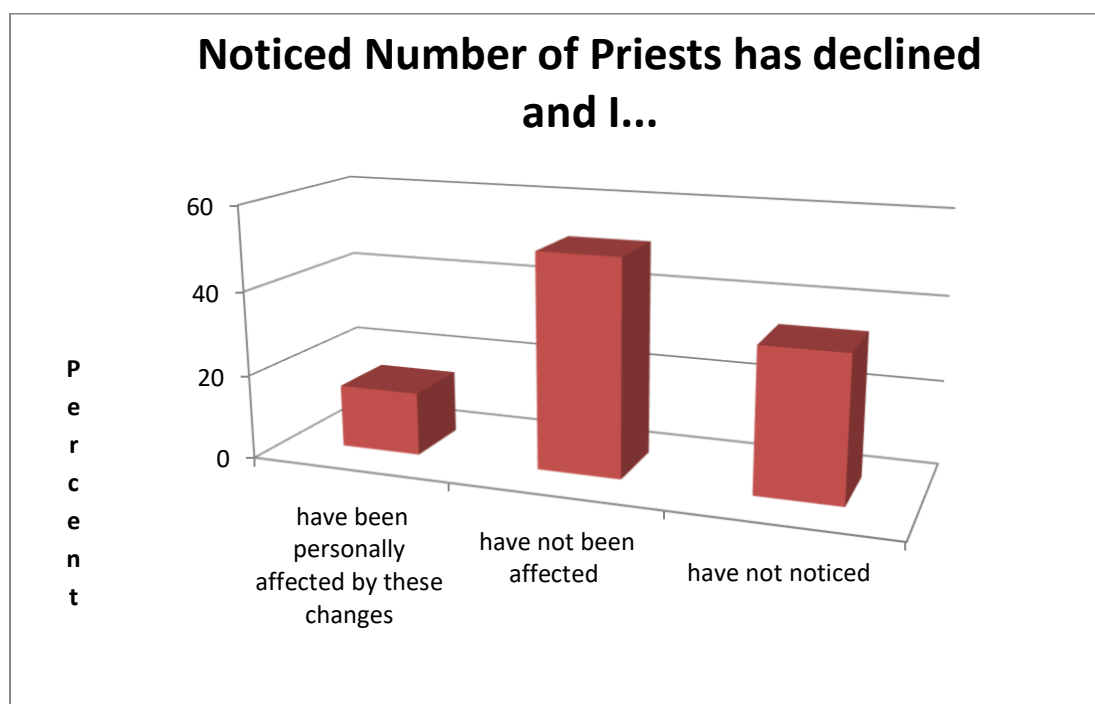
*Figure 66.* “Receiving the Sacrament of the Anointing of the Sick is...”



Source: Gray & Perl - CARA (2008)

Figure 67. Personal practice

Figure 68 shows that only 15% of adult Catholics have noticed that the number of Catholic priests has declined in recent decades and report that they have been personally affected by these changes. Fifty one percent say they have noticed the decline but say that they have not been affected. Thirty four percent say they have not noticed a change in the number of priests.

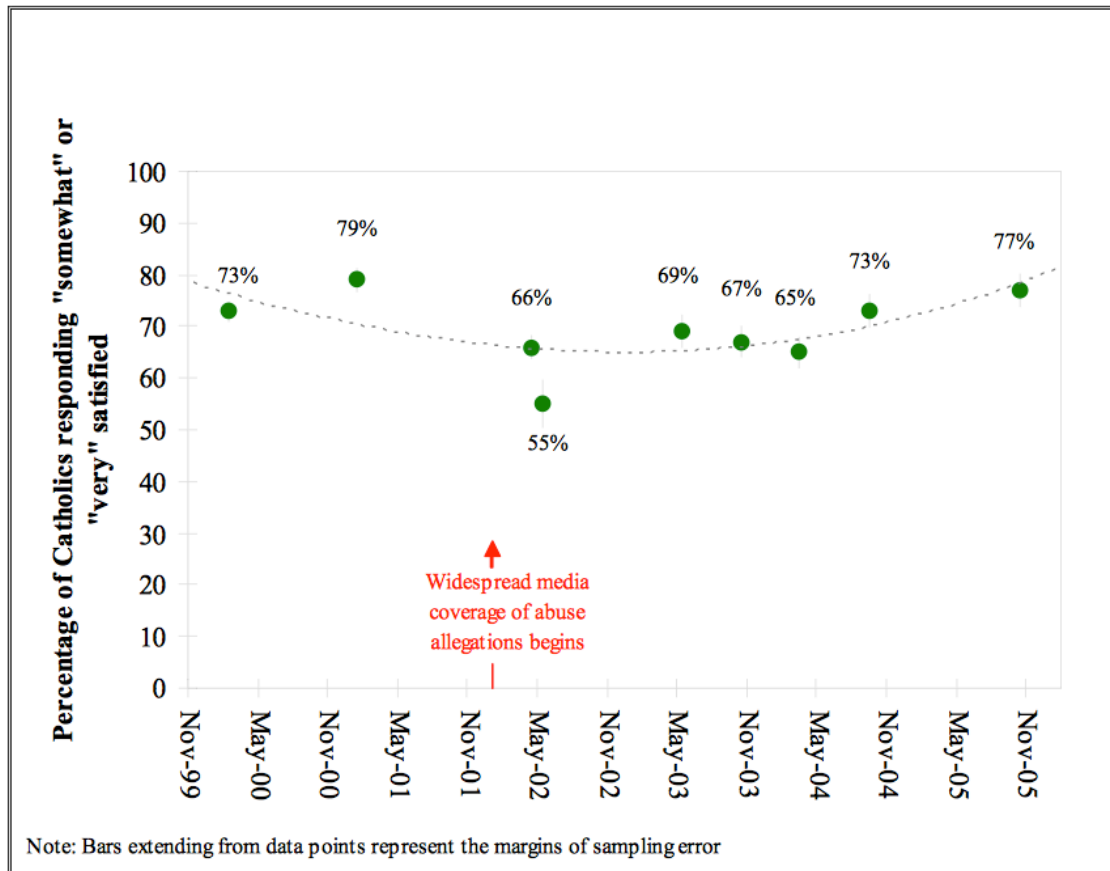


Source: Gray & Perl - CARA (2008)

Figure 68. "If noticed the decline in priests: have you personally been affected by this change?"

Figure 69 is based on data from CARA's 2006 report *Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy*. The percentage of respondents describing themselves as either "somewhat" or "very" satisfied with the leadership of the Catholic Church fell from a high of 79 % in January 2001 to 66 % in April 2002 and

then to a low of 55 % the following month. However, despite a dip in satisfaction during the time of the media coverage of the abuse in the Church, satisfaction rebounded by the end of 2005 (Gray and Perl, 2006).

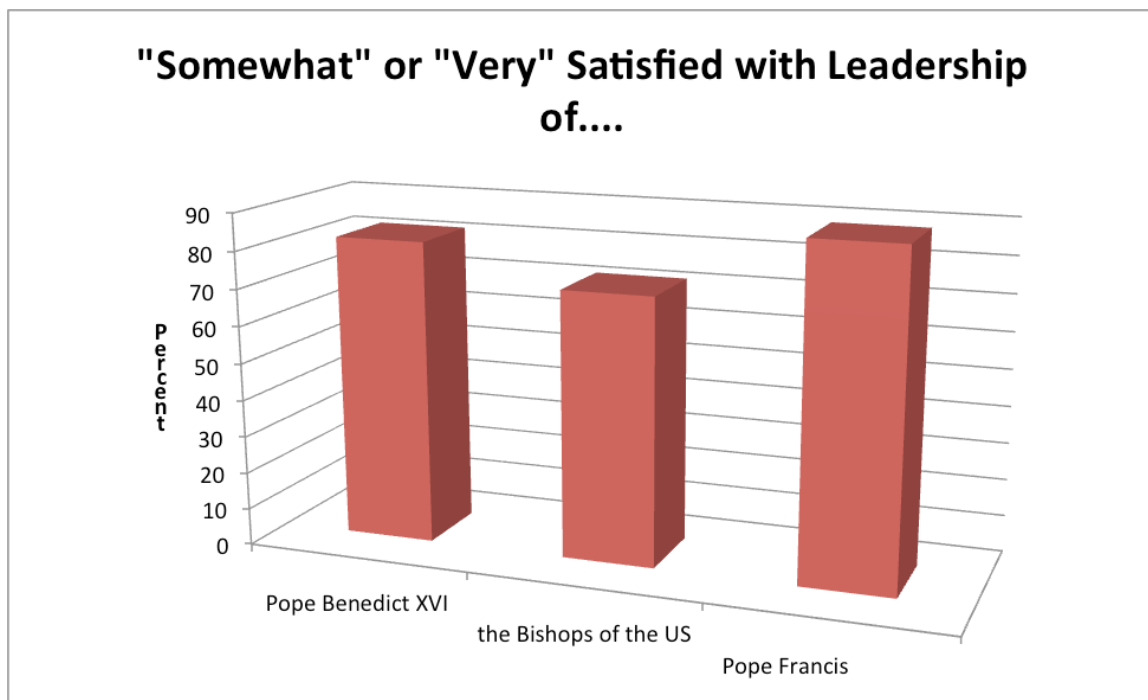


Source: Gray & Perl - CARA (2006)

Figure 69. "In general, how satisfied are you with the leadership of the Catholic Church?"

Figure 70 shows the results from the Pew Survey in 2007 when 82% of Catholics surveyed said they were "somewhat" or "very" satisfied with the leadership of Pope Benedict XVI. Seventy two percent said they were "somewhat" or "very" satisfied with the leadership of the bishops of the United States. A Quinnipiac poll on October 4, 2013 reported that U.S. Catholics are demonstrating their support for the leadership in Rome.

American Catholics like their new pope, Francis, with 89 % having a "favorable" or "very favorable" opinion and only 4 percent voicing an unfavorable opinion (Wisniewski, 2013).

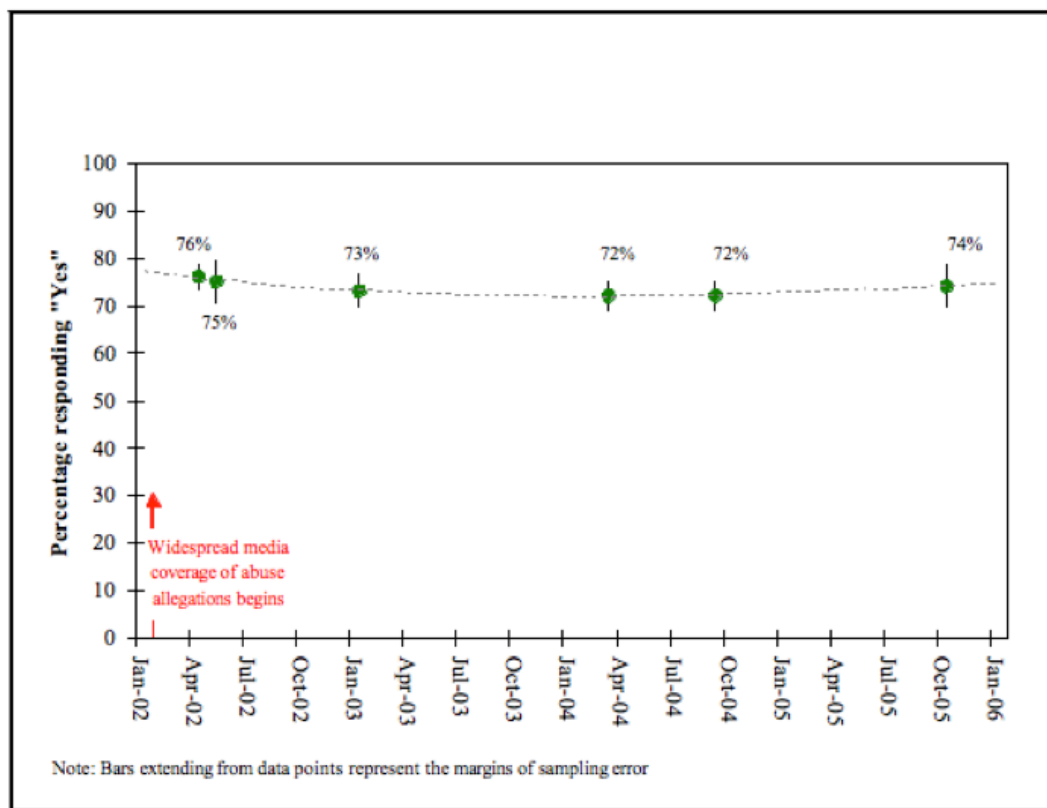


Source: Gray & Perl - CARA Survey (2008) and Wisniewski (2013)

Figure 70. "Somewhat" or "Very" Satisfied with leadership of...

In the same 2006 CARA report, *Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy*, among those who said they had stopped giving to the diocese, a majority (55%) attributed this change to their reaction to sexual abuse cases. The next several figures show the contributions to both the parish and the diocese. Figure 71 shows that in January of 2002 when widespread media coverage of the abuse began, the figure was highest at 75 to 76% but then fell to 72 to 74 %, which CARA said is attributable to the margin of sampling error. CARA interprets this as either a very minimal decline or no substantive change in parish giving at all. Nearly three in four

Catholics say they regularly contributed to the collection at their local parish during the previous twelve months. CARA reports that prior to 2002, parish giving may have been slightly higher.

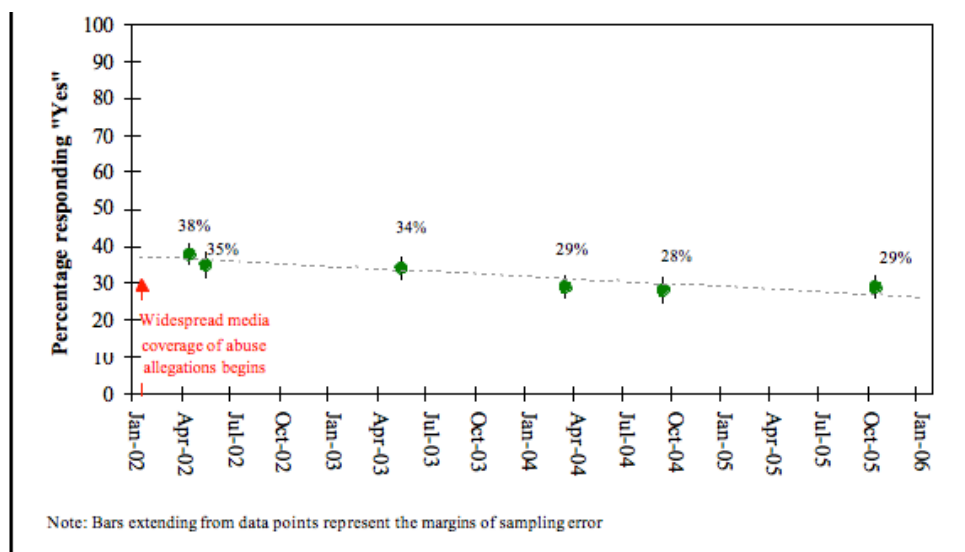


Source: Gray & Perl - CARA (2006)

*Figure 71.* “During the last 12 months, did you or your household regularly contribute to the collection at your local parish?”

In comparison to parish giving, diocesan contributions are reflected in Figure 72, which shows a statistically significant decline in the proportion of Catholics giving to their diocese since early 2002. This proportion has fallen from 38 % in April 2002 to 28 to 29 % in the 2004 and 2005 polls.





Source: Gray & Perl - CARA (2006)

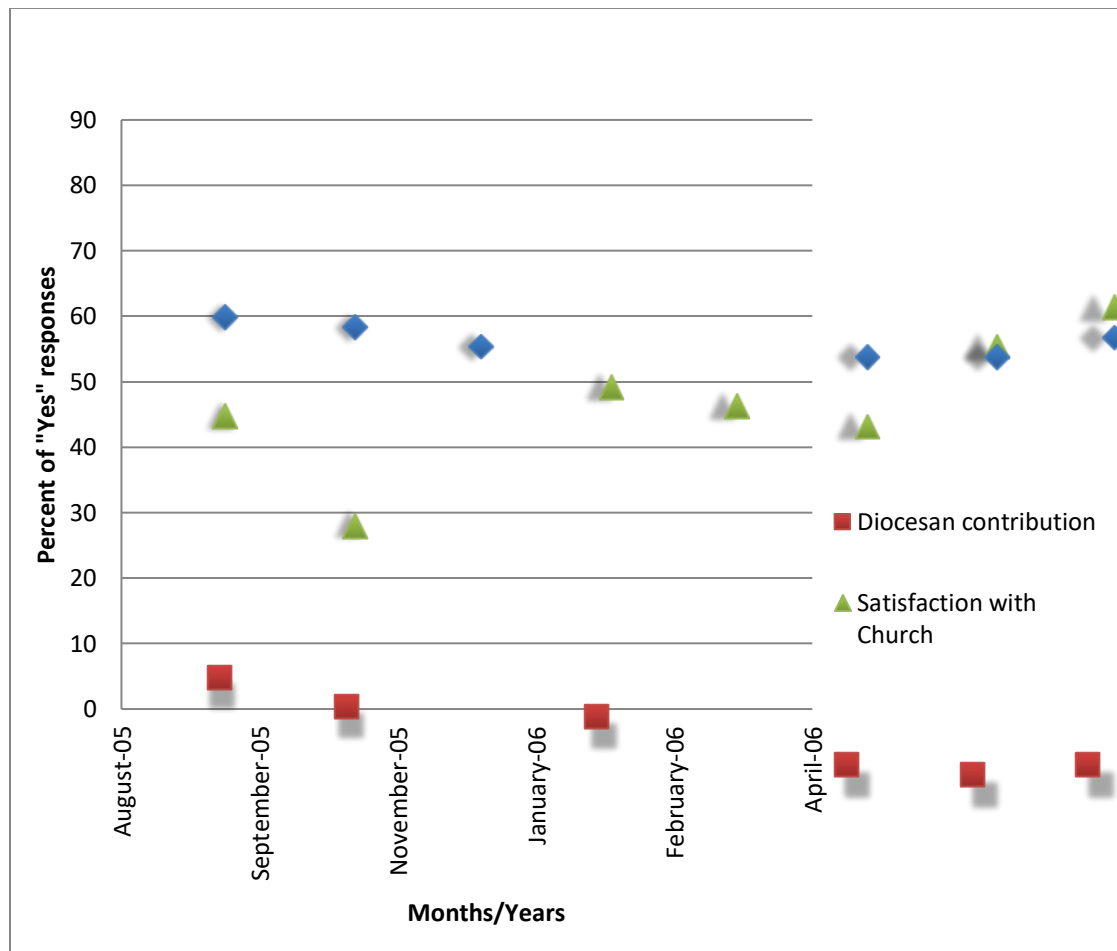
*Figure 72.* “During the last 12 months, did you or your household contribute to an annual financial appeal of your diocese, for example, a bishop’s or cardinal’s appeal?”

Despite the decrease, CARA (Gray and Perl, 2006) reports that there is no evidence that awareness or perceptions of financial problems in the Church have led Catholics to decrease their diocesan giving. In a national survey conducted for Foundations and Donors Interested in Catholic Activities (FADICA) in October 2002, 19 percent of Mass-attending Catholics reported that they had decreased their diocesan giving specifically because of the sexual abuse revelations. In 2002 only 2% reported that they had increased their diocesan giving and in December of 2004, 17 % of Mass-attending Catholics reported a decrease in their diocesan giving related to the scandal and 5 % reported an increase.

One-fifth of Catholics perceive their own diocese as experiencing serious financial problems. However, this is unrelated to whether they give to their annual diocesan appeal. In 2003, changes in financial giving to diocesan appeals were

more often attributed to concerns about one's own finances or concerns about the national economy than reactions to the sexual abuse cases (Gray and Perl, 2006).

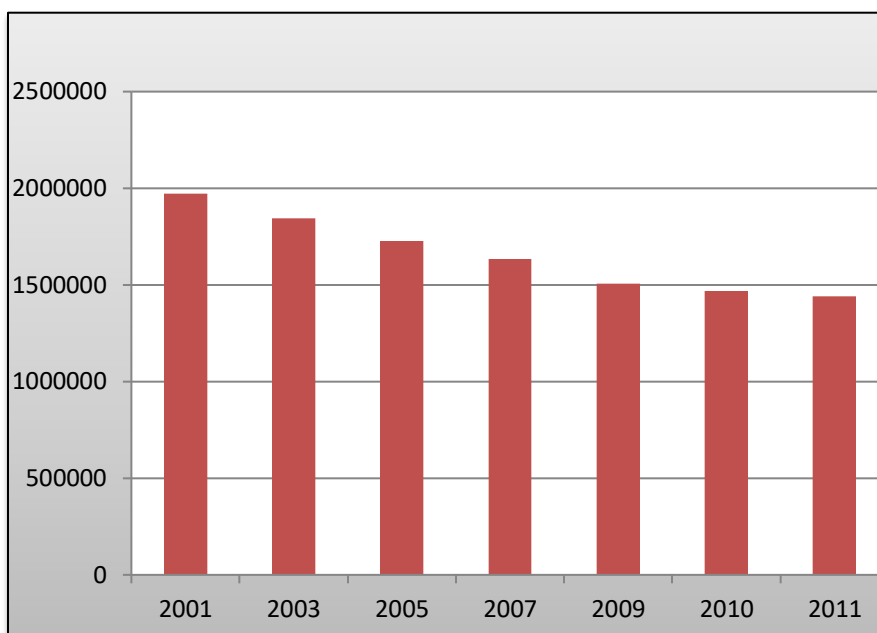
Figure 73 presents the above data in a scatterplot comparing diocesan and parish contributions with satisfaction with the Church from August 2005 to April 2006.



Source: Gray & Perl- CARA (2006)

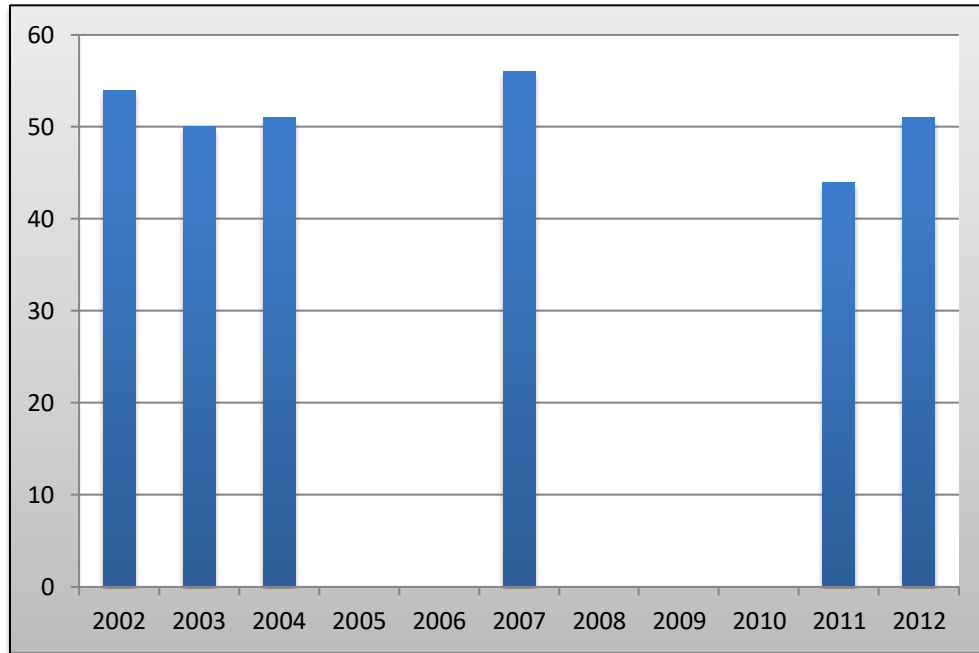
*Figure 73.* Contributions and satisfaction with the Church

The following figures represent the number of students in Catholic ES/MS from the years 2001 to 2011, the percent of those who gave to their parish during intermittent years 2002 to 2012, and a graph that puts the two together. Due to the timing of the surveys by Pew, the data does not align, however, a trend and pattern can be determined.



Source: McDonald & Schultz (2011)

*Figure 74.* Number of students in Catholic elementary/middle schools



Source: "When Surveys Lead" (2013)

Figure 75. Percent of those who gave to their parish

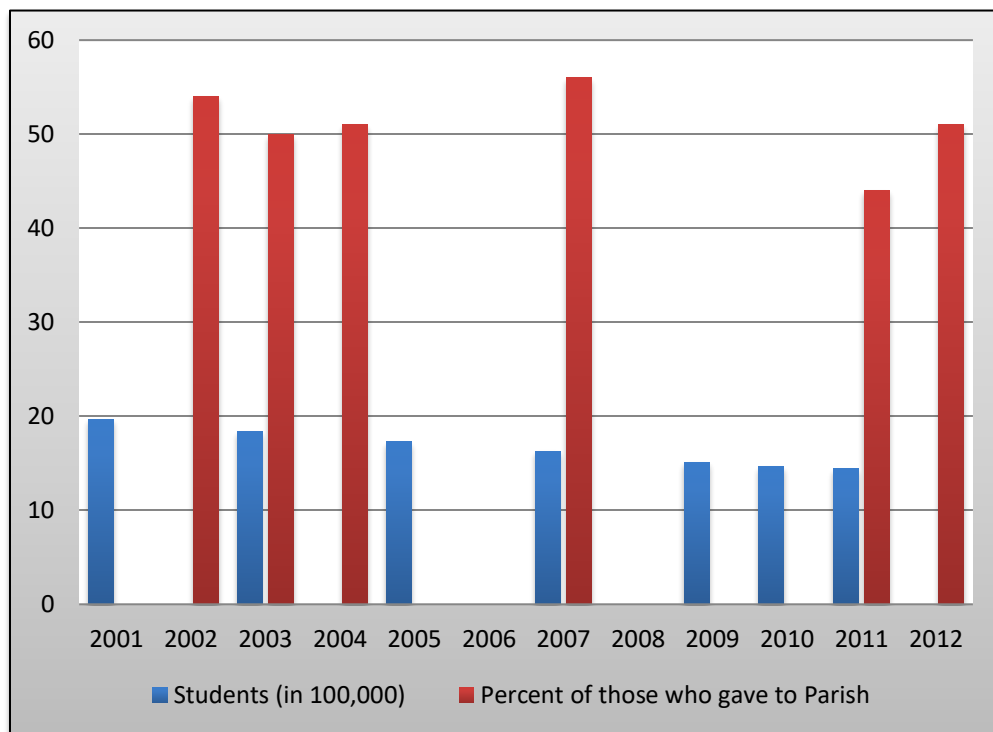


Figure 76. Comparison of parish giving to enrollment in ES/MS

Strengths	Weaknesses
<p>Pew (2008):</p> <ul style="list-style-type: none"> <li>36% of those surveyed believe that the Church should preserve traditional beliefs. <i>Fig 58</i></li> <li>81% say that it is important for their child to receive Communion. <i>Fig 64</i></li> <li>78% say that it is important for their child to be confirmed. <i>Fig 64</i></li> <li>15% of adult Catholics have noticed that the number of Catholic priests has declined in recent decades and report that they have been personally affected by these changes. 51% say they have noticed the decline but say that they have not been affected. 34% say they have not noticed a change in the number of priests. <i>Fig 68</i></li> <li>77% say Reconciliation is an important sacrament. <i>Fig 67</i></li> </ul> <p>“When Surveys Lead” (2013):</p> <ul style="list-style-type: none"> <li>Level of giving on the Parish level seems steady from 2002 to 2012. <i>Fig 75</i></li> </ul>	<p>Pew (2008):</p> <ul style="list-style-type: none"> <li>34% believe religion is somewhat important in their life; 7% not too important; and 2% not at all. <i>Fig 53</i></li> </ul> <p>Gray and Perl (2008):</p> <ul style="list-style-type: none"> <li>61% say that the Sacraments are essential to Faith.</li> <li>31.4% Catholics are estimated to be attending Mass in any given week.</li> <li>23% say they attend Mass every week.</li> </ul>
<p>Pew (2008):</p> <ul style="list-style-type: none"> <li>60% of adult Catholics say they abstain from meat on Lenten Fridays. <i>Fig 67</i></li> <li>45 % receive ashes on Ash Wednesday. <i>Fig 67</i></li> <li>44% do something positive during Lent. <i>Fig 67</i></li> <li>38% say they give up something for Lent. <i>Fig 67</i></li> <li>77% agree at least “somewhat” with the statement, “I am proud to be Catholic”. <i>Fig 67</i></li> <li>55% agree with the statement, “I think of myself as a practicing Catholic”. <i>Fig 67</i></li> <li>81% consider their Catholic faith to be important in their daily life. <i>Fig 67</i></li> <li>78% that there are clear and absolute standards for right and wrong. <i>Fig 51</i></li> <li>56% say that religion is important in their lives. <i>Fig 53</i></li> <li>67% say that yes, they are officially member of a Church. <i>Fig 50</i></li> <li>81% attend religious services at least a few times a year. <i>Fig 54</i></li> <li>42% read scripture outside of religious services. <i>Fig 55</i></li> <li>97% believe in God. <i>Fig 56</i></li> <li>86% pray at least a few times a month. <i>Fig 59</i></li> <li>63% pray or read scripture with their children. <i>Fig 62</i></li> <li>41% believe that the Church should adjust their views, beliefs and practices. <i>Fig 58</i></li> </ul> <p>Gray and Perl (2006):</p> <ul style="list-style-type: none"> <li>82% were “somewhat” or “very” satisfied with the leadership of Pope Benedict XVI. <i>Fig 69</i></li> <li>72 “somewhat” or “very” satisfied with the leadership of Bishops of the U.S. <i>Fig 69</i></li> <li>58% are satisfied with the leadership of the U.S. Bishops, which is 14% points higher than in a CARA poll four years prior (p. 10)</li> </ul>	<p>Pew:</p> <ul style="list-style-type: none"> <li>43% feel values are threatened by Hollywood. <i>Fig 49</i></li> <li>58% feel evolution is the best explanation which is contrary to biblical teachings. . <i>Fig 50</i></li> <li>62% share their faith either seldom or not at all. <i>Fig 53</i></li> <li>60% believe in a personal God and 29% believe in an impersonal force. <i>Fig 55</i></li> <li>26% of adult Catholics say they participate in the Sacrament of Reconciliation once a year or more often. 2% of Catholics do so once a month or more often. 30% say they go to Confession less than once a year and 45 % say they never do so. <i>Fig 63</i></li> <li>45% of adult Catholics say that receiving the sacrament of the Anointing of the Sick at some point is “very” important to them. 31% say this is “somewhat” important, 14% “a little” important, and 10 % say “not at all” important to them. <i>Fig 66</i></li> </ul> <p>Gray and Perl (2006):</p> <ul style="list-style-type: none"> <li>Diocesan contributions fell from 38 % in April 2002 to 28- 29 % in the 2004 and 2005 polls. <i>Fig 72</i></li> </ul>
Opportunities	Threats

*Fig 77. SWOT matrix for Research Question 3: What perceptions surrounding belief and religion in the United States may be adversely affecting Catholic elementary school enrollment according to polls conducted by CARA over the course of several years and Pew U.S. Religious Landscape Survey: Religious beliefs and practices (2008)?*

## CHAPTER V

### Conclusions and Recommendations

#### Summary of the Study

This research collected, sorted, and analyzed data from the 2000 and 2010 U.S. Census, NCEA (2004-2005 and 2012-2013), *Pew Forum's U.S. Religious Landscape Survey: Religious beliefs and practices* (2008) polls conducted by CARA over the course of several years and the Sunday Visitor's Catholic Almanac (2004 and 2011). Through the lens of the business model, SWOT (Strengths, Weaknesses, Opportunities, and Threats), forces that have driven changes in Catholic education in the Eastern section of the United States were revealed by looking at the demographics, ethnicity, and migration of the general population, the changes in Catholic school population, and perceptions surrounding belief and religion.

There are numerous forces that have affected Catholic education, particularly its enrollment. At the end of each Research Question section in Chapter IV, a matrix was prepared categorizing the tables and graphs that were presented. They were categorized as:

- Strengths –the positive aspects and what is done well. What advantages are there for Catholic education? What clear advantages or benefits are there for the future of Catholic education? What do Catholic schools offer that others do not? What is the Catholic identity?
- Weaknesses – areas needing improvement or weak links preventing the growth of Catholic education. Are there known weaknesses of the

schools' location? Are there weaknesses in the staffing? Is there inadequate financial assistance to meet student needs and to attract new students?

- Opportunities – favorable conditions that create the potential to achieve strategic objectives. What are changes in social patterns, population profiles, or lifestyles?
- Threats – conditions that are unfavorable to the future of Catholic education. What conditions or events are threatening to take prospective students away from the Catholic education? What perceptions are threatening enrollment growth? What are negative opinions about the Catholic Church, Catholic schools, Catholic clergy, and religious education?

Strengths can be viewed as an advantage and a positive driving force; weaknesses are the absence of certain strengths, those which appear to push back on the driving force; opportunities are based on an analysis of the external environmental that may reveal new chances for growth and can contribute to the positive driving force; and threats are seen as changes in the external environment and add to the fight back against the positive forces.

Most of the opportunities and threats were derived from the Pew (2008) data, which involved perceptions and beliefs. The beliefs and perceptions about a person's faith and their Church will greatly impact the support that the Catholic Church receives from its congregation, which will, in turn, affect the enrollment of Catholic schools

## Conclusions for Research Question 1

The first research question examined demographic changes in the United States according to the U.S. Census Bureau (2000 and 2010), as reported by Jonathan Hughes (2010), and the Pew *U.S. Religious Landscape Survey: Religious beliefs and practices* (2008).

The data in Chapter IV revealed that a major driving force was the shift in the overall population. A major limitation of this study was the inability to align the regions, and therefore trends were analyzed. According to the U.S. Census Bureau (2000 and 2010), the Northeast region, as defined by the Census Bureau, only witnessed a small increase in the overall population while the South a much larger increase. This trend agreed with the trend found when regions specific to this study were grouped by state.

The statistics identifying the Hispanic/Latino population were glaring for both the data for regions as defined by the U.S. Census Bureau (2000 and 2010) and then again, when grouped in regions specific to this research. Table 4.2 displayed the increase in the Hispanic/Latino population from 2000 to 2010 by region according to the U.S. Census Bureau (2000 and 2010), and then Table 4.3, grouped by regions specific to this research, showing the same trend but at rates that surpassed that of the increase in the overall population. These trends coincided with those reported by Hughes (2010), who was certain that the projected population will be 400 million by 2050.

As the Pew (2008) data revealed, 46% of immigrants that are entering the United States are Catholics as well as the overwhelming majority of those immigrating from Mexico and Latin American regions being Catholics as well. These immigrants are a major driving force in the changes in the diversity of the Catholic population in the



United States. Despite the fact that the White Catholic population is aging, the Catholic immigrant population will continue to build the population of the Catholic Church (Pew 2008). Fifty eight percent of all Latino people are Catholic, and, as they are immigrating at such a steady pace, this is a positive force for the future of the Catholic Church and hopefully Catholic education.

Regarding educational attainment, the 2007 Pew data indicated that the Hispanic/Latino population was not as educated as the overall population. In November 2013 the website [pewresearch.org](http://pewresearch.org) ran an article by Lopez and Fry. It was reported that the percentage of Hispanic people that dropped out of high school decreased from 32% in 1990 to 15% in 2010. Subsequent to those statistics, Lopez and Fry discussed that the number of Hispanic people who have not completed high school and were not enrolled in school fell to a record low of 15% in 2012 ("Among Recent High School," 2013).

In Ziegler's 2011 article in *Catholic World Report*, Marie Powell, executive director of the Secretariat of Catholic Education at the United States Conference of Catholic Bishops, stated:

Despite research that indicates that Hispanic students in Catholic schools are dramatically better prepared academically for postsecondary education and productive careers than Hispanic students in other kinds of schools, only 3 % of school-aged Hispanic children are enrolled in Catholic schools...adapting the culture of Catholic schools and parishes so that the presence of Latino Catholics is more highly 'valued and appreciated' is thus one of the leading challenges facing Catholic education in the United States.

The Bureau of Labor Statistics has demonstrated that the higher a person's level of education, the greater their weekly earnings. Therefore, one could argue that the greater a person's weekly earnings, the more disposable income they have. For those who financially support the Church, the result would be increased ability to support the Catholic Church. As the Church subsidizes Catholic schools, and as the majority of Hispanic people are Catholic, the more educated Hispanic people are, the more support the Catholic Church may receive. This will be particularly true, as the Hispanic/Latino population grows from first generation immigrants to second and third. The research revealed that in 2007, Catholics had the financial resources to support the Church as 73% of all Catholics earned at least \$50,000 annually and 49% of the U.S. population was Catholics who earn at least \$50,000 (Pew 2008). These numbers are sure to grow further.

### **Conclusions for Research Question 2**

The second research question involved the enrollment trends in the Catholic elementary school population between 2004 and 2011 in the New England, Mideast, and Southeast regions of the United States according to the Sunday Visitor's Catholic Almanac (2004 and 2011) and the NCEA (McDonald and Schultz - 2004-2005, 2012-2013).

Secondary schools have remained a constant through the years. However, elementary and middle Schools, other than in the Southeast region, have consistently closed. As the greatest population change for the Hispanic/Latino population was seen in the Southeast region, this observed trend agrees with the NCEA (McDonald and Schultz - 2004-2005, 2012-2013) statistics in Figure 42, which showed there was an increase in the number of Hispanic/Latino students in these Catholic schools. By all

indications, this trend should continue and the Hispanic/Latino enrollment will increase in all Catholic schools, especially as the wave of immigrants continues from Hispanic countries to areas of the United States, particularly the Southeast region.

A driving force indicated by the statistics from the Sunday Visitor's Catholic Almanac (2004 and 2011) and graphed in Figure 33, is the decreasing number of religious brothers and sisters. This decrease has caused the tuition in the schools to increase as many religious orders that run the schools historically have been paid at a minimal rate. However, this has changed in recent years as the sisters, in particular, work at various schools and parishes at a just wage in parity with their lay peers. Although not necessarily a financial force, the decline in the number of priests between 2001 and 2011, also displayed in Figure 33, is a real concern to the Church as the parishes are forced to consolidate. However, despite limited authority, there is an increase in the number of permanent Deacons, indicating that there are laymen who are interested in becoming religious servants without entering the priesthood and as reported earlier. "Young men attending a World Youth Day are 4.5 times more likely than those who have not attended to consider becoming a priest or religious brother and one fifth of newly ordained U.S. priests in 2013 say they attended a World Youth Day." Last year Rio saw more than 3 million attendees at the final Mass of World Youth Day. ("Surplus and Shortage: Mapping," 2013).

As the Catholic schools rely on parish support, the research indicates that the number of Catholics who have received Sacraments of Initiation may be of concern and may be a major force behind the change in Catholic education. The majority of the states in the Southeast saw an increase in those received into full Communion, which is

normally administered at age eight. This would indicate a shift of Catholics into the Southeast, particularly North Carolina, somewhere between the age of Baptism and full Communion. As only a couple of states in the New England and Mideast regions increased in the number of those receiving the Sacraments of Initiation, this would demonstrate that the demographic shift has been towards the Southeast states. This region is one that the Catholic Church and school leaders should capitalize on as the Catholic population is growing. This trend agrees with the trends in the overall population shifts. However, it appears that despite the increase in the Hispanic population, certain states in the regions in this research showed a decrease in the sacraments which could either indicate that at the time of immigration, children had already received several of the sacraments in their country of origin, or that they have chosen to not receive the Sacraments. This data is an area for future research to align with the next U. S. Census so as to have longitudinal research.

### **Conclusions for Research Question 3**

The third research question involved the perceptions surrounding belief and religion in the United States, which may be adversely affecting the Catholic elementary school enrollment according to polls conducted by CARA over the course of several years and *Pew U.S. Religious Landscape Survey: Religious beliefs and practices* (2008).

By all indications of this research, the beliefs and perceptions of Catholics surveyed by Pew in 2007 do not indicate a loss in faith or practice. The majority of the responses indicated that changes in beliefs and perceptions have not been a driving force in the changes in Catholic education. The limitation of this research, however, was that

the data was not available longitudinally and was, therefore, categorized by the researcher on a subjective level.

While most would believe that the sexual abuse scandal would have been a driving force in the changes to the Catholic schools, this research discovered that although the levels of diocesan donations decreased significantly, the levels of giving on the parish level seemed steady from 2002 to 2012. As the sexual abuse scandal was breaking, church officials were concerned that the level of giving on the parish and diocesan levels would suffer. This proportion fell from 38 % in April 2002 to 28- 29 % in the 2004 and 2005 polls. This indicated that Catholics were not blaming their parish priest, but it would seem that they are holding the Bishops and Cardinals responsible for the response to the scandal. What the data does not indicate, however, is the amount of people giving. An area for further research would be to survey those who continue to contribute to the Church to identify whether that number who contributed has remained constant or that the number giving has decreased, yet the amount donated is greater per person.

Figure 68 demonstrated that only 15% of adult Catholics have noticed that the number of Catholic priests has declined in recent decades and that they have been personally affected by these changes. 51% say they have noticed the decline but say that they have not been affected, and 34% say they have not noticed a change in the number of priests. This research pointed to a strength in that the faithful are going to continue to be part of the faithful despite the reduction in the leadership.

One area that may eventually contribute to a driving force is the level of apathy that may be growing. Although the majority is committed to their faith, an area of

potential concern is that only 34% believe religion is somewhat important in their life; 7% not too important; and 2% not at all, which is also apparent in the downward trend in the number of Baptisms. Additionally, the research 2008 reported by CARA showed that only 31.4% of Catholics are estimated to be attending Mass in any given week. A mere 23% say they attend Mass every week, and, as many Catholic schools are dependent on support from the parishes, this could become a driving force for change in Catholic school enrollment as the population ages.

Figure 55 is an extremely powerful representation of the feelings regarding prayer of those surveyed. The research indicated that despite the lack of Mass attendance and the changes in the number of those receiving the Sacraments, people still have a deep sense of their faith and prayer. Seventy-seven percent agree at least “somewhat” with the statement, “I am proud to be Catholic,” and 55% agree that, “I think of myself as a practicing Catholic.” However, the definition of a “practicing Catholic” may differ from what is Canonically correct.

The beliefs and practices of those surveyed have been steadfast, hence the reason for not considering most of the responses as driving forces to the changes in Catholic education. The research showed that there are numerous opportunities as a result of the Pew Forum Survey (2008). As Lent is considered to be one of the holiest times of the year, it is encouraging to note that 60% of adult Catholics say they abstain from meat on Lenten Fridays, 45 % receive ashes on Ash Wednesday, 44% do something positive during Lent, and 38% say they give up something for Lent.

As 67% say that yes, they are officially members of a Church, this area needs to be further capitalized on as the parish and diocesan giving levels should increase each

year at the rate of inflation. Morally, 78% say that there are clear and absolute standards for right and wrong, which is encouraging, with only 41% believing that the Church should adjust their views, beliefs, and practices.

Furthermore, 97% believe in God, 56% say that Religion is important in their life, 81% attend religious services at least a few times a year, 42% read scripture outside of religious services, 86% pray at least a few times a month, and 63% pray or read scripture with their children. All of these pieces of data indicate a strong sense of faith, which are opportunities for future financial support.

### **Recommendations**

The following section will illustrate how each component of the SWOT matrix can be used in combination of internal and external environmental factors. The graphic below illustrates how they can be used to create good strategic options:

Strengths and Opportunities – how can strengths be used to take advantage of opportunities?

Strengths and Threats – how can strengths avoid real and potential threats?

Weaknesses and Opportunities – how can opportunities overcome the weaknesses?

Weaknesses and Threats – how can weaknesses be minimized while avoiding threats?



*Figure 78. Strategic Uses of SWOT Matrices*

*Utilizing the strengths to maximize opportunities*

As the Catholic population has increased by 11.28% and the number of elementary schools increased in the Southeast between 2004 and 2011, a strategic plan is encouraged. Preparing a strategic plan will allow educational leaders to capitalize on the increase, particularly as the Hispanic/Latino population is paramount to this increase in the schools. Fifty-eight percent of all Latinos are Catholic, and 31.4% of Catholics are estimated to be attending Mass in any given week. This has remained unchanged (within margins of sampling error) in the last five years. According to Gray and Perl (2006), in 2003, changes in financial giving to diocesan appeals were more often attributed to concerns about one's own finances or concerns about the national economy than reactions to the sexual abuse cases. As the economy rebounds from recession, it can be expected that diocesan appeals would be increasing particularly in the Southeast region.



It is in this region that the number of Catholics who have been received into full communion has increased by 3.3% in the Southeast between 2004 and 2011.

*Utilizing opportunities to overcome weaknesses*

It is imperative that the Church utilizes its opportunities to overcome weaknesses. Ninety percent of those surveyed by Pew in 2007 said that religion was very important in their life, 61% agreed “somewhat” or “strongly” that sacraments are essential to their faith, and a high majority of Catholic parents said that it is “somewhat” or “very” important that their children celebrate the Sacraments of Initiation.

As there is no evidence that awareness or perceptions of financial problems in the Church have led Catholics to decrease their diocesan giving, it would not appear that this is a driving force for change. Figure 71 demonstrated that at least 72% of Catholics say they regularly contributed to the collection at their local parish during the previous twelve months. Gray and Perl (2006) report that prior to 2002, parish giving may have been slightly higher. Throughout the time of the sexual abuse scandal, Catholics expressed their dissatisfaction with some aspects of the Church’s handling of the issue. However, the data has revealed that this has not been a driving force of the change in Catholic education, as most have remained loyal to their faith and their pattern of parish giving and Mass attendance has remained consistent.

*Minimize the weaknesses while avoiding the threats*

Catholic schools had a pivotal turn at the time of Vatican II around 1965. The aging White Catholic population and their children are those primarily affected by the changes set forth by Vatican II. These demographics should be a primary area of future

study and would be a good focus of efforts to reduce future losses among the Catholic faithful.

*Strengths that face potential threats*

Despite the minimal change in parish giving, the majority of those who had stopped giving said in the 2003 CARA poll that they attributed this change to their reaction to sexual abuse cases. Therefore, this is an area that needs to be handled carefully going forward. Additionally, 36% still believe church should preserve its traditional beliefs and practices, and 43% feel that their values are threatened by the industry in Hollywood. These are all strengths that face threats as the cases are settled and the movie industry in Hollywood continues to test moral values and contribute to the erosion of same.

As the majority of Catholic schools depend on the parish for financial support, it is imperative that the Church continues to grow so that Catholics will continue to support the education of their children, as it is one of the missions of the Church to do so. The educational leaders of Catholic schools should encourage all Catholics who feel that their faith is important to continue to give to their parishes or increase their current offerings. Through this effort, we can then continue the mission of the Church and support the parishes, and thereby support the Catholic schools. Research has shown that neither changes in perception of faith nor the sexual abuse scandal have been significant driving forces in a decline in financial giving. This declination points more directly to basic economics and personal financial difficulties of parishioners.

A recommendation to assist the financial situation relative to tuition would be continued political advocacy for vouchers. As tuition costs seem to be another driving

force, the use of vouchers may be viewed as a help to the enrollment numbers. Santos and Rich stated:

A growing number of lawmakers across the country are taking steps to redefine public education, shifting the debate from the classroom to the pocketbook. Instead of simply financing a traditional system of neighborhood schools, legislators and some governors are headed toward funneling public money directly to families, who would be free to choose the kind of schooling they believe is best for their children, be it public, charter, private, religious, online or at home (2013).

In their 2013 *New York Times* article, “With Vouchers, States Shift Aid for Schools to Families”, Santos and Rich speak about how tuition woes may be countered with the assistance of vouchers. In 2002, the Supreme Court ruled that school vouchers did not violate the Constitution’s separation of church and state, even though many families use the public money to send their children to religious schools. Many states, however, still have constitutional clauses prohibiting the financing of religious institutions with public money, which is why some of the programs face legal challenges. Voucher opponents have also filed suits based on state constitutional guarantees of public education.

In the article cited above, the *New York Times* reported that seventeen states were offering thirty-three programs that would allow parents to use taxpayer money to send their children to private schools. Students needed to fit into certain categories, which were based on factors including income and disability status, in order to qualify. Georgia, however, received tax-credit scholarships without meeting any specific criteria. In Indiana, given the income criteria, nearly two-thirds of the state’s families qualified

(Santos and Rich, 2013). In his 2012 article, “Vouchers Help Catholic Schools Survive”, Weatherbe discusses that in the archdiocese of Indianapolis alone, the number of voucher students more than doubled from 2012 to 2013, when the number reached 2,328. Indiana began offering vouchers in 2011, as did Douglas County, Colorado, while Congress reinstated the District of Columbia’s voucher system that had been defunded by the Obama administration. He continues that now there are nine states, the District of Columbia, and a single school board in Colorado offering vouchers, while four other states offer educational savings accounts, scholarships or other aid. These plans cover 210,000 students across America, up sevenfold from 2000 (Weatherbe, 2012). According to Povich, in 2013, Alabama and South Carolina created new scholarship tax credit programs and six states, Georgia, Indiana, Iowa, Pennsylvania, Rhode Island, and Virginia, expanded their existing programs. North Carolina instituted a new statewide voucher program for low-income students, and five states, Indiana, Mississippi, Ohio, Utah and Wisconsin, expanded existing voucher programs. Wisconsin also created a tax deduction for private school tuition and fees (Povich, 2013).

### **Pope Francis**

A pivotal time period for the Church was during the years of Vatican II when monumental changes occurred in the Catholic Church. The number of those enrolled in parishes as well as the number of priests, religious brothers and sisters changed drastically. It was a time when elderly Catholics saw a transition too vastly different from their upbringing. The research presented indicates that as the White Catholic population ages, their formal practice of religion goes with them. Today, many feel that the Catholic Church is archaic and out-of-date. Now is the time of transition as the newer

wave of immigrants evangelizes the Church. Under the leadership of a new pope, the Church enters a new phase. As demonstrated by the research in this study, the new wave of Hispanic/Latino immigrants in the United States could prove beneficial to the Catholic Church as an institution. The research has shown that 58% of all Latino people are Catholic and 46% of immigrants that are entering the United States are Catholic.

Given this new wave it is especially important that Pope Francis is a Latin-American Pope and is seemingly able to attract Catholics back into the pews. The first pope of the Americas, Jorge Mario Bergoglio, hails from Argentina and is the first Jesuit pope. The order of the Jesuit focuses on education and social justice. As reported in Pew (2008) 80% of Catholics consider their Catholic faith to be important in their daily life, therefore indicating that it is an opportunistic time for the Church and, in turn, Catholic schools. Fifty-eight percent of adult Catholics were satisfied with the leadership of the U.S. Bishops, which is 14% higher than in a CARA poll four years prior (Gray and Perl, 2008). An October 4, 2013 Quinnipiac poll reported that 89% of Catholics have a "favorable" or "very favorable" opinion of Pope Francis and only 4% voiced an unfavorable opinion.

Voted as *Time's* Man of the Year for 2013, Pope Francis has invited all Catholics to join him in renewing the Catholic Church. On announcing the choice, Nancy Gibbs (2013) of *Time Magazine* writes:

The Pope's focus on compassion, along with a general aura of merriment not always associated with princes of the church, has made Francis something of a rock star. More than 3 million people turned out to see him on Copacabana Beach in Rio de Janeiro last summer, the crowds in St. Peter's Square are ecstatic, and

the souvenirs are selling fast. Francesco is the more popular male baby name in Italy. Churches report a “Francis effect” of lapsed Catholics returning to Mass and confession, though anecdotes are no substitute for hard evidence, and surveys of U.S. Catholics, at least, see little change in practice thus far. But the fascination with Francis even outside his flock gives him an opportunity that his predecessor, Benedict XVI, never had to magnify the message of the church and its power to do great good. (p. 45)

In the October 11, 2013 edition of the *National Catholic Register*, the editors discussed the emphasis on the establishment of the Church during Pope Francis’s speech on October 9, 2013 when he called the Church a “home for all God’s children.” He continued, “you cannot grow on your own; you cannot walk alone, isolated, but walk and grow in a community, a family” (“Pope Francis Disrupts Our Plans,” 2013) Pope Francis said:

In the Church, we can hear the word of God, sure that it is the message that the Lord has given to us. In the Church, we can meet the Lord in the sacraments, which are the open windows through which we are given the light of God, streams from which we draw the very life of God. In the Church, we learn to live in communion, in the love that comes from God...Each of us can ask ourselves: How do I live in the Church?

Pope Francis continued:

Do I participate in community life or go to church and lock myself up in my own problems, isolate myself from others? ... The Church is *catholic* because it is everyone’s home: We are all children of the Church, and we all belong in this

house. ... And there is this difference between the components, but it is a diversity that does not enter into conflict; it is not opposed; it is a variety that allows us to melt into harmony by the Holy Spirit. He is the true ‘maestro,’ and he himself is the harmony. And here let us ask ourselves: In our communities, do we live in harmony or do we fight between ourselves ("Pope Francis Disrupts Our Plans," 2013)?

“Selecting Pope Francis as the Person of the Year was an excellent and visionary move by *Time*,” according to the National Catholic Educational Association who pointed to the Holy Father’s tremendous commitment to catechesis and evangelization. “For his great leadership and support, NCEA salutes Pope Francis not only as Person of the Year but as Educator of the Year. “ Writing in his apostolic exhortation *Evangelii Gaudium*, “Pope Francis recognized Catholic schools and colleges for their good work and the important role they have in countering secularization” (“Pope Francis – Time’s,” 2013).

On November 24, 2013, Pope Francis made his first significant statements as Pope regarding Catholic education in *Evangelii Gaudium*. In this document he identified education as a solution to secularization:

The process of secularization tends to reduce the faith and the Church to the sphere of the private and personal. Furthermore, by completely rejecting the transcendent, it has produced a growing deterioration of ethics, a weakening of the sense of personal and collective sin, and a steady increase in relativism. These have led to a general sense of disorientation, especially in the periods of adolescence and young adulthood, which are so vulnerable to change. ... We are living in an

information-driven society which bombards us indiscriminately with data—all treated as being of equal importance—and which leads to remarkable superficiality in the area of moral discernment. In response, we need to provide an education, which teaches critical thinking and encourages the development of mature moral values (Francis, *Evangelii Gaudium* 65)

Pope Francis adds, “How much good has been done by Catholic schools and universities around the world! This is a good thing” (Francis, *Evangelii Gaudium* 65) In the same vein Pope Francis continues about proclaiming the message to different cultures and how that proclamation also involves the circles of the professional, scientific and academic worlds. Regarding evangelization Francis continues:

When certain categories of reason and the sciences are taken up into the proclamation of the message, these categories then become tools of evangelization; water is changed into wine. Whatever is taken up is not just redeemed, but becomes an instrument of the Spirit for enlightening and renewing the world. It is not enough that evangelizers be concerned to reach each person, or that the Gospel be proclaimed to the cultures as a whole. A theology – and not simply a pastoral theology – which is in dialogue with other sciences and human experiences is most important for our discernment on how best to bring the Gospel message to different cultural contexts and groups. The Church, in her commitment to evangelization, appreciates and encourages the charism of theologians and their scholarly efforts to advance dialogue with the world of cultures and sciences. I call on theologians to carry out this service as part of the



Church's saving mission. In doing so, however, they must always remember that the Church and theology exist to evangelize, and not be content with a desk-bound theology. Universities are outstanding environments for articulating and developing this evangelizing commitment in an interdisciplinary and integrated way. Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, are a most valuable resource for the evangelization of culture, even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods (Francis, *Evangeli Gaudium* 132-134).

In an effort to take on Pope Francis' challenge to unify the Anglo people and Latino people in the United States, more than 150 leaders in Hispanic ministry met in St. Augustine. It was at this gathering where they shared their pastoral and communications strategies—including many social media and Internet-based tools—and to take up the challenge to help step up the pace and effectiveness of Hispanic church leadership across the country. Gustavo Valdez, a director of Hispanic ministry for the Diocese of Charleston, S.C., which encompasses the entire state of South Carolina stated:

We see the problem that the Hispanic community is growing in its own way and the Anglo community is trying to maintain parishes in the U.S., but we may not have that communion of communities, and sometimes we are trying to assimilate each other. .... We are universal and that means we have to work in a way that we can live together as a Christian community, as a Catholic community and accept each other as God's gift; we compliment and enrich each other and only when we are together can we help the church to grow (Tracy, 2013).

Mar Munoz-Visoso, who is a native of Spain and a past assistant director of media relations at USCCB, said the Southeast Latino communities in Florida especially are already accustomed to a very diverse Hispanic Catholic presence. She said other states, such as the Carolinas, that are not historically Catholic areas have been undergoing a kind of "Catholicization" in large part because of the growing presence of Latino immigrants (Tracy, 2013).

To help connect the church to Catholic Latino people, Cristina LeBlanc, director of Hispanic ministry for the Diocese of Lafayette, Louisiana, suggested that something as simple as text messaging on mobile phones has helped connect the church to Eva Gonzalez said the University of Notre Dame's forthcoming implementation of affordable distance learning and religious education programming in Spanish will help foster Hispanic leadership preparedness of catechesis (Tracy, 2013).

As a result of the shift in demographics, several goals have been set including increasing the national enrollment of Latino children in Catholic schools from 290,000 to over 1 million students, thus "greatly enhancing the quality of the lives of thousands—indeed, millions—of Latino families over the coming decades" ("The Campaign to Improve", n.d.). Latino students who attend Catholic schools are 42% more likely to graduate from high school. Latino students who attend Catholic schools are two-and-a-half times more likely to graduate from college (Tracy, 2013).

According to the Notre Dame's Alliance for Catholic Education's website, on December 12, 2008 the University of Notre Dame commissioned the Notre Dame Task Force on the Participation of Latino Children and Families in Catholic Schools with the sole purpose of studying the differences in the achievement gap of the Hispanic/Latino

population and to examine the potential educational opportunities for this population. A goal of the investigation is to see what can be done to narrow the achievement gap by extending the “Catholic school advantage” to more Latino children. Alliance for Catholic Education defines “Catholic school advantage” as the educational attainment rates, as well as a broad range of advantageous holistic outcomes connected to Catholic schools. There are many dimensions to the Catholic school advantage, including higher graduation rates, demonstrated academic achievement, character formation, civic engagement, and a variety of pro-social and pro-ecclesial effects. The Task Force outlined a strategy to include “developing demand, building capacity, and transforming institutions to fill empty seats, increase capacity in existing schools, re-open closed schools, and build new Catholic schools in areas that have been most affected by the growth of the Latino population.” The end goal is to double the percentage of Latino students attending Catholic schools, from 3% to 6%, by 2020 (“What is the Catholic”, n.d.).

### **Recommendations for Future Research**

Having identified the strengths, weaknesses, opportunities, and threats facing Catholic schools and the driving forces behind changes in enrollment based on the data presented in Chapter IV, it would benefit the enrollment of Catholic schools if dioceses or schools devised and implemented strategic plans.

In preparing these plans, there are certain aspects that should be closely evaluated, studied, and monitored. These should include:

- defining the mission statement
- recognizing the Catholic identity
- evaluating the current fiscal condition

- examining demographics specific to the diocese
- collecting census data to include:
  - ethnicity
  - family size and ages of children
  - sacramental information
  - financial data

As the Southeast region has experienced a slight growth in the number of schools, the schools in that region should be researched to see if they have current strategic plans and what the parameters are which guide the plans. Assuming those schools continue to thrive, the policies and procedures, including financial information, should be scrutinized and perhaps mirrored across the country where enrollment has suffered through the years. In both Tennessee and South Carolina schools that were once closed are now open and enrollment is booming. If strategic plans have been an integral part of this growth, further research should include these regions specifically.

### **Epilogue and Recommendations**

In certain dioceses in the northeast, strategic plans have been created and implemented, however, the new wave has of immigrants has been ignored. Embarking on the challenges set forth by Pope Francis and with a sense of unity, enrollment in Catholic schools should benefit from the shift in demographics as noted in this research. It is, therefore, incumbent upon us to educate ourselves about the new wave of immigrants and capitalize on the shift (Tracy, 2013).

Schools and dioceses should heed the words of Pope Francis when he talks about reaching different cultures by proclaiming the Gospel and by reaching out to

professional, scientific, and academic circles. At the forefront of our future goals should be utilizing and recognizing Francis' suggestion that:

Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, are a most valuable resource for the evangelization of culture, even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods (Francis, [Evangelii Gaudium](#) 132-134).

As the culture of Hispanic people is different than that of other Catholic immigrants and the descendants of Western European immigrants who built the schools, understanding their culture and adjusting to it will benefit the Catholic schools. The mission statement of the schools should reflect this new population and symbols of faith throughout the schools should reflect those of the Hispanic/Latino culture. For example, Ecuadorians often feel a strong devotion to Our Lady of El Cisne, while Mexican immigrants largely admire Our Lady of Guadalupe (Parrott, n.d.). Therefore, in those parishes and schools where the student population is Hispanic/Latino, these statues should be displayed.

It would be beneficial if those responsible for the recruitment of students understood that in Hispanic/Latino immigrants' home cultures; it is often only the wealthy who are able to attend Catholic schools. Parish schools do not exist. Therefore, marketing strategies should include an emphasis on the potential affordability of the tuition. In many instances in the United States, when made aware of the tuition of the schools, it becomes attractive to Hispanics/Latino families, as they had been under the impression that the costs were above affordability for them. Scholarships specifically

reserved for new immigrant families need to be made available. Parishes without schools should be required to contribute a portion of their income from collections to these scholarship funds with a dedicated effort towards earmarked collections for Hispanic scholarship funds.

It is most important that schools implement marketing and recruitment plans that include reaching out to the congregations at the Spanish masses and prayer groups within the parish as well as religious education programs. Parish religious leaders should make a whole-hearted effort to target young children in the parish. Religious education programs present a prime population. Conversations with parents at meetings prior to or after the classes are key. It is imperative that promotional materials are available in Spanish as well as English. Small group open houses should be held with the endorsement of these open houses in the church bulletins or posted on the bulletin boards in various locations throughout the community surrounding the church. These places may include the local specialized grocery stores that cater to Hispanic/Latino consumers. Weekly press releases centering on student activities should also be circulated and all school events should be made public, as community awareness is key to the successful recruitment of these new immigrants. A further recommendation would be to utilize social media (Facebook, Twitter, etc.) in an effort to use every avenue possible to advertise. The recruitment process will prove to be very different to attract those students. Part of the education is to impress upon Hispanic Catholics that Catholic schools are strong in Catholic identity while offering a rich academic program. This should prove attractive to Catholic immigrants on two fronts, both of which are paramount in Hispanic culture: education and faith.

As economics play such a large factor and many of the population are working numerous jobs, another recommendation is to extend the school day to allow parents to pick their children up from school after work. During this extra time, provision may be made for homework assistance as well as socialization which will help immigrant students in their assimilation efforts. At the office level in the school, something as simple as employing a Spanish-speaking secretary will alleviate communication issues. Flexibility in administrative availability is important as many immigrants work labor positions on an hourly scale. Additionally, English as a Second Language (ESL) teachers may be a necessary component in schools going forward. Each of the above suggestions will increase opportunities for the Hispanic and Latino population and will hopefully keep Catholic schools open.

As a beacon of hope for new immigrants, like those before them, Catholic schools can serve Latino and other underserved students very well. In particular, in urban America, Catholic schools often provide the highest quality education available.

This research discovered that a major driving force contributing to the decline in the enrollment was mainly attributed to population shifts in the United States and that this new wave of immigrants will be the biggest driving force behind future changes in Catholic education. Just as happened in prior generations, Catholic schools will grow in areas now populated by the new wave of immigrants. The future of Catholic education relies on our young people, namely the Hispanic/Latino population.

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## Appendix A

**Memo****Institutional Review Board**

Federal Wide Assurance:

FWA00009066

Date: September 23, 2013

To: Denise Smith

CC: Dr. Jonathan Hughes  
Dr. Mary Jane Krebbs  
Dr. Rene ParmarDr. Jay Zimmerman  
Chair, Institutional Review Board  
Tel 718-990-5500  
[zimmermj@stjohns.edu](mailto:zimmermj@stjohns.edu)Dr. Marie Nitopi  
IRB Coordinator  
Tel 718-990-1440  
[nitopim@stjohns.edu](mailto:nitopim@stjohns.edu)**Protocol # 0913 033**

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**Protocol:**

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The IRB has received and reviewed your human subjects research protocol. The IRB has determined that your protocol does not qualify as human subjects research and therefore does not need IRB approval. Please note that if you plan on making any changes to the procedures outlined in your application you will need to notify the IRB. The IRB will need to assess whether the alterations made to the procedures would qualify as human subjects research.

If you have any further questions or concerns, please do not hesitate to call me, or Marie Nitopi at (718) 990-1440.

## Appendix B

### Results from 2007 Pew Survey

PEW DATA							
	The gov't should do more to protect morality in society	I worry the government is getting too involved in the issue of morality	Neither/Both	DK/Refused			
	43	49	3	5			
	Homosexuality is a way of life that should be accepted by society	homosexuality is a way of life that should be discouraged by society					
	58	30	5	7			
	Most people who want to get ahead can make it I they're willing to work hard	hard work and determination are no guarantee of success for most people					
	70	26	2	2			
	The gov't should do more to help needy Americans, even if it means going deeper into debt	The gov't today can't afforded to do much more to help the needy					
	63	29	4	4			
	Completely Agree	Mostly agree	Mostly disagree	Completely disagree	DK/Refused		
I often feel that my values are threatened by Hollywood and the entertainment industry	19	24	26	28	3		
There are clear and absolute standards for what is right and wrong	38	40	13	6	3		
Evolution is the best explanation for the origins of human life on earth	24	34	18	17	7		
When it comes to questions of right and wrong, which of the following do you look to most guidance?	22	10	57	7	5		
Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?	58	7	10	8	17		
Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background?	65	2	2	2	29		
	Yes	No	DK/Refused				
Would you describe yourself as a "born-again" or evangelical Christian, or not?	16	79	5				

	Very important	somewhat important	not too important	not at all important	DK/Refused		
How important is religion in your life?	56	34	7	2	1		
	More than once a week	once a week	once or twice a month	a few times a year	seldom	never	DK/refused
Aside from weddings and funerals, how often do you attend religious services?	9	33	19	20	13	6	0
	At least once a week	once or twice a month	several times a year	seldom	never	DK/refused	
Do you participate in a choir or other musical program there?	6	3	3	7	81	0	
Do community volunteer work through your place of worship?	9	11	17	20	43	0	
Work with children or youth there?	11	6	8	15	59	1	
Participate in social activities, such as meals, club meetings, or other gatherings there?	9	16	21	21	32	0	
participate in prayer groups, Scripture study groups or religious ed programs	13	7	9	19	52	1	0
Read scripture outside of religious services	21	11	10	21	36	1	0
Meditate	36	9	5	13	35	2	
Share your faith with non-believers of people from other religious backgrounds	14	9	13	26	36	2	
Feel a deep sense of spiritual peace and well-being	47	16	16	13	6	3	
Feel a deep sense of wonder about the universe	34	14	17	20	12	4	
Receive a definite answer to a specific prayer request	18	13	23	23	13	10	

	Yes	No	DK/Refused				
Are you or your family official members of local church or house of worship?	67	32	1				
Do you believe in God or universal spirit?	Yes, believe in God	No, do not believe in God	Other	DK/Refused			
	97	1	1	1			
How certain are you about this belief?	Absolutely Certain	Fairly certain	not too certain	not at all certain	not sure how certain	Don't believe in God	Other/DK
	72	21	3	0	1	1	2
	Personal God	Impersonal force	Other/Both/Neither	DK/Refused	Other/DF (VOL)		
Which comes closest to your view of God?	60	29	4	4		1	2
	Yes	No	Other (VOL)	DK/Refused			
Do you believe in life after death?	77	15	1	7			
	Absolutely Certain	Fairly certain	not too certain	not at all certain	not sure how certain	Don't believe in God	Other/DK
How certain are you about this belief?	45	25	5	1	1	15	8
	Yes	No	Other (VOL)	DK/Refused			
Do you think there is a heaven where people who have led good lives are eternally rewarded?	82	10	2	6			
Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?	60	27	3	10			
	Taken literally	Not taken literally	Other/DK	Book written by men, not the word of God	Other/DK (VOL)		
Would you say that (the Bible) is to be taken literally, word for word	23	36	3	27	11		
	Completely Agree	Mostly agree	Mostly disagree	Completely disagree	DK/Refused		
Miracles still occur today as in ancient times	47	36	9	5	3		
Angels and demons are active in the world	35	34	15	10	6		
Religion causes more problems in society than it solves	13	20	31	33	4		

	My religion is the one, true faith leading to eternal life	Many religions can lead to eternal life	Neither/Both equally (VOL)	DK/Refused			
	16	79	2	3			
	There is only ONE true way to interpret the teaching of my religion	There is more than one true way to interpret the teaching of my religion					
My church should:	19	77	1	4			
	preserve its traditional beliefs and practices	or adjust traditional beliefs and practices in light of new circumstances	or adopt modern beliefs and practices	Other (VOL)	DK/Refused		
	36	42	15	1	7		
	Several times a day	once a day	a few times a week	once a week	few times a month	seldom	never
Outside of attending religious services how often do you pray?	31	27	17	4	7	10	3
	Yes	No	DK/Refused				
Ever experienced or witnessed a diving healing of an illness or injury	28	70	2				
Do you think there is a natural conflict between being a devout religious person and living in a modern society?	34	61	5				
Pray or read the Scripture with your children	63	37	0				
Send your child(ren) to Sunday school or another religious ed program	51	48	0				
Home school or send any of your children to a religious school instead of public school?	20	79	1				
	Catholic						
In what religion were you raised?	31.4						
Spouse's Religion	29.1						
	No children	one	two	three	four or more		
Are you the parent or guardian of any children under 18 living in your household	61	13	15	7	4		

## Appendix C

## CARA “Sacraments Today: Belief and Practice Among U.S. Catholics”

## CARA

## Sacraments

Sacraments are essential to my faith	61	somewhat or strongly
Important children celebrate First reconciliation	77	somewhat or very
First Communion	81	
Confirmation	78	

attend Mass every week in any given week	31.4
attend mass every week	23

I can be a good Catholic without going to Mass every Sunday	34 strongly 68 somewhat
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Participate in Reconciliation	26 once a year or more often 2 once a month or more often 30 less than once a year 45 never do
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receiving the sacrament of the Anointing of the Sick	45 very important 31 somewhat important 14 little 10 not at all
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## Personal Practice

Abstain from eating meat on Lenten Fridays	60
Receive ashes on Ash Wednesday services	45
Try to do something positive during Lent	44
Give up something for Lent	38
I am proud to be Catholic	77
I think of myself as a practicing Catholic	55
Catholic faith is important in daily life	81

Hierarchy of Church have been personally affected by these changes	15
have not been affected	51
have not noticed	34

Pope Benedict XVI	82
the Bishops of the US	72
Pope Francis (10/13)	89

	How satisfied are you with the leadership of the Catholic Church? Somewhat of Very	During the last 12 months, did you or your household regularly contribute to the collection at your local parish? Yes	During the last 12 months, did you or your household regularly contribute to an annual financial appeal of your diocese, for example, a bishop's or cardinal's appeal? Yes
2000 January	73		
2001 January	79		
2002 April	66 76		38
2002 May	55 75		35
2003 January	73		
2003 May	69		34
2003 Oct	67		
2004 March	65 72		29
2004 September	73 72		28
2005 September October	77 74		29

## Financial Giving to Parish

2001			
2002		54	
2003		50	
2004		51	
2005			
2006			
2007		56	
2008			
2009			
2010			
2011		44	
2012		51	

2001 October (2002 almanac)	2001	1971627	19.7
2002 October (2003 almanac)	2002		
2003 October (03-04 sy)	2003	1842918	18.4
2004 October (04-05 sy)	2004		
2005 October (05-06 sy)	2005	1726773	17.3
2006	2006		
2007	2007	1633535	16.3
2008	2008		
2009	2009	1507618	15.1
2010	2010	1467694	14.7
2011	2011	1440572	14.4



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