

THE UNIVERSITY OF MANITOBA

FROM ISOLATED SCHOOLS TO A SYSTEM OF EDUCATION:
A STUDY OF THE CITY OF WINNIPEG'S
CATHOLIC ARCHBISHOPS' INTERDIOCESAN CATHOLIC SCHOOLS
COMMITTEE'S PROPOSAL TO REORGANIZE THE GOVERNANCE OF
CATHOLIC SCHOOLS IN WINNIPEG

SUBMITTED IN PARTIAL COMPLETION OF THE REQUIREMENTS FOR
THE DEGREE OF
MASTER OF EDUCATION

FACULTY OF EDUCATION

BY

WILLIAM J. BURNS

WINNIPEG, MANITOBA
APRIL, 1996



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ISBN 0-612-13006-1

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FROM ISOLATED SCHOOLS TO A SYSTEM OF EDUCATION:
A STUDY OF THE CITY OF WINNIPEG'S CATHOLIC
ARCHBISHOPS' INTERDIOCESAN CATHOLIC SCHOOLS
COMMITTEE'S PROPOSAL TO REORGANIZE THE GOVERNANCE
OF CATHOLIC SCHOOLS IN WINNIPEG

BY

WILLIAM J. BURNS

A Thesis/Practicum submitted to the Faculty of Graduate Studies of The University
of Manitoba in partial fulfillment of the requirements of the degree
of
MASTER OF EDUCATION

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ABSTRACT

In October, 1992, the Interdiocesan Catholic Schools Committee (IDCSC) recommended to the three Archbishops of Winnipeg a proposal with respect to the restructuring of governance of the eighteen Catholic schools within their respective archdioceses. This study examines the historical development of Catholic schools in the Province of Manitoba and focuses on the work of the City Bishops' Interdiocesan Catholic Schools Committee's process for developing a new organizational arrangement for the schools. The study provides a unique view of a Catholic interdiocesan schools shared governance model, while offering practical insights into the complexities of the organizational change process.

The proposed organizational arrangement calls for the creation of a loosely coupled system of Catholic schools. The organizational structure sees the management and operation of local Catholic schools remaining in the hands of local school boards. In addition, it creates a central urban board with responsibility for policy development, the safeguarding of Catholicity, and the protection of the public image of the school system.

The study is based primarily on interview data and selected Committee documentation, including twelve draft copies of the Committee's proposal. A total of ten interviews were carried out with members of the IDCSC. Weick's (1995) sensemaking perspective is used as a main analytical framework for the examination of the Committee's organizing process.

The study addressed four main research questions and concluded that: (1) the proposal's development had many elements, and that Committee member influence was exerted by different individuals on different elements of the study, (2) six identifiable contextual factors were dealt with by the IDCSC, (3) the contextual factors acted as pulls for the continued local control of schools, and (4) Committee members conceptualized the organizing process in which they were involved as one of "consensus building through dialogue".

The study concludes with practical reflections for Educational Administrators on the process of organizational change.

ACKNOWLEDGEMENTS

This project has been a number of years in the making and it would not have come to completion without the wisdom, guidance and support of some very significant individuals whose contributions I would like to acknowledge. To Dr. Tony Riffel, my advisor, who first encouraged me to undertake the study, supported me along the way, and whose insights into organizations have significantly shaped my views of the organizing process, I extend my deepest heartfelt thanks.

To Dr. John Stapleton, I express my gratitude for his critical analysis and valuable suggestions for the thesis, as well as his support and challenging teaching, throughout my graduate program. I also wish to express my appreciation to Dr. Lance Roberts for his thought-provoking input into the project.

To my wife Janice, a big thank you for all her love and support during this lengthy endeavour. To my daughters, Meghan and Bridget, whose arrivals during the study helped lengthen the process and focus me on what life is really all about, I say, "lets have some fun, girls, Dad won't be holed up typing in the basement anymore!"

A special thanks goes to my secretary at St. Ignatius School, Mrs. Barbara Reed for transcribing the interview data, and to Mr. P. J. Fawcett for proofreading the drafts.

A final thank you goes to the men and women who served on the Interdiocesan Catholic Schools Committee. Their willingness to participate in the study, and their commitment to Catholic Education has been inspiring. I hope my rendering of their story does justice to it. I look forward to seeing if their vision of an effective system of Manitoba Catholic schools will indeed come to fruition.

AMDG

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CHAPTER 1

Nature of the Study

Purpose of the Study

In October, 1992, the Interdiocesan Catholic Schools Committee (IDCSC) recommended to the three Archbishops of Winnipeg a proposal with respect to the restructuring of governance of the eighteen Catholic schools within their respective archdioceses.

The IDCSC proposal, found in Appendix I, identifies the philosophical mission of the Manitoba Catholic schools and lays out the proposed system model. Included in the model are the roles and responsibilities of the various stakeholders and illustrated schematics of the various relationships among the stakeholders. This study is an examination of the historical developments, the organizational factors, and the internal committee processes that drew the IDCSC to that proposal.

Main Research Questions

The study focused on the following questions:

1. Who were the most influential Committee members involved in the development of the IDCSC proposal?
2. What were the contextual factors dealt with by the IDCSC in arriving at its final proposal?

3. How was the final organizational form of the proposed organization, and the location of various organizational functions, shaped by the contextual factors?

4. How have Committee members conceptualized the organizing process in which they participated?

Background to the Study

Catholic Education in Metropolitan Winnipeg and the IDCSE

There are eighteen loosely associated Catholic schools in Manitoba, seventeen of these in the city of Winnipeg. Of the seventeen, eleven are parish-based elementary schools, two are elementary schools run by religious orders, one is a kindergarten to grade twelve parish school, one is a diocesan high school and two are single sex private high schools run by religious congregations.¹

The Catholic schools of Manitoba have survived since the Manitoba Schools Question of the 1890s (Clarke, 1968) on the donated services of religious orders and the financial support of local Catholic parish communities. For most of their history, these schools have operated independently of each other. Prior to the 1992 restructuring, each school operated autonomously, although they were loosely connected through a

¹Schools that are not directly attached to a parish community have been traditionally referred to as "stand-alone schools".

central association.

Each Catholic school board held membership in the Manitoba Catholic Schools Trustees Association (MCSTA). This umbrella organization operated an Office of the Superintendent of Catholic Schools. The Superintendent's role was strictly advisory to the schools, but provided an official link with the Manitoba Department of Education for each of the Catholic schools.

Under Canon Law, all Catholic schools are within the jurisdiction of the bishop of the diocese in which they are located (O'Brien, 1987a). Canon #806 provides the diocesan Bishop with the power to "watch over and inspect the Catholic schools situated in his territory, even those established or directed by members of religious institutes." (Canon Law Society, 1983, p. 147). The Code also gives a bishop the power to issue directives concerning the general regulation of Catholic schools within his jurisdiction.

The Catholic schools of Winnipeg are in an unique situation in that they lie within three archdioceses.² The costs of establishing separate diocesan school offices contributed to the loose association of schools and resulted in the schools existing with almost complete autonomy and local control. As a result, the interconnection between

²In the context of ecclesiastical jurisdiction, the schools are located within two Archdioceses and one Archeparchy. An Archeparchy is the Eastern Catholic church's equivalent of an Archdiocese.

schools differed greatly from Catholic schools in major urban areas. Many dioceses where fully-funded separate school systems exist have well established system of Catholic schools. This is the case in several Canadian provinces. Even where state funding is limited or absent, Catholic schools have some form of diocesan organizational structure.

Such is the case in British Columbia where limited provincial assistance is provided to schools. Likewise, most urban Catholic dioceses in the United States have some form of diocesan level of organization for the Catholic schools which afford various levels of autonomy to the local school.

Catholic schools traditionally have been operated by local parishes or religious orders with limited diocesan direction and have had a long history of minimal or no direct state financial support (Hocevar & Sheehan, 1991).

In the United States, Catholic parochial schools had their origins in the early American Catholic Church's response to waves of Catholic immigrants during the late nineteenth century (Newton, 1982). By the 1890s, the Catholic Church in the United states was requiring Catholic parents to send their children to Catholic schools and compelling dioceses to build parochial schools alongside new churches (Burns, 1969). This policy towards schools became the model adopted by Rome (Newton, 1982) and has influenced the organizational development of the Catholic schools in Manitoba.

The American Catholic Church's Third Plenary Council of

Baltimore in 1884 called upon bishops to establish limited central diocesan control over the operation of parochial Catholic schools. Since that time, many dioceses have developed central education offices to regulate Catholic schools within their diocese (Burns, 1969). This has not been the case in the city of Winnipeg.

Although operationally independent, Catholic schools in Manitoba have been connected centrally through church organizational structures and have been considered part of a "system" of schools by the Church (O'Brien, 1987a). In the civil domain, each Manitoba Catholic school has been viewed as an independent entity freely associating with other Catholic schools through the Manitoba Catholic Schools Trustees Association (MCSTA).³

The Manitoba organization took the existing set of schools and created an Interdiocesan Catholic School System (IDCSC, 1992). In this system, the member schools in each Archdiocese or Archeparchy are appropriately represented on a governing Interdiocesan Catholic School Board. According to the IDCSC report:

..this Board, with the educational and administrative staff, would be authorized to conduct certain affairs in the Catholic Schools in each ecclesiastical jurisdiction. There would be more educational unity in policy formation and

³The Catholic schools of Manitoba are incorporated as independent private schools under the Education Administration Act of Manitoba. Each local school has either an elected or appointed board of trustees. The MCSTA has served as an umbrella trustees' organization for the eighteen schools.

implementation as well as greater effectiveness in raising and maintaining academic and professional standards. It would present a unified voice for Catholics in negotiations with governments and in public relations presentations to the public at large. Such a single board would also provide for consistent system-wide guidelines for fiscal accountability (IDCSC, 1991, p. 9).

The new organization has seen the archbishops of Winnipeg combining their powers over Catholic schools into an interdiocesan corporation which established a central Catholic school board. The board is composed of one representative from each of the eighteen local Catholic school boards. The new "Super Board" has provided the "Office of Superintendent" with clearly defined powers to operate within the three archdioceses. These powers provide the Superintendent with a clear line responsibility over the local schools. The local boards retain the right to staff their schools and still assume the responsibility for financing the operation of the local schools. The "Super Board" provides planning and policy direction for the schools, ensures policy implementation within certain guidelines, and safeguards the rights and liberties at all levels of the system (IDCSC, 1992, p.32).

A Brief Overview of Catholic Schools Research

Since the mid 1960s, there has been extensive research undertaken into Catholic Education. Research between 1965 and 1992 has focused on a variety of religious, academic, social and personal outcomes of Catholic schools (Convey, 1992). The

most notable earlier studies by Neuwien (1966), Greeley and Rossi (1966) and Greeley, McCready and McCourt (1976) examined characteristics and the effectiveness of Catholic schools. Governance was examined by Brown and Greeley (1970) who called for more centralized diocesan governance of American Catholic schools as a means of ensuring their survival.

Later studies on private and public schools by Coleman, Hoffer, and Kilgore (1982) and Coleman and Hoffer (1987) combined with the work of Greeley (1982) to argue the effectiveness of Catholic schools. The theme of these works became a central focus for research into Catholic schools during the 1980s. These seminal works were supplemented with studies by Benson and Guerra (1985), Fech (1985), who examined Catholic school teachers' beliefs and values, and by Benson, Yeager, Wood, Guerra and Manno (1986) who explored the success of low income students in Catholic schools.

A comparison of private and public school organizations in the United States with a particular focus on the make-up of administrative layers within the various systems was undertaken by Scott and Meyers (1985). They noted the difficulty of such comparisons because of the lack of information available on private schools.

Drahmann (1985) and Hocevar and Sheehan (1991) analysed the legal basis for governance and administration in Catholic schools. Their studies accentuated the role of the clergy and O'Brien (1987b) explored the attitudes of bishops and priests

towards Catholic schools, including their view on the governance of the schools.

Published diocesan studies into the governance of schools within their jurisdictions have been limited. The most notable ones are the Archdiocese of Cincinnati's (1980) study into the reorganization of urban Catholic schools and Ritchie's (1987) organizational analysis of the Belmont County schools in the Diocese of Steubenville, Ohio.

Convey (1992), in his review of twenty-five years of Catholic research, identifies numerous other smaller studies dealing with the nature of Catholic schools and their effectiveness. He has called for further studies into diocesan strategic planning and policy development in a number of areas, including the governance of Catholic schools. Guare (1994) has identified governance as one of five major Catholic education trends in need of research and reflection.

Research into Western Canadian Catholic schools has included works by Erickson and Kamin (1980) who have examined how parents in British Columbia choose Catholic schools, Erickson and Nault (1980) who explored the effects of public money on Catholic schools in Western Canada, Erickson (1982) who examined Catholic school organization in British Columbia, and Kulmatycki and Montogomerie (1993) who compared principals perceptions about their leadership roles in Catholic and non-Catholic schools. Very little research, however, has been undertaken to examine the organizational and

governmental aspects of Western Canadian Catholic schools.

Key Concepts Employed in the Study

An initial conceptual framework incorporating both organizational and political thinking was employed in this study. In utilizing the framework, the advice of Lather (1986) regarding the use of theory in a qualitative study has been heeded.

Data must be allowed to generate propositions in a dialectical manner that permits the use of a priori theoretical frameworks, but which keeps a particular framework from becoming the container in which the data must be poured (p. 267).

The goal of the study has been to attempt to capture a view of the organizing process from the perspective of the organizing committee, as a set of isolated schools attempt to deal with various constraints in order to develop a system of education. From a Catholic schools' perspective, this study offers a highly unique example of the sharing of diocesan powers by independent and highly autonomous archbishops. From an educational perspective, it provides an interesting view of an organizing process involving isolated schools as they attempt to move toward a system of education.

In analysing the organizing process, consideration has been given to the arguments that the structuring of an organization, and the extent to which certain functions are centralized, is seen as a process (Weick, 1979), shaped by the decisions made by "key actors" (Dahl, 1961, 1984; Dahl &

Lindblom, 1976), and takes place within the context of various pushes and pulls (Wilson, 1989).

Weick (1995), quoting Smircich and Stubbart (1985) describes organizing as:

a quality of interaction: Organization is a set of people who share many beliefs, values and assumptions that encourage them to make mutually-reinforced interpretations of their own acts and the acts of others that encourage them to act in ways that have mutual relevance (P. 727).

Weick states that organizations are not static entities rationally laid out on organizational charts, but rather dynamic, responsive organisms sensitive to moulding forces operating from within and without. In studying organizations, Weick encourages diversity, "an attempt to grasp the flows, rhythms and streams of organizations (p. 63)." He also encourages an acceptance that no single approach will capture all that is happening in the organizing process. Weick (1979) argues that, "in any potential collectivity, members have different interests, capabilities, preferences, and so forth. They want to accomplish different things. However, to achieve some of these diverse ends, concerted and interlocked actions are required (p. 91)."

As organizing proceeds, decisions about structure and the location of certain functions are formulated through decisions made by a small number of "key actors" involved in the process. In looking at the politics of decision-making, Dahl (1961) states that, "only a tiny group, the leaders, exert great influence (p.164)." He further argues that

if one analyses the way in which influence...is distributed among citizens...one finds that only a small number of persons have much direct influence, in the sense that they successfully initiate or veto proposals for policies (p.163)."

Decision-making does not happen in isolation. Many contextual factors, such as finances, traditions, innovations, changing demographics, markets and the views held by individuals or groups all have an impact on the organizing process. Wilson (1989) argues that a variety of forces are always present as pushes and pulls in shaping the organization's appearance and purpose. Weick (1979) concurs and argues that there are always forces at work attempting to create organizational structures while other forces attempt to keep the pieces apart.

The framework used to analyze and attempt to describe the IDCSC process has been influenced especially by the interpretative organizational work of Weick. Weick (1979) proposed an organizing concept which he called "Sensemaking". The model has been developed and elaborated and according to Weick (1995):

is best described as developing a set of ideas with explanatory possibilities, rather than a body of knowledge (p. xi)...The sensemaking perspective is a frame of mind about frames of mind that is best treated as a heuristic rather than an algorithm (p. xii)...Sensemaking is what it says it is, making something sensible. Sensemaking is to be understood literally, not metaphorically (p. 16)

Numerous researchers have utilized and expanded the concept of sensemaking. Among them are Jackson and Dutton (1988) who examined threats and opportunities in

organizations. Gioia and Chittipeddi (1991) expanded the concept of sensemaking to propose that a process of sensegiving occurs within organizations undergoing strategic change. Weick (1977) developed the concept of "enactment" as part of the sensemaking process, implying there exists a sensemaking dynamic composed of a combination of attention and action on the part of organizational members. Chatman (1986) explored the role that justification plays in the sensemaking process. Spender (1989) expanded on Weick's (1979) concept that organizing recipes can be useful in attempting to make sense of organizations. Hurst, Rush and White (1989) utilized the concept to examine corporate renewal, and Thayer (1988) and Conger (1991) looked into the topic of leadership from a sensemaking perspective.

The overall goal of this study was to tell the story of the IDCSC from the perspective of Committee members and to provide an interpretation of the events that occurred. Weick (1995) argues that the potential for greater understanding of the organizing process rests in the rich telling of organizing stories, where "explanations are tested as much against common sense and plausibility as against a priori theories" (p. 173). The glimpses of sensemaking that take place in each of the stories will lead to greater understanding of sensemaking and the organizing process. These revealing views of organizing "will help determine which concepts of sensemaking may be method specific to the approaches used so far to investigate

it" (p. 173). Making sense of the organizing process can only be arrived at through open retrospective analysis and needs to be communicated through the rich use of language and metaphors in order to capture the rational and the affective aspects of how people make sense in organizing (Weick, 1979).

Methodology of the Study

Kinds of Data

This study relied primarily on descriptive and qualitative data relevant to the development of the IDCSC proposal. No attempt was made to evaluate the acceptance or the effectiveness of the Committee's proposal.

Sources of Data

Initially, five sources of data were identified for the study. These included:

- a) official minutes and related documents of the Interdiocesan Catholic Schools Committee;
- b) personal notes and memoranda from individuals influential in the work of the Interdiocesan Catholic Schools Committee, as these materials were available;
- c) pertinent official reports and records of the Manitoba Catholic Schools Trustees Association;
- d) interdiocesan press releases relevant to the work of the Interdiocesan Catholic Schools Committee;

e) interviews with individuals instrumental in the work of the Interdiocesan Catholic Schools.

As the study was in process, for reasons know only to the members of the IDCSC, researcher access to official IDCSC minutes and some documentation was denied. The Committee's decision to restrict access was communicated verbally by the Committee's Secretary and occurred after the archbishops had granted their approval for the study. Access was provided to draft copies of the IDCSC proposal and some limited documentation.

Limitations

The study was limited in several respects. One, there is an unavoidable degree of subjectivity in the interpretation of the documents and the interviews. The fact that this study was ex-post facto in nature (from 1986 to 1992) increased the subjectivity. A major concern was to compare and corroborate the information gathered through the interview with documentary evidence. This process was hindered by an IDCSC decision to restrict researcher access to the Committee's documents.

Two, interviews as a primary source of data are subject to bias and errors. Every effort was made to utilize available documentary sources to mitigate any excessive subjectivity in the interpretation and treatment of information. In addition, the number of interviews was

increased from the initial design to compensate for absence of Committee documentation.

Three, only Committee members, or those retained by the Committee and intimately involved in the development of the IDCSC proposal, were interviewed.⁴ A broader analysis involving representatives of various stakeholder groups within the Catholic community would have told the story from a different perspective and would have provided greater insight into the various external dynamics involved in the development of the Committee's proposal. The intent of this study was to create a version of the story from the enacted experiences of the members of the organizing committee. As such, the pool of interview candidates was restricted to individuals who served on the IDCSC. It was hoped that telling the story from this perspective might reveal significant lessons for practitioners in the field of Educational Administration who are often called upon to serve as members of organizational change committees.

The Interview

Selecting individuals for interviews was based upon nomination by Committee members. Researcher familiarity with Committee members' prominence in the Catholic community was the starting point for developing the list of initial

⁴One representative of a stand-alone school was also interviewed.

interviewees.

Twenty-three individuals who were appointed to, or retained by, the Committee were available for interview selection. Initially, four persons were identified as having been involved in the total life of the IDCS Committee. These initial interviewees were asked for additional nominations. This process continued and served to validate the initial nominations and to identify additional subjects.

A total of nine Committee members and one consultant participated in approximately one hour long interviews following the Interview Guide in Appendix A. Two other Committee members declined to be interviewed and another four identified members were unavailable for interviewing. All interviews were recorded and later transcribed. In addition to the formal interviews, two additional brief interviews were carried out. One individual retained by the Committee was consulted to verify some historical facts, and one representative from a stand-alone school was interviewed in light of that individual's leadership role in articulating his stakeholder group's position.

Each interviewee agreed to participate in the study following the consent form identified in Appendix F. Participants were later asked to review and approve the transcribed quotations which appear in this study.

Treatment of the Data

Tesch (1990) states that the analysis of data in a qualitative approach is eclectic and that there is no "right way" to analyse data. Yin (1989) suggests that a single case study can focus on "explanation building," in which the researcher looks for causal links and/or explores plausible or rival explanations and attempts to build an explanation of the case. In this study, data analysis was conducted simultaneously with data collection, data interpretation and the narrative report writing. Creswell (1994) asserts:

that in qualitative analysis several simultaneous activities engage the attention of the researcher: collecting information from the field, sorting the information into categories, formatting the information into a story or picture and actually writing the qualitative text (p. 153).

Data analysis followed a process of "reduction" and "interpretation" as suggested by Marshall and Rossman (1989). The data were reduced to categories and themes, then drawn together to form a consolidated picture.

Initially, some imprecise premises developed regarding what may have been occurring in the IDCSC process. These were stated prior to the data collection process. Care was taken, as Creswell (1994) urges for qualitative research, "to be open to possibilities and see contrary or alternative explanations for the findings (p. 153)." As the research process unfolded, these premises were examined and revised.

As an initial step in data collection, the IDCSC's secretary, Dennis Wasylyniuk reviewed the Committee's minutes

with the researcher to develop an outline chronology of the IDCSC's life. This approach was arrived at as a means of dealing with the IDCSC decision not to open their files for analysis. The IDCSC's decision to restrict access to Committee minutes influenced plans to cross-reference transcribed interviews with recorded data. A modified plan was then employed to cross reference data between interview participants and the limited recorded data.

Monsignor Ward Jamieson, a member of the IDCSC and Chancellor of the Winnipeg Archdiocese, was contacted to provide information which verified the rough outline of the story. This process provided tentative confirmation of some of the initial perspectives and raised questions for further exploration.

The data collection process began with three interviews being recorded and later transcribed. Notes were made during the interview and were added afterwards in the transcript margins. An initial coding of the information on a chronological basis was undertaken. Subsequent rereading of the transcripts enabled events to be placed in chronological order and facilitated the identification of major emergent themes. A colour-coding process was employed to identify the various themes and the data were grouped accordingly.

Five subsequent interviews were carried out following the protocol used in the initial interviews. After transcription and analysis of the second round of interviews, two more

interviews were undertaken. These two subsequent interviews were focused on the main research questions, as well as probes to further develop and clarify some of the themes identified in the initial interviews. These interviews were followed by research into the MCSTA archives. One final interview, with a non-Committee member representing a Jesuit stand-alone school, was undertaken in light of this group's significant impact on the final stages of the process. The interview was also included to compensate for the Jesuits' absence from the Committee interview pool caused by the transfer out of Winnipeg of the IDCSC's lone Jesuit member.

The data were then searched electronically for key phrases and words related to the developing thematic categories. An initial analysis focused on an attempt to answer the general historical question, "What actually took place?" After the chronology had been developed and the initial analysis completed, the story of the IDCSC was written.

The concept of the sensemaking as described by Weick (1995) was utilized to guide the subsequent data analysis. Weick characterizes the central questions which guide investigators interested in the concept of sensemaking as being "how people construct what they construct, why and with what effects?" (p. 4).

Throughout the data collection process, ongoing analysis occurred. The analysis explored what it was that the

Committee was actually trying to accomplish. This analysis examined the resources that were at the Committee's disposal, as well as the various constraints it faced. A final analysis was undertaken which focused on how the Committee approached its task, what was happening internally within the Committee, and what it was the Committee actually created.

Organization of the Thesis

The following chapter will examine the historical background that led to the establishment of the Interdiocesan Catholic Schools Committee. Chapter three chronicles the work of the Interdiocesan Catholic Schools Committee. Chapter four will undertake an analysis of the Committee's organizing process. The final chapter will proceed to answer the research questions and summarize the study.

CHAPTER 2

The Background

This chapter will briefly trace the history of the Catholic schools of Manitoba leading up to the establishment of the Interdiocesan Catholic Schools Committee in September, 1987. Its purpose is to set the scene for the Committee's work and to provide an historical context for many of the constraints encountered by the Committee. The chapter is broken into two sections, the first dealing with the early history of the Catholic Schools of Manitoba, and the second addressing the more recent past.

In the Beginning

Denominational Schools in Manitoba, Pre-Confederation

Catholic education in Manitoba has its roots in the early settlement of the province and the establishment of a denominational schools system at Manitoba's entry into Confederation. "For decades prior to Manitoba's becoming a province in 1870, education was provided by religious denominations, Catholic and Protestant" (Brock, 1990, p. 33). Roman Catholic missionaries led by Fr. Joseph Provencher arrived in 1818 to set up churches and schools. By the 1860s

there existed a flourishing system of Roman Catholic schools.

Funding for the schools was provided by a combination of tuition fees and grants from the Council of Assiniboia, the Hudson Bay Company and the supporting churches (Gregor & Wilson, 1984). Grants from the Council of Assiniboia, while made periodically, were never more than the amount of \$100 and were always divided evenly between the Catholic and Anglican schools (Bailey, 1985).

A Dual System of Denominational Schools

The initial school system established by the Education Act of 1871 provided for Catholic denominational schools supported by Catholic taxpayers and Protestant denominational schools supported by Protestant taxpayers with Provincial grants shared proportionally by the schools (Lang, 1914).

The coming of the railway in the 1880s and the resulting influx of English speaking Protestants greatly changed the population balance between Catholics and Protestants and, respectively, between the French and English. "What had been an almost equal division of population in 1870 now placed the Catholic community in a minority 15 per cent position by the beginning of the last decade of the 1800s (Brock, 1990, p. 34)."

The Manitoba Schools Question

The denominational school system continued until 1890.

Intense pressure from an anti-Catholic, anti-French segment, which displayed "an historical bias against both the use of the French language in schools and Roman Catholicism in general" (Gregor & Wilson, p. 46), led to the passage of the 1890 Public Schools Act and the Department of Education Act. These acts repealed all previous education legislation and created a single, non-sectarian, publicly-funded school system. The passage of the 1890 Public Schools Act had a profound effect on the denominational schools of the province. These schools had a choice: join the public school system or continue as denominational schools and receive no funding. All Protestant schools joined the public system. By 1896, fifty-one Catholic schools had closed and some 1,200 Catholic students were attending no schools at all. Twenty-five Catholic schools, all in predominately Francophone communities, joined the public system. Thirty-two struggled to subsist through parish support (Larson, 1983).

The ensuing Manitoba Schools Question, Remedial Order Legislation and the resulting Laurier-Greenway Compromise sealed the fate of denominational Catholic Schools in Manitoba. The compromise provided for limited religious instruction and under certain conditions the use of languages other than English.

The Manitoba Schools Question's impact on Catholic denominational schools is well documented. The fact that it had a greater impact on English speaking Catholics than on

French speaking Catholics is a simmering issue.

The practical reality saw the public schools in largely French speaking communities retain their French Catholic nature. English speaking Manitoba Catholics were a small minority in the larger English speaking community and the impact of the legislation had profound effects on their ability to school their children in the Catholic faith. The struggle to restore Catholic denominational school rights has been more of a concern of English-speaking Manitoba Catholics than the Manitoba Catholic Community at large (Brock, 1990, p. 37).

During the ensuing years, and as action through the courts and Parliament failed to address the Catholic community's grievance, individual Catholic parishes continued to open and operate parochial schools by funding them out of church collections, bequests, tuition fees and various fundraising activities. The highly parochial nature of this action, the divisions within the Catholic community along linguistic lines and the tri-diocesan division of the city of Winnipeg perpetuated a highly decentralized approach to education and a set of isolated schools.

The Years of Quiet Acquiescence

The period from 1897 to 1959 can almost be referred to as a period of dormancy in the history of the Manitoba Catholic community's attempts to repair the damage done by the Manitoba Schools' Question. A few petitions were submitted to the legislature, but for the most part the period lacked any prolonged, concerted action. In 1933, the "Catholic Taxpayer

of Manitoba" requested that grants be made for children in denominational schools like those made for children in public schools. (Baudoux, 1964). A similar petition in 1941 also sought redress, but to no avail. It was not until 1957 that the issue again surfaced when the then premier, Douglas Campbell, established a Royal Commission to look into all aspects of education in Manitoba.

The Recent Past

The MacFarlane Report

The Manitoba Royal Commission on Education, chaired by R. O. MacFarlane, reported in 1959. One of report's many recommendations called for private and parochial schools, of a viable size, to be paid 80 per cent of the per-pupil revenue received by public schools. It also called for the establishment of stringent regulations for monitoring the operations of private and parochial schools (MacFarlane, 1959). Although these recommendations were never acted upon, they served as a rallying point for supporters of Catholic schools to demand redress to an almost century-old grievance, financial support from the provincial government. The Commission itself received over 20 briefs presented on behalf of the Catholics of Manitoba (Baudoux, 1964). The Catholic Conference of Bishops of Manitoba (1957) called for funding in either of three forms, a dual school system, a separate school

system, or Catholic public schools. The energy invested in the Royal Commission and the expectations it created carried the Manitoba Schools Question into the 1960s.

The MAEE, Political Lobbying and Shared Services

The reactive energy within the Catholic community was channelled into the formation of an association that actively lobbied the provincial government for redress to the issue of funding for Catholic schools. On March 15, 1964, the Manitoba Association for Equality in Education (MAEE) was founded as a pressure group whose primary task was to seek public financing of private schools. While nominally interdenominational, the bulk of its membership and all of its leadership were Catholic (Smith, 1990).

In November, 1964, A.V Mauro, President of the MAEE, presented a brief to a Special Committee of the Manitoba Legislature regarding proposed legislation on "Shared Services." In the brief, the MAEE boasted membership in every Roman Catholic parish in Manitoba and retraced the history of injustice and encouraged the government to restore funding to private and parochial schools of Manitoba (Manitoba Association for Equality in Education, 1964).

Lobbying of the provincial government and local public school boards continued. Justice Daniel Kennedy, Second Vice-President of the MAEE at its inception and a long time supporter of Catholic Schools, in referring to the work of his

late father and associates on the Norwood School Division board remembers that:

My father, Frank Kennedy, was on the Norwood public school Board and Norwood was somewhat of hotbed for the question of Catholic education back in the early to mid sixties. There was still a fair bit of negative sentiment toward aid for private and parochial schools. I remember my father and his Catholic colleagues having a fair amount to do with pressuring the government for shared services (personal communication, Sept 15, 1994).

In recalling events of the period, he has a clear recollection of

...a Mrs. Schick and Mrs. Champagne blocking a roadway, their fight being that Catholic school students should be entitled to ride public school buses that were going right past Catholic students on their routes. That kind of issue served as a springboard that led to the question of entitlement by students in Catholic schools to books, buses and later to other services similar to those received in the public schools (personal communication, Sept 15, 1994).

In late 1965, the Roblin administration, through an amendment to the Public Schools Act, allowed for some forms of shared services between public school divisions and private schools (Manitoba Bill 141, 1965). This action provided textbooks, transportation and some public schools services not available in the parochial schools. The services were modest in value and depended on the good will of the local public school board.

The advent of shared services was a pivotal point in the struggle for funding. While not providing full or direct funding, it was seen as a step in the right direction by the members of the Catholic community. With some progress being made on the larger political question, much remained to be

done administratively about the way the various parochial Catholic schools operated. They remained very isolated and management practices varied greatly.

Increased Demands for Provincial Financial Assistance

During the 1960s, the matter of financial assistance for Catholic schools began to be seen as an issue of human rights (Larson, 1983), rather than as an instance of sectarianism. The 1960s were marked by an increased level of Catholic activism. Children were kept out of Catholic schools over charges being laid for them to ride public school buses ("Roblin", November 15, 1963) and a mass rally and a march on the legislature was organized by the Catholic student organization SEED, Students for Educational Equality and Democracy (Ingle, 1968). These actions expressed the same resentment over the Laurier-Greenway Compromise as was communicated by the Archbishop of St. Boniface in an open letter to the clergy and the faithful of his Diocese:

The Laurier-Greenway Agreement is a political expedient that arranged nothing. The injustice still remains, and likewise the injunction of the Privy Council. The wound remains open, bloody, to the great shame of all those who did not do, or refused to do what is right (Baudoux, 1964, p. 6).

The sense of almost a century-old injustice, combined with a growing coalition among various denominations involved in private schools, and a shift in emphasis from sectarian rights to human rights set the scene for increases in provincial assistance for private or "independent" schools.

The potential for some form of direct financial support raised the concern among the leadership in the Catholic schools community about the parochial and eccentric manner in which the individual parochial school were operated. The result saw some initial exploration in attempting to develop a "system" of Catholic schools.

The Seeds of System Thinking

While political action continued on the funding front, initial steps in professional collaboration among Catholic parochial schools began to take place. These steps were the first actions on the long path toward some form of school system.

On July 18, 1967, Mr. Celest Muller was appointed by the city bishops as Superintendent of Catholic schools. Mr. Muller volunteered his services after his retirement from the Manitoba Department of Education as Director of Special Services. The new superintendent was effective in coordinating certification of Catholic school teachers and providing liaison with other independent schools in the province. This era also saw the early growth of professional dialogue and cooperation among the various Catholic school principals (Stangl, 1986).

From 1966 to 1969, leaders within the Catholic school community proposed and prepared an act for the "Establishment, Incorporation and Operation of Catholic Parochial School

Divisions in Manitoba." However, after many hours of consultation, particularly with pastors and parishioners in parochial schools, the proposal was dropped. Stangl (1986) indicated "it was not possible to obtain the necessary support from all the pastors who declined to relinquish their local authority to boards elected at large."

In referring to that time period, Mr. Stangl remembered with much frustration this first attempt at developing a Catholic school system.

Back in the mid to late sixties, Justice Frank Muldoon, as president, and I as secretary of the Manitoba Catholic Parochial School Trustees, as it was called at that point in time, along with two or three other lawyers, developed a complete dossier of by-laws to be enacted for each diocese. It laid out how we lay people could buy the schools from the Catholic parishes for a buck and then elect school trustees in each diocese to run those schools...with a very loose kind of organization in terms of the Interdiocesan situation. The individual boards of the parochial schools and the independent Catholic schools, or free-standing schools as they are now known, would be in each diocese and under the jurisdiction of that diocese, by a board who would be responsible to the Archbishop of that diocese. We tried this idea and the bishops went along with it at the time, they said, "If you can get the pastors to accept this, we will condone it and you can set up the organization." We had a complete set of bylaws that would give the outline of how this was to be conducted. The thing broke down when some of the pastors absolutely refused. They said "We didn't break our backs organizing these schools, looking after the funding and the teaching staffs, and so on and so forth. We have our local board; if you are going to have a diocesan board responsible for the schools these local boards will disappear." And in fact that's what would have happened. But when the pastors...when a few of the pastors resisted, some of them accepted it... the bishops said, well if you can't get it, we can't impose it upon them so the whole effort was just dropped (personal communication, Dec. 29, 1993).

The lack of success in establishing a system of Catholic schools did not deter Mr. Stangl and other supporters of independent schools from continuing the struggle for provincial funding for the independent schools of Manitoba.

The MFIS is Formed

Lobbying for funding for private and parochial schools continued as the Manitoba Association for Quality in Education took on a more interdenominational flavour. During the early 1970s, an attempt was made to pass provincial legislation to provide direct funding to private schools. While unsuccessful, this did help cement the relationship among the various denominational groups in the MAEE and led to efforts to secure federal funding for French language instruction in non-French independent schools.

In 1974, Mr. J.C. Stangl, president of the MAEE, went to Ottawa to ask for federal funds for French Education and for post secondary funding which was being given to the province, but not passed on to private schools. Mr. Stangl recalled

My personal relationship with the Honourable Hugh Faulkner, formerly Secretary to Prime Minister Trudeau, provided me with the opportunity to convey the request for the MAEE. The end of Manitoba Association for Quality in Education occurred when the Honourable member stated, "Joe, that association is a mouthful, what does it really mean?" On the spur of the moment I said, "Well how would you like the Manitoba Federation of Independent Schools?" I returned to Winnipeg and quickly worked to have the new organization Chartered. (personal communication, Dec. 29, 1993).

The Manitoba Federation of Independent Schools (MFIS) was created in November, 1974. It saw the Catholic community working in concert with Jewish, Mennonite and other denominations concerned with securing funding for independent schools (Brock, 1990). The MFIS became the focal point for all lobby activity focused on securing additional funding for the independent schools of Manitoba.

Because the Catholic schools leadership had put so much of their efforts into the MAEE and MFIS, the Catholic Parochial School Trustees Association (MCSTA) had become dormant. The MCSTA was brought back to life shortly after the formation of the MFIS. The motivation was "to protect our position in terms of Catholicity within the MFIS and to work toward greater unity within the Catholic schools" (J. Stangl, personal communication, Dec. 29, 1993). Mr. Cvitkovitch concurred with Mr. Stangl's assessment, "We had to make sure we had our own Catholic act in order so we could take a united stance within the MFIS" (personal communication, March, 28, 1995).

The Manitoba Catholic Schools Trustees Association was to serve as an umbrella organization for the loose affiliation of Catholic schools in the city of Winnipeg. It was also to work towards ensuring the schools were properly managed should provincial funding be received. One of the actions of the MCSTA was to encourage all local parochial boards to become incorporated so that, in the event provincial funding was

received, the monies would not be flowing to churches but rather to private school corporations (F. Cvitkovitch, personal communication, March 28, 1995).

The Growth of the MCSTA Superintendency

The 1970s saw the beginnings of professional collaboration among some of the principals in the Catholic Schools. Under the leadership of some of the principals who were members of religious orders, principals began meeting to share ideas and enter into some limited joint planning. In 1976, Sister Amanda Desharnais, SNJM, replaced Mr. Muller and was appointed as the first salaried Superintendent. Sr. Amanda began to take a more active role in visiting the schools and assessing teacher performance.

By the beginning of the 1980s the MCSTA had appointed Mr. Gil Van Humbeck as Superintendent, and Sr. Louise Van Bellenghem, SNJM, as his assistant. During this period, the office of Superintendent expanded its role, "in the way of services not only to the schools, but also to the teachers and trustees" (Stangl, 1986).

Limited Provincial Funding Achieved

The late 1970s and early 1980s saw the beginning of limited provincial financial grants to private schools. In June of 1978, a bill was introduced by Education Minister Keith Cosens which amended shared service legislation, "to

clarify the conditions under which agreements may be made resulting from procedures which have evolved over the years" (Manitoba Bill 57, 1978). The bill legalized practices which were occurring in some public school divisions where independent schools were receiving grants for services offered in their schools. In 1980, Bill 31 was passed enabling the Minister of Education to issue direct aid to private schools. Mr. Cosens, in speaking to the legislation, stated that the Bill

provides that the government will pay directly to the administration of the private school rather than through the division grants under the regulation in respect of instruction and services that are offered by the private school to children enrolled in the private school, where the minister is satisfied that children enrolled in the private school receive an education of a standard equivalent to that received by children in the public schools and that teachers teaching prescribed courses to children enrolled in the private school, hold valid and subsisting teaching certificates (Legislature of Manitoba, 1980).

The legislation provided limited direct grants to independent schools. It also placed an onus on the schools to be more accountable to the province for their actions. The increase in funding, and the active lobbying for additional funding, increased the perceived need among the leadership within the Catholic Schools Trustees to begin to raise questions about organizational structure and administrative management within the Catholic schools.

A "Set of Schools" or a "System of Schools"?

The MCSTA saw problems of organization and accountability within the Catholic schools. Sr. Wikeem elaborated these concerns

We had pages of issues, problems, questions and concerns. The private and parochial schools had no effective vehicle for coordinating policies, activities and planning. MCSTA could only propose - not impose. There was no way of binding any of the schools to MCSTA's decisions or suggestions. As a result, I think that MCSTA was an organization which was not taken seriously by many of the schools. Repeatedly, people missed MCSTA Director's meetings when policies were established. Why would a school send representatives to the meetings if the policies didn't have to be implemented. I think too, that there was lots of duplication of work. MCSTA would launch a project and come up with a policy such as Aids, or Child Abuse, or Teachers' Contracts. Hours of work were spent and legal fees paid for consultation. But in the end the schools were free to adopt it, to leave it or to modify it. This meant then, that there really weren't common policies. So there was a lot of duplication of work and expense. There was a lot of noncompliance with MCSTA's policies, handbooks, or whatever they came up with. For example, I was a principal when teacher supervision and evaluation was discussed. We hammered out a policy, and then some schools said, well we're simply not going to do it. Moreover, there was no way to deal with crisis situations. I think that what finally led the bishops to establish the Committee was the fact that the problems inevitably landed on their desks. There was no way to deal jointly with personnel issues such as the evaluation of teachers and administrators, no way to boost morale, no way to equalize salaries, and benefits. There was no grievance policy and no recourse for teachers. By the same token, there was no recourse for parents or students who were unhappy with whatever happened at a particular school. There were some attempts at joint planning, such as informal sharing on whether or not schools were going to have a grade 7 and 8 the next year. We questioned each other - are you going to end at 6, are you going to add a 7, are you going to add a 9? The new high school review doesn't just affect the high schools. But there was

no vehicle for joint planning for the changes. There was no way of coordinating plans for issues like special education needs, French Immersion, or expansions and closures of schools. General governance of schools was absent. (personal communication, November 5, 1993).

A specific example saw one parish choose to expand their school, formerly kindergarten to grade eight, to provide a full range of classes up to and including grade twelve. This action was taken in spite of strong opposition by many in the local Catholic community of Winnipeg, including a number of clergy. The opposition stemmed not from the establishment of an additional Catholic high school, but rather from the school's location in the south end of the city. This move was seen by many as not meeting the needs of the people of the diocese. However, the parish priest had raised the required capital and project went ahead in spite of the voiced opposition.

The creation of that school was followed by a public scandal (Campbell, 1990) arising from a decision by the pastor and the school board of the same parish. One year after the opening of the high school section, the school board decided, in November, to terminate the teaching contract of the school's Vice Principal and in May, not offer the remaining high school teaching staff new contracts for the following school year. In response to the actions of the local board, a diocesan committee of inquiry was appointed by Archbishop Exner to investigate the situation. The MCSTA, as an umbrella organization, did not play a significant role in the affair.

These problems required attention and coordination and the MCSTA found itself without the authority to provide the direction and guidance required. The small group of individuals who formed the MCSTA executive were entrusted with the responsibility to oversee the operation of the Catholic schools. In this situation, and others, they found themselves powerless to take any kind of active role. Mr. Wasylyniuk clearly articulated the frustrations felt by the MCSTA executive during the 1980s.

There would be, I think, about seven or eight people on the executive that shared responsibility. And that was one thing that always bothered the executive, it was so hard to get feedback because it was such a loose association. Plus to sit on the executive you did not have to have any direct tie-in with any school either. You would have served on a local Catholic school board at some point in time and then you were eligible to be on the MCSTA executive. The executive was composed of people who had done their thing at a local school board level, and then moved on, or evolved, into this other executive position. There was not a direct tie-in between the two and you always felt a little isolated there. And I'm sure the schools felt the same way (personal communication, February 26, 1994).

The MCSTA executive's frustration was well known by others. Mr. Stangl most clearly identified many of the frustrations and the problems faced by the Manitoba Catholic schools at the establishment of the IDCSB. He stated

I was well aware that there was a desire and a need on the part of MCSTA to see the looseness that prevailed be tightened up. But the rationale for this approach had to be much deeper than simply organizing a group that was more close-knit, that had some authority, and that could try and

coordinate Catholic education. We were getting to a point where I knew we were going to get some funding, and it was now becoming quite obvious that the kind of funding we were getting, we had to be much more responsive, much more organized in terms of reporting to the government and being accountable to the public for the monies that we would receive. The only way we could do this was by having some organization that had some strength and could effectively respond to the required accountability. Within the Catholic schools at that time there existed organizational problems, but also problems in terms of administration, problems in terms of pastors making decisions arbitrarily, and hiring and firing people willy-nilly without any basic concept of how people should be treated in terms of contracts and so on and so forth (personal communication, December 29, 1993).

Sr. Wikeem addressed the dysfunctional nature of the existing organizational structure

I think the public perception was that we had a centralized school system - that the Superintendent actually had some clout and that MCSTA functioned as a kind of super board. People expected that it worked like that. They expected some kind of action when problems in schools were referred to MCSTA or the Superintendent, for example, if a parent or teacher complained. But MCSTA and the Superintendent had their hands tied. There was also the need to have some body, with authority, to ensure that schools were complying with government regulations. MCSTA had no authority to do that (personal communication, November 5, 1993).

The IDCSC, then, was created against a backdrop of possible increase in provincial assistance, of internal problems that were drawing public attention to the schools, and with the high level of frustration on the part of those serving on the MCSTA executive. Msgr. Ward Jamieson summed up the situation succinctly;

I'm sure there were frustrations with the operations of MCSTA as it was ... and with also

that it's the Superintendents office, and the whole framework. I mean you had some responsibilities for leadership but you had no authority in the process... you can't have one without the other. In some form something needs to happen (personal communication, Dec 29, 1993).

Summary

This chapter has provided a historical overview of the development of the Manitoba Catholic Schools leading to the establishment of the Interdiocesan Catholic Schools Committee. The purpose has been to set the scene for the IDCSC's work and to provide a historical context for many of the contextual factors which impacted the Committee's deliberations. The following chapter will chronicle the formation and work of the Interdiocesan Catholic Schools Committee in developing a restructuring proposal for the Catholic Schools of Manitoba.

CHAPTER 3

The Interdiocesan Catholic Schools Committee

This chapter will trace chronologically the actions of the Committee from its inception to the completion of its final report. The chapter draws heavily upon the individual experiences of those who served on the Committee. The subsequent chapter will offer a more theoretical analysis of the Committee's work and the factors which the Committee dealt with in developing its proposal.

The Committee Formation Process

The life of the IDCSC spanned a period from September 1987, to October, 1992. During this period, a total of seventy-seven committee meetings were held to develop a final proposal for the restructuring of Catholic Schools in Manitoba⁵. This lengthy process had an innocent beginning in the formation of an annual set of priorities for the Directors of the MCSTA.

⁵While nominally referred to as the Catholic Schools of Manitoba, in reality all but one school in Roblin, Manitoba are located within the metropolitan area of Winnipeg. The school system developed by the IDCSC is structured in a manner which would enable other Manitoba bishops and Catholic Schools to become involved. In reality there are only a very few other Catholic schools in existence in the province and none have expressed interest in becoming involved in the system.

MCSTA Priorities

In the fall of 1986, the MCSTA executive was struggling to cope with the diverse problems facing Catholic Education through the cumbersome, loose association it was charged with operating. MCSTA executive members regularly received feedback regarding problems at one parish or another and felt powerless to assist. As a result of this frustration, and through discussions at the executive level, the idea arose of holding some form of 'think tank', "to start to get a handle on the problems...and to begin looking at some form of restructuring (D. Wasylyniuk, personal communication, February 26, 1994)."

In their January, 1987 report to the MCSTA Directors, the MCSTA Priorities Committee, composed of Mr. M. Hatcher, Sr. L. Lafreniere and Mr. D. Wasylyniuk (chairperson), identified eight items which the MCSTA executive was actively addressing and three which were in need of action. "Creative thinking on a organizational model for our school system" (MCSTA, 1987), was one item needing attention. The Priorities Committee recommended that a 'think tank' be organized for a weekend in the spring of 1987 to start work on an "Ideal School System Organizational Model" (MCSTA, 1987). The idea seemed like a wise one at the time, but speaking from hindsight Mr. Wasylyniuk (personal communication, February, 1994) stated, "I guess we were a little naive at that point in time, thinking we could probably do a lot of solving of our problems by

having a weekend 'think tank' of various interest groups. And to think it only took seventy-seven meetings and six years to come up with a final proposal".

Creative Thinking Committee

At their February, 1987 MCSTA executive meeting, Mr. Wasylyniuk urged that a separate "Creative Thinking Committee" be struck. The idea was accepted and Sr. Lafreniere assumed the chair of the Priorities Committee. This freed Mr. Wasylyniuk to take on the chair of the new MCSTA "Creative Thinking Committee". Mr. Wasylyniuk recalled going for lunch with Mr. G. Jaroszko, the President of MCSTA, prior to the February executive meeting. During their discussions the idea for a "Creative Thinking Committee" came up.

And he and I just sat in his office and brainstormed on names of people who were leaders of interest groups within the Catholic community who had in the past active roles in Catholic education so in the space of the next month I got on the phone asking people if they would sit on this Creative Thinking Committee because we wanted to do some brainstorming about the problems involving Catholic education. I didn't have to explain to any of those people what the problems in Catholic education were you see, I think everybody, everybody involved in Catholic education felt that there were things that we could do better (D. Wasylyniuk, personal communication, February 26, 1994).

It should be noted that the Creative Thinking Committee concept was just one of a number of items being considered by the MCSTA executive, the foremost at that time was the executive's responsibility for hosting the 1988 CCSTA

(Canadian Catholic School Trustees' Association) National Conference (MCSTA, 1987). The annual national conference was a major undertaking for the small MCSTA Executive. The conference was most frequently held in cities with fully funded separate Catholic schools systems. The resources of these systems dwarfed those at the disposal of the MCSTA.

By May 1987, the Creative Thinking Committee had expanded to include seven prominent members of the Winnipeg Catholic Community. The initial Committee members were:

Mr. George Jaroszko, Chairman
Mr. Dennis Wasyluniuk,
Justice Daniel Kennedy,
Mr. John Kolodrupski,
Fr. Lloyd Lipinski, s.j.,
Mr. Clark Sinnot,
Mr. Joseph Stangl

Of the seven members, four were actively involved at the time with the MCSTA; one was a Catholic high school teacher; and two, Mr. Stangl and Justice Kennedy, had long histories of support and involvement with the Catholic Church and education.

As indicated by Mr. Stangl "the Committee came together to do some preliminary brainstorming of the kinds of things we could look at (personal communication, December 29, 1993)." Justice Kennedy's initial reaction at being invited to serve on the Committee perhaps captures best the sentiment felt by some of the initial members.

"I wanted to be part of the creative thinking of course, but it seemed to be a name that was a bit "airy-fairy" in nature and initially I didn't take too much to the idea, or the name, and I'm glad it

ultimately led to something (personal communication, Sept. 15, 1994)."

The Committee contacted other school systems throughout Canada. The results of their research, and their six brainstorming sessions, were crafted into a report for the MCSTA executive in the Spring of 1987. Through their work, it became clear to the Creative Thinking Committee that they required the support and approval of the Catholic clergy and church hierarchy in order to undertake any form of system structuring. On May 26, 1987, at the annual meeting of the MCSTA executive and the three city archbishops, Mr. Jaroszko and Mr. Wasylyniuk, on behalf of the Creative Thinking Committee, presented its thoughts on the present state of Manitoba Catholic schools. The report highlighted organizational difficulties, requested a mandate to further their study and invited the bishops to support their desire to examine ways of reorganizing the existing system. The final paragraph of the report stated

If the concepts enunciated in the principles and proposed approaches are acceptable, the details as applicable could be developed further and presented in detail by an expanded committee including representation from the Bishops (Wasylyniuk, 1987).

The Formation of the IDCS Committee

On June 11, 1987, Mr. Wasylyniuk reported to the members of the Creative Thinking Committee and provided them with information about the MCSTA executive's presentation to the city bishops. The committee members were told that the

bishops were receptive of the suggested mandate and were in agreement that there was a need for some further brainstorming on the problems being faced by Catholic schools in Manitoba. The Committee was also informed that the bishops intended to "meet regarding this issue and to refine the mandate and to determine what areas were not in the realm of their authority (Wasylyniuk, 1987b)."

It was September 23, 1987 when the archbishops responded to the Creative Thinking Committee. The response came in the form of an official memo from the Archbishop of Winnipeg, His Grace Adam Exner, acting as chairman for the city's three bishops. The correspondence was addressed to his two brother bishops and the ten individuals that the archbishops had appointed to their newly formed "Interdiocesan Catholic Schools Committee."

The Committee's composition included the seven members of the Creative Thinking Committee and three additional appointees, Fr. Ray Roussin, S.M. representing the St. Boniface Archdiocese and Msgr. Ward Jamieson, representing the Winnipeg Archdiocese. At the time of the Committee's formation, the Ukrainian Archeparchy had yet to name a representative. Mr. Paul Smith was later appointed.

Msgr Jamieson, in commenting on his appointment said

Archbishop Adam Exner asked me to sit on the Committee as a Canon lawyer. I was resistant to that because I knew Sister Susan was going to be asked to join the Committee and could bring the Canon Law perspective as well as all her experience within the Catholic schools. I had virtually no

experience with the schools. I did explore, with Archbishop Exner, when he first asked me to serve, the possibility that my appointment might look like the "administration's man" on the Committee. There to make sure that everybody understands that this is what the "powers-that-be" required. That was a risk, but we tried to work that out by saying to the other two archbishops, "then make sure that you appoint somebody as your representative on that Committee." But never, never once, were any of us sent to the meeting saying "This is the direction," or "this is what has to be done according to the archbishops." Ever! (personal communication, December 29, 1993).

The Committee was established for a three year period and was given a broad mandate:

1. To study the pertinent questions and problems affecting Catholic Schools in Manitoba.
2. To report and make recommendations to the bishops (Exner, 1987).

It seems that the archbishops were very aware of the needs for organizational change within the Catholic schools. Whenever a problem in a school arose in a particular archdiocese it was usually the archbishop who would become involved in one way or another in addressing the concern. Such had been the case in both the Winnipeg and St. Boniface Archdioceses shortly before the formation of the Committee. Both cases involved personnel disputes between local parish school boards and principals, one of which made its way into the Winnipeg Free Press on May 25th, 1987.

In addition, Fr. Ray Roussin, S.M., the representative appointed by the St. Boniface Archbishop, reported that he had the opportunity prior to the formation of the IDCSC to meet

with all three archbishops to discuss with them concerns that existed within the schools. Fr. Roussin's extensive experience as a Catholic school teacher, as a director of a Catholic high school and as a participant in the MCSTA gave him insight into the problems facing the Catholic schools. Fr. Roussin remembered

while I was Director of St. Boniface High School Archbishop Exner invited me one day to meet with all three archbishops on Scotia Street. I spoke with them for about an hour and a half and I expressed to them that something had to be done to bring more cohesion to the schools. Now and again Bishop Exner would ask me about certain issues and I kept saying....something's got to be done to bring about some cohesion among the schools. (personal communication, March 8, 1994).

The initial announcement of the Committee's formation brought forth a sense of anticipation among some, and questions of what it would entail among others appointed to the Committee. The anticipation soon turned to frustration as the Committee members awaited their first meeting.

An Additional Member is Added

Shortly after the announcement of the Committee's formation, there was grumbling from some quarters regarding the make-up of the Committee. Of particular contention was the absence of any female participation on the Committee. Shortly thereafter, Sr. Susan Wikeem was appointed to the Committee. Sister Wikeem's experience and qualifications were certainly beyond question. Her service as a former Catholic school teacher, her extensive experience as principal of a

Catholic High School and her studies in Church Canon law made her an excellent candidate for membership on the Committee.

From Sr. Wikeem's perspective it seemed,

... to tell the truth, I think I was a bit of an afterthought. I didn't receive this information officially, but I heard that when the Committee was established there was concern that there were no women or religious, and that there was no representation from stand-alone schools. So before the Committee actually met I was phoned and asked if I would join the Committee. I think the reason that I was given was that I was a religious and I was connected to one of the stand-alone schools. The bonus was I'm a woman! I met all the criteria they were looking for (personal communication, November 5, 1993).

The First Meeting

Notice of the first meeting came out in early February with the date set for March 9, 1988. The correspondence identified the meeting as being called on behalf of the bishops to elect a chairperson and a secretary for the Catholic Schools Committee (Exner, 1988).

The initial meeting was chaired by Archbishop Exner and was a "brainstorming" session identifying issues and concerns within Catholic education. The meeting saw Mr. George Jaroszko elected as Chairman and Mr. Dennis Wasyluniuk as Recording Secretary. The meeting produced a list of concerns that would become a guiding focus through the initial stages of the process. The list identified five main categories of concern:

1. Structure
2. Philosophy/Policy
3. Financing

4. Human Resources
5. Building/Program Planning

To each of these categories were added sub-points totalling thirty in number (see Appendix B). These points were presented in the terms of "perceived need" statements setting out the perceptions of Committee members at the onset of the process. The items identified would be the ones the Committee would face in its efforts to propose a structured model for a system of Catholic Schools in Winnipeg.

D. Wasylyniuk remember the first meeting and his appointment as secretary.

I took the minutes, and I mean I tried to grasp all that was going on. I would have loved to have had a tape recorder. I don't think we realized exactly how powerful that the brainstorming part of the agenda was going to be. Of course I didn't know I was going to be secretary until I was appointed and suddenly there I was with not as much preparation as I personally would have liked. Fortunately, the feedback after the minutes were circulated was positive and I think I fairly accurately got the gist of what we were after. The list we developed, though, was the sort of list that had gone around in my mind for several years previous to the first meeting. I always felt that the problems facing the schools were not the sort of thing we were going to be able to attack, Problem #1, then Problem #2, then problem #3,. The committee clearly wanted no band-aid solutions. We wanted to avoid those. I think that was what was always going on in my mind too. I guess that's why I originally pushed for some sort of think-tank with everybody there, all of the players, because it seemed to me that the solution really was one more of a structural change. That is, if we really looked at how we were structured and how we were making decisions, and reworked that whole thing, then a lot of these other problems would become solved, just bypassed. Inherent you know, the problem really was in how we were doing business, and how we were structured (personal communication, February 26, 1994).

The IDCSC's Initial Work

By the middle of May, 1988, the Committee was meeting regularly and actively attempting to determine what exactly its mandate was. By this time, Mrs. Vicky Adams and Mr. Paul Smith were added to the Committee. Both were appointed to represent the Ukrainian Archeparchy.

The late spring of 1988 saw the Committee considering which groups within the Catholic schools community should be surveyed for input into the discussion process (D. Wasylyniuk, personal communication, February 26, 1994). At this time, a problem that was to plague the Committee in its early days was becoming evident. Many Committee members, because of other commitments, were finding it difficult to attend all Committee meetings.

Interpreting the Mandate

The mandate given to the IDCSC by the Archbishops was very broad: to study the pertinent questions and problems affecting Catholic Schools in Manitoba and to report and make recommendations to the Bishops. The scope of the mandate needed to have clarifying parameters established so the Committee could develop specific plans of action. At a meeting with the three archbishops, it became clear to Committee members that there were differences in perceptions about Catholic schools held by the three archbishops.

Noteworthy was the Archbishop of St. Boniface's perspective that many of the French language public schools within his diocese were considered by him to be Catholic public schools. Sr. Wikeem expressed the Committee's surprise at this perspective and commented,

In Archbishop Hacault's mind "Catholic Schools" included the "French public schools" in which the Catholic religion was taught. So we had to clarify for the Bishops that we wanted to work, first of all, with the existing 18 private and parochial schools (personal communication, November 5, 1993).

In addition, the Committee was aware of the unique relationship that existed in the Brandon School Division where a local arrangement saw St. Augustine Parish and the division share in the operation of the Parish's Catholic school. D. Wasylyniuk (personal communication, Feb, 26, 1994) indicated that by May, 1988 the Committee had agreed that there were indeed three types of situations in the province that involved Catholic education. These were

1. The eighteen MCSTA schools.
2. "Catholic" Public Schools in existence.
3. Catholic parishes that would like to have a school.

They decided they would confine their study to the existing eighteen MCSTA schools. Discussions with the participants identified this focusing process as being time consuming and a frustration with the initial start up stage of the Committee's work.

Working as a Committee

The process from the Committee's inception, through the

clarification of its mandate to study the existing eighteen MCSTA schools, to its decision to propose a new organizational structure was one which members reported clear recollections of feeling frustrated. D. Wasylyniuk said

The first several years were the worst. To me it seemed like two years at least, I don't have a firm handle on how long it went on, but for a long time we just brainstormed, and mulled. I think we went about it the right way, but boy is it frustrating when you meet every month and a lot of brainstorming and open-ended discussion and that sort of thing. Attendance was another factor that played in to those first few years. It had become obvious to us, because of the very busy group of people that we had, not every one was able to be at every one of those monthly meetings. It seemed almost always we'd be missing one or two people. So a little catch-up always had to happen and when you're talking about a brainstorming kind of process that catch up almost means, here we go one more time around the circle. We'd previously discussed the issue and then we'd have at least one more opinion that was added to the mix. Then next month, someone else would be missing so we'd do it all again and after a while it started to get pretty frustrating (personal communication, February 26, 1994).

D. Kennedy remembered

Once we moved from the Creative Thinking Committee and into the IDCSC, I thought we'd be leaving some of the abstractness behind and we'd be able to focus our energy on studying the problems facing the schools. We began the first several meetings spending a lot of time in the initial stages doing just exactly that, brainstorming all over the place. Out of this long, and some what frustrating process arose some main questions which were, "What do we want to do here? What do we want to create here? What is the process we should use? Through our struggles we developed some thinking, and then we reached a point, after what seemed like the longest time, over a year perhaps, where everyone agreed. We'd reached the point of saying we can come up with a model of how the schools system should be done. It was also very clear that if it was a model that appeared to the Catholic school

system as something we're going to superimpose on people who hadn't been consulted, the we were going to lose. It seemed at this point that the Committee really jelled (D. Kennedy, p personal communication, Sept. 15, 1995).

Msgr Jamieson, in referring to the Committee's initial work, said

it took awhile for us to get a real handle on what we were going to do. I would say we worked for almost two years before you could really see the position we were going to be taking, where it became more obvious. We were talking about a lot of things initially, and we were doing a lot of background research and I suppose you have to do that in order for everybody to know just where you've been from and where you are going to. But after that two years, and I might say, not without some frustration, things began to take shape (personal communication, December 29, 1993).

Some Committee members identified difficulty attending meetings as a definite concern. Msgr Jamieson went on to say

The feeling was just frustration. That's what I felt. We had to somehow hammer out just how long that would go, meeting-wise. I went to the very first meeting we had as a group, and then for some reason or the other, I couldn't get dates that worked together. So I missed about three or four meetings in a row after that, and I remember phoning a committee member at one point and saying I wasn't abandoning my responsibility, but we're just going to have to work to find a date that I could make. I can't remember when the regular meeting times were, but it kept interfering with something else that was already in my schedule. I was the only one in that boat. So I found it very frustrating because they were talking, and making some kinds of progress, and I really didn't know where they had come from, so I wasn't too sure where they were going at that stage. I found that very frustrating. It was then that we had decided to undertake to do certain little tasks that fit the talents of each member of the Committee. We'd then bring that research together and that began some Canonical work on my part, so I began to feel as if I had something to contribute. It was at that point when things started to come together,

prior to that I found it was very frustrating (personal communication, December 30, 1993).

The frustration over attendance at meetings would later be addressed through several working retreats.

Almost all participants who were interviewed referred to the start up period as one involving frustration. For some, it was the disjointedness that resulted from irregular attendance. For others it was the sense of discussing the problems in great detail without actually doing anything specific.

Committee members' reminiscences of their early work referred to four main themes: the "rehashing" of the problems facing Catholic schools, a lack of clarity on exactly what the task was, a sense of frustration at the size and scope of the problems, and the organizational realities of the Catholic Church.

We were stuck in this unique situation. You keep pounding on, but it is so unique and it is a big reason for some of the problems we have...that we have three distinct dioceses with overlapping geographical boundaries and all of the problems inherent in that reality. (D. Wasylyniuk, personal communication, February 26, 1994).

The uniqueness of the situation would continue to be a significant theme throughout the process. It would effect each step of the Committee's work. This was especially true where financial issues were involved. Sr. Wikeem stated

... we were working with three archdiocese and whenever we needed funding or support services, we had to make a request. In a sense we had three bosses. The process was lengthened because we had

to submit our material before we proceeded to the next step and it was hard to gather the three archbishops together ...their schedules were so diverse, and inevitably one was out of town. This really slowed down the process (personal communication, November 5, 1993).

Msgr Jamieson summed up the reality of the environment the Committee was working in. "It was the Bishops Committee, they called it into being, it's their report" (personal communication, Dec. 29, 1993).

Seeking a Process

Much of the initial work of the Committee revolved around discussing the problems that existed within the set of schools and seeking background information related to the organization and operation of Catholic school systems. As the Committee began its work, members were aware that there was a strong need to operate from a consensus perspective. From their initial meeting with the Archbishops, the message had been clear that the project had to have support from all involved in the schools in order for it to receive the endorsement of the hierarchy.

Early on we met with the three archbishops and they made it clear to us that they wanted the solution somehow to arise from the grassroots, or, at least, to have grassroots support. They didn't want to end up with recommendations or a proposal that would not have widespread support. So they told us that they wanted some consensus building. They didn't want the process to be an ivory tower experience. We knew therefore, that our proposals had to be submitted to interested parties so that they could have some input into them (S. Wikeem, personal communication, November 5, 1993).

This desire to create a consensus building process marked much of the work of the IDCSC. Early in the Committee's deliberations, Mr. Stangl shared, in detail, his experiences in the late 1960s when the trustees asked for a system but were unsuccessful in organizing with a top-down approach. The desire of the archbishops and the Committee to work from a consultative model focused on ensuring acceptance laid the foundation for a much different process. "We were going to go from the bottom up. We were going to try and listen to the grassroots opinions" (J. Stangl, personal communication, Dec. 29, 1993).

The desire to hear from all involved within the schools was discussed very early in the process. D. Wasylyniuk (personal communication, February 26, 1994) indicated that by May, 1988 the Committee had identified at least nine constituencies which had been targeted as input groups. A major difficulty the Committee was to face was how to go about effectively collecting the views of these various groups.

At the same time, the Committee was beginning to break the general problems facing Catholic schools down into specific categories for detailed study. It was not clear, however, exactly what the Committee was going to do once it had studied all the problems. Some were hoping that an efficient school system with central "clout" would be the result, but many were unclear exactly what was to come and, most importantly, what exact process should be employed. It

was at this time that the Committee looked outside itself and decided to hire professional assistants in sampling the perspectives of the various stakeholder groups.

The Consultants

In late May, 1988, the IDCSC decided to secure the services of professional consultants to study the problems facing Manitoba Catholic schools. The consultants would provide the Committee with professional guidance, direction and input, while also helping enhance the Committee's perception within the Catholic schools community. Mr. Wasylyniuk's recollection was that hiring the Consultants was itself was a bit of a process;

we considered a number of different individuals, and finally approached the consultants that we hired. We then sat down with them and worked out what we wanted them to do, what needed to happen. With the feedback we received from them, we then readjusted what we were doing. All in all it was a wise decision, and one that really helped shape our work (personal communication, February 26, 1994).

Raymond Currie and Lance Roberts, sociologists from the University of Manitoba, were approached by the Committee. On June 22, 1988, they submitted a research proposal to the IDCSC. The proposal identified two main issues the Committee was hoping to have addressed:

1. help establish the legitimacy of the Committee so that the Committee can carry out its task in an environment of mutual trust and cooperation with the various Dioceses, Parishes, School Boards;
2. survey the important actors involved in the

Catholic Schools to assess their views of the major problems and possible solutions. (R. Currie, personal communication, June 25, 1994).

As part of their proposal, the prospective consultants presented a tentative time-line for an initial stage of a process which involved sampling a cross-section of the various constituents involved in the Catholic schools. After discussion, modification and agreement for financial support by the Archbishops, the consultants were officially retained and began their work.

The initial time-line called for consultations with the IDCSC throughout the fall of 1988 to develop a set of interview questions. This was followed by interviews with selected stakeholder representatives.

The interviews were arranged by members of the IDCSC, but were conducted by the consultants. They took place between February and April 1989. The interviews focused on five general areas of concern which had been identified by the IDCSC through the course of its discussions: philosophy, social organization, planning, curriculum and management. The questions asked by the consultants were presented in a semi-structured form allowing for probing of the concerns relevant to the group being interviewed. (R. Currie, personal communication, June 25, 1994). The data collected by the consultants were then presented, in the form of an interim report, to the IDCSC late in the spring of 1989. On June 20, 1989, in response to the IDCSC request, a set of

recommendations related to the interim report was presented.

The interim report served to confirm the internal perceptions of the problems within the Catholic schools. Fr. Roussin, in referring to the initial work of the consultants, stated,

The first report of the consultants gave us an outside objective perspective. I was surprised that basically they didn't bring out anything new that we didn't already know. It wasn't wasted money that's for sure..it was good, because they confirmed a lot of things that we already knew, and it was done by somebody who was looking at it from the outside. (personal communication, March 8, 1994).

The consultant's initial report, and their recommendations, focused on examining the existing social organization and documenting perceptions related to philosophy and curricular issues held by the various stakeholder groups. R. Currie (personal communication, June 25, 1994), in discussing the report he co-authored, identified it as an initial sampling which showed clearly the loose and somewhat dysfunctional association between the various stakeholders and the apparent absence of consistent, effective and unifying leadership on a diocesan and city-wide plane. These results were not surprising to the members of the IDCSC, but they helped articulate the realities which they faced if they were to bring about some form of restructuring.

Currie elaborated that the results identified the role of the clergy, their variety of attitudes towards the schools and the power and control those, with parochial schools, exercise

within their own school as a critical area of focus for any discussion of restructuring. They also found that the concerns of schools based in parish environments were very different from those owned by religious orders. The latter, stand-alone schools, tended to have fewer managerial concerns than the parochial schools.

For the most part, the stand-alone schools, run by religious congregations, were not faced with the kinds of management problems that the parochial schools faced. Their size, organization, traditions, and the presence of a Director had addressed many of the management concerns (S. Wikeem, personal communication, November 5, 1993).

R. Currie (personal communication, June 25, 1994), in referring to the first consultants' report, identified a common perception that the role played by the bishops was not seen as providing adequate and visible leadership in the areas of policy direction and financial assistance. The consultants found that the work done behind the scenes by the bishops to secure funding was not visible to the public. The report also identified the perception that the leadership provided by pastors was idiosyncratic and that the personal perspectives regarding Catholic schools held by pastors and priests varied greatly and had profound impacts on local schools. Sr. Wikeem (personal communication, November 5, 1993) indicated that the report identified what many on MCSTA executive had long believed: that the schools, for a large part, were too "priest-centred" and that the change of a pastor had profound impacts on the operation and life of individual parochial

schools.

The role of the clergy, the financial burdens on local parishes, the lack of clarity about managerial roles within the various schools, the limited resources, and the absence of coordination in the areas of philosophy and curriculum were other issues that appeared as major concerns (R. Currie personal communication, June 25, 1994). Though not new, they were the challenges that lay ahead. Of major significance in the consultants' report was the importance of local community control and the perceived richness that existed in having a high degree of local ownership and autonomy (J Stangl, personal communication, Dec. 29, 1993). This would become an almost sacred perception, the desire not to move to a model similar to those in Ontario and Alberta where it was perceived that the local parish community had little impact on, or ownership of, the life of the school.

We didn't want an Ontario style Catholic school board. We had seen examples of how organization of Catholic schools away from the parish and the people operated. No one wanted that and it came out clearly in the consultation (D. Kennedy, personal communication, September 15, 1995).

The consultants emphasized in their recommendations that the IDCSC had to work to ensure that the priests were a major part of the undertaking to restructure the association of schools.

They perceived they had the most to lose and appeared to be least aware of how their role was affecting the operation of parochial schools. We recommended that the priests be invited to examine their assumptions about their role in Catholic

education and that they be involved in developing some type of constitution to govern their new role in a Catholic school system (R. Currie, personal communication, June 25, 1995).

The IDCSC began to focus its work with this first set of preliminary data and initial recommendations from the consultants. By the fall of 1989, the Committee was ready to attend the first of three retreats that would profoundly influenced their work.

The First Retreat and Clarity of Purpose

By the summer of 1989, the initial report from the consultants gave the IDCSC some concrete data to begin working with. In addition, the IDCSC had received a detailed report from the MCSTA principals (Appendix C) reflecting their consensus position regarding any potential new structuring for the eighteen schools.

The frustration over meetings, attendance and an inability to make sustained progress was addressed by taking the whole Committee away to the conference centre on Hecla Island. After receiving the consultants' report, it was obvious to the Committee that it had to hold an in-depth session. The complete topic had to be examined in a more intense situation. Mr. Wasylyniuk emphasised that the Committee very deliberately wanted to have a location and situation where,

none of us would be tempted to get onto the phone and check back with the office, and all of that kind of thing. We really made a commitment to one

another to focus on the issue for several days without interruption. And I mean this sort of focusing...it started when we got up for breakfast, the issues started right there and went right through until everyone went off to bed at about 9:30 or 10 o'clock at night. It was the sort of thing that was very intense (personal communication, February 26, 1994).

J. Stangl expressed a similar perspective concerning the meetings which had been occurring and the need for a focused block of time.

We were coming to meetings, initially at St. Paul's, and we'd be there for three hours and we'd walk away and say, "What did we really achieve tonight?" We talked a lot, and there was conversation and there was expression of opinion and views, and so on, but we didn't focus. You didn't come to even one decision that was firm. All of those things only happened after you got to a 3 day retreat (personal communication, Dec. 28, 1993).

In general, the perspectives of Committee members regarding the retreats ranged from light references as "love-ins" to descriptions of them as, "essential activities that any sensible business would naturally undertake (J. Stangl, personal communication, December 29, 1993)." The consensus of those involved was that the first three day session was a pivotal point in the evolution of the Committee's purpose and the articulation of a desired goal. The Hecla retreat saw a clear shift in the Committee's focus from talking about what they perceived as problems to deciding what they might hope to recommend.

The session, which took place on September 27-29, 1989, was facilitated by Dr. D. Lawless, Rector of St. Paul's

College of the University of Manitoba. Dr. Lawless' role as facilitator was one of helping the IDCSC decide exactly what it was trying to do. The challenge put forward was "should the session be focused on discussing further possibilities or has the Committee decided what was required to address the MCSTA Catholic schools?" (Msgr Jamieson, personal communication, December 29, 1993). It appears that a consensus was quickly reached. It was time for the Committee to begin actively looking at the development of a model for structuring the operation of the set of schools. This significant decision focused the subsequent work of the Committee and proved to be the point where most members remembered feeling a real sense of focus, purpose and renewed commitment to their cause.

The close of the first retreat saw the Committee decide upon a rough form for a new organization, and the development of a preliminary outline of a model for creating a system of schools. As a process for elaborating the model, the Committee created working groups with specific tasks to look at various aspects of the significant components that had been identified as essential for the restructuring. The challenge before the IDCSC was to work to formulate a proposal that would be acceptable to the Catholic schools community, as well as to the Church hierarchy.

Toward a Draft Proposal

Committee Work on the Components of the Proposal

The fall of 1989 saw the IDCSC hold numerous meetings with its consultants. These meetings focused on expanding the conceptualization of the tentative organizational design that was agreed upon at the first Hecla retreat and determining the type of broad consultation the Committee wished to undertake in the following spring. While this process was taking place, individual subcommittees of the IDCSC were working on researching and developing proposals for the various aspects of the new system. The initial subcommittees focused on the form and structure of a system, a rationale for encouraging participation and the duties and responsibilities of members. These groups later evolved into three main subcommittees which included one examining the roles and relationships of bishops, pastors and religious orders within the Catholic schools, a second examining an Interdiocesan Catholic School System, the role of the MCSTA and its superintendent and financing of a new system, and a third looking at the roles of local boards, trustees, advisory boards, bylaws, teacher/board liaison, conflict resolution and financing of the local school (S. Wikeem, personal communication, November 5, 1993).

These three subcommittees worked on generating background information and research related to the various topics. Their

findings were returned to the whole committee for deliberation. A tentative conceptualization of the system was beginning to take form and on November 10, 1989, the IDCSC reported on its progress to the Archbishops.

The reporting shared the data from the initial consultations and provided the bishops with a sense of where the Committee was headed. The bishops welcomed the report and shared their reactions and discussed their concerns with the Committee (D. Wasylyniuk, personal communication, Feb 26, 1994). With these in mind, the Committee moved on to the next stage in its process, undertaking broad level consultation with various stakeholder groups.

Initial Broad Consultation with Stakeholders

The process of broad consultation had, as its base, two significant goals which carried different weight in the eyes of Committee members. Some saw the consultation as a further dialogue process designed to develop a broad consensus on what was required. Others saw the consultation as a process of "floating trial balloons to see what would be acceptable (D. Wasylyniuk, personal communication, February 26, 1994)". From either perspective, the process had the effects of heightening stakeholder awareness, of providing the Committee with additional data, and of increasing the Committee's public visibility and credibility within the Catholic schools community.

To a large extent, these two goals were achieved by the consultation process. Under the guidance of the consultants, representatives from seven interest groups were invited to attend a series of meeting between February and May, 1990. The expressed goal of this set of consultations was to listen to stakeholders' viewpoints, concerns and proposed solutions to the problems in the existing set of schools. The major focus of the consultants during this round of meetings was threefold: to hear from a broader based, representative sample of people, to raise awareness in order to accommodate changes to the organizational structure, and to clarify the various relationships among the stakeholder groups within the existing set of schools (R. Currie, personal communication, June 25, 1994).

On average, between 20 and 25 stakeholders attended the various meetings and the consultants reported that, in all circumstances, the atmosphere was very constructive and the meetings were productive in meeting the prescribed goals. The groups involved in the consultation were: pastors with schools, trustees in parochial schools, trustees in stand-alone-schools, MCSTA, MFIS, Superintendent's Office members, Catholic school principals, teachers in parochial schools, teachers in stand-alone schools (Interdiocesan Catholic Schools Committee, July 1992).

The data compiled by the consultants during the data collection process were fashioned into a second, more detailed

report. J. Richards (personal communication, March 10, 1994) stated that the second report's contents confirmed much of what the members of the IDCSC had already identified and it helped focus the Committee perspectives on specific aspects of the relationships and positions of power and authority held throughout the existing set of schools.

The Second Consultants' Report

The IDCSC received the second report from the consultants in June, 1990. Dr. Currie (personal communication, June 25, 1994) reported that it included an analysis of the existing relationships between various stakeholders within the Catholic schools community, as well as a set of tentative recommendations on possible "thematic" changes which would be very pervasive in effect and "systemic" changes which would require making changes to parts of the existing structure. The recommendations were presented as a possible starting point for further discussion by the IDCSC on the organizational design and formal relationships that would be contained in the Committee's final proposal.

The report developed a portrait of the various relationships which existed among groups within the Catholic school community.

We chose to begin with the relationship the priests had to the all other groups within the "system" because we felt strongly that the priests were the "linchpin" to any significant change in the Catholic schools (R. Currie, personal communication, June 25, 1994).

Currie, in referring to the report, commented that their analysis revealed that the priests perceived the bishops as the final authority on educational issues and that the existing local board and MCSTA were valuable. The priests, however, were very willing to go outside the existing school organization to deal with issues. Combined with the traditional hierarchial structures was a wide variance in the perspectives held regarding the actual roles played by the clergy and the perceived roles they should be playing within a school system.

It seemed necessary that the religious, the parish priests particularly, withdraw themselves from the day to day administration of Catholic schools and focus on their other parish responsibilities and permit competent lay people to attend to the administration of the school. I observed from my experience that in some schools, certain pastors were quite reluctant to do that. As a result, there was a general unevenness in the Catholic schools in recognizing a responsibility to their staff, particularly their teaching staff where they happen to number more than any other staff. Most obviously, there was an uneven acknowledgement of responsibility with respect to paying staff fairly (D. Brock, personal communication, February 3, 1994).

Another theme was the question of financing the operation of local schools and how these realities affected perceptions of power and authority within parishes and between schools. The role of the clergy and the question of finance combined with a wide variety of local realities to shape relationships based more on personalities and situations rather than agreed upon roles and relationships based on school and system needs.

Structural problems with the governance of the

schools at the local level needed to be addressed. The system was far too idiosyncratic. Part of the problem was that several schools didn't know if they were incorporated or not. We discovered that some of the schools let their incorporations lapse. Many didn't know if they had a General By-Law. Obviously, then, they weren't operating within any general by-law. Each school had its own approach to finance and accounting. The parochial schools were dependent upon a pastor who determined how the school was to operate. In fact, whether or not the pastor wanted a school to begin with had a profound effect on how he allowed the school to operate. The system, therefore, was completely idiosyncratic and highly susceptible to change when the pastor changed. This was definitely a big problem (S. Wikeem, personal communication, November 5, 1993).

In general, most lay representatives perceived the need for some changes in many of the relationships. The priests, on the whole, were not as quick to embrace this perspective. In addition, the laity's concerns about roles and relationships were most prevalent in the parish based schools. Concerns were not as great in the stand-alone-schools, especially those operated by religious orders (R. Currie, personal communication, June 25, 1994)

The consultation not only shed light on the shortcomings in the relationship between the schools and other parts of the system, but also revealed organizational difficulties within local schools. Inconsistency and uncertainty characterized many of the relationships that existed in the local schools. These factors were clearly having an impact on the way individuals viewed their school and their roles and relationships.

R. Currie, in elaborating on the second report's

recommendations, identified six pervasive themes and sixteen systemic changes which it felt needed to be examined by the IDCSC in its desire to restructure the existing organizational structure. The recommendations would serve as a point of departure for the IDCSC and would guide its deliberations.

The thematic recommendations identified six major points of concern which presented the greatest challenge to the IDCSC: funding, perceived inflexible Canonical relationships, the importance of gaining the support of the priests for any changes, the need for clear accountability and responsibility throughout the system, a mechanism for legitimate grievance procedures, and the elimination of inequities and injustices within the system (personal communication, June 25, 1995).

Developing an organizational design which would address these concerns was one challenge for the IDCSC. Another, and even greater, challenge was working with the stakeholders to ensure the proposal was both workable and acceptable to all involved.

Communicating to the Community

Throughout the life of the IDCSC, members were aware of the importance of keeping the Catholic community, specifically the communities associated with the schools, informed of the IDCSC's progress and its planned proposal. If the proposal were to gain widespread acceptance, stakeholders had to have a voice in the proposal's formation. Conceptually, this was

very clear to the Committee; in reality it proved to be a challenge.

During the life of the Committee, three formal consultations took place with the various groups. These provided the Committee with valuable data which helped shape their final document. These consultations, while extremely valuable, did not help address three concerns addressed by a number of IDCSC members. The these concerns were:

1. how to include greater parental input to the discussion process;
2. how to involve the wider Catholic community in the issue, with the desire of developing greater support for the schools;
3. and how to provide a very open flow of information to all stakeholders when involved in a process of developing a proposal that could easily be rejected if a discussion of options became misinterpreted as planned courses of action.

In May, 1989, the IDCSC circulated its only major news release to the Catholic community in the form of a newspaper. Its purpose was to inform the community of the mandate and composition of the Interdiocesan Catholic Schools Committee and to solicit comments, concerns and briefs. As stated earlier, MCSTA principals' were the only group to present a brief to the IDCSC.

In addressing the area of communication with the general

community, a number of IDCSC members reflected that they would have liked to have been able to circulate more information, but felt restricted by budgets and the tentative nature of much of their deliberations during the development stages. The one group that was identified as not having as direct an input into the process as desired was the parents of children in Catholic schools. As Msgr Jamieson commented,

the one group that I felt was perhaps left a little aside were the parents. We had discussions on how we would get parents involved in the process. Now there were parents on the Committee itself or in the other interested groups and they provided insight as parents in addition to their other roles. However, when it came to groups of parents and scheduling meetings with them we had a number of questions. If you decided to have a general meeting of all the parents would you get a general cross section or just some who might be more available than others, or only some of those from a particular perspective? How do you organize a meeting that could be very large in numbers? The other interest groups had consistent membership in attendance at these forums, would that be true of meetings of parents? We never resolved these and other questions regarding representation from parents. However, I do feel good about the fact that we had input from the interest groups and others involved in the process including many parents, as so I suspect interested parents were not surprised at the process or its final outcome (personal communication, Dec. 29, 1994).

Msgr Jamieson's thoughts reflect a view common among Committee members that communicating with the stakeholders was not carried out as effectively as desired. Still it was regarded as the best that could be done in the circumstance. As the consultation process continued, the Committee met at Hecla Island in September, 1990 to begin making decisions about the shape and form of the restructured school system.

The Second Retreat - "Hecla II"

The Interdiocesan Catholic Schools Committee met again at Hecla Island on September 26 - 28, 1990. All Committee members and the two consultants were in attendance. Dr. Raymond Currie served as facilitator for the session. The goal of the two days was best summed up by the consensus position arrived at during an evening meeting just prior to the conference. Mr. Wasylyniuk (personal communication, February 26, 1994) reported that the Committee had decided that Hecla II was a time for decisions: "we had arrived at the decision-making point so it was agreed that the time would be confined to making decisions rather than more ongoing discussion".

The format of the conference saw the Committee working through the consultants thematic and systematic recommendations while receiving and discussing the reports from the various subcommittees that were examining the various components of the proposed model. R. Currie identified three general goals for the working retreat: developing a model of an Interdiocesan Catholic School System, determining the process for its implementation, and examining methods of funding the system (personal communication, June 25, 1994).

The work of the subcommittees, combined with the retreat's decision-making focus began to give shape and form to the restructuring proposal. While a long way from complete, the IDCSC had moved into a concrete phase and a

sense of anticipation began to fuel the process. "Finally, we were getting somewhere solid" (D. Wasylyniuk, personal communication, February 26, 1994).

The session saw the endorsement of a concept which would see the creation of a corporation in which the archbishops would be the corporation's only members. The corporation would be structured in such a way that it could oversee the operation of the schools, while ensuring that certain reserved powers would be retained by the local bishops. These reserved powers would deal with church matters of Catholicity and ecclesiastical goods, as required by church canon law. The corporation would be managed for the archbishops by a board of directors representing the various Catholic schools. Each school would nominate a director whose place on the board would be subject to the approval of the archbishops (J. Stangl, personal communication, December 29, 1993).

Another result of the retreat was greater clarity on the proposed limits that were going to be recommended regarding the role played by the pastor in the operation of parish schools. The concept of reserved powers would again be employed, enabling the local pastor to serve as one of the directors of his local school board. Pastoral power over the school would be restricted to those of a board member, while ensuring that he retained reserved canonical powers particularly in the areas of faith and church goods.

We were going to have this unique Canonical arrangement that doesn't exist in most things, or

isn't provided for in Church law at all. Having three archbishops actually running the school system, that's really unique. What was each one going to have to give up in order to make it work? Yet at the same time, the Church's law itself requires certain things of bishops that they couldn't give up, and so what were those, and which of these had to be in place exactly in order to do that? Then, the pastors or the Canonical Stewards had certain responsibilities. Then we had to clarify what was required of the religious orders in order for them to be able to do what the Church's law requires. All of these had to be studied and debated and I recall this part taking a better part of a day at Hecla (W. Jamieson, personal communication, December 29, 1993).

In addition to clerical roles and responsibilities, a number of other categories involving the operation of the Interdiocesan Catholic School Board and local Catholic school boards, as well as the roles of the superintendent and principals, were agreed to in principle. With general agreement being reached at the committee level regarding roles and structures within the new system, two new challenges presented themselves to the IDCSC. The first was how would all the discussions, ideas, subcommittee reports and decisions be woven into a concise proposal and who would write the draft? The second major challenge dealt with the process of seeking approval from both the hierarchy and the stakeholder groups.

Writing and Revising the Drafts

Preparing the Drafts - The Process

Throughout the Committee's life, there was a constant

concern over budgets and the costs which would be incurred for outside professional assistance. Expenses had been incurred for the role being played by the consultants and it appeared that outside assistance would need to be drawn upon for the preparation of the draft document. D. Wasylyniuk remembered the topic being raised

at the end of the second Hecla conference, as we were just winding down on the last day. One consultant said, "Okay, now what are you going to do with this...who is going to take the responsibility for putting this together" (personal communication, February 24, 1994)?

By this point, in the fall of 1990, the Committee had covered a great deal of ground, much of which was not carefully articulated in a formal proposal. Mr. Wasylyniuk continued

...we had all sorts of pieces of paper, of brainstorming we had done and we had them taped all over the walls there, and we had overheads, and we had all of this stuff. We all looked around the room at a very, very busy group of people. It seemed we were talking about a full-time job to pull it together. I think the expectation at that point, perhaps by the consultant and by a few Committee members, was that one person would take the material, work intensely for a couple of months, come up with a draft, and then we'd be pretty well there. Well, of course, no one volunteered (personal communication, February 26, 1994).

The second Hecla conference ended with no decision being reached on how the draft would be prepared. It was clear to the Committee that there would need to be a number of draft revisions for consensus building and grassroots acceptance of the proposal. The prospects of hiring an individual did not appeal to the Committee. So many hours had been dedicated to

the process that the thought of making an outside writer current on the background, structures and decisions that had been made seemed daunting and would probably add a year to the process. Time and the costs that the Committee would incur in retaining the services of a professional writer were a major concern. D. Wasylyniuk, having recently purchased a personal computer, made a proposal to the Committee.

I decided ahead of time to make a proposal to them at our next meeting. It seemed to me that when we first started the process I was writing out minutes in longhand and giving them to a secretary who typed them. And later on, I would type them. Then later on, personal computers came along...you know, this was a long process. After I acquired a computer I started doing minutes on its word processor. Over the years, I'd learned to use a desk top publisher and it occurred to me that a lot of the material was already on my computer. It struck me that perhaps we could just pull the stuff out and I could put it in a format that we could use to write the draft as a Committee. So I threw a sample together. In my mind, I thought, this isn't going to be too much work for me, I knew that there would be some work involved, but I could probably go through the pain of doing this thing a couple of times. The first sample proposal probably took me a couple of hours to put together, and I figured, well, I'll do this for the Committee because we really do need something like this. I also decided I could get a typist to input the text, and then I'd just manipulate, edit and clean up the format. This was not going to be too bad...I talked myself into it and there was very favourable Committee reaction. I think many of the members felt that they would really like to write the thing, but they didn't have the time. This proposal allowed everyone to have their input and to really be right in on the ground floor as this thing evolved. It turned out to be just a wonderful vehicle for doing that in spite of the additional two years it took us to complete the task. Through the draft writing, we were able to focus our discussions rather than just pulling things out of the air. We were now focusing on different sections and really working and we did write it as a committee...it was

the horse that was designed by committee, and we all know that ended up being a camel. In going back over it and analysing it, one will probably find different styles of writing because there are different paragraphs combined with things pulled out of past reports. The real challenge was to get the thing to appear cohesive (personal communication, February 26, 1994).

All Committee members voiced their gratitude for Mr. Wasylyniuk's role as "Committee Scribe". The draft writing process became the major focus of the Committee's work over the next number of months. The initial proposal to write the drafts as a committee was presented on October 18, 1990 and the first working draft was examined on October 29. Two further revisions were produced in November, 1990, and these were followed by two more revisions in January, 1991.

The Initial Revisions

The process of elaborating and revising the draft document was one which saw the IDCSC refine and develop the concept of a tri-diocesan Catholic school system into a detailed proposal. Revisions to the drafts took place within the context of some general values that had been decided upon: a strong desire to have the local schools accountable to the whole while remaining connected to the parishes and ensuring that all the schools maintained a high quality of education while preserving a strong Catholic identity. It was within these values, and the constraints of what actually was possible to achieve, that the proposal was developed.

The writing could be described as a "consensus building

process being played out within constraints (R. Currie, personal communication, May 25, 1994)." The three main constraints that the Committee found itself facing were the issues of funding for the local schools, the clergy's willingness to accept the proposal's design and whether the stand-alone schools agree to be apart of the system.

With the constraints constantly in mind, the Committee worked through what Fr. R. Roussin described as, "kind of on-going consensus process which enabled us to say, 'Everybody okay with this? Okay, let's move on' (personal communication, March 8, 1994)." The initial five drafts, prior to the publication of the consultation document, were developmental in focus and aimed at expanding the proposal for presentation to the public.

The first draft, dated October 29, 1990, had as its core three general areas which became the basis of the proposal: the shape of the Corporation and the roles and reserved powers of the bishops, the roles and reserved powers of the pastors and religious orders, and the makeup and mandate of the Interdiocesan Board and the local school boards.

Examination of the drafts, and the evolution of these three main categories which led up to the publication of the consultation document, make it clear that the IDCSC had a definite sense of what it intended to propose. The general structure of the corporation and the role to be played by the Archbishops underwent very limited editorial revision. The

inclusion of supporting documentation drawn from church teachings and canon law added to provide further support for the recommendations.

The concept of "Reserved Powers" for the bishops and clergy was stated in very similar ways throughout the early drafts. Some minor changes occurred to the wording describing the roles and responsibilities of pastors and religious orders. These changes clarified rather than adjusted these roles. The most significant addition in this area was a supporting statement saying, "the intent is that the canonical administrator (ie: pastor) will not be involved in the day to day running of the school (IDCSC, Second Draft Document, November 9, 1990, p. 11)." This recommendation focused directly at the concern uncovered by the consultants that the "system" appeared too "priest-centred".

It was in the sections dealing with the composition and responsibilities of the proposed interdiocesan board and local boards that the Committee did extensive work in editing and reexamining the structures and relationships. This was particularly true in respect to the responsibilities of the Interdiocesan Board. The initial draft saw the identified responsibilities grouped into a number of general statements arranged under categories of "Immediate" and "To Be Explored". By the release of the March 11, 1991 consultation document, the mandate had been enlarged to include eighteen specific statements governing items to be done and three statements

dealing with items for long range study. The section covering local school boards also underwent editorial change to clarify their responsibilities. It is important to note that the area dealing with local school board operations and responsibilities had included the greatest number of explanatory statements designed to clarify exactly what the IDCSC was calling for in the proposal.

The revision process led to a summary report which was released to the public on March 1, 1991.

A Working Document for Consultation and Study

With the September, 1990 second Hecla Island conference serving as a transition point between general discussion of possibilities and actual decision making about details of the proposal, the IDCSC was able to quickly move toward laying out the particulars of its proposal for a school system. The work through the winter of 1990-91 brought form to the previous three years' discussions. The generation of the first draft in October developed the form for the final document.

In September, 1990, just prior to the second Hecla conference, a major report on the IDCSC's research and tentative plans for a restructured school system was submitted to the Archbishops for their reaction and input. The Archbishops' recommendations were then incorporated into the revised proposal. Throughout the winter of 1990, the Archbishops were kept apprised of the revisions that were

taking place to the proposal. On January 4, 1991, the fourth draft of the document was submitted to the Archbishops who, after some revisions, approved the document. On February 13, 1991 the IDCSC was advised by the archbishops that the draft could be circulated within the Catholic community as a working document for consultation and study.

The document, entitled A NEW VISION FOR CATHOLIC SCHOOLS IN MANITOBA: A Working Document for Further Consultation and Study, was released by the Interdiocesan Catholic Schools Committee on March 1, 1991. It provided information on the IDCSC's background and membership, as well as details of the proposed school system. Included were descriptions of the various levels involved in the organization, the roles to be played by different participants and the relationships that would exist within the organization. The document was the synthesis of the previous three years' work and was presented with an emphasis that stated:

this working document is not conclusive and is intended solely for the process of consultation and further study in order to get input from all of the "Interest Groups" so that an acceptable final document can be developed (IDCSC, 1991, P. 5).

The next step undertaken by the Committee was to seek out community input through a third round of meetings with the various stakeholder interest groups.

More Consultation and The Consultants' Third Report

The final consultation process took place between March

18 and April 25, 1991. The consultants held ten meetings with various groups. R. Currie (personal communication, June 25, 1994) identified the goals of these meetings as:

1. to give representatives from the broad range of perspectives the continued opportunity to participate in the development of a new model for Catholic education;
2. to receive constructive criticisms of the working document, "A New Vision for Catholic Schools in Manitoba".

Currie, in referring to the consultation process, stated that the consultants believed that the IDCSC had received a constructive set of responses to the working document and that the sessions had been well attended. He did state that the consultants had expressed some concern that the attendance by pastors had been somewhat disappointing.

In discussing the final consultants' report, Currie indicated it provided feedback on how the IDCSC summary document was received and possible courses that could be taken to ensure that revisions would be acceptable to all relevant groups. A number of areas for revision were identified as reactions had varied among the various groups.

Currie identified five clear themes which arose from the consultations. The first was that an expectation had been created within the community that some changes were to be coming from the proposals and that many in the community were beginning to accept this possibility.

It seemed clear to us that any major delays in initiating change could have a negative effect and destroy the momentum that the Committee had

developed (R. Currie, personal communication, June 25, 1995).

The second theme was that the working document did not clearly express the IDCSC desire to safeguard local autonomy on many issues. A sense of fear had developed among some that there would be a major loss of control at the local level and that power would be shifted to the Interdiocesan Board.

After the summary report, we realized we had to state more clearly that local autonomy was being protected in the document. We were always operating from that perspective, we just didn't state it clearly enough and we heard that back from the consultations (D. Wasylyniuk, personal communication, February 26, 1994).

The third theme that the consultants uncovered was a reluctance on the part of the stand-alone schools to participate in a new "inclusive" organization. The schools run by religious orders did not face the same problems as the parochial schools and felt that the new organization had the potential to take away powers with no apparent benefit to them. This perspective would have a significant impact on the development of the final details of the proposed system.

Most of the stand-alone schools are directed by religious congregations, and they felt that they would continue to do what they had done, unless there was serious and grave reasons not to be so. This came out in the consultations and it was a theme right up until the final document. The bishops can sign for the parishes in their own diocese, but they don't own, nor are they responsible for the stand-alone school. In most cases, these schools are owned by religious congregations. As a result, a complete process had to be undertaken in order that the stand-alone schools would sign the document. This, of course, only happened after they were sure the document ensured their modus operandi (M. Gorman, personal communication, March 14, 1994).

A fourth significant theme revolved around the reluctance by some of the pastors to the concept of a less "priest-centred" organizational structure. The consultations showed that some members of the clergy had begun to shift their perspectives to be more supportive of the concept, but the sense of the schools as a part of a larger system had not solidified.

In general, many pastors did not appreciate that their role could be legitimately restricted to that proposed by the model. Some had come around. Some seemed unaware that many schools were operating successfully using financing and organizational arrangements other than those employed at their schools. A number of the pastors had, shall we say, a rather parochial outlook, not all, mind you, but a few (R. Currie, personal communication, June 25, 1994).

It appears resistance on the part of some pastors and stand-alone schools was understandable. Pastors, it seems, perceived they had the most to lose under the proposed model and stand-alone schools felt they had the least to gain by being integrated into a larger system.

The fifth theme spoke to the need to include within the document some concise statement regarding the philosophical basis for Catholic education. To this point, much of the work had focused on system structure and administrative organization. It was felt that there was a need to articulate the purpose of Catholic schools and to use this to solidify the argument for greater interconnectedness and unity within the set of Catholic schools.

In summing up his analysis of the consultation and the final report, Currie stated that the consultants were able to make numerous editorial and structural suggestions aimed at addressing concerns and clarifying the document. He highlighted one of the strongest recommendations presented, which stated that the Archbishops needed to publicly confirm support for the model's basic design, this being an interdiocesan system with lay participation which would enable pastors to focus on religious concerns, while safeguarding sufficient local autonomy to preserve local culture and local educational goals. This call for visible leadership on the part of the Archbishops was a theme that appeared on numerous occasions in researcher interviews with Committee members.

Armed with fresh data, the IDCSC then moved into the next revision stage of its process. The Archbishops were apprised of the results of the consultations and, guided by their feedback, the Committee continued its work.

The Third Retreat and the Production of the Final Draft

In October, 1991, the IDCSC met for a third retreat to study the recommendations and reactions gathered during the third round of consultations. The retreat was held in Gimli, Manitoba. Unlike the previous sessions, this session was a line by line analysis of the entire document with a focus on revisions to create an acceptable and workable proposal.

The detailed study and discussion was driven by a desire

for consensus. As each section was discussed, the Committee worked to come to agreement on all points. Justice D. Kennedy commented

The whole document was shaped by consensus and that was especially the attitude at the retreats. Don't underestimate that people didn't have different points of view, of course, they existed. However, after we had gone through so many meetings together and two weekend retreats by the time we got to Gimli, the true spirit of consensus was there. It sure wasn't a labour negotiation. We really wanted to come up with a model that would be acceptable to everybody and consistent with what we understood to be the principles of Catholic teachings. We wanted it to work and we chose to work collaboratively to develop a consensus document (personal communication, Sept. 15, 1995).

The Gimli retreat led to work on another round of revisions. The draft revisions which followed began to take on a different flavour. The subsequent five drafts that led to the final document were more editorial in nature and involved further development of the document and finding wording which would make the proposal more acceptable to groups. The Committee had presented to the community what it wanted to do; now it was preparing a wording that would be acceptable and workable.

The most striking feature in the second set of drafts is the inclusion of the Catholic Schools' Philosophy and Mission Statement. The insertion of the Statement arose from the consultants' report in which they suggested it would provide an overall focus and rationale for the new structure (R. Currie, personal communication, June 25, 1994). Fr. R. Roussin commented that the need for a philosophical focus also

was realized by the Committee members.

We came to a part in the study where there were all kinds of systems that we talked about. It was then we started asking the questions, "Where are we coming from? What are we building? and What is our vision?" It was then that the talk started about philosophy. The Committee was going to rewrite something about philosophy when I said that it already exists. I had served on a committee ten years earlier that developed a philosophy statement that were approved by the Archbishops. So we went back to it, and Sr. Mary Gorman and I worked on an introduction for our document by pulling out 8 or 9 principles that was in the Philosophy Statement. In essence, we have based the whole design of the school system upon these statements. I'm not sure if this should be off the record or on the record, but what happened was a lot of the structural things were already in place, as far as the systems goes. We knew who was going to do what, such as the superintendent, teacher contracts, etc.. It was then the question came up, "Where is it coming from?" When we were done we found it fit in beautifully, we had to make a few adjustments to the original documents that had already been created to say that we were doing this in the light of our philosophy. It was interesting that we all kind of knew what we were about, we just hadn't stated it. (personal communication, March 8, 1994).

D. Brock also made reference to the inclusion of a statement of philosophy.

We found as we discussed the various practical matters that we didn't really have a bench mark with which to test the model that we were proposing, and therefore the inclusion of parts of the previously developed Philosophy of Education statement brought a focus to our work (personal communication, February 3, 1994).

With the philosophical statements anchoring the initial section and justifying the intent of the proposal, the IDCSC was then able to refine the sections which were contentious to the stakeholders. In respecting the unique individual

organizational nuances of the stand-alone schools, including the one diocesan school, the IDCSC included six additional flow charts describing the organizational relationships in each of the non-parochial schools. This move was a concession to the stand-alone schools, but it was also in keeping with, as Fr. R. Roussin described. "unity but not necessarily uniformity (personal communication, March, 15, 1994).

D. Wasylyniuk, in referring to the diagrams, made the observation that

the diagrams initially were very, very general. I guess I always presumed that we were going to take the rough sketches, refine them and have a very detailed all encompassing one. As we got towards the final draft, I think many of us realized that the nuances were still there and we should not try to attempt to have one diagram that answered or that described the whole situation. You then end up having all kinds of asterisks with all these nuances because of various local situations. So instead we just simply recognized each school. We recognized the parochial schools as one group and then all the other individual situations. When one goes through the diagrams, there really isn't a great deal of difference, but each school is there and recognized and the nuances that do exist are in there (personal communication, February 26, 1994).

The revised drafts remain consistent in the roles and responsibilities of the members of the clergy and religious orders. Where revisions did take place was in the area governing the operation of the Interdiocesan Board. The revision of clause #803 provided local schools with a great deal of leeway and autonomy.

The Interdiocesan Catholic School Board will recognize the significant authority of the Local School Board in the management of the affairs of the school. A school could continue to carry on

some aspect of its work that might not be in harmony with a policy of the Interdiocesan Catholic School Board, if it does not adversely affect the Catholicity of the school or reflect adversely on the Interdiocesan School Board (IDCSC Report, July 15, 1992, p. 32).

An additional revision, and one that also came from the last round of consultations, was the establishment of a voting procedure that could, if called for, enable ballots to be cast by the Directors of the Interdiocesan Board which would be weighted by the attendance figures at each of the member schools. This concession effectively gave the larger stand-alone high schools a much stronger voice on the new board.

The acknowledgement of the individual differences in operational structure in the stand-alone schools, the clear statement that schools could depart from the general norm of operation, and the weighting of votes were all revisions aimed at making the proposal more palatable to the groups who perceived that the new system would remove local autonomy. These were necessary because, as the Committee moved into its last year of work, strong concerns were expressed by some member schools about the proposal. Indeed some expressed a clear desire to not participate in the system.

The St. Maurice School Board wrote an open letter to the IDCSC, to Manitoba Catholic Schools and to the Church hierarchy protesting the proposed new system (Appendix D). The stand-alone schools, under the leadership of Fr. Alex Kirsten, s.j., Director of St. Paul's High School, formed a united front to express their reservations with the proposed

system and to state their terms for membership in the organization. Fr. Kirsten remembered:

I know I had personal reservations over the potential impact that the proposed organization could have upon St. Paul's. I was not alone among the stand-alone schools in my perspective. As a group, the five of us made our position clear to the Bishop's Committee. We did so both in writing and in discussions with the Committee. We had strong reservation about participating in the new system. We saw there was the potential for the loss of control, direction and academic freedom in our schools for the sake of solving problems which we felt did not have. Our perspective was that the proposal was primarily designed to address the problems of poor management in the parochial schools and, as such, stand-alone schools should not be required to participate (A. Kirsten, personal communication, January 28, 1994).

This strong reaction on the part of the stand-alone schools clearly fuelled the revision process.

The remaining revisions included statements on the roles and responsibilities of the Superintendent's office and the local school principals. Additional support statements and clerical revisions brought the draft to the form where it was ready for the final approval of the bishops.

The Final Proposal

On June 30th, 1992, the three Archbishops met with the IDCSC to grant their approval for the proposed organization. The proposal required only minor modification. Once completed, the final document came into effect on August 14, 1992. Mr. Stangl remembered that last few months:

We had arranged a meeting with the Bishops for June 30, 1992 at which I indicated to them: "Now we're

presenting the final report". Everyone on the Committee had their responsibility and everybody had a role to play in presenting the final report and that we had a time-line to wrap up the report in time for the next school year. After the presentation and after answering a few questions, I indicated to the Bishops, "Now, you've got the report. We think that we have completed our mandate. All we are now looking for is your acceptance and approval of the report and if we are to implement it, we need your mandate. This has to be done today, at least verbally, and there will have to be a deadline in terms of having it officially confirmed. The decision must be made today, if it is to be in place for the next school year." They then gave us their verbal approval with a few minor changes. I then asked for their reaffirmation of our proceeding to implement the report. They responded, "Of course, we want you to do that too!" To which I responded that we will require their formal acceptance and direction! The revised report, dated July 15, 1992, was sent to them by August 15th, 1992, otherwise it would be impossible to have the necessary working details completed for implementation for the next school year. The written acceptance and approval with direction to proceed with the implementation was received on August 14, 1992.

Msgr W. Jamieson summed up the IDCSC process by saying:

It wasn't just a project that continued to grow over the period of time. It did its work in different stages of its development, and then the consultations took place and it would be riddled with holes when that was finished. And so you started putting it together again. The model was basically the same but the way the pieces were put together was what was being moved around a good deal (personal communication, December 29, 1993).

What had begun as a possible weekend think-tank for addressing the problems present in Catholic education had grown into an elaborate process involving seventy-seven committee meetings, twelve drafts and three broad-based consultations. Mr. Wasylyniuk stated,

As a Committee, we had hundreds and hundreds of

different sources of input and we chose to write the proposal ourselves, so we knew this thing was going to be a real massage model. We also knew it might end up looking a little bit more like a camel than a horse, but it was going to suit our needs (personal communication, Feb 26, 1994).

Summary

This chapter has provided a chronology of the work of the Interdiocesan Catholic Schools Committee and the process they followed to develop their report entitled: City Bishops' Interdiocesan Catholic Schools Committee Report: Interdiocesan Catholic Schools of Manitoba. The subsequent chapter will provide an analysis of the Committee's work and the factors it dealt with in developing its proposal for a system of Catholic Schools in Winnipeg.

CHAPTER 4

Analysis

Seven basic questions have been asked of the data as an analytical approach to examining the conditions that led up to the formation of the IDCSC and its subsequent six years of work developing an organizational model for the Catholic schools of Manitoba. The questions emerged during the study and were influenced by the concept of sensemaking presented by Weick (1995).

The following seven questions were posed of the data: (1) What was the problem?, (2) What was the IDCSC trying to do?, (3) What resources did the Committee have?, (4) What were the constraints faced?, (5) How did the Committee go about its task?, (6) What were the internal dynamics of the Committee, and (7) What did the Committee create?

Making Sense of the IDCSC's Work

What Was The Problem?

Smith (1988) contends that a problem is some kind of gap or disparity between the way things are and the way one wants them to be. According to Smith, a problem is composed of two parts: first a gap, which can be closed, and second, the

situation must matter to someone. It has to be significant to someone if time and energy be expended on it. He defines a problem as "an undesirable situation that is significant to and may be solvable by some agent, although probably with some difficulty" (p. 1491).

Weick (1995) argues that problems are the creation of an individual or group who are attempting to make sense of their situations (p. 88). To the leadership of the MCSTA, the ambiguities and incoherent operation of the Catholic schools did not make sense the way it was, and something needed to be done.

The MCSTA executive was sensitive to the perception held by many within the Catholic community that some form of "system", which they were entrusted to operate, already existed.

I think the public perception was that we had a centralized school system - that the Superintendent actually had some clout and that MCSTA functioned as a kind of super board. People expected that it worked like that (S. Wikeem, personal communication, November 5, 1993).

This perception created a feeling of frustration and impotence on the part of the MCSTA executive as they attempted to address the concerns they saw.

The MCSTA was a very peculiar set up. The executive really felt a great deal of responsibility. In reality, the association depended upon the executive to carry the weight. It was so hard to get feedback because the MCSTA was such a loose association. To sit on the executive did not require you to have any direct tie-in with any school. You simply had to have been a local Catholic school board member at some

point. The executive was comprised of several people who had done their thing at a local school board level, and then moved onto the executive position. The problem was the MCSTA was working in isolation between what was actual happening at the local board level and what was happening at the provincial level. Certainly, within the schools we saw a whole litany of problems. We saw that there was a perceived looseness about leadership at a provincial level. A looseness of cohesion among schools. Aside from internal operational concerns, what was happening at one school was having effects on other schools, yet there was no interaction between the schools. For example, at one point there were a couple of schools that started Grade 7 and 8, which, "robbed students from other schools that already had a 7 and 8 programs". This sort of decision-making was done for very good reasons at a local school board level with no consideration of how it affected other schools and there was no formal way of making sure that these sort of decisions would not be made in isolation. We felt lots of responsibility but as an executive we did not have the authority to change the situation. We were often wondering what would happen next (D. Wasylyniuk, personal communication, February 26, 1994).

Within the existing structure, the executive was caught between an expectation that they should act to address concerns and a realization that they were powerless to act. The members of the MCSTA executive, while sensing something needed to happen, were not clear what should be done or what could be done. The feeling of responsibility, and the inability to have the type of impact they believed was required, became the catalyst for initiating the IDCSC process. Weick (1995) states "that the existing and the desired state are fluid" and as such the perception of the problem and how it is conceived by those involved grows and evolves (p. 88). MCSTA executive members' conceptualization

of the problem grew as the frustration and the ambiguity faced by them was discussed. The discussion resulted in the development of shared perceptions. As Smith (1988) states, the shared perceptions had resulted in the "problem" arriving on their agenda.

The MCSTA executive had begun to give expression to what individuals had been feeling. Weick (1995) contends that "two type of sensemaking occasions common to organizations are ambiguity and uncertainty" (p. 91). The ambiguous nature of being on the executive of a system of schools which really isn't a system of schools, combined with the uncertainty of not being able to predict how problems within the schools would be resolved, made for an occasion of questioning and searching.

Members of the MCSTA executive had a unique view of what was occurring in the schools. They also had some understanding of how other school systems operated. These perceptions were central in the early IDCSC discussions as members from the MCSTA ranks formed the core of the IDCSC.

In order to initiate some sort of change, the views of the various groups within the Catholic schools community had to be identified and weighed. The perceptions of the problems held by the members of the MCSTA executive were not held equally by all groups involved in the schools. Some agreed with the executives' perspective, while others differed radically in their assessments. The level of experience in

inter-school participation appeared to influence how perceptions of the situation were formed.

The MCSTA principals, who had the most inter-school contact, felt strongly that there was a need for a "system" with more central authority. Their professional training and experience provided them with an alternative view of how other systems of schools operated. They believed the strength of a more legitimate central authority would help address some of the frustrations they were facing in their local schools. They did not, however, want to give up their local autonomy (MCSTA Principals' Brief to the IDCSC, September 1989, Appendix C).

In general, it appears that, like the principals, teachers were also in favour of some form of joint system that could protect teacher rights and have a positive impact on working conditions.

Teachers and principals were anxious to have some kind of structure so that there was a process by which things could be done and as much in a standard form throughout the whole school system as possible (W. Jamieson, personal communication, December 29, 1993).

It should be noted that no formalized association of teachers existed and that most inter-school contact resulted from contact through inter-school activities. "As a group, the teachers were not organized and most of their contact related to professional development or inter-school sports (R. Roussin, personal communication, March 8, 1994)".

The parochial school pastors who, for the most part, had

very little inter-school contact seemed least concerned with changing the situation and most content with their role in managing the schools in the traditional style. Many pastors viewed it as their responsibility to oversee their school's operations. If they had a problem, they always felt comfortable turning to their bishop for assistance.

The priests were quite prepared to go outside the existing board/MCSTA lines of authority and deal directly with the Bishop (R. Currie, personal communication, June 25, 1994).

Not all priests valued the schools equally. In fact, some felt that having a parish with a school was a burden that they'd prefer not to carry. A former pastor of a parish with a school, represented the extreme of the clergy's position when, on several occasions, he publicly stated he would close the Catholic schools if he was Bishop. His rationale was they cost too much and they were a financial burden for the pastor.

The archbishops' school contact occurred primarily when they were drawn into a school's problems which required their attention.

I know of a number of boards that had gone to the various archbishops pleading for help in a situation that was critical to them at that point in time. I think the archbishops felt that they did not want to be solving these problems on a school by school basis, and reinventing the wheel every time something came up. They agreed that there was need for taking Manitoba Catholic education a step further (D. Wasylyniuk, personal communication, February 26, 1994).

To the archbishops, the schools had the potential of presenting problems and thus, they were open to establishing

the IDCSC for the purpose of exploring possible methods of improving the status quo.

The archbishops were sensitive to the reactions that could occur if changes were proposed to the schools' organizational structure that did not have grassroots support.

Early on we met with the 3 Archbishops and they made it clear to us that they wanted the solution to somehow to arise from the grassroots, or at least to have grassroots support. They didn't want to end up with recommendations and a proposal that would not have widespread support. In dealing with the archbishops we were also very conscious that their individual authority existed only within the bounds of their particular archdiocese, yet the trustees' association addressed the topic from a city-wide perspective (S. Wikeem, personal communication, November 5, 1993).

Interdiocesan cooperation would be essential if some city-wide solution were to be found. Cooperation on this level was not common in the Catholic church and presented the archbishops with a potentially interesting scenario.

Local parochial school boards tended to have very little inter-school contact. These boards, being highly transitory in nature and composed mainly of parents, often relied heavily on the pastors and the professional staff for guidance in the operation of the parish schools. Their main focus revolved around the concerns of the local school, its operations and finances.

Added to this mix were the stand-alone schools. They were aware of the problems in the parochial schools, but had no desire to surrender any of their power and authority.

I think it amplified the unique situation of the

stand-alone schools in that their immediate mandate and accountability which comes from their respective Religious Orders, could be in some jeopardy, albeit they do come under the jurisdiction of the diocese in which they are located. These schools have a long established and illustrious reputation and would be reluctant to have to accept any requirements that would affect the management of their schools simply because the parochial schools were experiencing some difficulties. They own their stand-alone schools and could, rightly, have legitimate concerns regarding the jurisdiction and authority of these schools (J. Richards, personal communication, March 10, 1994).

Many of the perceived operational irregularities which created negative publicity existed in the parochial schools. Stand-alone schools did not have the same type of concerns and were resistant to being part of a solution to problems which they did not perceive as their own.⁶

In short, the "problem" was a perceived need by a group of key individuals, the MCSTA executive, to address what they saw as problems in the operation of Catholic schools. The situation was not new. Efforts to bring about a more unified system to address similar concerns had been tried twenty years earlier (J. Stangl, personal communication, Dec. 29, 1993). Constraints at that time scuttled the plan. They presented a similar challenge this time.

Past experiences aside, the existing situation did not make sense to members of the current executive and they were

⁶St. Boniface Diocesan School is the one stand-alone school not run by a religious congregation. The school is owned by the St. Boniface Archdiocese and operated by board of directors elected from parishes whose children attended the school.

motivated to initiate a process to create a legitimate authority to provide leadership and management beyond that which already existed.

The MCSTA leadership felt strongly enough that the issue had to be addressed. According to Smith's (1988) definition of a problem, the two essential problem components were present. There was a gap in what existed and what was perceived to be needed, and there was a group that felt it serious enough to be put on their agenda. Thus began the process which created the IDCSC and led to its proposal to institute a new organizational structure for the Catholic schools of Manitoba. The proposal required the acceptance of the various groups involved. It was hoped the proposal would address the frustration and ambiguity felt by the MCSTA executive.

What Was The IDCSC Trying To Do?

The IDCSC developed out of a desire to "fix" some of the problems in the Catholic schools that appeared obvious to the leadership of the MCSTA. The proposal for the initial think tank weekend was the first official labelling of the problem. Weick (1984) states that "once something is labelled a problem, that's when the problem starts" (p. 48). The MCSTA's Creative Thinking Committee was the first to make a concerted effort to articulate the problem. They began to focus collectively on defining and describing the problem. This

focus and dialogue developed shared perception of the problem which had begun to grow and evolve.

The process of attempting to identify school-based problems and discuss solutions led the group to an examination of the schools' organizational structures. It appears that within the MCSTA, a few envisioned a school system with a form of central control that could provide direction and "nip problems in the bud" (D. Wasylyniuk, personal communication, February 26, 1994). This was not a new idea.

People talked about the problem of a lack of central control or direction long before I got involved in this system, and I have been here almost forty years. When Joe Stangl was a young man, when Ted Kiernan was first over from Scotland, and when Celeste Muller became the first Superintendent, there were attempts to address the situation. Many concerned people talked about a system and how we should have a united front (M. Gorman, personal communication, March 14, 1994).

As the IDCSC's discussions continued, a consensus arose that the problems were not individually solvable, but rather they needed to be addressed by a structural change. D. Wasylyniuk remembered

Structure went around in my mind for several years previous to our first IDCSC meeting. I always felt that what was happening in the schools wasn't the sort of thing we were going to be able to solve by attacking problem #1, then problem #2, then problem #3,. Later on, it starts showing up in the IDCSC minutes that we weren't looking for "band aid" solutions. We wanted to avoid quick fixes. I think that was always going on in my mind, and that's why I had originally pushed for some sort of 'think-tank' with all of the players there. It seemed to me that the solution really was one of a need for structural change. If we really looked at how we were structured and how we were making decisions, and reworked that whole structure, then

a lot of these other problems would be solved and, in essence, just bypassed. Inherently, the problem really was how we were doing business, and how we were structured. As a committee, we started to really get a sense of this ideal after the first year or so of work (personal communication, February 26, 1994).

The challenge was to go about addressing the situation in a manner that would be acceptable to all involved in the schools. If anything was going to change it would have to have the support of all parties. Thus, the IDCSC embarked on a process that might be described as the "politics of acceptability". "What to propose that would be an improvement on the current status quo, but would not draw too strong a resistance from groups that made up the school communities (R. Currie, personal communication, June 25, 1994)."

The IDCSC process was one of designing, promoting and modifying possible solutions through dialogue in order to reach their goal. Gioia and Chittipeddi (1991) would say that the Committee was moving in cycles between a sensemaking stance and a sensegiving stance, which they define as attempting to influence the sensemaking of others. The Committee continued to move through cycles of sensemaking, as data were received from the community and sensegiving as they marketed their proposal.

The IDCSC was attempting to address the problem of an absence of legitimate leadership and authority within the Catholic schools. Their proposed solution was the establishment of an Interdiocesan Catholic School Board. The

Board would be vested with the archbishops' authority to regulate and monitor the operation of the schools. It would be responsible for the establishment of policy and oversee the operation of the schools. The quest was to establish a unified system, not a uniform system. "I think basically, as a committee, we all agreed on the need for some kind of unified, not uniform, system for the schools to be working together (R. Roussin, personal communication, March 8, 1994).

What Resources Did The Committee Have?

In order to successfully complete the task that they set for themselves, the IDCSC needed to utilize the resources at its disposal. In analysing those resources, one finds that the IDCSC had three strong points supporting its work: The prestige held by Committee members within the community, the legitimation brought to the process by the university consultants, and the endorsement of the three archbishops.

Prestige of the Committee

The IDCSC Committee was initially formed almost completely from the MCSTA executive. This was the group that perceived the problem. They created the problem from the continuing flow of events (Weick, 1995). They also were the group who knew through experience that they did not have the legitimate authority to address the problems or change the status quo.

Added to the ranks of the MCSTA personnel were two highly

respected members of the Catholic community, Mr. Joe Stangl and Justice Dan Kennedy. Stangl's long years of service to the Catholic schools community were well known. Stangl's extensive involvement in school trustee organizations combined with the prestige and experience of Justice Daniel Kennedy to give the Committee a "blue ribbon" stature.

The appointments of Msgr. Ward Jamieson, Chancellor of the Winnipeg Archdiocese, and the later addition of Msgr Roland Belenger, Chancellor of the St. Boniface Archdiocese, heightened the Committee's prestige by providing a highly visible clerical presence. In addition, the appointment of Sr. Susan Wikeem and Fr. Ray Roussin added to the credibility of the Committee. Both Fr. Roussin and Sr. Wikeem had spent much of their professional lives teaching and administering in the Catholic schools. Both were held in high regard by many teachers and principals in the schools.

Throughout the Committee's life, the addition of members to fill vacated positions continued to bolster the prestige of the Committee. The addition of Donald Brock, with his extensive Catholic school involvement, legal expertise and prominence within the Catholic community, added to the Committee's stature.

The shift in chairmanship from George Jaoszko to Joe Stangl, as a result of Jaoszko's transfer out of Winnipeg in January, 1991, (IDCSC, 1992) did not diminish the Committee's respectability within the community. "Joe's long history of

involvement in education, his vast experience as a school trustee in both Catholic and public school boards and the respect he garnered within the community made him the man for the job (D. Kennedy, personal communication, Sept. 15, 1995)."

The prestige of the individual members enabled the Committee to command respect within the community. It opened doors, developed a level of trust, and enabled the Committee to effectively present its proposals to the Catholic school communities and to the Catholic church hierarchy.

We had a good committee. We had a real good committee. When I saw the committee make up I felt that, yeah, here was an opportunity. These were talented people who were well respected within the Catholic community (J. Stangl, personal communication, December, 29, 1993).

Dahl, (1961) argues that decisions in organizations are shaped by "key actors". The members of the IDCSC were key actors within the Catholic Schools. However, unlike key actors described by Dahl, the IDCSC members did not have the power to implement changes on their own. In this context, it is perhaps more appropriate they be referred to as a group of well informed, highly committed and respected individuals who knew what they wanted and had to depend on others to accomplish it. Their prestige within the community was a valuable asset in their dealing with the community and gaining the support they needed.

Legitimation by the Consultants

Prestige alone would not have been sufficient to enable the Committee to complete its task. The utilization of professional consultants proved to be the pivotal move in establishing legitimacy for the process. The perspectives brought forth by the consultants, through the roles they played in facilitating contact with the various groups, in analysing the data and making recommendations, enabled the IDCSC to project an air of professionalism. The Committee's appearance in the community was not that of a group of elites trying to change things to suit themselves. Rather, they were perceived as a high profile committee of prominent individuals focused on listening and offering suggestion on how to improve the situation. "As a committee, we were conscious that the community was watching and we wanted to be perceived as listening and dialoguing for the improvement of the situation. I think we were pretty successful (S. Wikeem, personal communication, November 5, 1993)."

The legitimacy brought by the outside professional consultants from the University of Manitoba was a crucial resource. This was especially obvious in the consultations with the community.

In the larger groups, I think the consultants were very helpful because they weren't committee, they were standing apart from the committee, they were prepared to listen, and were used to listening and used to assisting individuals better articulate their concerns and I think their presence added to the quality of the meetings with the various groups. Their professional position and expertise

greatly assisted and enhance the committee's work and image in the community (D. Brock, personal communication, February 3, 1993).

All Committee members expressed similar views relating to the consultant's role. The consensus was that they were crucial in establishing the IDCSC's legitimacy in the public's eyes.

Endorsement by the Archbishops

Another valuable resource was the Committee's appointment by the three archbishops. The Committee referred to itself, and was referred to, as the "Bishops Committee". As such, it was noted within the community as having a mandate directly from the Catholic church's legitimate authority. D. Wasylyniuk remembered, "people kept saying, 'Oh, the Bishop's Committee,' they knew it was out there and it was doing something and there was always great expectation" (personal communication, February 26, 1994).

The appointment of the Committee by the archbishops gave it a legitimacy not held by the MCSTA. The community knew that any changes would require the archbishops' approval. By their appointing the Committee, the legitimate authority of the Catholic church was endorsing the process and the potential for some form of change became possible.

What Were The Constraints Faced?

Throughout the IDCSC process, the Committee was faced with numerous factors that affected the shape of the its final

proposal. Six identifiable constraints proved to be paramount in the development of a proposal to create a Catholic school system in Winnipeg. These constraints included: Canon Law, pastor's perceptions of their role, the three archdioceses, the independence of the religious congregations, school funding, and local autonomy and resistance to change.

Canon Law

Canon Law set in place legal constraints that were perceived differently by the laity and the clergy. As mentioned previously, the pastors had a perspective that they were responsible for the schools. This was clearly based in their interpretation of their responsibility as Canonical Steward of church property.⁷ On the topic of Canon law, Sr. Susan Wikeem had the following perspective

Canonical requirements were viewed by some as placing constraints on the search for a solution. On one hand, there was always tension surrounding the issue of removing authority and power from the clerical elements and turning it over to the lay people. On the other hand, there were canonical requirements that we had to respect. Priests, pastors of schools, and bishops have certain rights and obligations relating to ecclesiastical property and apostolic activities (personal communication, November 5, 1993).

On January 25, 1959, Pope John XXIII initiated a review of Canon Law in the Roman rite of the Catholic Church. The work began in earnest following Vatican Council II. Many

⁷Canon Law clearly describes the pastor as being responsible for the management and safekeeping of church goods. The parochial schools are church property.

hoped that the reform spirit of Vatican Council II would permeate the new set of rules. However, the new code of Canon Law, which was promulgated in 1983, retained most of the traditional, hierarchical structures of the Church. Knut Walf (1986) has called the code simply a new wording of the old system. The code provides for lay cooperation in the exercise of power within the church, but still places all the formal powers in the hands of the clergy, bishops and the Pope (Kung & Swidler, 1986).

The new code of Canon Law reaffirms the Church's "Principle of Subsidiarity" which states that, "what can be accomplished by initiative and industry at one level is not assigned to or assumed by a higher organization or authority" (O'Brien, 1987a p. 20). This legal factor has been the traditional basis by which pastors have had control over their parish schools. Under Canon law, pastors are only required to seek advice from their parishioners. D. Brock, in commenting on a perspective collected through the consultation process stated, "there was a perception among the laity that to some pastors seeking advice did not mean having to heed that advice" (personal communication, Feb 3, 1994).

The canonical tradition of pastoral control was in some conflict with the democratic concept of elected school representatives forming corporate school boards empowered to operate the local Catholic schools. D. Brock, in referring to some of the discussions related to canonical requirements

remembered:

as a civil lawyer I was in a certain juxtaposition to the perspective of the Canonists. It was an interesting tension from time to time. I found the Canonists were not enthusiastic about the democratic process, and I was. Where there were tensions between myself and Msgrs Jamieson and Bellenger, it was along those lines. I was promoting the concept of due process and election, determination by a majority vote if that's the way it had to be, whereas they were more concerned about preserving for the religious authorities some sort of an ultimate veto or control of the situation. They seemed to have a definite sort of unease about the wisdom of the majority and a sensitivity to the Canon Law authority and responsibility of the Ordinary and parish priest respecting Catholic Education and church goods (personal communication, February 3, 1994).

The Canonical requirements in some ways ran counter to the expectations which were coming from the provincial government. With the increase in provincial financial assistance would come an increased requirement for legal incorporation, boards of directors and elected parent advisory boards (Derkach, 1990b).

Msgr Jamieson's comment solidifies the perspective that Canonical requirements served as a constraint on the latitude of action available to the Committee.

Some difficult moments in our deliberations involved the various reserved powers that were going to be for the bishops, the pastors and the religious orders. Both Sr. Wikeem and I had to bring the Church's law into the process. The point was this isn't optional, this is required and therefore, it's not an object for debate (personal communication, December 29, 1993).

The Catholic Church's Canon Law established very clear and definite parameters in respect to some aspects of the

proposed structure for the new system. Final authority for the schools would lay ultimately with the Church according to Canon Law. This perspective would be firm and the best expectation for the laity was a strong collaborative voice in the affairs of the schools' operations. This position would be consistent with the interpretation of Canon Law held by Drahnann (1985), O'Brien (1987a), and Hocevar & Sheehan (1991).

The Three Archdioceses

A major structural constraint encountered by the IDCSC was the unique situation of three Archdioceses within the one major urban area. This historical oddity was one of the reasons the schools had developed without a legitimate central urban authority. The three archdioceses were faced with ethno-political situations involving language and culture which widened the gap among them. The task of finding a model that would satisfy the three archbishops and enable them to vest their authority, while retaining their diocesan rights, was a challenge.

The absence of interdiocesan cooperation, particularly between the Winnipeg and St. Boniface Archdioceses, had its roots in the Winnipeg archdiocese being carved out of the St. Boniface Archdiocese three-quarters of a century earlier. Significant cooperation on any major projects had only

occurred in the early 1980s as a result of preparation for the visit of Pope John Paul II (W. Jamieson, personal communication, December 29, 1993).

The interdiocesan conceptualization for a school system was not initially embraced by the archbishops. Consideration was given to the establishment of individual archdiocesan organizations. This idea was abandoned because of the duplication and costs that would be incurred.

At one point in time, I remember the Archbishops asked us to go back and look at the possibility of having a system organized by dioceses. Which meant three superintendents, three offices. We looked at it and figured that there were obvious problems with that type of a set up. But we did look at it. We were requested to try to separate out languages, Ukrainian, French, English, or to separate out dioceses (D. Wasylyniuk, personal communication, February 26, 1994).

Structurally, the Catholic church's diocesan jurisdictions are clearly divided. In practice, however, the trustee's association and the principals operated on an interdiocesan model not being profoundly affected by the boundaries of the archdiocese. This created the perception that within the one city there should be the one organization to govern the schools (S. Wikeem, personal communication, November, 5, 1993).

The independence given each diocese by the Catholic church's Code of Canon Law, the linguistic roots of each archdiocese and a history primarily absent of cooperation proved to be a significant constraint affecting the development of the IDCSC proposal.

Pastors' Perceptions of Their Role

Stryckman and Gaudet (1971), in their study of English speaking Catholic clergy in Canada, identified that "next to celebrating Mass, priests judge that they spend most of their time in administrative duties and fundraising" (p. 14). Administration was defined as looking after buildings, funds and personnel. The study questioned where priests should be involved and pointed to statistical data that indicated priests spend up to 65% of their time on administration and as little as 2% seeking out the "spiritually impoverished" and 1% on "training lay leadership" (P. 17).

Stryckman and Gaudet, in exploring priests' perspectives regarding the concept of establishing diocesan pastoral councils composed of the laity to enable lay participation in the Church's decision making process, found

that the priests' opinions are sharply divided concerning the contribution of the pastoral council to the collegial process in making decisions. And also, they are reticent to allow a large degree of participation of the laity in 'ecclesiastical' affairs (p. 64).

Older priests tended to be opposed to the idea; younger priests were receptive, but did not wholeheartedly embrace the concept. Stryckman and Gaudet sum up their study by stating that

priests support the collegial decision-making process less in practice than they do in theory (p. 65).

Stryckman and Gaudet's findings may shed light on some of

the perspectives held by pastors of parishes with parochial schools. It appears many of the pastors felt responsible for the operation of their school. They also felt appointed by the church to assume this responsibility as had been done by their predecessors. The limiting of the powers of the pastor to ones reserved to matters of faith and morality was a difficult barrier to overcome. Fr. Roussin, in remembering the consultants report on the pastors, commented:

The consultants told us, "Well, you've got a group of people that are really going to hold on to power, they don't want to let go". And I said to myself, yes, we know that, we know it (personal communication, March 8, 1994).

Fr. Roussin went on to say:

the role of the pastor was very prominent right at the beginning when things had just been thrown out on the table for the first reading. The discussion focused squarely on the control of parish priests and schools. And I use the word control in the sense that they were saying, "we pay the bills, we say what goes on and we don't want anybody telling us what to do." Canon Law was involved and subsidiarity was a very contentious issue. It was not all priests, but enough to make it a problem. That was one of the problems that I had mentioned to the bishops when they'd asked for feedback. I said, "the priests in some of the parishes are excellent, and they have given authority to the people who are running the school. Others keep a tight rope on the school and as soon as something isn't to their liking, then something happens." Well you can't run a school that way (personal communication, March 8, 1994).

In dealing with the pastors, the Committee was particularly sensitive to the role changes that were being proposed. To do otherwise was to risk failure of the whole process. Sr. Joyce Richards remembered it this way:

One area of concern that was particularly sensitive was that of the role of the parish priest vis-a-vis their authority in the parochial school. There was more than one meeting with them in recognition of their traditional position with regard to the parish school. There would be a change of some of the authority under the mandate of the new system and the hope was that there would be an easy acceptance and transition of authority to the new structure. The role of the parish priest would be limited by the new document but not eliminated. They still have a place and a very important place, that of their "priestly" presence in the Catholic Schools (personal communication, March 11, 1994).

Msgr Jamieson had this perspective on how the Committee dealt with the role of the pastors:

Clearly the lines of the relationship between the pastor and the local school board was of some concern to us. There was a real need to be sure that we were doing all the things that we felt needed to be done and at the same time respecting the consultations that we had been going through. I think initially there was apprehension on the part of all pastors because it was new and different and no one completely understood just what would affect them and what was the goal behind the procedure. If I had been in that situation, I'd have been apprehensive too. Some of them were more than just apprehensive, they were downright annoyed, and maybe even stronger than that. With the vast majority of them, once we had worked through the process and met with those pastors who'd come, we found they were in a better frame of mind about it. I think they realized that we were seriously trying to hear what they were saying, because we kept saying "This is a draft, it's a proposal at the moment, with the need to be worked on." We realized, that we needed to hear constructive things about the proposal. Therefore, just to say that the proposal is bad, after a while, wasn't going to go very far in helping the Committee do its work. So I think it went from some apprehension to some who felt very strongly opposed to it, to finally working to a point where I think the vast majority of the pastors were quite accepting of the proposal (personal communication, December 29, 1993).

The pastors' perception of their role and the traditional

power they held was a substantial constraint encountered by the IDCSC. The bishops had limited authority to control the actions of pastors and it was clearly a desire of many in the laity to see the power of the pastors curtailed. R. Currie described the priests as being the key actors within the system and that it was essential to "reign in the clergy if a system was to be formed" (personal communication, June 25, 1995).

The powers wielded by these pastors ran contrary to the principles of participatory democracy of the secular world. The laity live in a secular world and, as the schools had become staffed by mostly lay people and the boards were made up almost totally of the laity, the traditional authority of the pastor to take unilateral actions was being challenged. The desire was to wrestle some of the power away and establish clearly defined roles for all involved in the schools.

Independence of the Religious Congregations

In framing the problem, the IDCSC members' initial focus did not place a great deal of weight on the stand-alone schools. This proved to be an oversight which had to be addressed later.

We were very preoccupied with the pastors - getting pastors on board, getting them to buy into the process, first of all, and then into the solution. We forgot that six of our schools, the so-called stand-alone schools, didn't have pastors (S. Wikeem, personal communication, November 5, 1993).

Initially, it was assumed that the stand-alone schools would

participate in the system. It would later become a question of what would have to be done to include them in the system and allay any concerns they held.

Fr. Alex Kirsten s.j., the Director St. Paul's, a Jesuit owned and operated stand-alone high school, articulated the concerns of the stand-alone schools.

I guess I took a leadership role in bringing together my colleagues in the stand-alone schools. We were aware that the Bishops' Committee was out there developing some kind of proposal, but we were not sure where it was going to lead. From our perception, the meetings were being held behind closed doors and we were not sure where the whole initiative was coming from. We wanted to ensure that our unique legal and Canonical situations be understood and respected. It was from this perspective that the five stand-alone schools operated in conjunction and presented a united position that stressed our authority over our institutions. It was not coming from a lack of desire to cooperate and work collaboratively with the greater Catholic community, rather, it was a concern over authority and responsibility that exists in the delicate relationship within the Church between Religious Congregations and local dioceses (Personal communication, January 26, 1996).

Fr. Kirsten's articulation of the stand-alone school's position, and particularly his own school's position, became a major constraint that required extensive work on the part of the Committee.

A major issue we had to work at, and worked at right to the very end, was the relationship of the religious orders to the system because there was a different nature to the relationship. Up to this point in time they had complete control over the operation of their schools. Now they were preparing to share some of that with a larger group. That wasn't all that easy to do and there were several things about which we had to write back and forth with letters of comfort that assured

them that the process wasn't designed to either force them out or to change the nature of their schools, or whatever their concerns may have been. That was a bit of a time-consuming process (W. Jamieson, personal communication, December 29, 1993).

Fr. Kirsten remembered

we were very clear to the Bishops' Committee regarding our position. Their "letter of comfort" had to state that the new organization would in no way diminish the stand-alone schools' authority, or impact on existing practice. This was essential for our participation. Some of us still cling closely to our copy of the letter of comfort and are well aware of the clause which gives us the option to leave should our legitimate authority be undermined. I'm sure had we not received the letter of comfort the stand-alone schools would have presented a counter proposal to the committee asking for the stand-alone schools to be granted an "Associate" status in the proposed organization (Personal communication, January 26, 1996).

Sr. Wikeem expressed it this way:

The bishops could say "Twelve parochial schools - you're in". However, the bishops had no authority to say to the stand-alone schools that they had to join. So the question was "were the stand-alone schools going to be included?". The whole question of the relationship of the stand-alone schools to other schools, and the stand-alone schools to the bishop was raised. What was the relationship? How much authority does a bishop have over a stand-alone school? This was the last problem the Committee grappled with. "Are we going to invite the stand-alone schools to be involved?" "What if they say no?" "On what conditions?" "Will they set conditions for membership?" This caused some consternation because there was a very real possibility that some would not join. And there was a strong feeling among Committee members that we couldn't have a system if we didn't have the high schools, at least some high schools, involved. Without them, it would not really be a system. And then, what would we do with the schools outside the system? It never occurred to some Committee members that this would even be a question. They thought the bishop was simply going to tell everybody to join. Such was not to be the case (personal

communication, November 23,1993).

Dealing with the stand-alone schools proved to be a challenge that involved negotiation and dialogue between the IDCSC and the religious congregations that owned the schools. The results of those negotiations had a major effect on the final shape of the proposal. The effects included voting rights based upon student population and the inclusion of organizational charts highlighting the uniqueness of each stand-alone school's organizational structure.

School Funding

Financial control of the schools was a predominant constraint. The absence of any significant, direct financial assistance from the dioceses created a situation where parishes and religious congregations felt the full burden and responsibility for the operation of the schools. Historically, each school looked after generating its own revenue. Since the advent of limited provincial financial support, cheques from the province have been made payable to each local Catholic school. With such a decentralized form of grant payment, and any additional costs for the operation of the schools being covered by either tuition fees or direct grants from parishes, the funding of schools constituted a powerful constraint opposing interdiocesan organization. Sister Wikeem summed up the constraint succinctly by stating, "He who pays the piper calls the tune" (personal communication,

November, 5, 1993).

With financial control based at the local school level, there existed no financial lever to encourage participation or compliance with system requirements. As a result, the IDCSC could only propose a structure which provided autonomy similar to that which the schools had always known. The best that could be hoped for was good will and cooperation in the absence of financial control at the interdiocesan level.

Local Autonomy and Resistance to Change

This final category of constraints is one which was present in different forms throughout the process. Some groups actively worked at resisting what they perceived as a centralization of authority in a tri-diocesan school system, while others were more receptive to some sharing of authority. Nevertheless, all groups identified local autonomy as a highly valued characteristic of their schools.

The Catholic schools in Winnipeg had operated in isolation from each other for most of their history. The IDCSC had to be especially attuned to the members of these local school communities who were concerned about local autonomy. These community members did not see the problems present in schools in the same light as the MCSTA leadership and did not see their school as part of a larger system that had some form of authority over their local school. As a result, a few were quick to defend what they perceived as an

attack on the rights of them. The task for the IDCSC was to listen to their concerns, clarify the intent of the proposal and work toward reframing the perspective so that individuals and groups could develop a city-wide view.

Fullan (1991), in his discussion of change, stresses that individuals will be resistant to change if they do not see the need for it. He also asserts that once a need has been identified people will only agree to participate if the potential returns will outweigh the costs involved (p. 131). The IDCSC members had spent years thinking about the problems they perceived. The community needed time to think through the problems, to examine the proposal and to respond. Time, dialogue and clarity of explanation were essential in working to bring about acceptance of the proposal. The natural resistance to change, the high value placed on local autonomy and the absence of a broad view at the local school level were all constraints which presented a substantial obstacle to developing acceptance for the proposal.

Weick (1995) states that:

an important practical implication of sensemaking is that, to change a group, one must change what it says and what its work means (p. 108)...Language transformation can be a pathway to behavioural transformation (p. 109).

One of the clear difficulties encountered was that for many in the local schools, "system" translated into loss of control and autonomy. To the members of the IDCSC, "system" represented greater cooperation and coordination. The

perceptions based on the language used at the local school level served as a constraint in the change process. The IDCSC attempted to address this constraint through various rounds of dialogue with the community. The feedback received through these consultations significantly shaped the proposal.

How Did The Committee Go About Its Task?

Committee members reported similar perspectives about the process they employed in achieving their goal. Fr. R. Roussin described the process as one of dialogue. He went on to say "that dialoguing implies that you're really listening, really trying to say what you want to say (personal communication, March 8, 1994)."

Committee members referred over and over again to the extensive amount of dialogue that occurred among members as they struggled to understand the problems and propose solutions. The internal process of the Committee reflected a commonality of purpose in their desire to propose changes. In effect, what they embarked upon was a process of internal and external dialogue, turning inwards to identify the problems and possible solutions and then moving out to the community to test their perspectives and proposed solutions. The cycle continued until they were able to fashion a proposal that was acceptable to all groups involved. R. Currie described the Committee's workings from his consultant's perspective as being one of "consensus building within constraints" (personal

communication, June 25, 1994).

The dialogue process with the community demarcated the parameters of the constraints faced and the internal dialogue mapped out the proposal along those lines. The process enable the Committee to make sense of the situation and to propose what they perceived as a sensible solution.

What were the Internal Dynamics of the Committee?

The construction of a clear description of the internal dynamics of the IDCSC was difficult from the available data. The retrospective nature of the data collected did not allow for a complete recreation of the IDCSC's internal dynamics. Indeed, the likelihood of this being possible seems questionable when viewed from Weick's (1995) sensemaking perspective.

The concept of sensemaking postulates that individuals bracket parts of the vast stream of experience in which they are involved. These bracketed parts are then selected and retained as segments, which enable the participants to make sense of their experience. In light of this premise, those interviewed at the end of an organizing process would have already retained selected perceptions of their experience. These selected and retained remembrances could not reveal all the intricacies of the organizing group's internal dynamics. As a result, portions of what did transpire in the organizing process would have already been filtered out in order that the

recollection of the experience be understandable to the participants. This does not mean that the retained material would not point to some of what was involved in the process, but simply that a complete recreation of the internal group dynamics would not be possible with only historical participant interview data.

A more sound analysis of the internal dynamics would have required direct observation, and immediate input from Committee members, to enable the comparison of perceptions with observed data. This type of analysis could have resulted in a more detailed explanation of the Committee's internal dynamics.

With the limited data available, and with the previously stated limitation in mind, an attempt will be made to develop a plausible interpretation of what was happening within the IDCSC. The data on the IDCSC was paired with Weick's (1979) theoretical perspectives on organizing to create an organizational level explanation of what occurred within the IDCSC.

Weick's (1979) perspectives respecting group formation and interlocking human behaviours point to an explanation of the IDCSC's internal organizing process. He contends that group formation occurs through a process that involves control, influence and authority, and which is governed by

interlocking⁸ interpersonal behaviours that shift as the organizing process unfolds. During the group formation process, Weick argues, individuals first converge on shared ideas of how a structure can be formed. This convergence is around the common means to forming a structure rather than around common ends that are desired by all. That is to say, groups form not because their group goals are clear, but because individuals see the group as a way to achieve their own ends.

Weick (1995) argues that the organizing process is initiated because individuals are experiencing a state of equivocality that provides the impetus to initiate an organizing process. This state of equivocality is the catalyst that has individuals saying that the existing circumstance does not make sense and coming together as group will create a more desirable situation.

In examining the IDCSC's formation stage, it is clear that an equivocal state existed, and that some members of the MCSTA executive saw the Committee's formation as a means to an end of the equivocal situation they faced. The additional

⁸Weick (1979) contends that organizing is accomplished through a process containing individual behaviours that are interlocked among two or more people. The behaviours of one person are contingent on the behaviours of another person(s). Individual responses follow cycles of acceptance, rejection and modification which may result in either uniformity or anticonformity. Cycles resulting in modification and conformity maintain the interlockings and preserve the group structure. Cycles resulting in anticonformity and independence breakdown group structure.

Bishops' appointees to the Committee, likewise, perceived that there was a need to come together to examine the situation facing Catholic schools. The data, however, indicates that the additional appointees were not as clear in their understanding of the Committee's purpose and the group's desired ends.

Weick (1979) argues that the coming together process occurs because those initiating it would prefer to act, but they need others to make their action possible. As a group, the MCSTA Creative Thinking Committee needed the Bishops' official authority and control to formalize the process. Through inviting the Bishops into the process, the Creative Thinking Committee moved from a concerned group of individuals to a larger formalized organization with a very broad and diverse mandate. The initiators now had a common means of addressing their equivocal situation, but they were also faced with some diversity in respect to ends.

Once the IDCSC was formed, the group had to struggle to define what it was going to do. This struggle can be identified as their movement toward a common end. The Committee's formation, rather than reducing equivocality, resulted in an increase in a new lack of clarity. The mandate provided by the Bishops was very vague and referred to studying and reporting on Catholic education in the province. As a result, the Committee became involved in a lengthy process aimed at determining their common end.

Weick (1979) draws upon Allport (1962), who suggests that after a group forms around a common means, it has to deal with the individual diversity of desired ends that each person brings to the group. Weick (1979) contends that this initial stage is marked by extensive dialogue focused on developing common ends. The available IDCSC data supports this premise.

Weick goes on to argue that once the commitment to pursue common ends is achieved the group moves towards approaching its task through diverse means.

First, when some convergence on common ends has occurred, it is typical to find that groups implement a division of labour to aid task performance. They exploit with greater intensity, the unique resources that are available (1979, p. 93).

Committee members reported that after intense discussions during the first two years, and following the first retreat, the IDCSC had finally focused on a common end: creating a proposal for a Catholic school system. As they approached this point, they divided themselves up into subcommittees mandated to study various topics and report back to the larger group. Weick (1979) contends that this task division process tends to make individuals more concerned with their assignment and less concerned with the larger process.

Weick also postulates that the concept of *Partial Inclusion* may come into play at this point. Simply stated, "a person does not invest all his behaviour in a single group; commitments and interlocking are dispersed among several groups" (1979, p. 95). As such, individuals are channeling

their energies into the subgroup task, but they also have varying degrees of interconnectedness with the whole group. As a result, those with the greatest interlocking, or the most invested in the group may, by virtue of this fact, carry more influence than those with fewer interlockings. Those with less interlockings to the whole process may be willing to defer to those with the greater stake in the group for convenience and harmony. If this is the case, then individuals with the most invested in achieving the ends will have the greatest potential to significantly affect the final ends. The others may be willing to compromise more because, while supporting the common ends, they have less personally invested in the organization.

While the organizing process unfolds, the group continues through a phase in which, as Weick (1979) states, "accommodation, convergence, concession and compromise are required for the group to remain intact" (p. 94). In looking at IDCSC's proposal development stage, the data reveals none of the intricacies of the actual discussions that occurred. However, Committee members' memories of the process make numerous references to intense dialogue which was focused on achieving their common goal, while ensuring the group continued to function. Numerous Committee members commented that, while the discussions on occasions were intense, no one ever threatened to leave the group because their point of view was disregarded. Many Committee members stressed that they

felt drawn to listen attentively to others' points of view so they could seek out the concessions and compromises that would enable the whole group to move forward toward their common goal.

Weick (1979) contends that discussions filled with rich vocabulary provide the raw material for groups to find the compromises and concessions necessary to enable their survival. He argues that once the diverse ends begin to outweigh the common ends, groups break down and deteriorate. It appears that the members of the IDCSC were aware of this possibility and, as a result of their apparently high commitment to their common ends, were willing to compromise on items within the control of the Committee.

Committee members also acknowledged that they were constantly aware that the process they were involved in was surrounded by forces outside the Committee's control. Weick (1985) postulates that often groups, in their efforts to make sense of their situations, conclude that constraints exist within their environment without testing them. A great deal of the IDCSC's organizing process revolved around dealing with the constraints they encountered. The IDCSC's internal process was guided by the feedback they received from their consultants about the environment. The consultants provided a wealth of information regarding environmental constraints which affected the Committee's internal discussions and external actions.

The sensemaking perspective would question the solidity of the constraints found within the environment. Weick (1979) argues that an organization's environment is not an entity separate from the organization. All who were involved in the IDCSC process were long-time members of the Catholic school community and, as such, were well versed in the constraints that existed. The sensemaking perspective leads to the question of what other type of proposal might have been generated had individuals not familiar with the constraints been involved in the process. Weick (1979) argues that:

presumed constraints, when breached by someone who is more doubting, naive or uninformed, often generate sizable advantages for the breacher (p. 150).

As was mentioned at the outset of this section, a deeper analysis of the internal dynamics of the IDCSC would have required that data be collected during Committee deliberations. These data, combined with Committee members' reflections and the recorded minutes, would have provided greater insights into the Committee's internal workings. As such, the dynamics could have been explored in light of the interactions between and among Committee members.

The limited available data does point to the IDCSC forming as a common means to somewhat diverse and unclear ends. The data also show the Committee moving through a dialogue process aimed at defining common ends or goals. The IDCSC's common ends were achieved through a division of tasks and through repeated cycles of interlocking dialogue. The

dialogue was focused on developing accommodation, convergence, concession and compromise to achieve the Committee's common goal and to keep the Committee together.

The organizing process unfolded with various individuals carrying influence in particular areas in which they had expertise. Committee members reported that this perceived expertise was often significant in the development of compromise and accommodation. Committee members stated that it did not make sense arguing for long periods of time over a point if the other person had done more research, had more training, or had more experience with the topic. This shifting of expertise created a shift of influence within the Committee and, at some point in time, all members carried some influence. This factor, combined with a turnaround in Committee membership, meant that continuous members were often perceived to carry more influence because they had been involved in the whole process. The shifting of influence, and the key role played by those who were involved in the Committee from the start, enabled the process of consensus and accommodation to occur. The addition of the concept of *Partial Inclusion*, where varying degrees of personal involvement in the process may have existed, created a situation where further compromise and accommodation became possible.

As the Committee worked, its common ends became well accepted; how to achieve the ends was the real struggle and

members reported that, as long as their points of view were being heard and respected, they were willing to work collaboratively toward compromise for the good of the project.

What Did The Committee Create?

The IDCSC seems to have created a very loosely connected system of schools. Morgan (1986) states that:

many organizations have the characteristics of loosely coupled systems, where semi-autonomous parts strive to maintain a degree of independence while working under the name and framework provided by the organization (p. 196).

The proposal appears to be a codification of existing good practices within a newly formed system. It is a practical compilation that was the best that could be done given the constraints that were present within the existing reality.

Weick (1995) argues that if one wishes to make sense of any organization one should assume it is really loosely coupled.

Despite the public face of organizations suggesting that they are rational systems designed to attain goals, organizations are also loosely coupled systems in which action is under specified, inadequately rationalized and monitored only when deviations are extreme (p. 134).

The looseness of the IDCSC structure was affected by constraints encountered by the IDCSC. The new structure attempts to weave the actions of the Catholic schools into a more cohesive and interdependent model. The final result has produced a system structure composed of various diverse parts loosely joined together to form an "education system". The

leadership of the system is to guide, suggest and intervene only when deviations are extreme. It appears the success of the system has been placed on trust and mutual respect for the responsibilities at each level of the system.

Weick (1979) argues that people in organizations spend a great deal of time trying to make their views of the world more similar.

What this means practically is that people negotiate over which nouns and verbs should be imposed on the flow and how those nouns and verbs are connected...If there is considerable difference among people's views of an organization, then the organization will be characterized by multiple realities and in all likelihood the resulting unit will appear to be loosely coupled since there is disagreement on what affects what (p. 149).

The final system model is the result of much discussion about the nouns and verbs. The new organization will continue to be affected by the multiple realities of how the system should operate.

D. Brock in reflecting on Committee's creation said:

The Committee understood its obligation to come up with a model to look after Catholic education in this part of the world for the next while. We never expected the model to last for forever. Having come up with the model that we did, and applying that model to the 18 schools that are in existence and demonstrating to ourselves that the model could work, we also identified a number of tasks that were to be attended to either by the Committee or by the new school corporation. We were clear that it was not our responsibility to solve the problems. We determined the model of Interdiocesan Catholic School Corporation with the role of the members, the role of the directors, how the directors were going to be determined, what authority was going to be with the Interdiocesan School Board, and what authority was not going to be with that Board but rather left with the

individual schools. Once those sort of decisions had been worked into the new model, then we sensed our task was completed. We created a system that would respect the local autonomy while safeguarding the rights and image of the whole community (personal communication, February 3, 1994).

Fr. R. Roussin commented that the whole process was an attempt to tie some of the loose ends together, because

when things are so decentralized, which is what I thought we were living with, then you have nothing. That's when you have people biting each other's heels. In effect, we somewhat tied things together. (personal communication, March 8, 1994).

Considering the schools' history and diversity, it appears that the loosely coupled structure was the best that could have been developed given the constraints that were present.

Discussion

The examination of the IDCSC's work could have been viewed through numerous conceptual models of analysis, limited rationality, political bargaining, organizational processes, to name a few. From a qualitative perspective, however, the use of a priori theory may have served to restrict the analysis. Smircich and Stubbart(1985) assert:

Misdirection occurs because analysts investigate concepts such as strategy, organizational structure, standardization and technology as if the concepts corresponded to freestanding material entities. Research often ignores the metaphoric and symbolic bases of organized life that create and sustain these organizational ideas (p.727).

The use of an interpretative organizational perspective has enabled the data to be collected and analysed as part of

an ongoing process of developing meaning. The openness of the sensemaking perspective enabled it to serve as a priori framework, while preventing it from becoming a "container into which the data must be poured" (Creswell, p. 95).

Sensemaking, as described by Weick (1979), is based upon the process that sense is made in a retrospective examination of what has occurred. As a process it

sees the organism or group enact equivocal raw talk, the talk is viewed retrospectively, sense is made of it and this sense is then stored as knowledge...the aim of the process is to reduce equivocality and get some idea of what has occurred (p. 134).

The extensive discussions undertaken by the MCSTA executive, the Creative Thinking Committee, and the IDCSC all reflect the initial raw talk stage identified by Weick. Their reflections on past situations in the schools shows the Committee following Weick's (1979) organizing recipe, "How can we know what we think until we hear what we say?" (p.134).

In looking closely at the work of the IDCSC, the organizing process moved through an initial stage of problem identification. Once the problem was identified, the Committee moved to a process of designing a solution for the problem. After a solution was developed, it was proposed to the various groups involved.

Through the Committee's life, there was a movement through numerous stages of data collection and sensemaking. Once sense had been made of the collected data, the Committee moved into a process described by Gioia and Chittipeddi (1991)

as Sensegiving. They define sensegiving as a "process of attempting to influence the sensemaking and meaning construction of others towards a preferred redefinition of the organizational reality" (p. 442). As the Committee reached out to the community in a sensegiving mode, the subsequent data which they collected was further raw material for their own sensemaking. The result was a process described by Gioia and Chittipeddi as, "sensemaking and sensegiving occurring essentially in a sequential and reciprocal fashion" (p. 443).

Each time raw data was received through the consultation process, sense needed to be made of it. According to Weick (1979), the data need to be *enacted*, or bracketed and pulled from the diverse stream of information that was available. This enacted information then needed to be *selected*, or finitely interpreted. Finally the enacted and selected data needed to be *retained*, that is, the interpreted segments needed to be applied in some fashion. The ongoing discussion and evolution of the IDCSC proposal followed this sensemaking process of *enactment, selection, retention*.

Smircich and Stubbart (1985) argue that, "people make sense of their situation by engaging in an interpretive process that forms the basis for their organizational behaviour. This interpretive process spans both the intellectual and emotional realms" (p.730). This perspective holds true for the IDCSC. Emotional, as well as intellectual, reactions and arguments appeared on numerous occasions in the

interview data and clearly had an impact on the formation of the proposal.

Where Weick's (1979) perspective does not hold as soundly is in dealing with the constraints faced by the Committee. Weick (1979) argue that organizations enact, or create, their own environments. Indeed, he is not alone. Brunel and Morgan (1979) and Morgan (1984) both make the same assertion. They argue that organizations create their own realities which react back on the organization. The environments are seen as not being detached, separate entities, but rather ones that are constantly being created by the actors. When this argument is accepted, the question becomes: how does one deal with the environmental constraints encountered by the IDCSC which do not appear entirely of their own making?

Smircich and Stubbart (1985) provide an interpretative rationale that expands the enactment concept to deal with constraints. They argue that "patterns of enactment rooted in prior personal, organizational and cultural experience shape ongoing organizational options" (p. 732). They also contend that "enactment means thinking and acting" (p. 732), which can only be done with sufficient resources to enable the actions to occur. Finally, they present the idea of enacted environments being in competition with each other.

Competition between enacted environments provides a theoretical explanation for the existence of the constraints encountered by the IDCSC. Smircich & Stubbart contend that

for sizable organizational enactments to succeed, a critical mass of beliefs and acceptances must be reached. Reaching the critical mass depends on persuasion rather than objective factors (p. 773). "Enactments in which numerous people collectively participate result in people experiencing limits to what they can enact", which was clearly the case experienced by the IDCSC (p. 732).

In reflecting on their personal assessment of the IDCSC experience, numerous Committee members made reference to dialogue and negotiations as means of explaining the process they had partaken in. They perceived the internal deliberations on the Committee as a "dialogue" process and the Committee's external relations with stakeholder groups as a negotiation process. This coincides with Gioia and Chittipeddi's (1991) perspective that "Ultimately, strategic change is a negotiation process" (p. 446). They state that the nature of the resulting change depends on the reality that the top management team are able to arrive at with other organizational members. They describe the negotiation process as:

Each group tries to sell its vision of the future to the other (sensegiving), even as it is engaged in the process of trying to figure out what the others want and to ascribe meaning to it (sensemaking). Realistically, the upper echelon members can dominate the definition of the negotiated reality because of the influence they hold over the possible vision of change (p. 446).

It appears that the final portion of Gioia and Chittipeddi's perspective holds true for organizations that

were already in existence, ones possessing some form of legitimate authority vested in the upper echelons of the organization. This was not the case with the IDCSC. The Committee could only propose its vision and modified it to satisfy the other players. This was especially true in the case of the pastors and the stand-alone schools who had significant impact on the final shape of the negotiated agreement.

This leads the analysis to a more political examination of the work of the IDCSC. Dahl (1961) argues that decisions in organizations are made by a small number of "key actors" and that influence for making those decisions lay in the hands of only a few. In looking at the work of the IDCSC, this perspective has some merit.

Two groups appear to have held a great deal of power in affecting the decision to create the organization: The pastors and the stand-alone schools. Within each of these groups, a few key individuals appear to have been very vocal in their opposition. Numerous comments regarding the pastors always referred to "a few" who were strongly opposed to the proposals. Likewise, of the six stand-alone schools, two or three schools were reported as being most vocal in expressing their concerns about the proposals.

Wilson (1989) contends that a variety of forces are constantly at work as pushes and pulls in shaping an organization's appearance and purpose. From the perspective

of an enacted reality (Weick, 1977), these pushes and pulls can be viewed as the conflicting enactments identified by Smircich and Stubbart (1985). Numerous factors were identified as pulls toward forming a more cohesive organization. The inability to manage problem situations before they reach the media, the need for planning in respect to growth and expansion in the schools, and a perceived need for increased professionalism were a few of the factors drawing the schools together. Factors pushing against organizing were the traditional hierarchial structure of the Catholic church, the code of Canon Law, the way in which the schools were financed and the high value placed on local autonomy. Each of these factors had to be weighed and taken into consideration during the Committee's deliberations. The final document reflects a patchwork response to dealing with the pushes and pulls that were present.

The final product of the IDCSC work is a codification of existing good practices and a formalization of many of the existing structural realities. From an organizational perspective, the new organization is another step in an ongoing organizing process that has been affected by changes outside the control of the Catholic schools of Manitoba. Dramatic decreases in church vocations has resulted in the almost total disappearance of the teaching members of religious congregations. This fact has combined with the Second Vatican Council's call for a greater role for the laity

to change the perceptions held about the way Catholic schools should be managed. These changes have joined with the introduction of limited provincial financial support, and its accompanying increased demand for accountability, to fuel the IDCSC process. The result is a new educational system for an old collection of schools.

The rhythm and flow of the organizing process has revealed that dialogue was the key to the expression of the concerns in the formation of the problem, in the development of the proposal, and in the broad-based consultation. This study heightens the role of dialogue in the sensemaking process. Weick (1995) argues that sense is not made simply by thinking about a situation, talk must take place, whether that is with oneself or among others. His recipe for organizing states: "how can we know what we think until we hear what we say?" The IDCSC process goes a long way to confirm this perspective. As Fr. Ray Roussin said, "Dialoguing implies that you're really listening, really trying to say what you want to say (personal communication, March 8, 1994)."

From a sensemaking perspective, Weick (1995) states that, "both organizations and sensemaking processes are cut from the same cloth. To organize is to impose order, counteract deviations, simplify, and connect, and the same holds true when people try to make sense" (p. 82). The six year history of the IDCSC is an excellent example of organizing and sensemaking in action.

Summary

This chapter has offered an analysis of the IDCSC process. Seven questions were asked of the data in an attempt to make sense of the organizing process. The analysis was then expanded to take a more theoretical examination of the process. The final chapter will answer the initial research questions and summarize the study.

CHAPTER 5

This chapter will answer the research question identified in chapter one. In addition, the chapter will summarize the study, reflect on the significance of the findings, and offer some concluding comments.

Answering the Research Questions

Four specific research questions were posed at the onset of the study. These were: (1) Who were the most influential Committee members involved in the development of the IDCSC proposal? (2) What were the contextual factors dealt with by the IDCSC in arriving at its final proposal? (3) How was the final organizational form of the proposed organization, and the location of various organizational functions shaped by the contextual factors? (4) How have Committee members conceptualized the organizing process in which they participated?

1. Who were the most influential Committee members involved in the development of the IDCSC proposal?

Individual influence within the IDCSC was a difficult factor to assess without access to the Committee's minutes and reports. Interview responses to this area of inquiry were consistent, albeit somewhat vague. The most common response to the question of influence placed an equal value on the

contributions of all Committee members. Responses focused on the collaborative nature of the undertaking and the collegial flavour of the Committee's workings. The general perception was that any influence that existed shifted throughout the Committee's membership and was related to the particular type of expertise held on any given topic. For example, those with legal or canonical expertise carried influence when legal topics were discussed, while those with Catholic school administration or trustee experience were influential in discussion relating to these topics.

In discussing influence, there was a reluctance on the part of many to single out particular individuals. Some Committee members perceived that some individuals may have been more influential than others but they chose not to discuss names. Those who did refer to individuals focused on ones who had been involved in the process from its inception. They felt these members had a solid grasp of all the discussion that had occurred and as a result carried influence.

When individuals were named, Mr. G. Jaroszko and Mr. D. Wasylyniuk were identified as being influential for their role in initiating the process. Mr. Wasylyniuk was also frequently mentioned for his role in recording the Committee's minutes and in producing the drafts of the proposal. Mr. Jaroszko was perceived as influential in his role as chairman. Mr. J. Stangl was cited for his role as replacement chairman, and Sr.

S. Wikeem, Msgr W. Jamieson, and Mr. D. Brock were the other members identified as being influential based on their specific legal expertises. All of the identified individuals were initial Committee members or joined the Committee within its first year.

In general, it appears that individual influence was exerted by different individuals on different parts of the proposal. Influence was found to be related to expertise and, as such, was distributed throughout the Committee, varying with the topic being considered. It was also found that those who had continuous service on the Committee were perceived as carrying more influence, by virtual of their participation in the entire Committee process, than those who joined the Committee at a later date. Common values and the absence of antagonistic views allowed Committee discussions and decision-making to operate out of a dialogue and consensus model rather than a more adversarial one.

2. What were the contextual factors dealt with by the IDCSC in arriving at its final proposal?

Six contextual factors were identified as having an affect on the development of the IDCSC's proposal. These factors included: the legal requirements established by the Catholic church's Code of Canon Law, the existence of three independent archdioceses within the one urban area, the pastors' perceptions of their role in the management of parish schools, the independence of the religious congregations in

respect to the operation of stand-alone schools, the responsibility for school finances being located at the local school level, and, a strong desire on behalf of local communities to retain their autonomy.

Four of these factors relate directly to the organizational structure of the Catholic Church. Their presence significantly shaped interschool organization and proved to be significant factors affecting the creation of an interdiocesan Catholic school system.

3. How was the final organizational form of the proposed organization, and the location of various organizational functions, shaped by the contextual factors?

In initiating the IDCSC process, the MCSTA executive had felt ineffective in providing central coordination and joint planning for the Catholic schools. They also felt powerless in playing a problem solving role for the schools, particularly when a local school was embroiled in an operational or personnel matter that drew them into the media's attention. The MCSTA executive's desire to take action was impeded by the same contextual factors encountered by the IDCSC in its attempt to establish a system for the schools.

The final form of the organization has been greatly influenced by the six contextual factors identified in question #2. These factors all pulled for control of the schools to remain with the local school community. The

constraints revolved around questions of ownership, finance and management of the schools. In the end, they proved to be significant in retaining all the major managerial and operational functions of the schools at the local level.

Canon Law was also a central factor affecting the development of the IDCSC's proposal. The provisions of the Code dictated that the local school should retain much of its local control. Subsidiarity ensured that what was being effectively carried out at the local level should not be taken over by a higher level. This reality, along with local financial responsibility and a strong desire among many to safeguard the unique nature of the local schools, resulted in an affirmation of continued local management and control of the schools. It is unlikely that a proposal other than one of this nature would have been acceptable given the schools' histories and the Catholic Church's legal structure.

The proposal places all the responsibility for the finance, policy implementation, staffing, assessment and school operation at the local level. The interdiocesan level assumes a supportive and consultative role in the areas of policy development and general school operations. The central authority is to ensure that acceptable practices are followed, that the public image of the schools is not tarnished, and that the Catholicity of the schools is safeguarded.

What the proposal does is delineate the responsibilities of the various levels. In particular, it articulates the

responsibilities, authority and roles of all involved in the schools. While this does not change the location of the various organizational functions, it does establish parameters for action. Of specific note is the delineation of the authority and the responsibilities of the local parochial school board and the parish pastor, an area prone to controversy in the past.

In examining the six identified contextual factors, one sees not so much a change in the organizational form as a mapping out of how the various components in the organization should function. In respect to the problem of three archdioceses in one urban area, the final proposal reflects a creative balance between the sharing and the retention of each archbishop's rights and responsibilities. The creation of a civil corporation with the archbishops as its three corporate members has facilitated the joining of their authority to form a legitimate new organization. The establishment of reserved archbishop powers has safeguarded the responsibilities of each archbishop. Thus, the Canonical requirements have been satisfied, while at the same time a legitimate tri-diocesan Catholic schools organization has been developed.

A similar provision was effective in defining the roles and responsibilities of the pastors. Canonical requirements in the areas of faith, morals and the protection of church goods have been respected, while a clear statement of pastoral responsibilities has been included to attempt to curtail the

arbitrary use of pastoral power. It was hoped that the result would provide for an empowering of locally elected parochial school boards.

Stand-alone schools have had their unique organizational structure respected through the inclusion of specific references and organizational charts. Their functions and management have remained unchanged and provisions have been included to accept the idiosyncratic nature of each school. In addition, each stand-alone school has stressed its autonomy by insisting it freely join the organization only after clarification of concerns and the exchange of letters of comfort to ensure local property and organizational structure would be respected and unchanged.

The function of voting at the interdiocesan level has been structured such that schools may request a vote be based on enrollment numbers. This provision enables some of the larger stand-alone high schools to command a significant position on the interdiocesan board based on their larger enrollments. Its inclusion appears to be an additional safeguard to satisfy the larger stand-alone schools.

Of all the constraints, financial control has had the most dramatic effect on the structuring of the organization. Unlike public school divisions where final financial control rests at the divisional board level, financial control of the Catholic schools of Manitoba is located at the local school level. This reality has provided for independence in the past

and continues to provide for a high degree of autonomy. Under the new organizational structure, the interdiocesan board provides guidance and coordination with the absence of the influence of financial control to impose its desires.

Financial control has combined with Canonical requirement and the high value placed upon local autonomy to allow for the creation of a loose association of schools. It has also created a system that features a loose connection between each school and the central interdiocesan board. The schools' history and the existing constraints have created a structure where the central authority coordinates and safeguards the system while the local level operates the schools within broad acceptable guidelines. Local autonomy has been protected. The new organization will need to facilitate cooperation and growth in interdependence as two of its main tasks for the model to obtain its desired goal.

4. How have Committee members conceptualized the organizing process in which they participated?

Committee members were almost unanimous in their assessments of the process as being one of "decisions being made through consensus". The IDCSC was perceived by its membership as being of one mind in the desire to replace an ineffective organizational arrangement with one that had legitimate authority. How that new organization would be structured and operate was seen as coming from a dialogue process among Committee members and with the community. Many

did not see themselves involved in a process of establishing a central authority to oversee the school as much as arriving at an acceptable manner of empowering the already present central structure.

Those who chose to elaborate on their perspectives highlighted that consensus was a workable model because all Committee members were advocates of a better organizational arrangement. Two members wondered how the process would have unfolded if the Committee had been composed of members opposed to change. One questioned whether their common focus may have acted as a filter preventing more diverse perspectives from being considered.

Among the Committee members there was a sense of pride and satisfaction that the process had been above board and absent of any "back room operations". There also was a sense of satisfaction in their belief that they had achieved their goal of legitimately empowering the central authority, while safeguarding local autonomy and satisfying most of the various interest groups.

Dialogue and consensus building were the terms used by the Committee members to explain their success and describe the organizing process they had taken part in. This conceptualization was highlighted by the perception that the process they had taken part in was one part of an ongoing organizing process. The common belief was that they had laid the general ground work for the organization to continue to grow and define itself.

The Study's Significance

In addition to holding several implications for the field of Educational Administration, the study contributes directly to two additional areas of research: investigation into Catholic Education and the social psychology of organizing.

General Implications for Educational Administration

Educational Administration as an applied field of study draws widely from the social sciences and, as such, one of the field's prominent focuses has been to view education as a social system. In general, much research into Educational Administration has been concerned with the administrative process: decision making, communicating, evaluating, and implementing (Gue, 1977). From a theoretical perspective, Educational Administration has gone through a period of "intellectual turmoil" (Griffiths, 1979). Bates (1989) argues that this turmoil has been so intense as to create a potential paradigm shift from the prevalent positivistic structure-functionalism view to some new form of interpretive paradigm.

Greenfield (1986), in fuelling this turmoil, has attacked the prevailing theoretical perceptions calling them too limiting. His actions have paved the way for a more pluralized view of theory and theorizing.

Greenfield specifically calls for educational research to

be focused on the ceaseless observation and recording of behaviour without prior hypotheses, as the most appropriate way to understand organizational behaviour. Greenfield has long argued for the rejection of the quest for a science-based universal theory of organizing. He has called rather for an emphasis on research "into the multi-faceted images of organizations as varied as the cultures that support them" (1974, p. 83). Greenfield and Ribbins (1994) continue to call for the study of human actions to assist the active educational administrators make sense of the world in which they operate.

Educational Administration also strives to equip practitioners with tools that will enable them to deal with the daily challenges of administering the micro and macro aspects of schools. To this end, case studies which attempt to convey both the story and the rich human interactions are more convincing to practitioners than more theoretical studies based upon abstract models.

The study of the IDCSC responds to Greenfield's assertions and presents a rich educational organizing story, as seen through the eyes of the participants on the organizing task force. The chronicled events of the IDCSC hold many messages for practitioners in the field of Educational Administration.

From a personal perspective, as both a student of Educational Administration and as a long-time practitioner,

the lessons learned are clear and reinforce many themes that appear in the research into the administration of schools and school systems. Fullan (1991) asserts that real change in education is a slow process that involves how people understand, make sense of, and accept proposed changes. He also asserts that a proposed change, when implemented, never looks exactly like it was planned. This, he argues, is because change is a process that is impacted upon by individuals, their perceptions, and the constraints created by them.

The work of the IDCSC holds numerous messages for practitioners. Organizational change takes time, patience, commitment, and a sensitivity to identifying and dealing with perceived and real constraints. Those involved at the start of the IDCSC process initially conceived of a weekend planning session involving representatives of the stakeholder groups coming together to redesign the MCSTA's organizational structure. They found that real organizational change is very slow, and the results are often not what were envisioned at the start of the process. The six years of work on the part of the IDCSC produced an organization that, in many ways, was not greatly unlike what they started with. The message speaking loudly to practice is that planned organizational change does not happen quickly and that the resultant change does not completely resemble the change that was envisioned.

The constraints encountered by the IDCSC prevented them

from achieving the change in organizational structure that was envisioned by many on the Committee. It is a tribute to the Committee members' commitment, skills and personal connections that they were able to achieve what they did. As an educational administrator, the IDCSC process highlights to me the crucial value of commitment, the need for patience, the value of personal connections, and the enormous expenditure of time and energy required to bring about organizational change. It also speaks to me of the value of accepting what can be changed at any point in time and the value of seeing organizational change as an ongoing, evolving growth process.

In examining the IDCSC process, it appears their proposal tied together many existing good practices and formalized many of the unofficial organizational structures already present. The initial dissonance encountered by the MCSTA executive over its ability to perform its role fuelled a vision for an effective and cohesive new school system. The vision was somewhat battered by the time the final document was pieced together. While not creating the "super organization" that some perceived would address the problems that had been identified, the IDCSC has impacted the organizational life of the Catholic Schools of Manitoba and provided a new organizational structure. The IDCSC, in essence, provided a "nudge" to the Catholic schools collective's organizational mass and created the potential for the ongoing organizing process to assume a somewhat different trajectory. This is a

valuable lesson for practitioners in the field of Educational Administration. One may not be able to create the type of organizational change that is perceived necessary, but through time, commitment, and cooperation small steps may affect the future organizational structure of loosely-united educational organizations. Better to make small obtainable steps in organizing and initiate a change process, than live with a frustrating state of equivocality.

Additional lessons for practice call for educational administrators to be sensitive to the language that is being used to describe the existing organizational situation. When confronted with organizational equivocality, a sensitivity to the language used in discussing inefficiencies, faults and short-comings may indicate to the administrator that the organization's members are trying to make sense out of their organizational situation. This may be a call for leadership to examine the organization's practice and structure and may also be a plea to initiate a change process.

While being sensitive to calls for organizational change, educational administrators must be cognizant that the processes used to bring about "sensible" organizational solutions can be fraught with many challenges. As was shown by the IDCSC, some factors may be structurally rooted, deeply embedded in the organizational psyche and highly resistant to change.

Time, commitment, energy, dialogue and collaboration are

the essential ingredients required to manage an organizational change process. Embarking on a organizational change process with all these required tools is no guarantee that one will build what one desires. The message from the IDCSC is that it is possible to have some effect on organizational structure and a small impact is better than no impact at all, given that organizations are always in process. Once the organizing push has inertia, it will continue to move and the potential is present for continued organizational growth and evolution. The absence of the organizing push may result in organizational deterioration and disintegration. Envisioning organizations through this wider lens can enable educational administrators to take stock of the organizing journey in which they have been involved, while remaining open to the need for continued organizational growth and change.

The Study's Addition to the Research Literature

In addition to the numerous valuable lessons for the field of Educational Administration, this study offers a small, but significant, addition to research into the organization and management of Catholic schools and to the general study of organizations.

Convey (1992) calls for research into the diocesan models of governance for Catholic schools. The IDCSC study responds by chronicling a tri-diocesan process aimed at creating a system of Catholic schools in the City of Winnipeg. The

IDCSC's final model is based upon a highly unique sharing of Archbishops' powers within a Canonically acceptable framework. Such shared governance may prove to be a prototype for other forms of interdiocesan organizational sharing, particularly in regions of limited population and resources.

In addition, the study chronicles an example of "church" as it attempts to respond to the Second Vatican Council's call for a greater lay participation in the Catholic Church organizations. The story highlights the struggles that still exist within the Catholic Church respecting the various "Models of Church". It also provides an excellent view of the continuing struggle to clarifying the roles of the clergy, the religious, and the laity in Catholic church organizations.

From a Social Psychological perspective, the study utilizes the interpretive value of the Weick's sensemaking perspective by applying the concept in a new way: the study of the formation of an organization, rather than the study of an existing organization.

The study supports the basic premise of the Sensemaking view which says individuals within the organizing process attempt to make personal sense of their enacted reality by: bracketing parts of their stream of experience, selecting these portions of the bracketed parts, and retaining the parts as the raw material which enables them to make sense of their experiences.

The creation of the IDCSC shows an excellent example of

individuals unable to make sense of their organizational situation, the state of equivocality which they face, and the process which led them into an organizing dialogue with those around them. The study supports Weick's (1995) premise that when a shared state of equivocality exists, the potential is present for the organizing process to embark upon reducing the equivocality through cycles of interlocking dialogue, accommodation, convergence, concessions and compromise.

The general messages for Social Psychology and the study of organizing are not new. They are the same as those for Educational Administration; organizational changes takes a great deal of time, commitment, dialogue and energy with no guarantee that the envisioned organizational change can overcome the perceived and real environmental constraints.

Summarizing the Study

The IDCSC process has been an attempt to create a functioning educational system out of a loosely associated set of schools. This study has traced the historical development of the Catholic schools of Manitoba from the establishment of the first pre-Confederation schools to the Manitoba Schools Question of the 1890's to the recent past. The emphasis has been on setting the scene for the organizing process undertaken to attempt to create a Manitoba Catholic school system. The study has attempted to capture the rich organizing story of the Interdiocesan Schools Committee from

the initial frustrations of the MCSTA executive to the Committee's creation and on through its six year history. The desire was to present the process, from the perspective of members of the organizing committee, in a coherent light and attempt to make sense of the process and the resulting organizational proposal.

Final Thoughts on the IDCSC's Organizing Process

In looking at the organization that has been created and the extensive organizing process that has occurred one wonders if it will effectively address the frustration felt by the MCSTA executive. In reflecting on the process, it appears that many of the constraints encountered have long historical roots. It was the MCSTA executive that labelled the situation as problematic. The question to be answered by time is: Will the organization create an effective system of schools or will the enacted realities at the local school level continue to frustrate the leadership of the central organization?

Historically, director attendance from the local schools at the MCSTA meetings had been poor. Will the new structure, one that is based on the same representation mechanism, prove to be more successful in having all directors present? Will the role of the clergy be altered by the provisions of the new document or will those few that had operated autocratically continue to do so?

One also wonders if the absence of a mechanism, for use

by the central board, to require local boards to fall in with system expectation will prove to be an organizational weakness, or will the desired spirit of cooperation and interdependence make the need for such controlling mechanisms unnecessary?

Whether the executive of the new organization will feel more effective in managing the common needs of the Catholic school community will remain to be seen. The new group will have more formal legitimate authority. How this authority will affect the operation of the system of schools will be an interesting phenomena to observe.

In addressing the diversity of thought that exists within the community that the Interdiocesan School Board will have to contend with, D. Brock commented:

I guess there will always be folk that are at the extremes of any kind of thought process that's brought to bear on Catholic education and that's the way it is. There are some people that seem not to be in harmony with most. I guess that challenges the rest of us to be understanding and not dismiss out of hand the concerns that are expressed by those folk but, still endeavour to bring them on board and, if they won't come on board, endeavour to ensure that Catholic education in their section of our community is properly addressed. I'm hopeful the new system will enable this to happen (D. Brock, personal communication, February 26, 1993).

Perhaps the best assessment of the whole process comes from the members themselves. From a practical perspective many Committee members believed that their proposal would be successful if just a few of the problems within the schools were addressed, and if its implementation began to create a

less parochial view of Catholic education in Manitoba. Fr.

Ray Roussin summed up the whole organizing process as,

A significant step forward, but only one step. I suspect some other group will be picking the whole thing up somewhere down the road. Hopefully, our work will serve as a good basis for the next step when we have reached a higher stage of maturity as an organization. Then we can move forward some more and create an effective system of Catholic School in Manitoba (personal communication, March 11, 1994).

If one conceptualizes organizations as active, dynamic entities and sees the organizing process as a continuing attempt to make sense of diverse streams of action, then Fr. Roussin assessment of the process appears exceptionally valid.

Appendixes

Appendix A
Interview Question Guide

Interview Question Guide

1. Why were you appointed to serve on the Archbishops' Interdiocesan Committee?
Probe for:
 - a) background and involvement with Catholic education.
 - b) role played on the Committee.

2. What was the history that lead up to the formation of the IDCSC?
Probe for:
 - a) contextual and structural factors within the governance of Catholic Schools that lead to the committee's formation.
 - b) the feelings held by the committee member at the onset of the committee's existence.
 - c) specific reasons for the committee's formation.
 - d) specific items the individual wanted addressed by the committee.

3. How did the committee go about developing its proposal?
Probe for:
 - a) the process used to make decisions.
 - b) the presence of difficult or contentious issues and how the committee dealt with them.
 - c) influential committee members or groups of members with specific points of view.
 - d) contextual factors which may have been present that effected the proposal.
 - e) weighting given to the various contextual factors.
 - f) evidence of negotiation or bargaining within the committee; or between the committee and the greater community.

4. What, if any conclusions have you drawn about the process of organizational change as a result of your involvement in the IDCSC process?
Probe for:
 - a) perceived value of the process employed by the committee.
 - b) lessons learned in the process that might be transferable to other situations.

5. When I began this study I developed a conceptual framework based on the premise that the structure of an organization and the extent to which it certain functions are centralized or decentralized is a process shaped by bargaining among and decisions made by various key actors which is occurring in the context of various factors which are pushing and pulling.

Does this conceptualization hold true for your IDCSC experience and if it does not how would you conceptually describe the process?

Appendix B

INTERDIOCESAN CATHOLIC SCHOOLS COMMITTEE - MARCH 1988
RESULTS OF THE MARCH MEETING "BRAINSTORMING"
RE: ISSUES AND CONCERNS OF CATHOLIC EDUCATION
from the MCSTA archives

CATHOLIC SCHOOLS COMMITTEE - MARCH 1988
 RESULTS OF THE MARCH MEETING "BRAINSTORMING"
RE: ISSUES AND CONCERNS OF CATHOLIC EDUCATION

STRUCTURE - We perceive a need for:

- MCSTA to be more representative of the schools.
- MCSTA to be strengthened.
- More authority and strength in the Superintendent's Office.
- An organization representative of the "legal aspect of our schools(MCSTA and the "legal" representative body need not be the same.)
- Elimination of overlapping efforts and the conflict that results.
- A system that crosses Diocesan Boundaries.
- "Lengthening" lines of Authority.
- Uniformity in the system but caution regarding centralization.
- Co-ordination without alienating parishes and breaking up co-operation.
- Dealing with ability of Pastors to use their power as a threat to the system.
- A "model" organization for us to work toward.

PHILOSOPHY/POLICY - We perceive the need for:

- Common thought in our schools regarding what Catholic Education is all about.
- Unified policy regarding Family Life.
- Unified policy regarding Multiculturalism.
- Unified policy regarding Special Needs Children.

FINANCING - We perceive a need for:

- Financing to not necessarily be the responsibility of parents with children in the schools.
- Parishes to give up financial autonomy to the system.
- Overall "taxation" within the system.
- Financial reworking while being aware that Parish Schools operate on parish money.
- Redirect our thinking on funding which is very parochial at present.

HUMAN RESOURCES - We perceive the need for:

- Equalization of salaries.
- Equalization of working conditions.
- A recourse and grievance procedure for staff and students.
- An awareness of effects of potential staff unionization.
- Revamping of hiring/firing practices.

BUILDING/PROGRAM PLANNING - We perceive a need for:

- Co-ordination of numbers of schools, type of schools, location of schools.
- Planning for French Immersion.
- More access to our schools.
- More uniform quality of education in our schools.

Appendix C

**A Brief Presented by
Manitoba Catholic Schools' Principals
to Interdiocesan Catholic Schools' Committee
September, 1989**

1

This decade has seen significant, positive changes in Catholic education here in Manitoba. Improvements in financial support, in a growing unity among our schools, and in moves to bring about uniformity are evidence of this. Improvements have been made in intangible ways as well. These include the public recognition of our right to exist and in its support for a form of education which includes a spiritual dimension.

Changes are usually unsettling, and these have been no exception. We have witnessed some public outcry from different interest groups who fear our growing acceptance. This will continue in the 1990s. The government has become increasingly concerned about our accountability. Newspaper editorials have questioned our credibility, and commitment, and some segments of the population still wonder about the quality of education we provide.

It is very important, then, that we assess our current position closely and carefully, and develop a clear understanding of where we've been and in what direction we should be going, before we proceed. We believe that your committee has been struck at an opportune time. We support its aims and intentions, and offer our thoughts as a means of determining our foundation and direction for future growth.

As Catholic educators, we strongly believe in the educative mission of the church, fulfilled in our Catholic schools. We believe that we offer a synthesis of faith and culture, and of culture and life based upon frequent reference to the Gospel as enunciated in our Philosophy statement. We believe that our schools are places where students witness close encounters with Christ. We continue to strive hard daily to make this a lived reality for all

who are part of our community.

However, our society poses many challenges and we face a divergence of opinions about how these should be met. Concerns emanate both from within our community and from society at large. Different views exist relating to such questions as what should be our financial priorities, what should be our structure for administration and control in our schools, and what should be our policies for enrollment, recruitment, funding and so on. We believe discussion of these issues is healthy and that it will help to bring about a synthesis of views so that proper directions can be set. We hope our opinions as committed Catholic administrators will be valued and will assist in building a strong foundation for Catholic education here in Manitoba in the future.

This brief is a summary of the discussions which took place among the Manitoba Catholic Schools' principals during the winter of 1988-89. The discussions allowed for input from all the principals at both initial and revision stages and at this finished form. While there were differences among us, the views presented here are shared by all.

It is clear to us that Catholic education in Manitoba is alive and vibrant and our schools are providing a vital element in education. We have played a very important role in this area and will continue to do so in the future.

In our schools there is a strong appreciation for the mission and ministry on the part of each school staff. This is shared by the families of our students and the church. A cornerstone of our mission is to integrate culture and faith and faith and life. We value this freedom to create a Christian environment. We feel our schools show a community spirit.

There is a good spirit of support and co-operation among staff, there are opportunities for Christian sharing in the spirit of the gospel among teachers, between staff and students, and with parents, and there are opportunities for spiritual and theological enrichment.

Each school has a distinct character. This should remain a high priority.

Schools should be a reasonable size so that a community atmosphere can be maintained and we can continue to foster a sense of belonging for all who are part of our schools.

It is important that our schools retain the charism of the religious communities who support them. Our schools have valuable traditions and histories.

We appreciate the high level of teacher commitment and dedication. This helps us achieve our goals.

Our community of principals, who meet regularly to share concerns and suggestions, to support each other and to unite our communities in spiritual, academic, artistic and athletic endeavours, is important to us.

We, in turn, are supported by the current office of the superintendent. The hard work and dedication of Mr. Gil Van Humbeck and Sr. Louise Van Belleghem in the areas of professional support and in co-operating with Manitoba Education and the larger Winnipeg community, is a strength.

There are some areas where we feel more support is needed and where change is desirable. It is time to address some unresolved issues.

Our statement of philosophy articulates the principle that Catholic education is the

responsibility of the entire Catholic community. It would be affirming for us to see more tangible evidence of this. On many occasions the burden of support for our schools appears to fall on the shoulders of the individual parishes or religious orders which started them.

The loosely knit MCSTA is striving to gain political and financial support and credibility in Winnipeg. It is a hard-working, faith inspired group of people who promote academic excellence in our schools in a faith-filled environment. However, its current status limits its ability to promote unified direction in our schools.

We feel there is a strong and pressing need for the empowerment of a central authority over all Catholic Schools allowing for some local autonomy, but which would clearly define areas of responsibility and ensure, through safeguards and sanctions the implementation of these roles and responsibilities. Regular, uniform and systematic accountability for the use of funds is needed. It would also be beneficial to establish a system-wide development office which would be responsible for enrollment, funding and public relations.

As mentioned previously, the roles of all those in authority in Catholic schools need to be defined clearly. If a centralization of power for our schools occurs, lines of authority would have to be clearly understood by those who now have responsibility and authority in our schools. Any shift in responsibility and authority would have to be understood by all who are involved.

We need a vehicle for a systematic approach to long range planning in all areas of our schools' operations. This should fit a long term vision for Catholic education in the province and should be within the mandate of the central authority to commence, maintain and

implement. Where do French Immersion and Francais programs of education fit in our schools?

There is a pressing need for a fair, just and uniform salary schedule with wages and benefits at par with those in public school. There should be a provision for due process for employees and the right of appeal in the event of a perceived injustice. There must be a mechanism to allow for inter.-school staff mobility. There is a need to create a vehicle for uniform professional development. There is a need to revise the representation of teachers and principals in the decision making process if there is to be a centralization of control.

There is a need for adequate funding of facilities such as gymnasiums, and of programs such as those for students with special needs.

Finally, we feel that issues related to tuition fees and admission policies must be examined so as to build a co-operative spirit throughout the system, even in the recruitment of students.

Our future support and growth will depend not only on increased moral and financial support, but also on the marketing of our schools in the community at large. We believe this will involve some fundamental changes.

In conclusion it is the position of the Manitoba Catholic Schools' principals that as a community we have reached a point where the need for planned growth and evaluation is essential. It is our belief that the need for clear and united direction has never been greater. The movement towards a more systematic and professional operation of our schools is a necessity to enable us to continue to promote quality education and to fulfill our mandate as Christian educators.

This brief is in response to the letter dated January 13, 1989 from the Bishops who have responsibility for the Manitoba Catholic Schools. It is a summary of the thoughts, concerns and aspirations of the principals and the superintendents in the Catholic Schools in Winnipeg. We hope it will be helpful in providing some input from us in decisions regarding the areas which were mentioned in the letter: assuring the continuity of our schools in a new and changing context, maintaining and improving the quality of Catholic education in Manitoba and planning for the future.

It is encouraging and affirming for us to see that Catholic education is the focus of some attention at this time, and that the efforts of all of us involved are recognized and appreciated in such a gracious fashion in the Bishops' letter and in the actions of the MCSTA in securing better funding from the province.

We hope these considerations provide some direction for the Interdiocesan Catholic Schools' Committee. The members of the Principals' Committee would be pleased to provide further information or elaboration if needed, at your convenience.

United in Catholic Education in Manitoba, we remain,

Yours in Christ,

Julian Szot and Bill Burns

Co-Chairmen, Principals' Committee

Appendix D

Correspondence from St. Maurice School Board to the IDCSC which was copied to all MCSTA schools, Winnipeg Archbishops, and the Vatican Congregation of the Clergy in the spring of 1991.

TELEPHONE: 453-4020

ST. MAURICE SCHOOL INC.
1639 PEMBINA HIGHWAY
WINNIPEG, MANITOBA
CANADA, R3T 2G6

April 23rd, 1991

Interdiocesan Catholic School Committee
1495 Pembina Highway
Winnipeg, Manitoba
R3T 2C6

Dear Committee Members,

We must keep in mind the following when we think of a Catholic School:

- 1) The parents are responsible for providing their children with a Catholic Education.
- 2) Parents see Catholic Schools as an extension for the teaching of family values and the faith outside the home.
- 3) Parents must often make sacrifices to send their children to Catholic schools. They are prepared to do this as long as the Pastor, School Board and teachers do not break the trust placed in them.
- 4) To some extent, those who serve in the Catholic School system understand that we all have a part to play in this system. Volunteer board members, additional efforts made by teachers recognizing a vocational aspect to their work, parental support of the school teachers in ensuring proper behaviour and respect on the part of the children etc We sometimes have to put in more than what we individually get back to ensure benefits in the long run.

These principles along with the need for providing a sound Catholic education in conformity with Church teaching and in communion with Rome, formed the basis for re-opening St. Maurice School. Therefore, we the following St. Maurice School Trustees, feel obligated to comment on the proposals contained in the Inter-Diocesan Catholic Schools Committee Summary report as follows:

- 1) We fully agree with the financial accountability requirements proposed in the report. (School Budget, audited financial statements etc.....).
- 2) We fully understand and agree with the need to be accountable and comply with the Department of Education requirements to the extent that subject matters are not contrary to the teachings of the faith. Should controversial subject matters be required to be taught, then church teachings and pronouncements in communion with Rome are the sole requirements that we are obligated to follow. (ex. Family Life Education, AIDS Education, Religion programs etc.)
- 3) We fully understand and agree in principle with the need for proper employment contracts, grievance procedures, but we believe that Catholic schools can meet these needs by acquiring the services of competent legal counsel. A requirement that all Catholic schools should hire competent legal counsel in these areas would be sufficient.

4) We have concerns regarding services provided by the Superintendent's Office when we see non Catholic people listed on teacher listings circulated to the various Catholic Schools. Granted that these teachers may be excellent, we are looking for excellent Catholic teachers who know the faith and will promote its teachings in the school.

5) We have serious reservations with regards to the creation of a Superboard as outlined below:

a) We believe that the proposed board is an unnecessary bureaucracy which will eventually require more financial support from the local school level. The potential requirements have not been fully studied.

b) Local school boards lose autonomy in policy decision making and now become the field generals responsible for carrying out superboard policies. This is basically contrary to Canon Law rule of subsidiarity.

c) Teachers will feel compelled to organize themselves simply to deal with a super structure which will create a rivalry between management and employees. This will destroy the teacher's sense of vocation and alter their ministry as educators in a Catholic school system. This goes against Vatican II's Spirit of Community.

d) Local initiative will eventually disappear because final authority will be too far removed from the primary authority, the parent.

e) We find it difficult to place trust in a superboard responsible for policy making when on numerous occasions in the past St. Maurice School was criticized for:

i) not using the same catechism as other Catholic schools.

ii) Not allowing staff to attend professional development workshops where some speakers held views that were not in communion with Rome.

iii) Not allowing our teachers to participate in Christian Ministries Program.

iv) Not renewing teacher contracts.

v) St. Maurice was opposed in reopening its doors in 1979 and again when the school was expanded to include grades 9 to 12.

f) We believe that the creation of a Superboard will eventually lead to Catholic schools losing their identity.

In summary we are opposed to the concept of a Superboard as outlined by your committee. Consultation and sharing of ideas within the Catholic school system should continue to be encouraged and promoted as it already exists.

St. Maurice School Board

Rev. Dr. P. A. Morand J.C.D.
Director,

Bishop Adam Exner, Archdiocese of Winnipeg
 Bishop Macaul, Archdiocese of St. Boniface
 Bishop Hermaniuk, Ukrainian Archdiocese
 Rev. Gilberto Agostino, Secretary Congregation of the Clergy, Rome
 Eminence Cardinal Innocenti, Congregation of the Clergy, Rome
 Signor Franco, Congregation of the Clergy, Rome
 Manitoba Catholic Schools

Mr. Daniel Boulet
Chairman,

Dr. Tony Secco
Vice-Chairman,

Mrs. Nora Trudel
Treasurer

Mrs. P. Hayles
Secretary

Dr. John Scatliff

Mr. F. Desrochers

Mrs. J. Dy

Mr. G. McDonald

Mr. Gerald Cormier

Mr. Daniel Moquiti

Mrs. C. Muys

Mrs. K. Schmalz

Mrs. G. Tardiff

Appendix E

Participant Interview Schedule
and Brief Biographical Background

**PARTICIPANT INTERVIEW SCHEDULE
AND BRIEF BIOGRAPHICAL BACKGROUND**

- Sr. Susan Wikeem**, interviewed November 5, 1993,
-sister of the Holy Names of Jesus and Mary;
-former Catholic school teacher,
-former Catholic elementary and high school principal;
-Canon lawyer.
- Mr. Joseph Stangl**, interviewed December 29, 1993,
-life long supporter of Catholic Schools;
-former Catholic and public school trustees;
-past president Catholic and public National trustees associations;
-former president Manitoba Federation of Independent schools;
-former business manager, St. Paul's High School.
- Msgr. Ward Jamieson**, interviewed, December 29, 1993,
-Chancellor, Archdiocese of Winnipeg;
-Canon lawyer.
- Mr. Donald Brock**, interviewed, February 3, 1994,
-former president, Manitoba Catholic Schools Trustees Association;
-former president, Canadian Catholic School Trustees Association;
-civil lawyer
- Mr. Dennis Wasylyniuk**, interviewed, February 26, 1994,
-former parochial school trustee;
-former, Manitoba Catholic Schools Association;
-public school teacher.
- Fr. Raymond Roussin**, interviewed, March 8, 1994,
-member of the Marinist congregation;
-former Provincial Superior of the Marinists;
-former Catholic school teacher,
-former Catholic high school director;
-presently, Bishop of Gravelbourg Saskatchewan.
- Sr. Joyce Richards**, interviewed, March 10, 1994,
-member of the congregation of Ursuline Sisters;
-former public and Catholic school teacher;
-retired Catholic school principal.
- Sr. Mary Gorman**, interviewed, March 14, 1994,
-sister of the Holy Names of Jesus and Mary;
-former Catholic school teacher;
-former Catholic elementary school principal;
-Director of a Catholic High school.

PARTICIPANT INTERVIEW SCHEDULE
AND BRIEF BIOGRAPHICAL BACKGROUND - CONTINUED

Dr. Ray Currie, interviewed, June 25, 1994,
-Sociology professor, University of Manitoba;
-Current Dean, Faculty of Arts.

Justice Daniel Kennedy, interviewed, September 15, 1994,
-former executive member, Manitoba Association for
Equality in Education;
-former Catholic and public school trustee;
-Justice with the Federal Court of Canada.

Fr. Alex Kirsten, interviewed, January 28, 1996,
-member of the Society of Jesus, the Jesuits;
-former Catholic High School teacher;
-Director, St. Paul's High School.

Appendix F

A sample of the study's consent forms.

LETTER OF CONSENT

I agree to participate in the research project entitled

"A STUDY OF THE CITY OF WINNIPEG CATHOLIC ARCHBISHOPS'
INTERDIOCESAN CATHOLIC SCHOOLS COMMITTEE'S DEVELOPMENT OF
A PROPOSAL TO RESTRUCTURE THE GOVERNANCE OF CATHOLIC
SCHOOLS IN MANITOBA"

I understand that my participation is strictly voluntary and
that I am free to withdraw from the study at any time. My
participation in this study is done with the understanding
that personal information will be held in the strictest
confidence.

Date

CONSENT FORM FOR THE USE OF DIRECT QUOTATIONS

I have previously agreed to participate in the research project entitled:

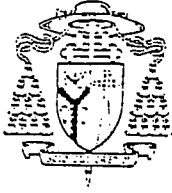
**“A STUDY OF THE CITY OF WINNIPEG CATHOLIC ARCHBISHOPS’
INTERDIOCESAN CATHOLIC SCHOOLS COMMITTEE’S
DEVELOPMENT OF A PROPOSAL TO RESTRUCTURE THE
GOVERNANCE OF CATHOLIC SCHOOLS IN WINNIPEG.”**

I am now granting permission for the use of selected quotes from a tape recorded interview carried out by the researcher. I understand that the quotes that will be used are the ones which I have had an opportunity to review, edit and approve for inclusion.

Date

Appendix G

A copy of the City of Winnipeg Archbishops' approval to undertake a study of the IDCSC.



ARCHDIOCESE OF WINNIPEG
1495 PEMBINA HIGHWAY
WINNIPEG, MANITOBA, CANADA
R3T 2C5

191

OFFICE OF THE ARCHBISHOP

TELEPHONE 204 453-0000
FAX 204 475 4419

August 17, 1992

Mr. William J. Burns

WINNIPEG, Manitoba
R3T 1M6

Dear Mr. Burns,

On behalf of Archbishop Hermaniuk and Archbishop Hacault and as their spokesman I gladly reply to your request of July 23rd and assure you of our approval for you to initiate the study of "the work of the City Bishops' Interdiocesan Catholic Schools Committee".

It is our hope that the study you will be undertaking to the end of your Masters Degree Program will also be a valued contribution not only to the history but also to the progress of Catholic Education in Manitoba.

I am confident that you will have the cooperation of the very distinguished members of this committee who have served the Church with such distinction and dedication.

As the City Bishops we will follow your progress with interest and each of us would of course welcome a copy of your completed work.

With every best wish,

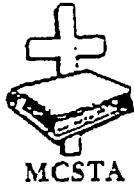
Devotedly in Our Lord,

Archbishop of Winnipeg

c.c. Most Reverend Maxim Hermaniuk, C.Ss.R.
Most Reverend Antoine Hacault, D.D.

Appendix H

A copy of the MCSTA's approval
to examine archival documentation
related to the work of the IDCSC.



THE MANITOBA CATHOLIC SCHOOL TRUSTEES ASSOCIATION INC.

SUPERINTENDENT'S OFFICE — BOARD OFFICE

4-130 Marion Street
Winnipeg, Manitoba
R2H 0T4

Telephone
(204) 233-5837

March 25 , 1993

Mr. Bill Burns
Principal
St. Ignatius School
239 Harrow Street
Winnipeg, Manitoba
R3M 2Y3

Dear Mr. Burns ,

In reply to your letter dated March 22, 1993, the MCSTA hereby gives you permission to access any documentation within MCSTA minutes or reports relating to the work of the Interdiocesan Catholic Schools Committee.

This permission is granted in light of the city Archbishops' having already approved such a study as per their letter to you dated August 17 , 1992.

Good luck on your thesis !

Yours truly,

Barry Barske
President, MCSTA

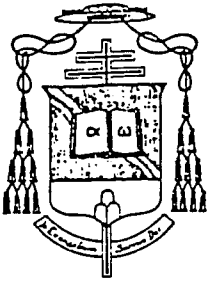
Appendix I

The City Bishop's Interdiocesan
Catholic School's Committee Report:
Interdiocesan Catholic Schools of Manitoba

July 15
1992

THE CITY BISHOPS'
INTERDIOCESAN
CATHOLIC SCHOOLS COMMITTEE
REPORT:

*INTERDIOCESAN
CATHOLIC SCHOOLS
OF MANITOBA*



Archevêché
Archbishop's House
Saint-Boniface, Manitoba

196

C 238/92

August 14 1992

Sir Knight Joseph C. Stangl, KSG CM
Chairman
Interdiocesan Catholic Schools Committee

Dear Joseph,
Dear Committee Members:

I acknowledge receipt of the final REPORT, dated July 15, that the Interdiocesan Catholic Schools Committee has diligently prepared for the three City Archbishops. In their name, I wish to express to all of you our deep gratitude for an intensive work well done.

As you are aware, at the June 30 meeting the Archbishops expressed their approval of the Report, requesting only a few modifications to the draft text. These are duly integrated to our satisfaction. Hence, our approval of the Report becomes definitive and the proposed Catholic Schools model is accepted as recommended.

At this point, it is indeed our desire that the Committee become instrumental in helping to implement the recommendations of the Report. We therefore authorize and direct the Committee to begin this process in a prudent and a most constructive fashion. We also agree to extend its mandate for one year, renewable, in order to help all concerned achieve this lofty purpose.

It is our intention to send official directives to the Catholic Schools and the Pastors in our respective archdioceses. It is our fond hope that this projected vision for our Schools will enhance their service to our Catholic population for many years ahead.

In the name of the three City Archbishops, I again thank you and the Committee for its dedication to our Catholic schools.

Blessings in Jesus, our Lord and Saviour.

† Antoine Hœcalt,
Archbishop of Saint Boniface

cc: Most Reverend Maxim Hermaniuk
Most Reverend Leonard Wall

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1. PHILOSOPHY OF EDUCATION AND MISSION STATEMENT OF MANITOBA CATHOLIC SCHOOLS (1988)

101. PHILOSOPHY OF CATHOLIC EDUCATION - PREFACE

1. Manitoba's first Catholic Schools, as was the case throughout Canada, were the early mission schools. These were directed and staffed by members of Roman Catholic Religious Orders. This historical basis is the foundation on which we seek to clarify and specify the reality of Catholic Schools in Manitoba today. In light of this history and continuity, we proclaim the Church's teaching on Christian Education in our province.
2. Since the Council of Vatican II, the Church, in its teaching authority, has issued a number of documents concerning Christian Education. A number of groups interested and involved in the work of Christian Education have added their reflections to this teaching. From all these sources, a clearer understanding of a truly Catholic approach to education has evolved. Using this body of Church teaching as a fundamental basis, we, the Catholic Schools of Manitoba, have formulated the principles upon which our approach to Catholic Education is based.
3. In his 1984 address to Catholic educators of Canada, Pope John Paul II reminded us that Catholic Education is a privileged means for the development and communication of a world view rooted in the meaning of Creation and Redemption. Thus we are called to create schools where these values will be transmitted. The Catholic School, together with the family and the parish community, is indeed a privileged place where our faith is proclaimed and taught.
4. Bearing in mind that it is Christ who sends us to teach, we affirm the following beliefs upon which our entire educative process is based:
 - a) The Mystery of Salvation and the Mission of the Church.
 - b) The Catholic School: A Privileged Means of Fulfilling the Mission of the Church.
 - c) The Catholic School: Educative Christian Community.
 - d) The Educational Process in Catholic Schools.

⇒ This text contains the Philosophy of Catholic Education and the Mission Statement of Manitoba Catholic Schools as approved in 1986 and 1988 by :

† Maxime Hermaniuk,
C.SsR

Metropolitan
Archbishop of
Winnipeg for
Ukrainians

† Antoine Hacault

Archbishop of
Saint Boniface

† Adam Exner, O.M.I.

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† Myron Dacluk, O.S.B.M.

Auxiliary
Bishop of Win-
nipeg for
Ukrainians

Manitoba Catholic School
Trustees Association

102. THE MYSTERY OF SALVATION AND THE MISSION OF THE CHURCH

1. As Catholics, our world view is based on the revelation of God Himself to us. This revelation has been made known to us through, and in, the very person of Jesus Christ. Sacred

Scripture expresses this most explicitly:

Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ. Before the world was made, he chose us in Christ, to be holy and spotless, and to live through love in his presence, determining that we should become his adopted sons and daughters, through Jesus Christ for his own kind purposes, to make us praise the glory of his grace, his free gift to us in the Beloved, in whom, through his blood, we gain our freedom, the forgiveness of our sins. He has let us know the mystery of his purpose, the hidden plan he so kindly made in Christ from the beginning to act upon when the times had run their course to the end: that he would bring everything together under Christ, as head, everything in the heavens and everything on earth. Now you too, in him, have heard the message of truth and you too have been stamped with the seal of Holy Spirit of the Promise, the pledge of our inheritance which brings freedom for those whom God has taken for his own, to make his glory praised.

⇒ Eph. 1:3-7, 9, 10, 13, 14

2. This love of God the Father, made known to us in Jesus Christ, gives meaning and direction to our entire existence. Having revealed this to us, Jesus then commissioned his Church to proclaim this same mystery of Redemption to all.

Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.

⇒ Matt. 28:19, 20

3. Evangelization is the mission of the Church, a mission which consists in proclaiming the Good News as Incarnated in Jesus Christ: "...we Christians must profess and proclaim the uniqueness and grandeur of Jesus Christ. He is the centre of Christian life and in some mysterious way of all human life."
4. The mission of the Church may take many forms but one of the means of bringing this life-giving message to her own is through education.

⇒ C.C.C.B., 1981 Jesus Christ, Centre of the Christian Life, 64

The office of educating belongs by a unique title to the Church, not merely because she deserves recognition as a human society capable of educating, but most of all because she has the responsibility of announcing the way of salvation to all, of communicating the life of Christ to those who believe, and of assisting them with ceaseless concern so that they may grow into the fullness of that same life. As a mother, the Church is bound to give these children of hers the kind of education through which their entire lives can be penetrated with the spirit of Christ, while at the same time she offers her services to all peoples by way of promoting the full development of the human person, for the welfare of earthly society and the building of a world fashioned more humanly.

⇒ Vatican II, "Declaration on Christian Education," No. 3

(1. PHILOSOPHY OF EDUCATION ... - CONTINUED)

103. THE CATHOLIC SCHOOL : A PRIVILEGED MEANS OF FULFILLING THE MISSION OF THE CHURCH

1. The fact that the Catholic School is a privileged means of fulfilling the Church's mission has been reaffirmed in a number of Church declarations in recent years.
2. The document, *The Catholic School*, states it most forcefully: "... to carry out her saving mission, the Church establishes schools as a privileged means of promoting the formation of the whole person, since the school is a centre in which a specific concept of the world, of humanity, and of history is developed and encouraged." (Sacred Congregation for Catholic Education, *The Catholic School*, No. 8).
3. Elsewhere in this same document this concept is developed further.

The Catholic school forms part of the saving mission of the Church, especially for education in the faith. Remembering that "the simultaneous development of man's psychological and moral consciousness is demanded by Christ almost as a precondition for the reception of the befitting divine gifts of truth and grace," the Church fulfills her obligation to foster in her children a full awareness of their rebirth to a new life. It is precisely in the Gospel of Christ, taking root in the minds and lives of the faithful, that the Catholic school finds its definition as it comes to terms with the cultural conditions of the times.

4. It is in being faithful to its mission of contributing towards humanity's liberation that the Catholic School seeks to bring all those confided to its care to what their Christian destiny implies, namely, that of becoming individuals who talk consciously with God, of becoming a people who are there for God to love. The Church seeks to bring this about through the richness and the expression of its different "rites."

⇒ Sacred Congregation for Catholic Education, *The Catholic School*, No. 9

⇒ Sacred Congregation for Catholic Education, *The Catholic School*, No. 55

104. THE CATHOLIC SCHOOL: EDUCATIVE CHRISTIAN COMMUNITY

1. Nature of School - It is clear that to understand fully the specific mission of the Catholic School, we must keep in mind and affirm the basic concept of what a school is. To be a Catholic School also means that we seek to reproduce the characteristic features of a school.

In virtue of its mission, then, the school must be concerned with constant and careful attention to cultivating in students the intellectual, creative and aesthetic faculties of the human person; to develop in them the ability to make correct use of their judgement, will and affectivity; to promote in them a sense of values; to encourage just attitudes and prudent behavior; to introduce them to the cultural patrimony handed down from previous generations; to prepare them for professional life and to encourage the friendly interchange among students of diverse cultures and backgrounds that will lead to mutual understanding.

⇒ Sacred Congregation for Catholic Education, *The Catholic School*, No. 25

⇒ Sacred Congregation for Catholic Education, *Lay Catholic in Schools: Witnesses to Faith*, No. 12

2. Nature of a Catholic School - We believe that a Catholic school is one in which God, His truth and His life are integrated into each and every aspect of the life of the school. This truth is expressed for us in the words of St. Paul to the Church at Ephesus:

You are a part of a building that has the apostles and prophets for its foundations, and Christ Jesus himself for its main cornerstone. As every structure is aligned on him all grow into one holy temple in the Lord; and you too, in him, all grow into a house where God lives, in the Spirit.

3. Christ-Centered Curriculum - The Catholic school educates from a Christian concept of life fully centered on Jesus Christ. This is particularly true of the entire curriculum which must be permeated by the Spirit of Christ Jesus. To this end it must strive "to teach doctrine, to do so within the experience of Christian community, and to prepare individuals for effective Christian witness and service to others. In doing this, (the school) fosters the student's growth in personal holiness and his or her relationship with Christ."

⇒ Catholic Education from Principle to Practice in Catholic Schools, C.C.S.T.A. p. 8

⇒ Eph. 2:20-22

⇒ National Conference of Catholic Bishops, Washington, D.C., To Teach as Jesus Did, No. 82

105. THE EDUCATIONAL PROCESS IN CATHOLIC SCHOOLS

1. In seeking to form individuals who live their entire lives in the light of the gift of faith, Catholic Schools are conscious that many different constitutive elements are involved in this formative process. It is necessary to keep these in mind when we seek to realize the Catholic educational process.
2. The first constitutive element is the reality of our Baptism, a reality which touches our "being in Christ."

Since every Christian has become a new creature by rebirth from water and the Holy Spirit, so that he may be called what he truly is, a child of God, he is entitled to a Christian education. Such an education does not merely strive to foster in the human person the maturity already described. Rather, its principal aims are these: that as the baptized person is gradually introduced into a knowledge of the mystery of salvation, he may daily grow more conscious of the gift of faith which he has received that he may learn to adore God the Father in spirit and in truth especially through liturgical worship; that he may be trained to conduct his personal life in righteousness and in the sanctity of truth, according to his new standard of manhood.

This fundamental reality is not lived out in isolation. Christian faith is born and grows inside a community nurtured by the Holy Spirit. It is the family which is the first and fundamental school of social living. The work of school is to complement the educational effort of the family, for parents must be acknowledged as the first and foremost educators of their children.

⇒ Vat. II, "Declaration on Christian Education," No. 2

⇒ Familiaris Consortio, AAS. 74.92

⇒ Christian Education and Catholic Schools, No. 10, Manitoba Bishops, 1969

⇒ Vatican II, "Declaration on Christian Education," No. 3

(1. PHILOSOPHY OF EDUCATION... - CONTINUED)

3. Parents must be actively involved in the crucial process of education. While the school is there to complement the family in fulfilling its responsibility, it encourages and supports parents in this obligation. This responsibility of parents can never be supplanted by the school.

4. The parish community also has a part to play in the Christian educative process. It also shares the mission of the family. It is in the parish that a child continues to experience what it means to be a Christian and to belong to a larger faith community.

⇒ Catechesi Tradendae, No. 64

5. The Catholic School in its shared mission with family and parish must be a faith community whose aim is the transmission of values for living. Its work is to promote a faith relationship with Christ in whom all values find fulfillment. It is a recognized fact that faith is principally assimilated through contact with people whose daily life bears witness to it. This educational community is realized and expressed in the collaboration of the various groups that together are responsible for making the school an instrument for integral formation.

6. These two fundamental elements of Catholic formation—baptismal faith, lived out in community, must be strengthened and nourished through a third consecutive element—religious instruction, imparted explicitly and in a systematic manner.

"The specific mission of the school, then, is critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith and of faith with living. Consequently, the Catholic school is aware of the importance of the Gospel-teaching as transmitted through the Catholic Church. It is, indeed, the fundamental element in the educative process and it helps the pupil towards his conscious choice of living a responsible and coherent way of life."

⇒ Sacred Congregation, The Catholic School, No. 49

The aim of religious instruction is not simply one of intellectual assent to religious truths but also a total commitment of one's whole being to the Person of Christ.

⇒ Sacred Congregation, The Catholic School, No. 50

7. As the transmission of faith is intrinsically linked with the whole of the Church's liturgical and sacramental life, we endeavor, in our religious education program, to include not only doctrinal content, but also liturgical celebrations and other religious experiences to help students discover and express their identity and mission.

8. A fourth element involved in this educative process is to assure that the entire program be Christ-centered. The Christian view of life is a distinctive one based on a belief of life which is fully human and therefore spiritual. Because of this belief, the entire program in a Catholic School must be permeated by this Christian view of life.

The Catholic School "strives to relate all human culture eventually to the news of salvation, so that the life of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind."

⇒ Vat. II, "Christian Education," No. 8

Therefore, students are instructed in human knowledge and skills, valued indeed for their own worth, but seen simultaneously as deriving their most profound significance from God's plan for his creation.

The transmission of this Christ-centered message depends to a very great extent on the teachers. "The more the teacher bears a witness to Christ, the more likely youth will accept the challenge of building the new earth" which Jesus promises to his Church.

9. A final element we deem to be crucial in the educational process of the Catholic school is, that in the daily life of the school, students are called to be living witnesses of God's love for all by the way they act. They are part of the realization of the salvation history which has Christ, the Saviour of the world, as its goal. The very pattern of the Christian life draws them to commit themselves to serve God in others and to make the world a better place for all. Education then ...

is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communication with man, events and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others.

10. As a means of bringing these philosophical reflections to our lived experience, we have formulated a Mission Statement.

106. MISSION STATEMENT

1. Called to assist in the Church's mission of education, we, the Catholic Schools of Manitoba:
 - a) uphold Christ, Incarnate Son of God, as both model and means of fullest human development. Our schools direct all efforts towards the Integral formation of the human person;
 - b) recognize that the prime and irreplaceable responsibility for the education of the child rests with the family. Our schools complement the efforts of the family towards the Christian education of the child;
 - c) believe that Christian community flows from Baptism, is a reality to be lived, and must be experienced to be learned. Our schools provide an opportunity where the child can participate in a genuine community of faith, where each person can grow in commitment to build community in family, church, and world;
 - d) recognize the uniqueness of each child as gifted by God. Our schools promote the formation of responsible individuals, committed to serve others in the spirit of the Gospel; and
 - e) value knowledge as truth to be discovered. Our schools promote the attainment of knowledge, enriched and enlightened by faith.

⇒ National Conference of Catholic Bishops, Washington, D.C., To Teach as Jesus Taught, No. 103

⇒ From Principle to Practice in Catholic Schools, p. 11

⇒ Sacred Congregation, The Catholic School, No. 56

(1. PHILOSOPHY OF EDUCATION... - CONTINUED)

2. To give expressions to these beliefs, we:

- a) encourage close, active co-operation between family and school, and foster the integration of the school community into the life of the Parish, Diocese, and Universal Church;
- b) employ qualified, competent staff, who actively support the aims of Catholic Education in their lives and teaching, and support them by providing opportunities for religious and professional development;
- c) provide a well co-ordinated religious education program that includes doctrinal content, liturgical celebrations, and varied religious experiences to help students discover and express their identity and mission;
- d) develop programs following the curriculum guidelines approved by Manitoba Education. Extracurricular experiences are designed to encourage personal and social growth; and
- e) provide, for our students, the physical and material resources needed.

3. We, the Catholic Schools of Manitoba are schools in which the Catholic faith permeates each and every aspect of the life of the school. The excellent and harmonious functioning of our schools depends on the cooperative efforts of Bishops, Pastors, Trustees, Parents, Religious Staff, and Students. The responsibility for Catholic Schools is shared by the entire Catholic Community.

107. CONCLUSION

1. In light of this expressed Philosophy of Education for the Catholic Schools of Manitoba, we reaffirm that Catholic Schools are not meant to exist for a privileged few but are an integral part of the Catholic Church's mission of evangelization. Catholic Schools are called to contribute to the building of a society based on principles that can be life-giving to all. They are one of the means that the Catholic Church has of assuring that the Mystery of Salvation is passed on to future generations. They contribute to the good of society by bringing to it a perception of humanity redeemed by Christ, a perception founded on hope and love.
2. Recognizing that we work with and alongside the other formative forces of our world, we truly seek the full personal development and involvement of all individuals in the building of a just and peace-filled society. We rejoice in the mandate that is ours and embrace the realization of this vision in a spirit of unity and co-operation.

2. INTRODUCTION

201. In order to situate properly the work undertaken and realized to date by the Catholic Schools Committee, one must take into account that all was done in the light of the previously stated existing Manitoba Catholic Schools Philosophy of Education and Mission Statement, and the Manitoba Catholic Schools Handbook. The committee wishes here to reaffirm the value and the pertinence of these documents at this time. The vision of these statements is what inspired the committee's work and continues to be at the heart of its deliberations.
202. The present system in which the Catholic Schools find themselves does not allow for a full realization of this vision. The proposed reorganization is sought in view of rendering the system more effective for a better Catholic education for our children, our youth. The Catholic community as a whole senses the need for a better organizational structure. The Archbishops of this city have responded by mandating this committee to come forth with practical orientations that would respond to this need.
203. The principles which flow from this philosophical statement are those which have guided the proposed reorganization. The essentials of these principles are herewith outlined:
1. The Church has an educational mission, as it is the continuation of Jesus' historic salvific mission to the world. The Catholic school is a privileged means of fulfilling this mission.
 - ⇒ Manitoba Catholic Schools Phil. of Ed. 103.
 2. Education is integral to the life of the Church. All Christ's faithful, in virtue of their baptism, are called to exercise the mission which God entrusted to the church to fulfill in the world. Practising subsidiarity and collaboration, governance groups can effectively and efficaciously serve the Church's educational mission.
 - ⇒ Manitoba Catholic Schools Phil. of Ed. 102.
 - ⇒ C.I.C., c. 204.
 - ⇒ C.C.E.O., c. 7
 - ⇒ The Catholic School, SCCE-#60-61.
 3. It is the family which is the first and fundamental school of life. Parents must then be actively involved in the process of education.
 - ⇒ Familiaris Consortio, AAS. 74-92.
 - ⇒ Manitoba Catholic Schools, Phil. of Ed. 105.
 4. The Diocesan Bishop is responsible for the overall coordination of apostolic activity in his diocese. He is:
 - a) to assure that the school apostolate has its place in the diocesan pastoral program,
 - b) to supervise carefully the administration of all the goods which belong to the diocese and parishes,
 - c) to issue directives concerning the general regulation of Catholic schools.
 - ⇒ C.I.C., c. 394.
 - ⇒ C.C.E.O., c. 203
 - ⇒ C.I.C., c. 1276.
 - ⇒ C.C.E.O., c. 1022
 - ⇒ C.I.C., c. 806,§1.
 - ⇒ C.C.E.O., c. 636,§2

(2. INTRODUCTION - CONTINUED)

5. The Pastor has a special responsibility for the Catholic education of the children and young people in his parish. He is to see to it that the goods of the parish are administered in accord with Church law.
6. Trustees are leaders in the community involvement in Catholic education. Their role is basically that of formulating policies and programs and of setting priorities.
7. The Principal of the school is the central figure within the school itself and so bears the responsibility of realizing the mandate given to him/her by the Board, the Bishop, Pastor or Religious Superior.
8. Teachers seek to fulfill their educational role as a response to a call, a vocation. The school system must for its part act justly toward all its teachers.

- ⇒ C.I.C., cc. 528; 804, §2.
- ⇒ C.C.E.O., cc. 289, §1-§2
- ⇒ C.I.C., c. 532.
- ⇒ C.C.E.O., c. 290, §1
- ⇒ CCSTA, p.9.

3. PROPOSED SCHOOL SYSTEM MODEL

301. As a result of our deliberations since formation in September, 1987, the committee recommends to the Metropolitan Archbishop of Winnipeg for Ukrainians, the Archbishop of Saint Boniface, and the Archbishop of Winnipeg, the creation of Interdiocesan Catholic Schools of Manitoba Inc.
302. The members of this corporation will be the Metropolitan Archbishop of Winnipeg for Ukrainians, the Archbishop of Saint Boniface, the Archbishop of Winnipeg, and such other Manitoba bishops as the members may from time to time determine. The Incorporation will provide for certain reserved powers for the Archbishops/Archeparch and others as necessary to safeguard the Catholic identity of the system and ecclesiastical goods.
303. The Board of this corporation will consist of representatives of the member schools.
304. The Board, with the educational and administrative staff, will be authorized to conduct certain of the affairs in the Catholic Schools in each ecclesiastical jurisdiction.
305. The Board will employ a Superintendent as the chief administrative officer, who will be directly responsible to the Board.
306. The Board will also employ an Assistant Superintendent and a Clerical-bookkeeper.
307. Each of the member schools, parochial, diocesan and "stand alone", will continue to be governed primarily by its school corporation.
308. The Local School Boards will employ the staff for its school.

- ⇒ "certain of the affairs" are outlined in sections 8 and 10 of this report.

4. ILLUSTRATED ORGANIZATIONAL STRUCTURE

401. Each of the eighteen Catholic Schools currently within M.C.S.T.A. represents a unique organization with its own distinct characteristics. The committee recognizes that the relationship of each school to the Interdiocesan Catholic School Board will vary somewhat.
402. The following seven sets of charts represent the present relationship of each school with M.C.S.T.A. (Current...) and the recommended relationship with the Interdiocesan Catholic School Board (Proposed...).

CHART 4.1a

CURRENT PAROCHIAL SCHOOLS WITHIN M.C.S.T.A.

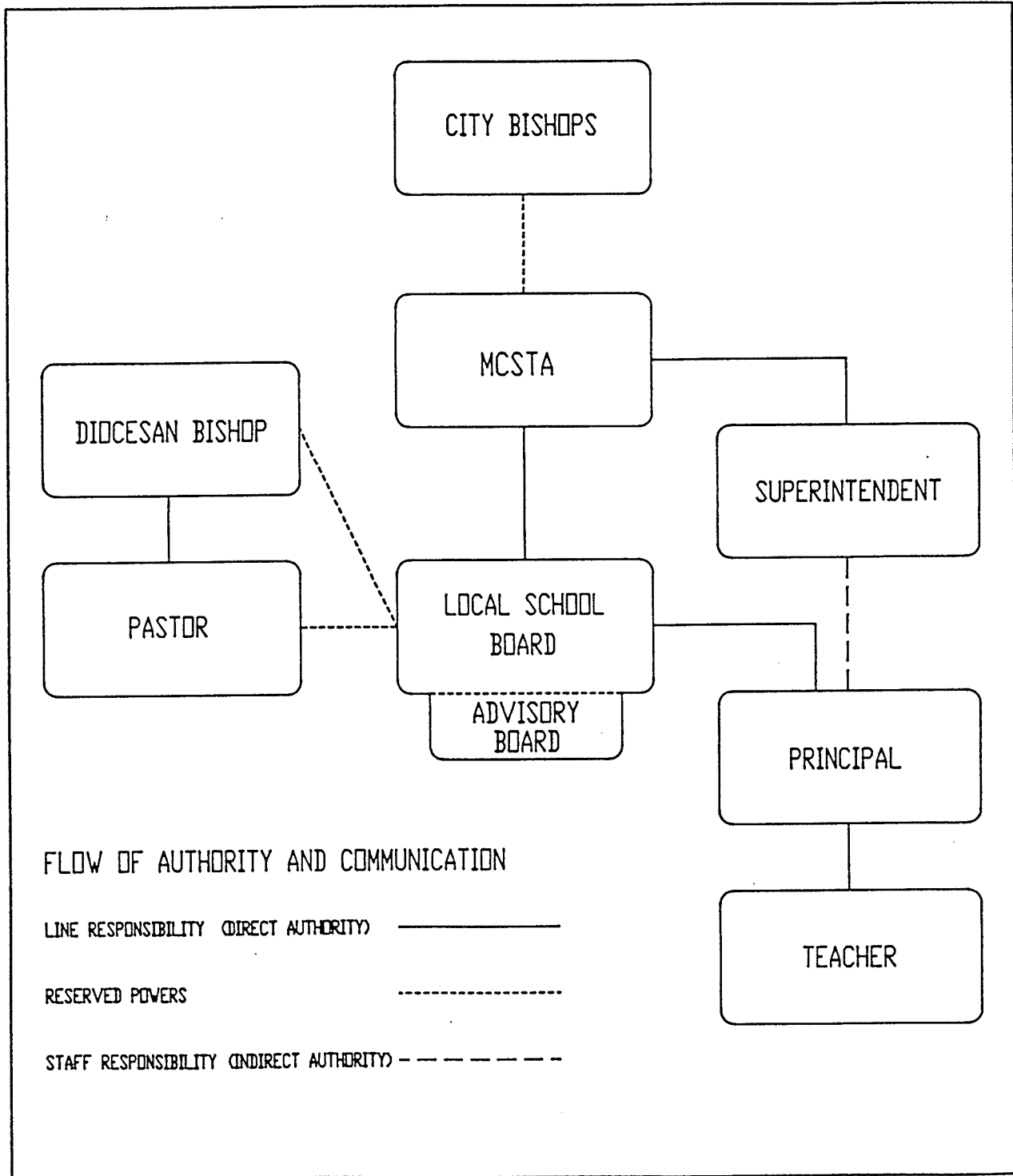


CHART 4.1b

PROPOSED PAROCHIAL SCHOOLS WITHIN INTERDIOCESAN CATHOLIC SCHOOLS OF MANITOBA INC

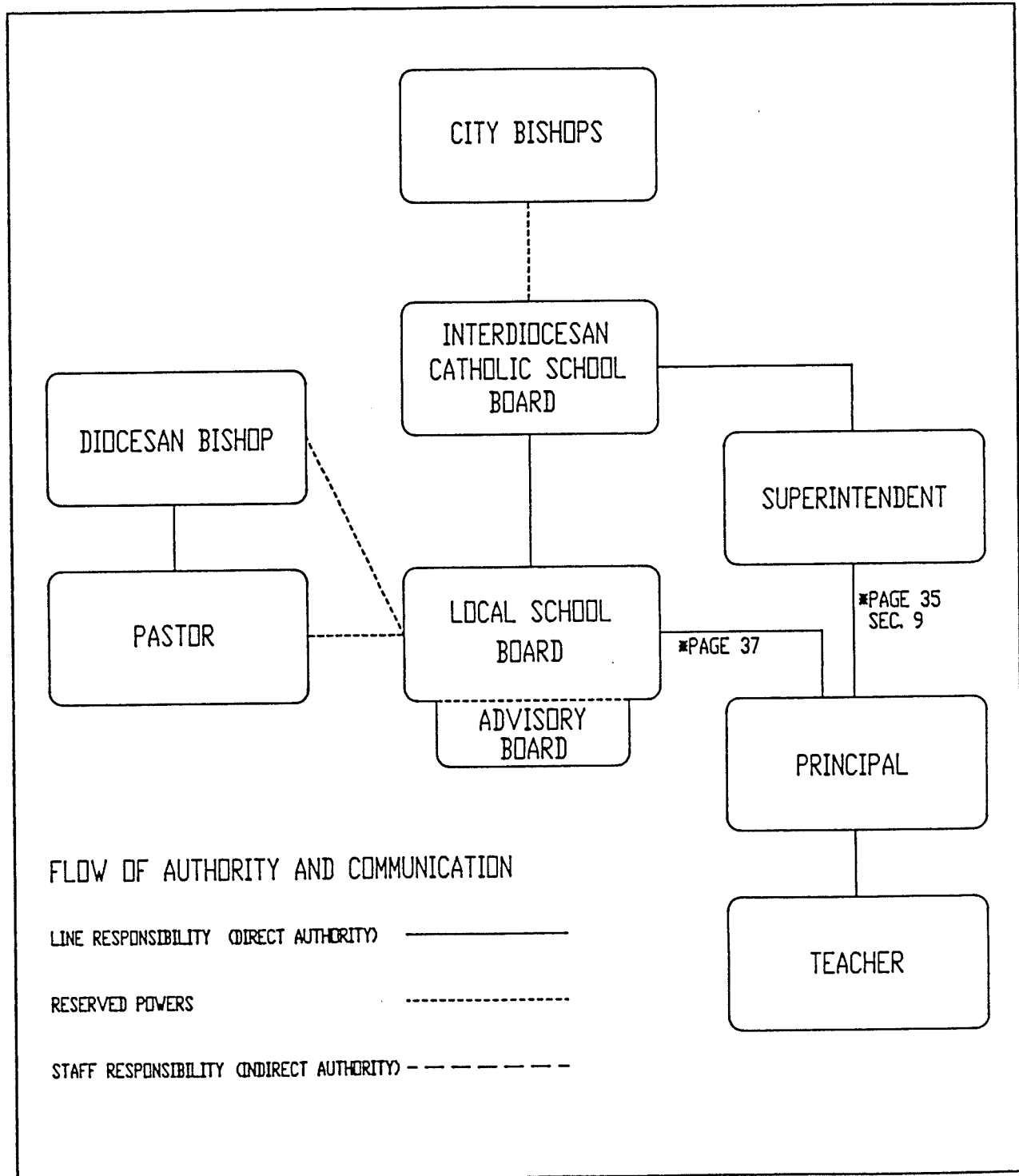


CHART 4.2a

CURRENT SAINT MARY'S ACADEMY WITHIN M.C.S.T.A.

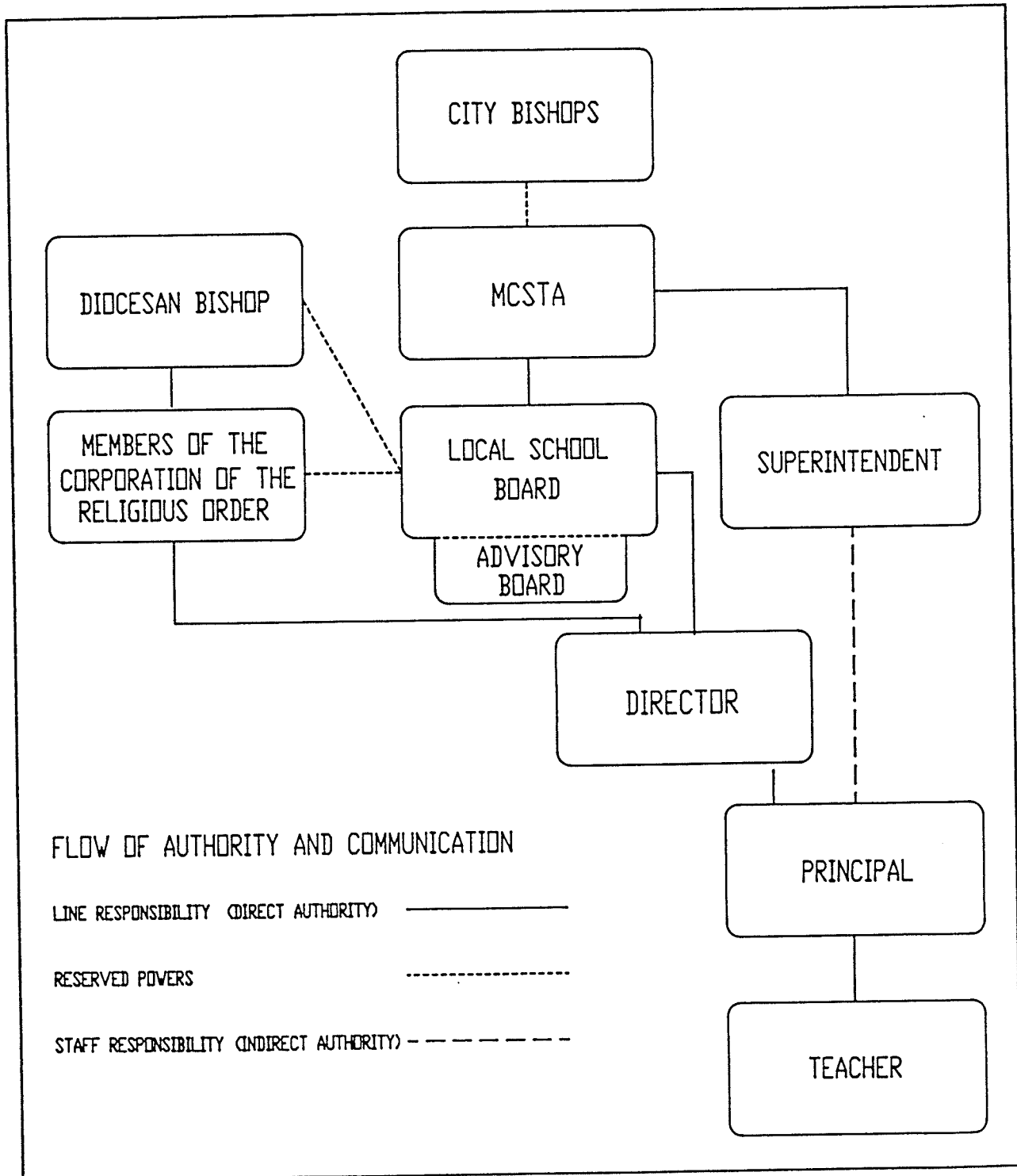


CHART 4.2b

PROPOSED SAINT MARY'S ACADEMY WITHIN INTERDIOCESAN CATHOLIC SCHOOLS OF MANITOBA INC

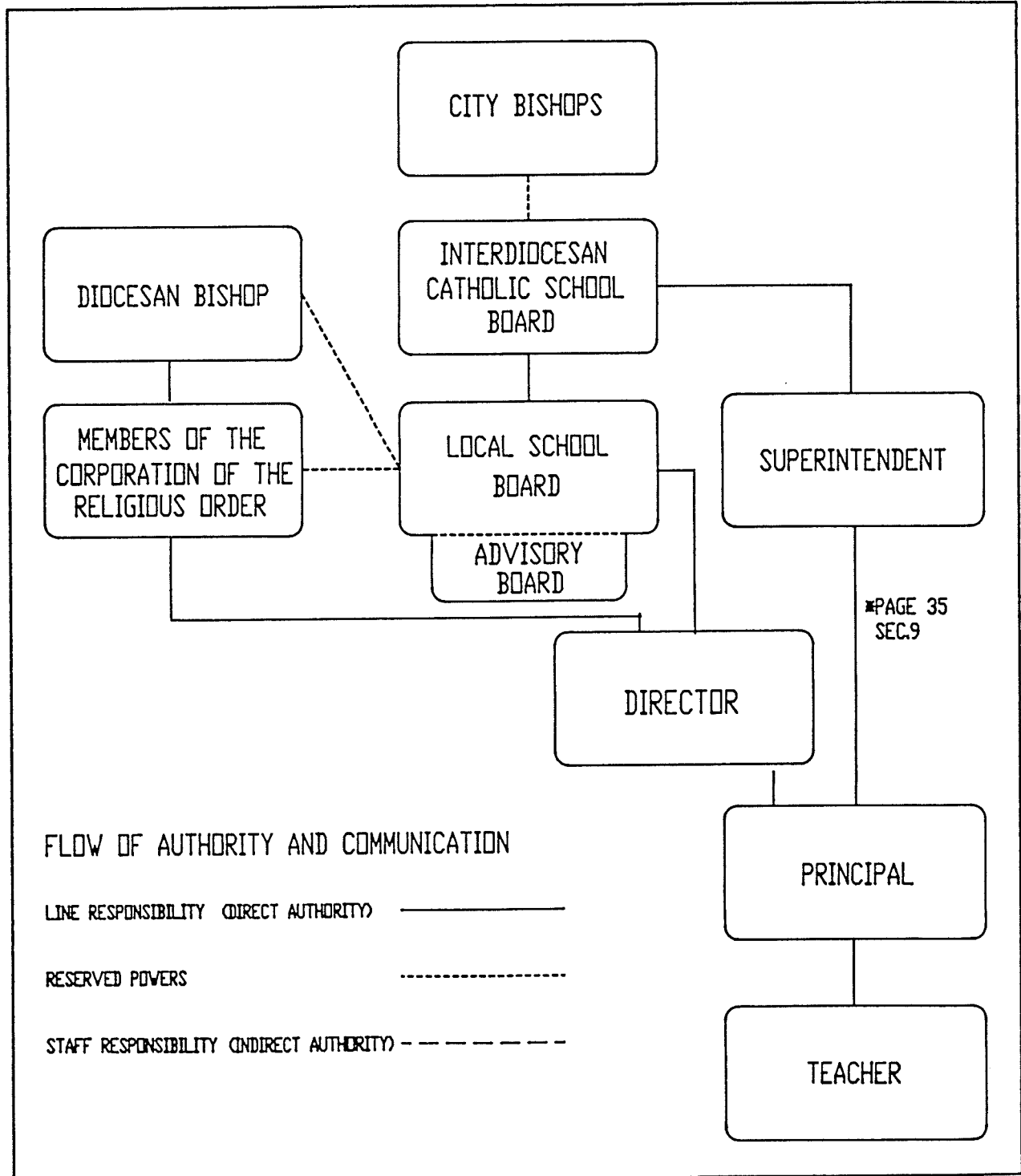


CHART 4.3a

CURRENT SAINT PAUL'S HIGH SCHOOL WITHIN M.C.S.T.A.

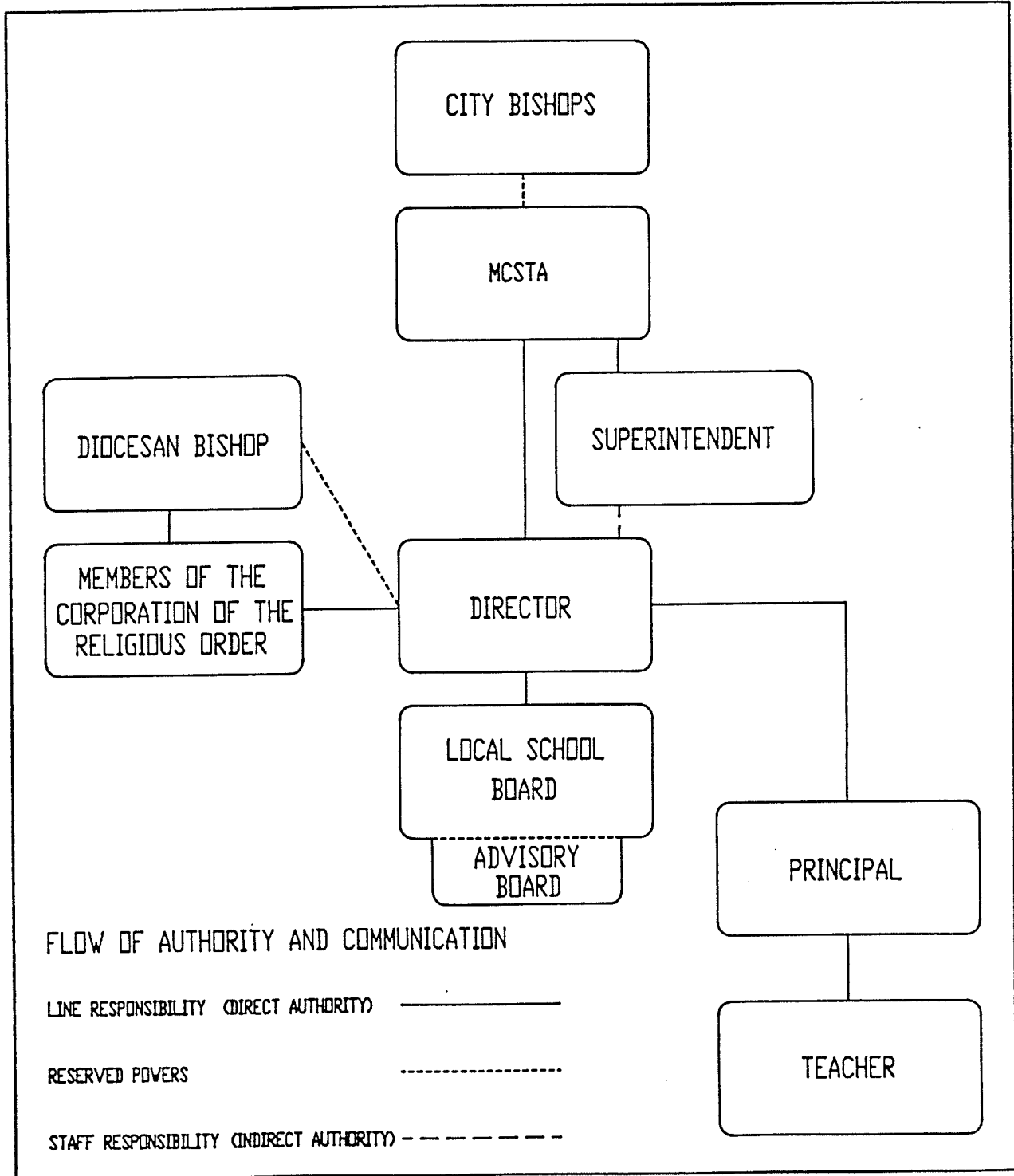


CHART 4.3b

PROPOSED SAINT PAUL'S HIGH SCHOOL WITHIN INTERDIOCESAN CATHOLIC SCHOOLS OF MANITOBA INC

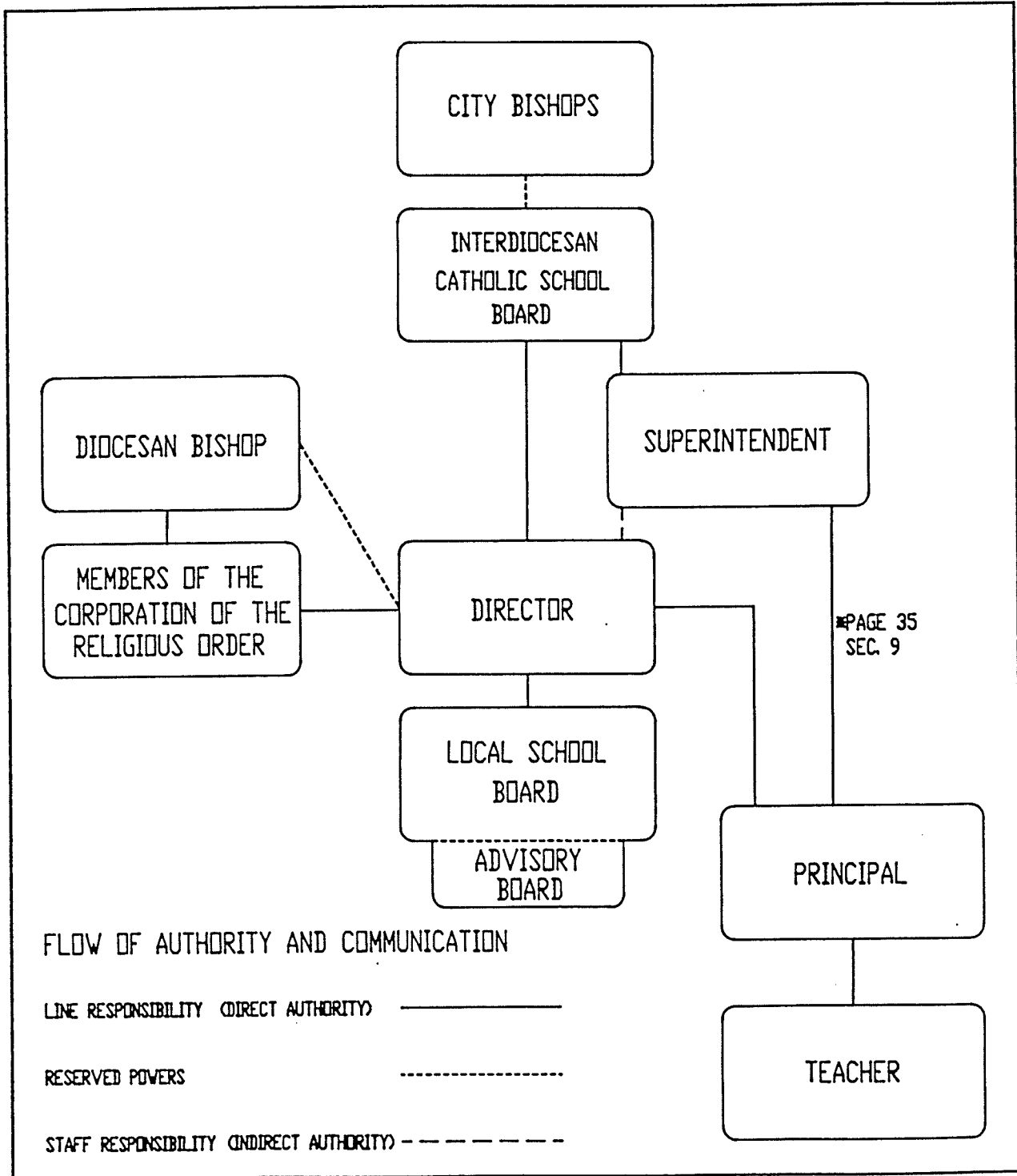


CHART 4.4a

CURRENT SAINT BONIFACE DIOCESAN HIGH SCHOOL WITHIN M.C.S.T.A.

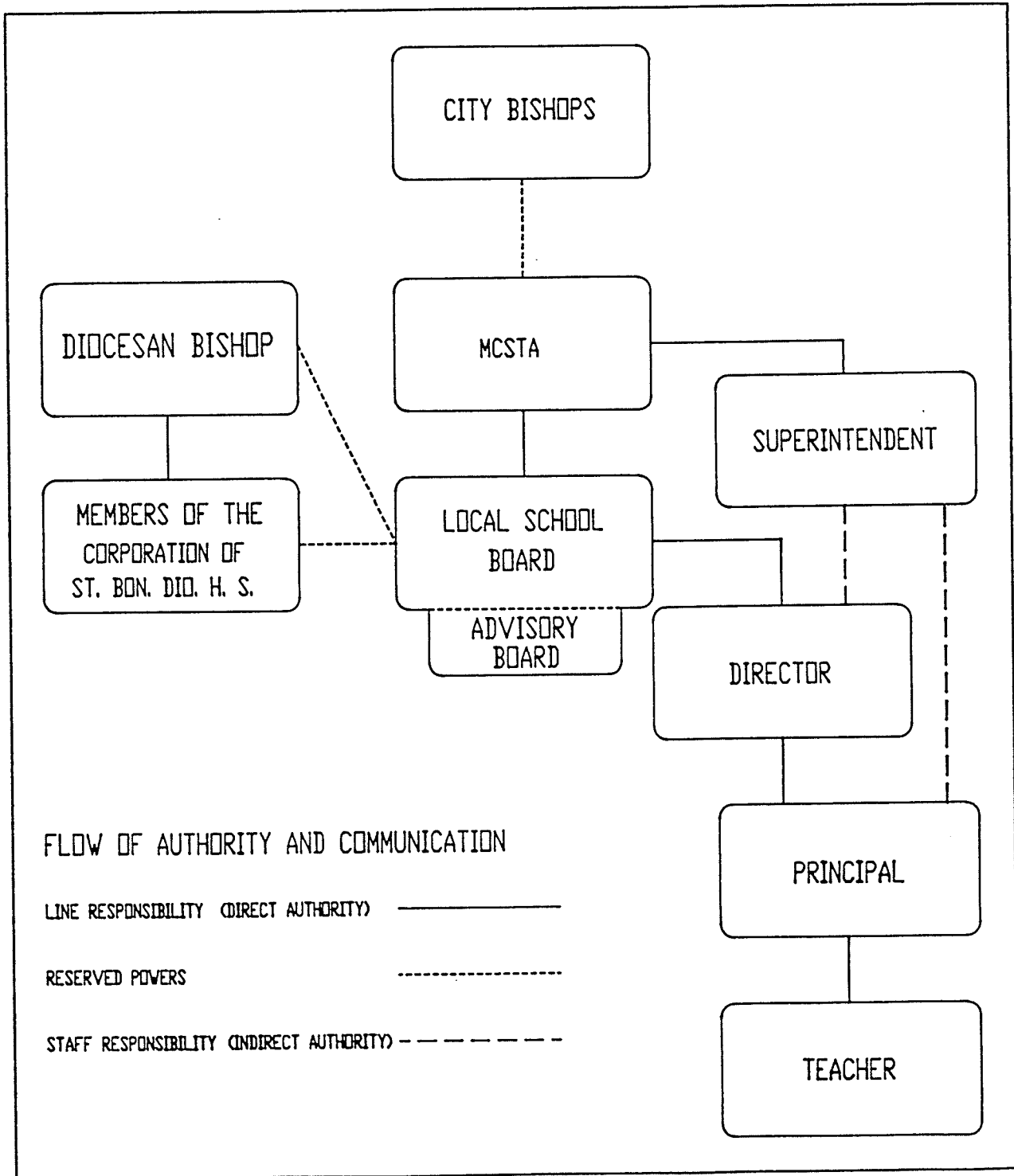


CHART 4.4b

PROPOSED SAINT BONIFACE DIOCESAN HIGH SCHOOL WITHIN INTERDIOCESAN CATHOLIC SCHOOLS OF MANITOBA INC

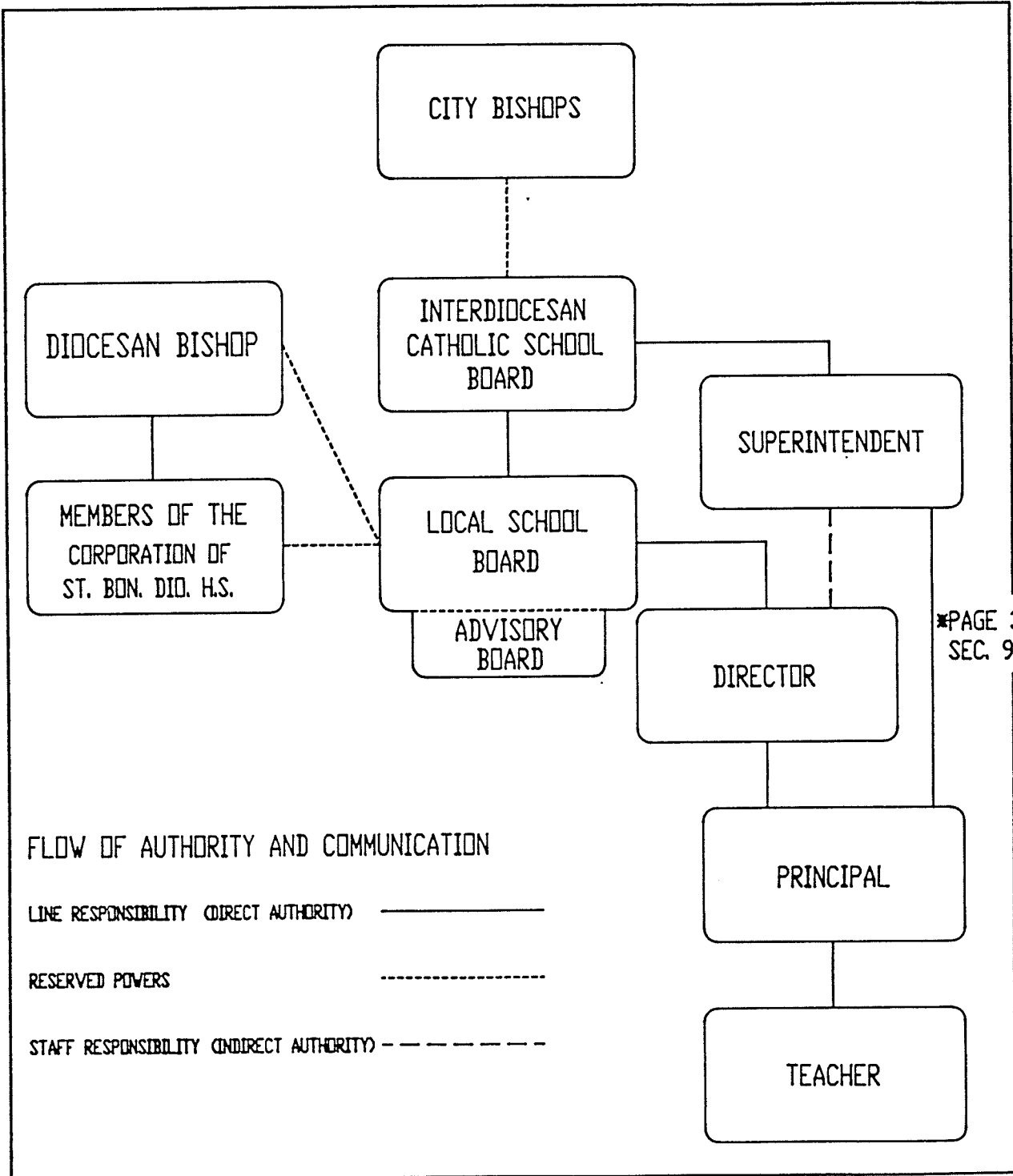


CHART 4.5a
CURRENT SAINT CHARLES ACADEMY WITHIN M.C.S.T.A.

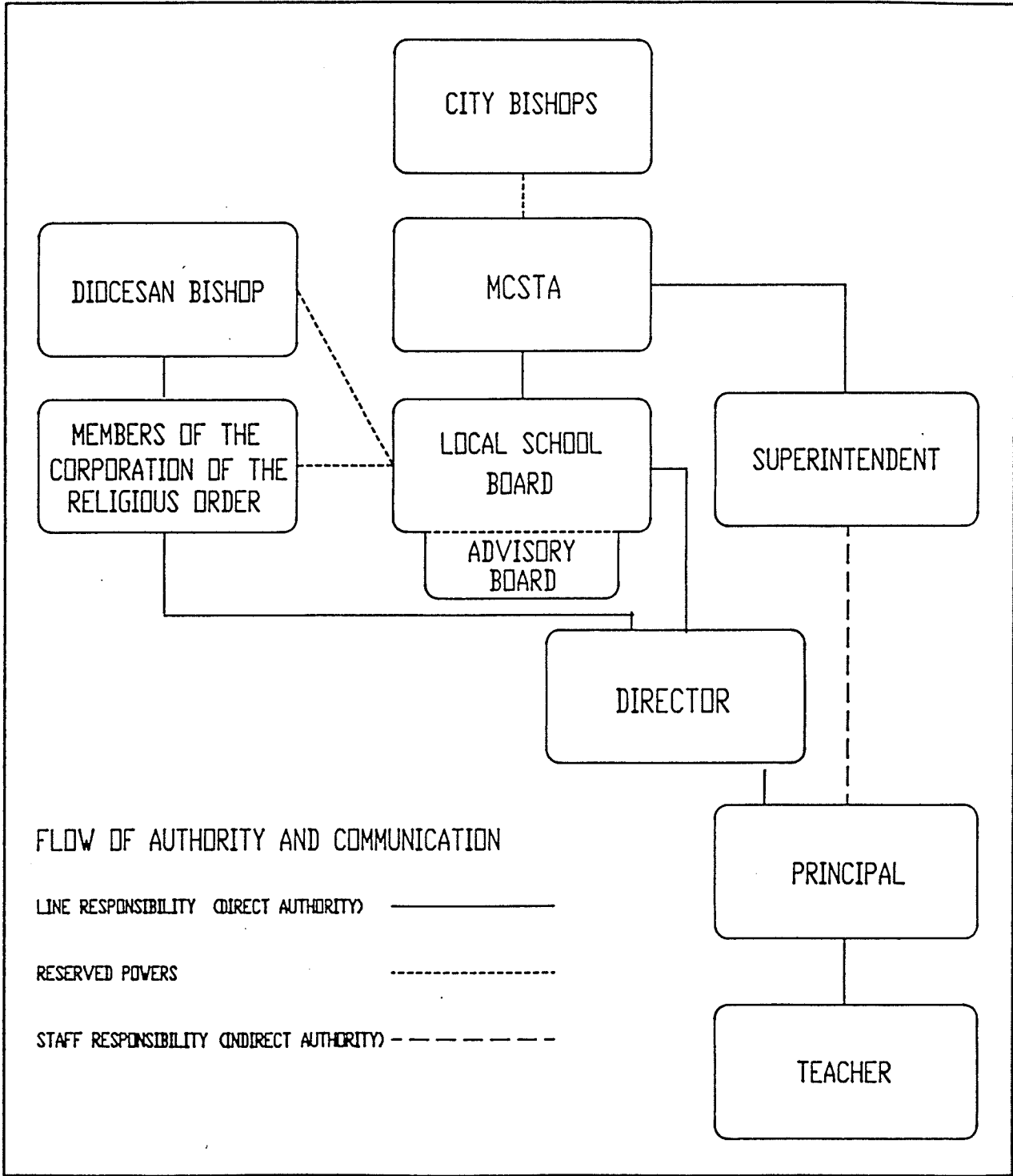


CHART 4.5b

PROPOSED SAINT CHARLES ACADEMY WITHIN INTERDIOCESAN CATHOLICS SCHOOLS OF MANITOBA INC

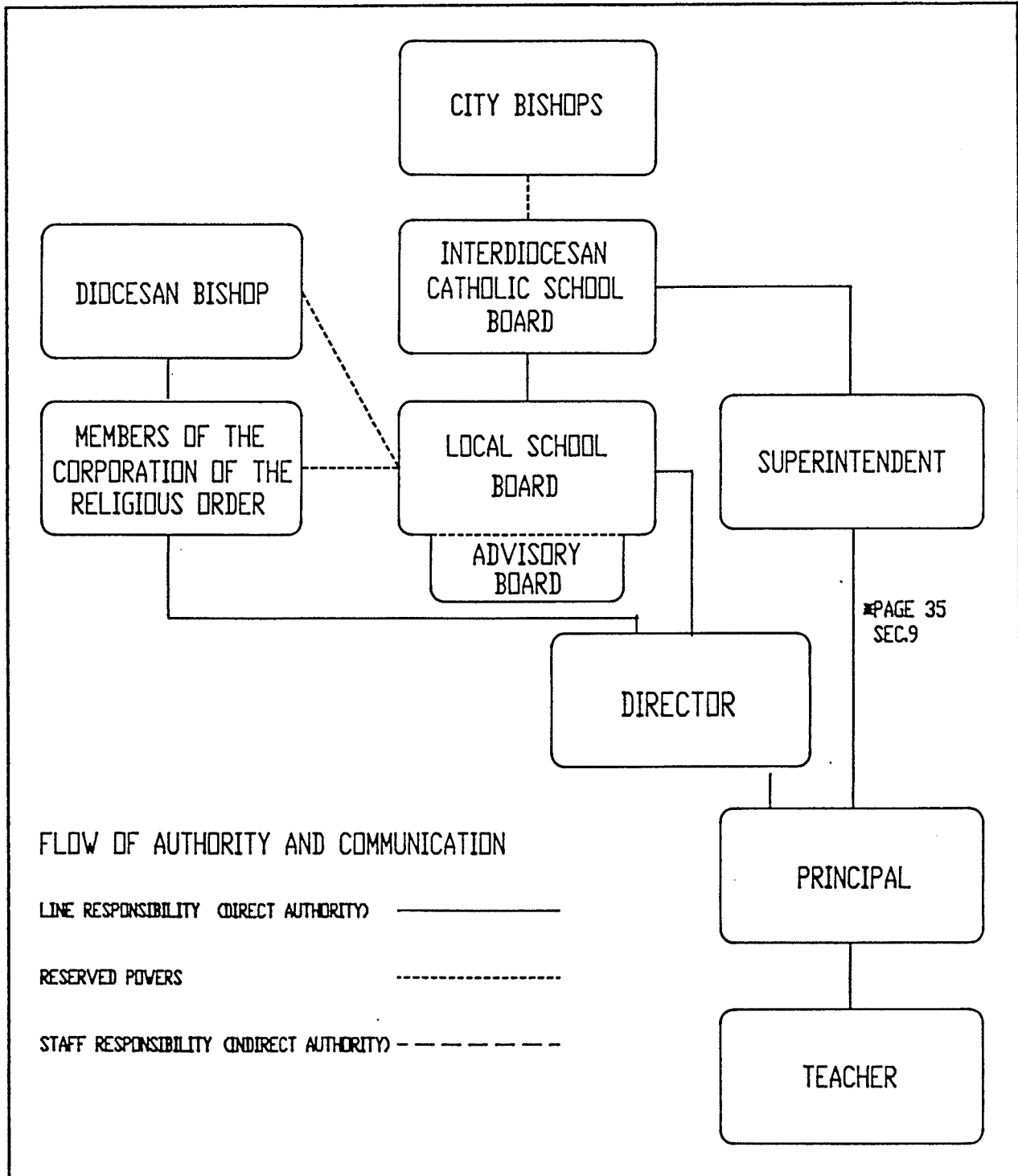


CHART 4.6a

CURRENT IMMACULATE HEART OF MARY SCHOOL WITHIN M.C.S.T.A.

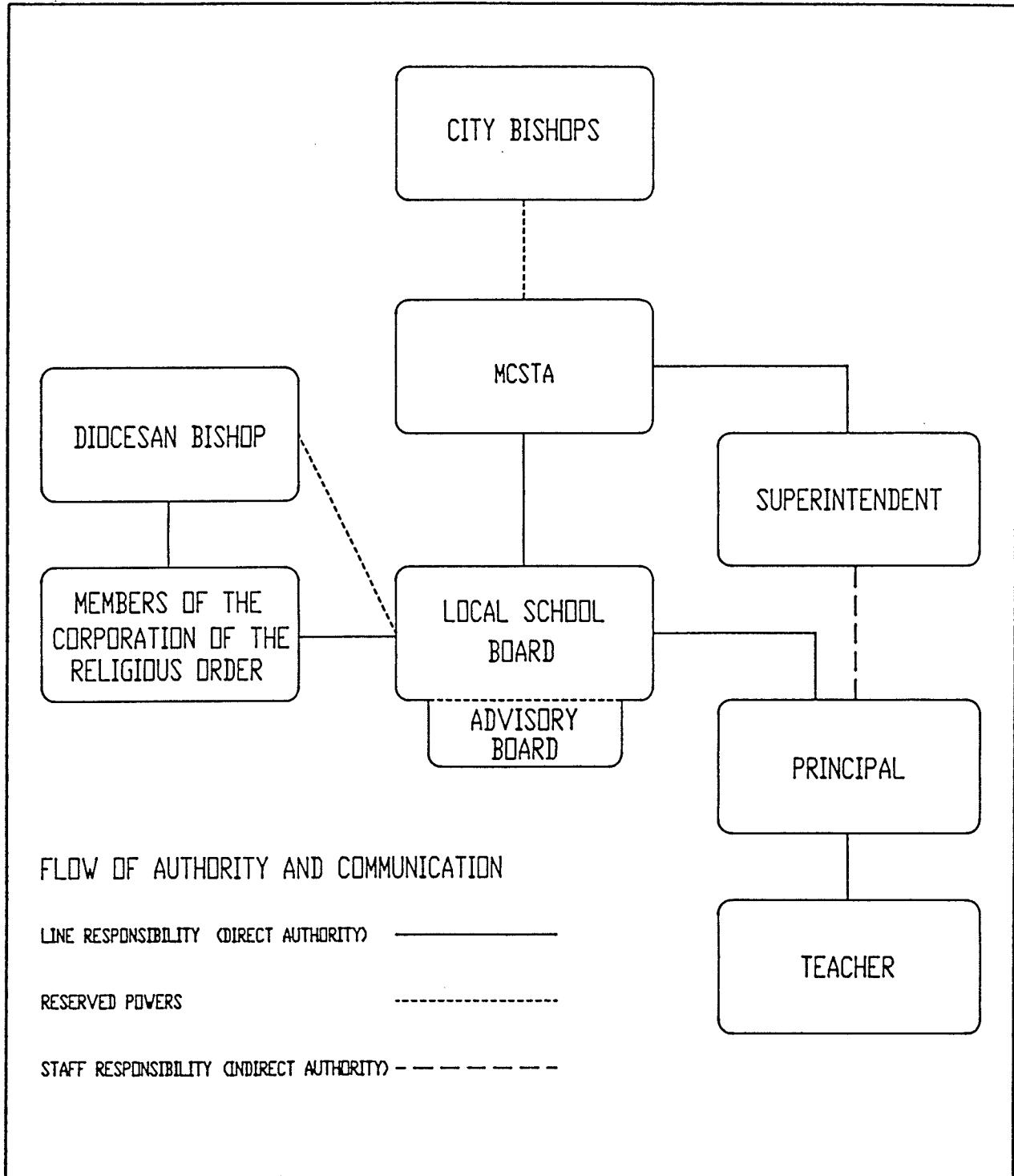


CHART 4.6b

PROPOSED IMMACULATE HEART OF MARY SCHOOL WITHIN INTERDIOCESAN CATHOLICS SCHOOLS OF MANITOBA INC

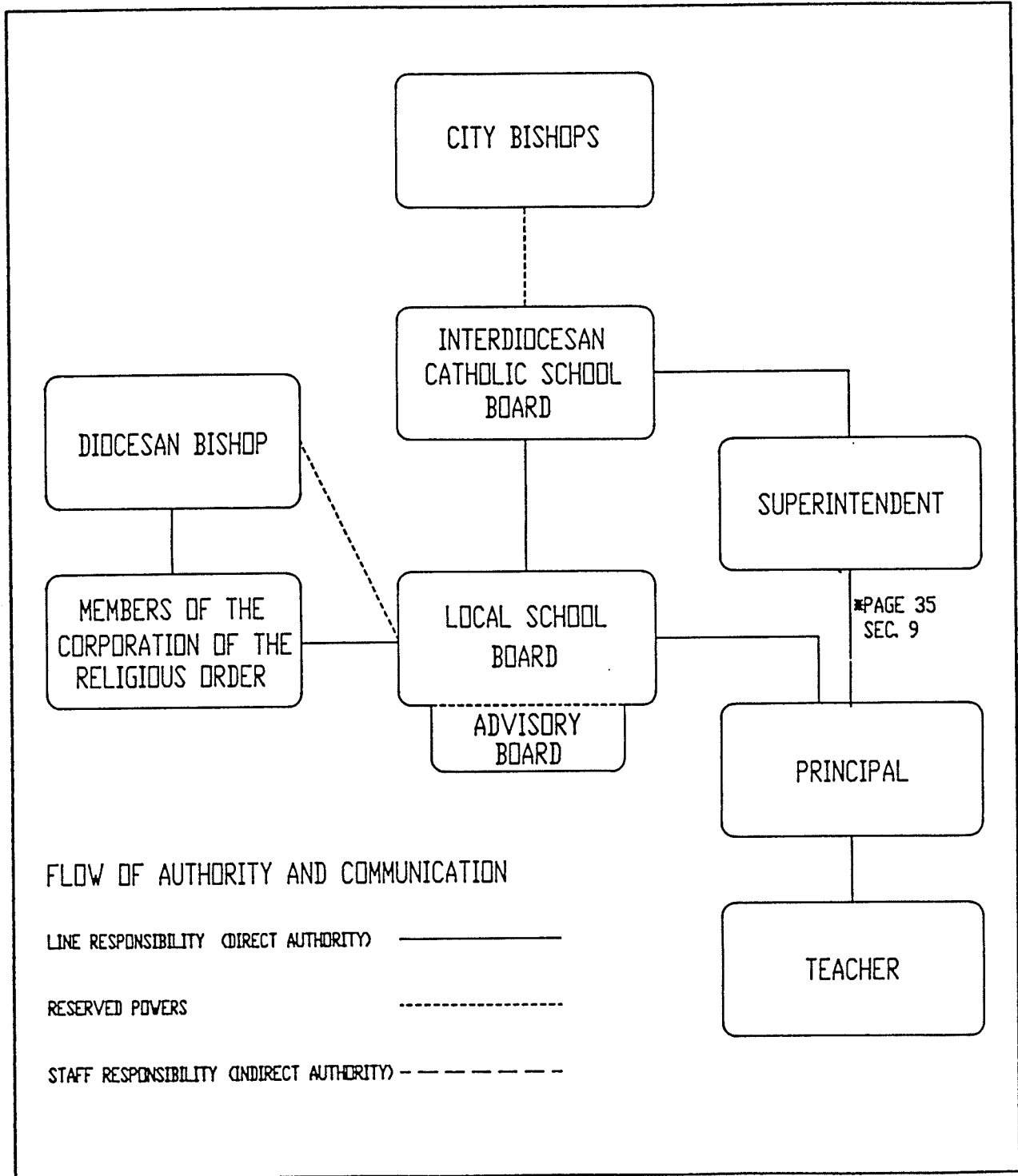


CHART 4.7a

CURRENT SAINT VLADIMIR'S COLLEGE WITHIN M.C.S.T.A.

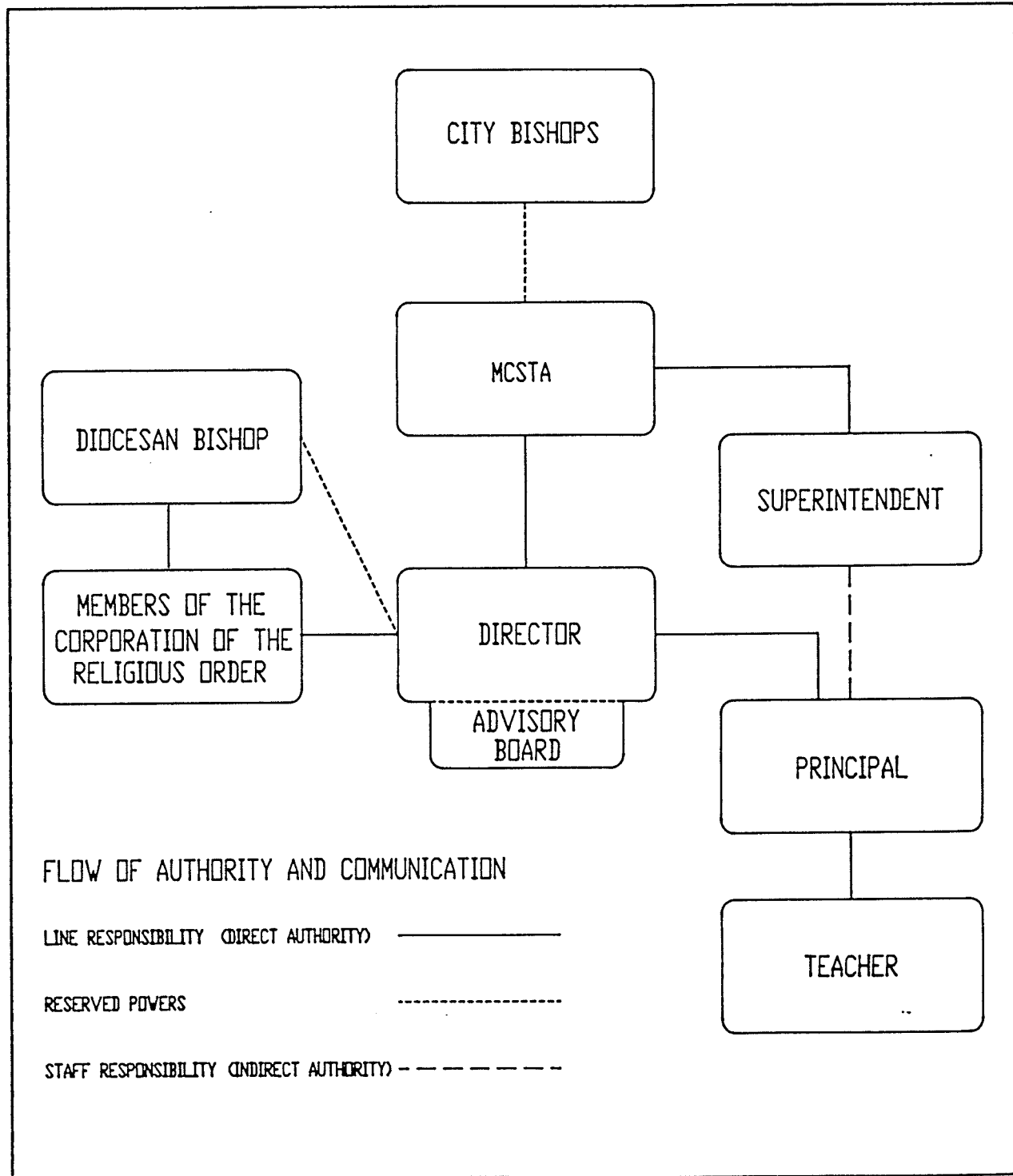
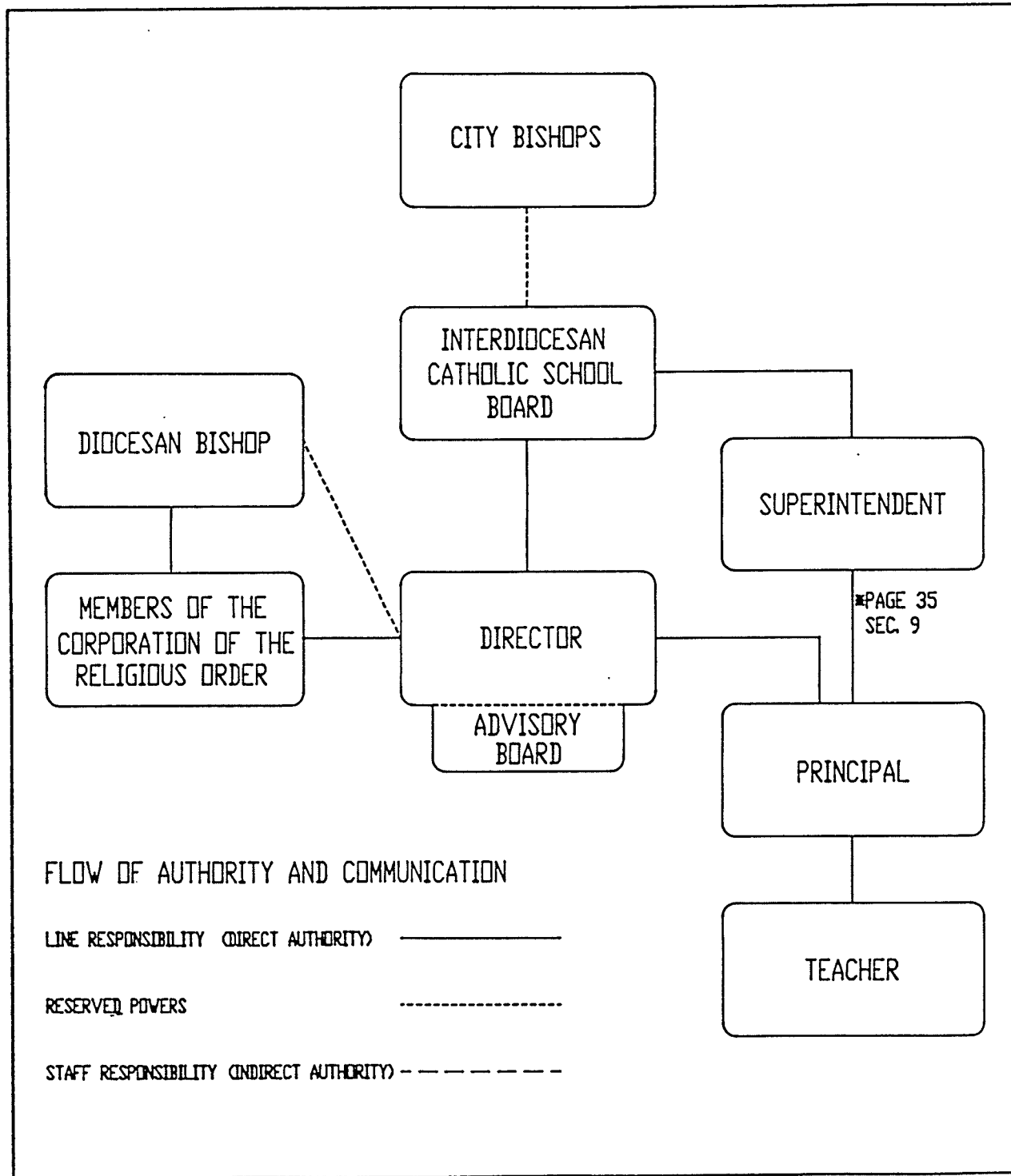


CHART 4.7b

PROPOSED SAINT VLADIMIR'S COLLEGE WITHIN INTERDIOCESAN CATHOLIC SCHOOLS OF MANITOBA INC



5. THE CITY BISHOPS

501. The role description of the Archbishops/Archeparch in this model is based on the following assumptions:

1. Interdiocesan Catholic Schools Inc. will be civilly incorporated and in keeping with canonical requirements.
2. The Archbishops/Archeparch will be the members of the corporation with reserved powers.
3. The Reserved Powers will be those necessary to safeguard the Catholic identity of the system and ecclesiastical goods.

- ⇒ C.I.C., cc. 1256; 1257,§1; 1275; 1284,§2, 2°.
- ⇒ C.C.E.O., cc. 1008,§2; 1009,§2; 1020; 1028
- ⇒ cf. A. Maida and N. Cafardi, Church Property, Church Finances, and Church-Related Corporations, St. Louis, Mo., The Catholic Health Association of the United States, 1984, pp, 156-157.

502. RESERVED POWERS OF THE CITY BISHOPS:

1. To establish the mission and purpose of the Corporation.
2. To change the articles of incorporation and general by-laws.
3. To exercise vigilance over Catholic Education and Formation by issuing general norms.
4. To confirm the election of the Directors of the Interdiocesan Catholic School Board.
5. To remove Directors of the Interdiocesan Catholic School Board.
6. To approve capital and operating budget of the corporation.
7. To approve borrowing and fund-raising by the Corporation.
8. To confirm the selection of the Superintendent
9. To remove the Superintendent.
10. To dissolve the Corporation.

- ⇒ cf. *ibid*; p. 156 ff. The majority of these reserved powers are taken from this source.
- ⇒ C.I.C., c. 804,§1a
- ⇒ A Canonical requirement, the actual election of the Board of Directors of the Interdiocesan Catholic School Board would be done by the Local School Boards.
- ⇒ To be looked at in reference to the above assumption #3.
- ⇒ To be looked at in reference to the above assumption #3. Fundraising refers to major events like lotteries.

6. THE DIOCESAN BISHOP

601. Within his Diocese the Bishop is teacher of doctrine, priest of sacred worship, and minister of governance. Consequently, each diocesan bishop retains certain reserved powers within his diocese:

⇒ C.I.C., c. 375,§1
 ⇒ cf. also C.C.E.O., c. 178

602. RESERVED POWERS OF THE DIOCESAN BISHOP:

1. To approve the opening and closing of schools.

⇒ C.I.C., cc. 393; 800,§1; 801; 802,§1
 ⇒ C.C.E.O., cc. 190; 631,§2; 633; 635

2. To regulate the celebration of sacraments in the schools.

⇒ C.I.C., cc. 392,§2; 835,§1; 838,§1,§4
 ⇒ C.C.E.O., cc. 201; 199,§1

3. To visit schools.

⇒ C.I.C., c. 806,§1
 ⇒ C.C.E.O., cc. 638,§1; 638,§1

4. To regulate Catholic Education and Formation in the schools in accord with general norms.

⇒ C.I.C., cc. 803,§2; 804,§2; 806,§1 cf. Corden, Green, Heintschel, eds., The Code of Canon Law, A Text and Commentary, New York, Paulist Press, 1985, pp. 567-570
 ⇒ C.C.E.O., cc. 639; 636,§1; 638; 633,§1

5. To supervise the administration of ecclesiastical goods under Universal and Particular Law.

⇒ C.I.C., c. 1276,§1
 ⇒ C.C.E.O., c. 1022,§1

7. THE PASTOR OR RELIGIOUS ORDER

701. The role description of pastors or Religious Orders is based on the following assumptions:

1. Each school will be civilly incorporated and in keeping with canonical requirements.
2. Each school will remain part of the juridic person of the sponsoring organization (parish, diocese, religious order).
 - ⇒ This must address the concern of liability of landlord /or tenant.
3. The physical plant will belong to the sponsoring organization and will be leased to the school corporation at fair market value.
 - ⇒ This arrangement may not be fully applicable in the case of a "stand-alone school".
4. The pastor is the canonical administrator of parish goods.
 - ⇒ Re: Parochial schools
 - ⇒ C.I.C., cc. 1276,§1; 1279,§1
 - ⇒ C.C.E.O., cc. 1022,§1; 1023
5. The major superior is the canonical administrator of the Order's goods.
 - ⇒ Re: "Stand-alone schools"
 - ⇒ C.I.C., c. 1279,§1
 - ⇒ C.C.E.O., c. 1023
6. The bishop is the canonical administrator of diocesan goods.
 - ⇒ Re: St. Bon. Diocesan High
 - ⇒ C.I.C., c. 1279,§1
 - ⇒ C.C.E.O., c. 1023
7. The reserved powers of the canonical administrator will be those that are necessary to safeguard the Catholic identity of the school and the ecclesiastical goods of the parish.
 - ⇒ The intent is that the canonical administrator will not be involved in the day to day running of the school.
8. The canonical administrator (pastor, Religious Order, Bishop) has the right to be a Director of the Local School Board.

702. RESERVED POWERS OF THE PASTOR OR RELIGIOUS ORDER:

1. The regulation of Catholic Education and Formation.
 - ⇒ These are parallel responsibilities to those of the Diocesan Bishop in his role.
2. The celebration of the sacraments (not Religious Order).
3. The administration of ecclesiastical goods in accord with canon law and diocesan policies.
4. The confirmation of the selection of the principal.
 - ⇒ This is governed by #7 above.
5. The removal of the principal.
 - ⇒ This is governed by #7 above.

8. THE INTERDIOCESAN CATHOLIC SCHOOL BOARD

801. PHILOSOPHY OF EDUCATION - MISSION STATEMENT

The philosophy of Education - Mission Statement set forth at the beginning of this report applies equally to this section, and the vision of that philosophy and mission statement is what inspired the committee's work and continues to be the heart of its deliberations.

802. ROLE AND OBJECTIVES OF THE INTERDIOCESAN CATHOLIC SCHOOL BOARD

1. To further the knowledge and appreciation of aims and objectives of Catholic education.
2. To encourage and assist in the attainment of high academic standards in Catholic schools.
3. To promote the welfare of Catholic schools.
4. To provide administrative and technical assistance to Catholic schools.
5. To determine policies that are developed by an established process of deliberation with all Catholic Schools, regarding:
 - a) the form of articles of incorporation and general by-laws which describe offices to be held, duties of the officers, reserve powers of Canonical Administrator, and the requirements of provincial legislation,
 - b) the policies of a universal nature and in keeping with Catholic principles such as: child abuse, AIDS, etc.,
 - c) the terms and conditions of teacher employment, evaluation, grievance procedure,
 - d) the curriculum: to insure satisfactory compliance with Catholicity of teaching and the requirements of the Department of Education and Training,
 - e) the financial administration: to insure compliance with the proper requirements of the Department of Education and Training; and the maintenance of proper financial and accounting practices.
6. To represent all Catholic schools in Manitoba in discussions and negotiations with the Department of Education and Training respecting matters of education.
7. To seek to integrate the course offerings of Catholic schools in Manitoba in order to provide a more cohesive system of Catholic education, subject to the role and objectives of the Interdiocesan Catholic School Board.

(8. THE INTERDIOCESAN CATHOLIC SCHOOL BOARD - CONTINUED)

803. The Interdiocesan Catholic School Board will recognize the significant authority of the Local School Board in the management of the affairs of the school. A school could continue to carry on some aspect of its work that might be out of harmony with a policy of the Interdiocesan Catholic School Board, if it does not adversely affect the Catholicity of the school or reflect adversely on the Interdiocesan Catholic School Board.

804. COMPOSITION:

One director from each member school, determined by the Local School Board.

805. TERM OF OFFICE:

Three year terms that are renewable.

⇒ On a staggered basis

806. BOARD STRUCTURE:

1. Administration:

- a) Superintendent (the Chief Administrative Officer),
- b) Assistant Superintendent (responsible to the Superintendent)
- c) Clerical-bookkeeper.

2. Executive:

- a) Chairperson,
- b) Vice Chairperson,
- c) Secretary (director),
- d) Treasurer (director),
- e) Superintendent (non voting),
- f) Committee Heads.

⇒ Committees such as:
Personnel (responsible for grievance and not necessarily members of I.C.S.B.), Finance, Teacher/Board liaison, Facilities, Curriculum, Coordination.

807. VOTING

The decisions of the Interdiocesan Catholic School Board should be determined by a simple majority of votes. However, if a director requests a weighted ballot on any matter, then a ballot cast by any director would be worth the number of full time equivalent students in attendance at the school he or she represents.

⇒ Consultant's report, June 1991, recommendation #1.5.

808. OPERATIONAL RESPONSIBILITIES:

1. Policy formation and implementation.
2. Providing necessary legal and accounting services for the system.
3. Safeguarding rights and liberties at all levels in the system.
4. Recruitment and training for trustees.
5. Facilitate accessibility within the system to a greater number of Catholic students (programmes, facilities, finances, etc.).
6. Active engagement in lobbying.

⇒ eg. academic, AIDS, family life, multiculturalism, special needs, disciplinary, student suspension/expulsion, fiscal, budgeting, accountability etc.

⇒ This would therefore continue to respect the uniqueness of some of the schools.

809. FACILITIES PLANNING

Short and long term planning to include the coordination of, maintenance and accessibility, and, with the particular bishop's approval, the expansion, opening and closing of schools.

⇒ cf. Reserved Powers, #1, p.29

810. PUBLIC RELATIONS:

1. Development and Implementation of a public relations program.
2. Relationship between the Interdiocesan Catholic School Board and MFIS/MAST/MASS/MTS/media.
3. Consultative process between the Interdiocesan Catholic School Board and pastors of local school boards and their respective Archbishop/Archeparch, or between the Interdiocesan Catholic School Board and the boards of "stand alone schools" and their respective directors.
4. Development of a sense of Christian community in all aspects of interaction.
5. Recognition and clarification of the responsibilities of local school boards.
6. Enhancement of the profile of Catholic Schools in the public eye.
7. Promotion of Catholic Schools week: academic, competitions, intramural athletics.
8. Securing support from total Catholic population in ecclesiastical jurisdictions.
9. Promotion of system utilization in order to support other services and ministries in the Catholic community.
10. Active promotion of expansion: nursery - college.
11. Encouraging Catholic students to attend Catholic schools, high schools and college.

811. FINANCES:

1. Short and long term funding for the system.
2. Equitable upgrading of salaries, benefits, and working conditions.
3. Development of economies of scale.
4. Compliance with government financial accountability requirements
5. The attainment of bursaries and diocesan financial support.
6. The study of ways of reducing financial strain on local school boards.

812. INTERDIOCESAN CATHOLIC SCHOOL BOARD MANDATE:

In order to develop a cohesive system of planning and policy formulation the Interdiocesan Catholic School Board must study and initiate action concerning such matters as: immediate planning, continuing review, and long range study.

(8. THE INTERDIOCESAN CATHOLIC SCHOOL BOARD - CONTINUED)

813. MATTERS FOR IMMEDIATE PLANNING AND COMPLETION:

1. The High School Review and its implications for the Catholic Schools as it pertains to grade designation as Middle School (5-8) and High School (9-12).
2. Methods of student evaluation and reporting in use presently in Catholic Schools.
3. The current curricula recommended by Education Manitoba and the degree of their implementation in the Catholic Schools.
4. The Religion Programme as recommended by the Dioceses and the degree of its implementation.
5. Program to preserve and promote church rite, special language and culture where applicable. ⇨ C.C.E.O., c. 28, §1
6. Develop evaluation guidelines for uniform use in Catholic Schools.
7. The development of a common teacher contract.
8. The establishment of a form of lease of school premises to be used by Local School Boards, where applicable. ⇨ cf. p.30, Assumption no. 3

814. MATTERS FOR IMMEDIATE PLANNING AND CONTINUING REVIEW

1. The Education Administration Act, E10, Public Schools Act, P250 and other provincial statutes with emphasis in those areas that pertain directly to the Catholic Schools in Manitoba.
2. Special Education programmes that are offered in the Catholic Schools for children who have above average capabilities as well as those who are below average. The standards, facilities, and staffing should be included as integral to this study.
3. The Labor Laws of Manitoba and their implication for Catholic Schools in the formulation of hiring, firing and grievance procedures, and up-grading of facilities to Health and Safety standards.
4. In depth study of a method of adequate, equitable, and stable financing for the system.
5. A suitable method of ensuring annual financial accountability from all member schools as is required by the Provincial Government.
6. The development of a system wide salary schedule and benefits program, with the possibility of teacher transfer within the system after an equitable financing system has been established. ⇨ Salary equity would not be achieved by lowering existing salaries.

7. Information sharing.

⇒ The Board needs information about the schools in the system to do its job and make its decisions in an informed manner. The Board should also communicate with its Local Boards and the public.

8. A handbook for Local School Boards.

9. Professional and Religious Development of all staff.

10. Maintaining and strengthening Local School Boards, holding annual conferences and training new trustees.

11. Public Relations and Marketing.

⇒ With both parents and the public.

815. MATTERS FOR LONG RANGE STUDY:

1. Feasibility of establishing a French Immersion School or French Immersion programmes in an existing school.

2. A system of transportation.

9. THE SUPERINTENDENT

The Superintendent would be responsible for:

1. Development of standardized guidelines for hiring, firing, professional development, teacher and principal evaluation.
2. Establishment of standards for religious education for teachers presently employed or those coming into the system.
3. Improvement of academic excellence, and the implementation of curricula and Board policy with consequent accountability.
4. Awareness of government requirements.
5. Active engagement with Principals' Council in developing policy guidelines.
6. Advice on resource personnel and volunteer programs.
7. Co-ordination of activities between schools, departments and boards.
8. Implementation of guidelines to enable staff to transfer or be promoted within the system.
9. Advice on system expansion, nursery through to college.

10. THE LOCAL SCHOOL BOARD

1001. The Schools shall be operated by bodies corporate and politic, according to the laws of Manitoba and Canada and governed by their properly constituted boards of Directors.

1002. TYPES:

- 1. Parochial School Boards
- 2. Diocesan School Boards
- 3. Private School Boards (stand-alone schools)

1003. OBJECTIVES OF THE LOCAL SCHOOL BOARD:

- 1. To foster the full Christian education and development of children within the framework of a Catholic environment and philosophy, and to encourage the development of true Catholic values as outlined in the Philosophy of Catholic Education;
- 2. To further the knowledge and appreciation of the aims and objectives of Catholic education and to foster participation of the Catholic community in the school;
- 3. To encourage the attainment of high academic standards and to promote good citizenship;
- 4. To be responsible for administering the financial operations of the school;
- 5. To establish and ensure the carrying out of policies relating to the efficient functioning of the school in all aspects - physical, educational and disciplinary; and
- 6. To represent the school in all dealings with the public, with other supportive and related organizations, in particular the Catholic community which the school serves and with constituted Catholic Church authorities.

1004. COMPOSITION:

- 1. The Local School Corporation shall be governed by a board of directors (Trustees) of a number to be determined by the Local School Corporation, and to be elected or appointed as provided by the general By-Laws of the corporation. At least 3 directors must be parents or guardians of students in the school.
- 2. Canonical Administrator or designate.
- 3. Principal (ex officio - non voting).

⇒ recommend 9 - to allow for staggered terms

⇒ Public Schools Act p 250 s. 60(5) Man. Reg. 150/90

1005. TERM:

Three year renewable terms for elected directors (on a staggered basis).

1006. POWERS AND DUTIES OF THE LOCAL SCHOOL BOARD

1. To ensure that the curricula reflects the Philosophy of Catholic education;
2. To prepare an annual operating budget for the school;
3. To administer all operational funds over which the Board has jurisdiction in the approved budget;
4. To review ordinary operational expenditures at its regular meetings;
5. To ensure that the financial records of the school be audited on an annual basis;
6. To set student fees, tuition fees where applicable, and/or other fees as may be required, and to administer the collection and disbursement of these fees;
7. To advise the pastor, parish pastoral council, parish financial council and diocesan financial officers in matters pertaining to school property and capital costs, and to provide a representative of the school board who shall attend all parish financial council meetings;
8. To employ and to enter into agreements with teachers, administrators and other employees;
9. To determine the salaries for teachers and other employees;
10. To promote the academic and religious development of teachers;
11. To terminate, when necessity and cause dictate, the employment of teachers and other employees;
12. To establish student admission and dismissal policies;
13. To deal with individual disciplinary problems only when referred by the Principal, and to receive and consider appeals and complaints from parents, provided that these are submitted in writing;
14. To establish a Teacher Employment Policy;
15. To foster good relations between parents, teachers, Board members and students;
16. To cooperate with the Interdiocesan Catholic School Board and conduct its affairs in such a way as to be in harmony with the Interdiocesan Catholic School Board and the other Catholic Schools in the system;
17. To regard policy as its primary responsibility and, as such, it should avoid becoming involved in the day to day administration of the school;
18. To elect a delegate to the Interdiocesan Catholic School Board;

⇒ This Mandate should be incorporated in the By-Laws as a preamble. The By-Laws will be prepared by the Interdiocesan Catholic School Board.

⇒ 1 to 15, Manitoba Catholic Schools Handbook, 301 - 2

⇒ the Board shall adopt policies as appropriate to the school's needs

⇒ the term on the Interdiocesan Catholic School Board would take precedence to the Local School Board term

(10. THE LOCAL SCHOOL BOARD - CONTINUED)

19. To provide an audited financial statement to the Interdiocesan Catholic School Board;

20. To evaluate the Principal, according to System guidelines;

21. To conduct periodic board self evaluation;

22. To share Information with constituents and sponsoring organizations;

23. To respond to questions and issues brought to it;

24. To maintain a handbook or manual in addition to By-Laws;

25. To establish committees to deal with areas of major concern and importance;

26. To provide for professional and religious development of all staff;

27. To provide continuing in-service training for all board members.

⇨ As the representative organization of all Catholic schools it is necessary to ensure that the proper report is made to insure financial compliance; also, financial statements are necessary for on going future planning.

⇨ The Board needs information about the school to do its job and make its decisions in an informed manner. The Board should also communicate with its constituents.

⇨ Each committee should report regularly to the Local School Board and should act only with the direction and authority of the Local School Board. The Local School Board should endeavor to place on such committees members who have competence in the various committee responsibilities.

1007. THE FUNCTION OF THE LOCAL SCHOOL BOARD IN NON-PAROCHIAL CATHOLIC SCHOOLS

1. In Non-Parochial Catholic Schools the functions noted above (excluding *7*) would be fulfilled by various bodies, depending on the organization of the school.

2. These bodies include such organizations as the School Board, the Advisory Board, and the Board of Directors.

1008. DECISION MAKING

1. Consensus building is an appropriate mode of decision making.

2. Each Director shall recognize and fulfill his/her legal obligations as a director of the corporation. He/she shall ensure that no one director has the powers to make decisions or act except in concert with the majority of the directors and that all powers be with the board corporately.

3. The events of each board meeting must be duly recorded, reflecting all actions and decisions by way of formal motion duly made, seconded and passed by a majority of the Board Members in attendance at the meeting. This will ensure that the decisions or action of the Board has a legal basis and that there is a record of such decision. This would apply to in - camera sessions as well as regular meeting.

1009. DISPUTE RESOLUTION

Each Local School Board shall:

1. Establish a School Board/Teacher Liaison Committee to address concerns which may arise from time to time and thereby diminish the possibility of grievances arising;
2. Establish a list of advocates and/or resource persons for school staff to assist them in identifying and safeguarding their rights;
3. Establish a summary grievance procedure to deal with grievances that may arise as a result of disciplinary or termination decisions of the employer or regarding the interpretation, meaning, operation or application of the terms of an employment agreement;
4. Establish an arbitration procedure to deal with grievances not resolved by the summary grievance procedure;
5. Adopt and use a standard form of contract which would contain by express provision a summary grievance procedure and an arbitration procedure which would apply in lieu of recourse to the courts, in respect of the disciplinary or termination decisions of an employer or regarding the interpretation, meaning, operation or application of the terms of an employment agreement.

⇒ We recommend that the Principal not be a member of this committee.

1010. CATHOLICITY DECISION - APPEAL

Any person who wishes to appeal a decision said to be based on catholicity has the right to appeal to the Diocesan Bishop.

1011. SCHOOL BOARD/TEACHER LIAISON COMMITTEE

1. The school board shall establish a liaison committee with equal representation from the Local School Board and the teaching staff. The liaison committee would then meet and elect a chair-person for a term of one year, and that office should subsequently alternate between teacher and board member on an annual basis.
2. The purpose of this committee is to promote an effective communication process between the board and the teachers to ensure achievement of their common interest, namely the continuing operation of an effective Catholic School. To that end the Committee will:
 - a) hear and discuss concerns on the part of either party;
 - b) hear and discuss new ideas and suggestions from either party with the view of improving the school's education process and facilities;
 - c) report these discussions to the board and to the teachers, and where appropriate, refer matters to the board or the teachers for consideration and, if deemed advisable by the board or the teachers, for their decision;
 - d) receive reports from the board or the teachers on the disposition of matters referred to them by the liaison committee;
 - e) meet a minimum of three times (but hopefully more often) in each school year.

(10. THE LOCAL SCHOOL BOARD - CONTINUED)

1012. SUMMARY GRIEVANCE PROCEDURE

1. Generally speaking terminations occur as a result of incompetence or misconduct. It goes without saying that in respect of incompetence the teacher should be appropriately cautioned and supervised. The Board should use the appropriate procedure in circumstances of incompetence that is set forth in the Manitoba Catholic Schools handbook appendix II, Teacher Employment Policy, Articles VIII and IX.
2. Should a dispute arise between the School Board and any employee regarding a matter of discipline, termination of employment, interpretation, meaning, operation or application of the terms of an employment agreement, an earnest effort shall be made to settle the dispute in the following manner:

a) Step One:

The employee concerned shall submit the grievance to his or her immediate supervisor and the grievance shall state the Article allegedly violated together with a written statement of the particulars of the complaint and the redress sought. The immediate supervisor of a teacher is the Principal. The immediate supervisor shall render his/her decision within 10 working days after receipt of such notice.

b) Step Two (stand alone schools):

Failing settlement under step one, the employee concerned, in the case of a stand alone school, if the By-law so provides, will submit within 10 working days to the Director or Directors designate, a written statement of the particulars of the complaint and the redress sought. The Director shall declare his or her position and render his or her decision within 10 working days after receipt of such notice.

c) Step Two (other than stand alone schools):

Failing settlement under step one, the employee concerned, will submit within 10 working days to the Board or Board's designate, a written statement of the particulars of the complaint and the redress sought. The Board shall declare its position and render its decision within 10 working days after receipt of such notice.

d) Step Three:

If the decision of the Director (in the case of a stand alone school) or the Board as rendered in step two of this Article, does not meet the approval of the employee, on giving notice of his or her intention within 10 working days of the decision of the Director or Board, the employee may refer the dispute to arbitration.

3. Replies to grievances shall be in writing at all stages.
4. Grievances settled satisfactorily within the time allowed shall date from the time of the incident.
5. All grievances shall be submitted, in writing, within 14 working days of the alleged incident. In the event of a grievance originating while an employee is on an approved leave of absence from work, such grievance shall be lodged within 14 days of the said employee returning to work.
6. If the grievor fails to process a grievance to the next step within the time limits specified, the grievance shall be deemed to have been abandoned and shall not have recourse through this summary grievance procedure.

1013. ARBITRATION PROCEDURE

1. Where there is a dispute between the parties to an employment agreement concerning a matter of discipline, termination, meaning, operation, or application of the terms of an employment agreement and the parties have submitted the dispute to the summary grievance procedure and the dispute has not been resolved to the satisfaction of both parties, the aggrieved party shall within 10 working days of the decision of the Director (in the case of a stand alone school) or the Board pursuant to the summary grievance procedure, notify the other party in writing, stating the nature and particulars of the dispute and the resolution sought.
2. If a party to the employment agreement claims that the time limit imposed by this arbitration procedure has not been complied with, the parties shall proceed to appoint the Arbitration Board and if the Arbitration Board is satisfied that the irregularity with respect to the time limit has not prejudiced the parties to the arbitration and will not effect the merits of the matters submitted to the Arbitration Board, it may, on application of any party to the arbitration, declare that the irregularity does not effect validity of the decision of the Arbitration Board. The declaration is binding on the parties to the Arbitration Board and on any person effected by the decision of the Arbitration Board.
3. Within 10 teaching days of the delivery of the written request to settle a difference by arbitration, each party shall nominate one member to sit on the Arbitration Board and the two members so selected shall, within a further period of 10 teaching days nominate the chairperson, to serve in the capacity of the chairperson of the Arbitration Board. In the event of the failure of the two first mentioned members of the Board to agree upon the selection of a chairperson, the matter shall be referred by them to the Minister of Education and Training to make the appointment of a chairperson.

(10. THE LOCAL SCHOOL BOARD - CONTINUED)

4. In the event of any vacancy on the Arbitration Board occurring by reason of death, incapacity or resignation, or any other reason, such vacancy shall be filled in the same manner as is provided herein for the establishment of the Arbitration Board in the first instance.
5. The decision of the Arbitration Board shall be limited to the dispute or question contained in the statement or statements submitted by the parties, and the decision shall not change, add to, vary or disregard any provision of this agreement.
6. Nothing herein shall prohibit the parties from agreeing on a single arbitrator. If the parties so agree, the provisions of this Article relating to an Arbitration Board shall apply with the necessary changes in points of detail, to the single arbitrator.
7. The Arbitration Board will have the authority to determine quantum and allocation of the costs of the arbitration, and that the costs be allocated in such a fashion that the employee will not be discouraged or prevented from proceeding because of concern for the financial burden of the arbitration.
8. Except as herein provided, the Arbitration Act shall apply.

⇒ It is a concern of social justice that the employee is almost always in an inferior financial situation to that of the board.

11. THE PRINCIPAL

1101. Because the Catholic School Principal is the central figure within the school, responsible for each and every child and every teacher, he/she must be a person of strong faith, excellent character, educationally competent and experienced, and have the ability to lead adults and inspire students by word and example.

1102. The Principal is employed by the Local School Board and by duly appointed authority in "stand alone schools" and is responsible for:

1. Religion program and Christian community;
2. Academic program;
3. Day to day administration;
4. The development of programs of service to the parish community by parochial schools;
5. Assistance with professional staff selection;
6. Professional development of teaching staff;
7. Implementation of the policy of the governing body;
8. Tone and discipline of the school;
9. Public relations;

10. Relations with the Superintendent of Catholic Schools;
11. Relations with government (complete and file required forms;)
12. Budget (monitor expenses within his or her jurisdiction;)
13. The planning of curriculum, staffing and facility needs;
14. Conduct consistent with school's philosophy, and the exercise of good judgment.
15. Evaluation of teachers according to system guidelines.

12. MCSTA INC (Manitoba Catholic School Trustees Inc)

1201. END OF MANDATE

1. The committee views the Interdiocesan Catholic School Board as the logical successor of the Manitoba Catholic School Trustees Association.
2. The valuable services to Catholic education now provided by MCSTA will be provided by ICSB in addition to other services and responsibilities to be undertaken by ICSB.
3. The first officers and directors of ICSB are logically drawn from the officers and directors of MCSTA.
4. The committee is of the opinion that, upon the incorporation and organization of Interdiocesan Catholic Schools Inc., MCSTA Inc. will be asked to dissolve.

⇒ The only role possible for MCSTA would be one of promoting the interests of trustees in much the same manner as MAST assists public school trustees. However, this function will be largely assumed by the Interdiocesan Catholic School Board mandate of: "Maintaining and strengthening Local Boards, holding annual conferences and training new trustees".

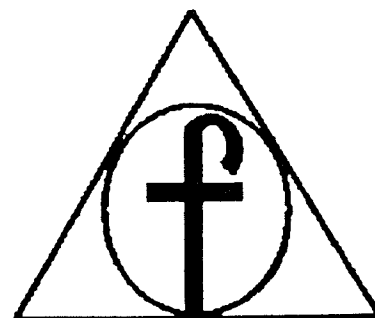
APPENDIX A

THE COMMITTEE HISTORY

- A01. The Interdiocesan Catholic Schools Committee, as established by the City Bishops in September, 1987 has, as per mandate, diligently discussed and studied, during many hours and meetings, the many pertinent questions and problems affecting Catholic Schools in Manitoba.
- A02. With the gradual improvement of Provincial Government funding and the Department of Education and Training, Province of Manitoba commitment in June, 1990 to increase grants to qualifying schools, the criteria and need for change in the administrative and financial accountability to the public has now also become a requirement.
- A03. The committee desired as wide a cross section and as many of the Catholic community as possible to participate.
- A04. Semi-structured interviews were arranged with representative principals, pastors with schools, pastors without schools, trustees/MCSTA, parental groups, and teachers. All the groups were questioned regarding the following five categories: philosophy, social organization, planning, curriculum, and management
- A05. Early in 1989 "Interested Groups" were invited to a series of meetings held by our Consultants and representatives of the Committee.
- A06. The meetings were conducted by Dr. Raymond Currie and Dr. Lance Roberts and a report was submitted to the committee in April 1989.
- A07. The resultant discussions and observations made by those present as transcribed in the Consultant's Report to the committee, were then taken into account in further committee meetings, discussions and studies.
- A08. A newsletter was distributed in May, 1989, through the churches and schools, informing parishioners and parents of the work of the committee and soliciting their comments, concerns or briefs.
- A09. From the information gathered at the interviews, along with a brief submitted by a Principal's committee, a second series of meetings were conducted in the Winter of 1989/1990 with a larger group of participants. Personalized invitations to participate in the discussions were sent to:
1. 12 Pastors with schools.
 2. 100 Trustees in parochial schools.
 3. 80 Trustees in "stand-alone schools".
 4. 17 MCSTA, MFIS, Superintendent's office members.
 5. 18 Principals.
 6. 140 Teachers in parochial schools.
 7. 120 Teachers in "stand-alone schools".

- A10. To keep some of the larger groups to a manageable size, each school was asked to send 3 participants to the meetings. Not all schools were represented at every meeting, however, all were represented at some of the meetings.
- A11. The consultants, Dr. Raymond Currie and Dr. Lance Roberts, submitted their report on the meetings in June, 1990.
- A12. The Committee then decided to develop a "Working Document for Further Consultation and Study". This process has resulted in the development of four revised drafts entitled A New Vision for Catholic Schools of Manitoba.
- A13. On January 4, 1991, the fourth draft was presented to the City Bishops where it was further revised. Subsequently, on February 13, 1991 we were advised that "...the City Bishops are prepared to accept the Summary Report entitled A New Vision for Catholic Schools of Manitoba as a working document for further consultation and study".
- A14. The Fifth Draft (March 1, 1991) was a working document for the process which was undertaken by our Consultants and the Committee through a series of meetings with the following interest groups:
1. Pastors of parochial schools.
 2. Religious "stand-alone schools".
 3. Trustees parochial schools.
 4. Trustees "stand-alone schools".
 5. Principals.
 6. Teachers parochial schools.
 7. Teachers "stand-alone schools".
 8. MCSTA Executive.
 9. Superintendent and Assistant.
 10. Representatives of Parish Councils, Parish Finance Committees and Diocesan Financial Officers.
- A15. In June, 1991 the Consultants compiled the results of the interest group meetings and reported to the Committee.
- A16. The committee then spent the Fall of 1991 incorporating this information into a sixth and seventh draft of the report which now was titled Interdiocesan Schools of Manitoba.
- A17. In the Spring of 1992 this current draft was ready for presentation to the City Bishops.

The Interdiocesan Catholic Schools Committee



APPENDIX B**THE COMMITTEE MEMBERSHIP**

B01. The Bishops appointed to the committee the following seven members who were suggested by the Manitoba Catholic School Trustees Association (M.C.S.T.A.):

George Jaroszko (Chairman, September, 1987 - January, 1991)

Joe Stangl (Chairman, January, 1991)

Dennis Wasyluniuk (Secretary)

Daniel Kennedy

John Kolodrupski

Reverend Lloyd Lipinski, S.J.

Clark Sinnott

B02. Added to the Committee were the Bishops' representatives:

Right Reverend Msgr. Ward Jamieson, J.C.L.

Reverend Raymond Roussin, S.M.

Paul Smith

B03. On the recommendation of the Religious Orders, two appointments were made:

Sister Susan Wikeem, S.N.J.M.

Vicki Adams

B04. Others who have served or are serving on the Committee are:

Right Reverend Msgr. Roland Belanger

Donald Brock

Victor Humniski

Sister Patricia Lacy, S.S.M.I.

Sister Joice Richards, O.S.U.

Sister Mary Gorman, S.N.J.M.

Dr. Peter Prystupa

B05. Retained by the Committee to conduct meetings with the Catholic community were:

Dr. Raymond F. Currie

Dr. Lance W. Roberts

B06. Dr. David Lawless and Solicitor Frank L. Cvitkovitch, Q.C. of MacInnes Burbidge were also retained.

APPENDIX C

THE MANDATE

C01. The Interdiocesan Catholic Schools Committee was formed in September, 1987, by the latin rite Archbishops of Winnipeg and Saint Boniface and the Archeparchy of Winnipeg, to address the concerns of the Catholic community with regard to Catholic education in the Province of Manitoba. The mandate of the committee was:

1. To study pertinent questions and problems affecting Catholic schools in Manitoba.
2. To report to and make recommendations to the Bishops.

C02. The Committee focussed that mandate to concentrate on the situation in the 18 existing Catholic Schools under the umbrella of MCSTA.

C03. In pursuit of its now focused mandate, the Committee undertook to:

1. Establish the credibility of the Committee so that the Committee could carry out its task in an environment of mutual trust and co-operation with the various Dioceses, Parishes and School Boards.
2. Survey the important actors involved in the Catholic School education system, to assess their views of the major problems and possible solutions.

C04. This report's proposal of a reorganization of Catholic schools has evolved as a result of the issues, concerns and needs that the Committee has studied since 1987.

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