
Exploring Governance Structures of Community Sponsored Schools: Lessons for Everyone

NCEA Convention 2006 ▫ Atlanta, GA



*Brother Lawrence Harvey, CFX
Xaverian Brothers Sponsored Schools*

Outline

- I. Review and Defining of Sponsorship
- II. Traditional Governance Structures Religious Communities have used for Sponsorship
 - Xaverian model
- III. Effectiveness
- IV. Emerging Models
 - Issues and Opportunities
- V. Lessons for Everyone



Defining Sponsorship

Canon Law

- ❑ Recognize entity as ministry of the Church
- ❑ Faithful administration of the ministry
- ❑ Preservation of ecclesiastical goods

Civil Law

- ❑ The way in which the canonical reality is expressed in civil law. Typically, through reserve powers that control mission, appointment of directors/trustees, alienation of property



Defining Sponsorship

“Sponsorship is a reservation of canonical control by the juridic person that founded and/or sustains an incorporated apostolate that remains canonically part of the church entity. This retention of control need not be such as to create civil law liability on the part of the sponsor for corporate acts or omissions but should be enough for the canonical stewards of the sponsoring organization to meet their canonical obligations of faith and administration regarding the activities of the incorporated apostolate.”

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Traditional Models

- Two – tiered boards
 - Members of Corporation – (most often role played by provincial council or leadership team) reserve powers: control of documents, appointment of directors or trustees, alienation of property, appointment of chief administrator, approval of loans
 - Boards with two classes of directors
 - One class of directors (usually members of the province leadership or directors appointed by province leadership) has veto, approval, reserve powers over certain areas
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Xaverian Sponsorship Model

“Four Pillars of Xaverian Sponsorship”

XBSS is a complex of four elements

- ❑ Common Goals (XBSS Foundational Documents)
 - ❑ Common Governance Structure
 - ❑ Formational Programs
 - ❑ Networking Opportunities
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Effectiveness

“Building and Maintaining Multischool Networks”

Mary Beth Celio

1. A clear vision of their purpose, their mission.
 2. The leader of the individual school is fully formed (indoctrinated) into the central vision of the schools/network.
 3. Teachers and other staff form a community; they have become a faculty.
 4. There is a governance system appropriate to the ownership or control of the school.
 5. Some central services are provided consistent with the overall vision/mission of the school, but decisions are made at the lowest appropriate level.
 6. There is an accountability system appropriate to an essentially site-managed system.
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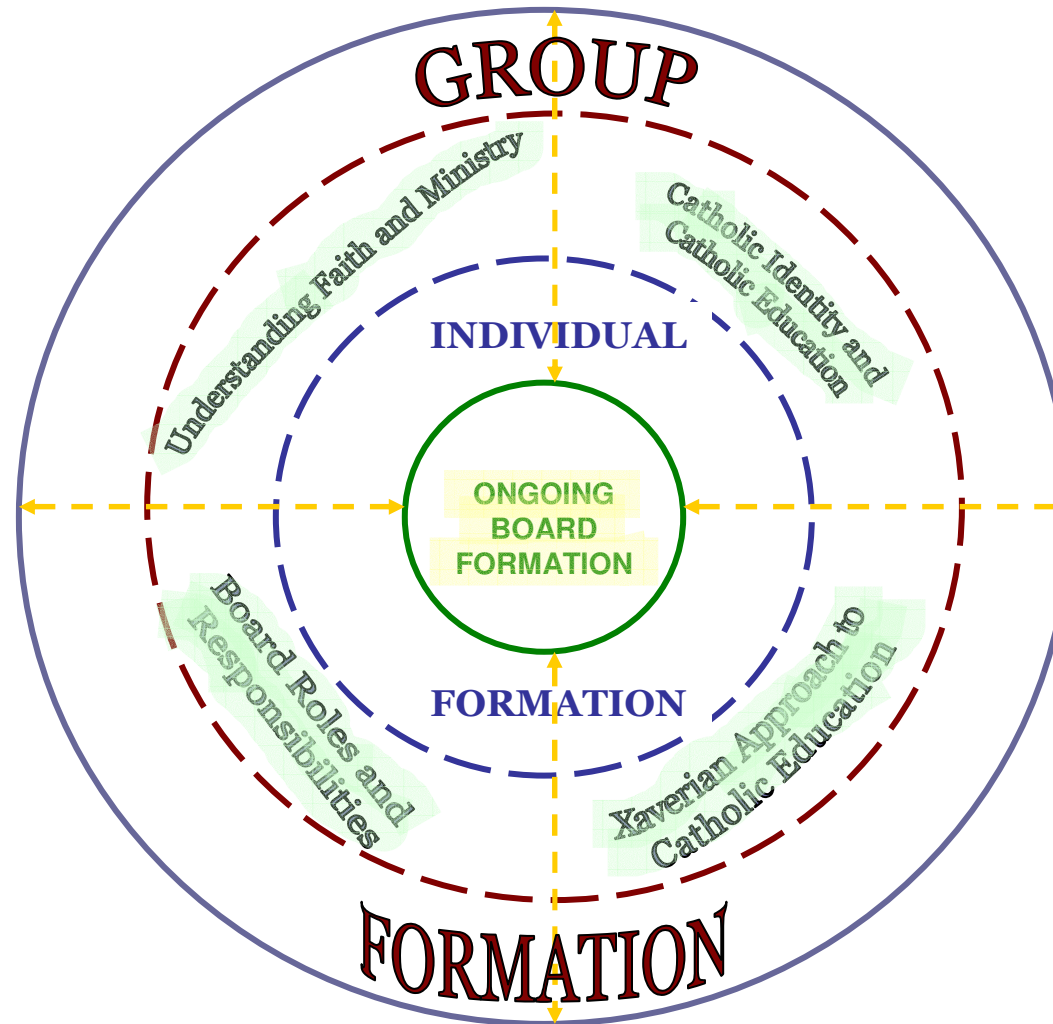
New/Developing Models

- Sponsorship Boards or Councils
 - Group (including both lay and religious) appointed by congregational leadership holds reserve powers on behalf of congregation
 - Contractual Arrangement
 - Congregation enters into contract with self-perpetuating board and has influence and responsibility for mission
 - Public Juridic Person
 - Some Congregations are considering following the example of Catholic health care and creating a public juridic person to act as sponsoring agent
 - Association of the Faithful
 - Seeking recognition from a diocese for an “association of the faithful” that would have canonical status and come under the authority of proper ecclesiastical authority
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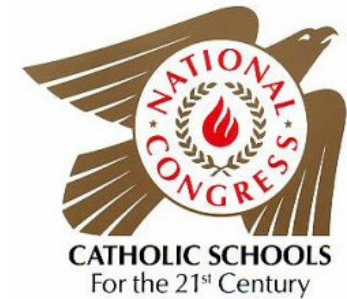
Issues and Opportunities with new models

- Need for education, formation for mission, developing and implementing a theology of sponsorship, developing next generation of sponsors
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Issues and Opportunities with new models



Lessons for Everyone



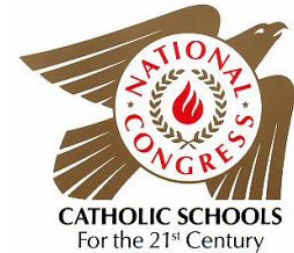
Transformational – Codeterminative Governance

A model that suggests a possible future governance structure for Catholic schools is the transformational / codeterminative governance structure paradigm. It offers a power sharing approach to governance for the continuation, maintenance, and expansion of Catholic schools. It is based on the research on effective schools, the research on effective Catholic schools, the literature of participative management, power, and empowerment, and the lived experience of Catholic school community members. Transformation is the markedly different form that governance structures should take so that Catholic schools can continue to exist. Codetermination is the manner in which decisions are mutually agreed upon and implies an ownership on the part of each person involved in the decision making. It is more than mere cooperation and collaboration. Combining these concepts, the future of Catholic school governance structures becomes a search for the ownership of the enterprise of Catholic schools by all segments of the church and the local civic community.

Catholic Schools for the 21st Century:

Catholic School Governance and Finance, Rosemary Hocevar, OSU, NCEA 1991

Lessons for Everyone



The future offers the possibility that:

- (1) Catholic schools will be administered and staffed totally by the Catholic laity and persons of other religious traditions;**
- (2) the school will be controlled by the local Catholic community through boards with local jurisdiction and accountability;**
- (3) the processes used in the smooth operation of the school will be collegial, collaborative, and codeterminative; and**
- (4) school community membership will be expanded to include an ever increasing number of persons who have an interest in and concern for quality education. These possibilities already exist on the Catholic college and university levels, in some religious community-owned high schools, and in some consolidations of parish elementary schools.**

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Lessons for Everyone

How can the model be adapted for use by dioceses, regional networks of schools or entities?



Lessons for Everyone ...

- Are the Nativity, San Miguel and Cristo Rey models already an example of how this model can be adapted to meet the changing needs of Catholic education?
 - Are there already other lay networks of like-minded schools that have adapted this model for their purposes? (Have for-profit networks of Charter schools already appropriated this model for their purposes?)
 - Can existing networks of schools (be they sponsored by religious congregations or lay associations) respond to the needs for Catholic education in urban or rural settings by establishing new schools or alternative schools?
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Charting the Future
in Challenging Times

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