

A Changing of the Guard: the change of Leadership of Catholic Secondary Schools in Post World War II Victoria.

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Introduction

This paper flows from current Ph.D. research, and the theme centres on the change of educational administration, from religious order administration to lay administration, of Catholic secondary schools in post World War II Victoria. The research deals with the historical factors which saw the expansion of Catholic secondary education beginning in the 1950s, and the inability of the religious orders to match teaching religious members with the increase of the number of schools and classrooms.

The principal (and only teacher) of the first Catholic school in the Archdiocese of Melbourne, operating in the mid-1890s, is generally credited to be Mrs. Catherine Coffey. The phenomenon of the 'lay teacher' in Catholic schooling was therefore not new. But the emergence of the 'lay principal' within Catholic secondary schools, growing from the necessity to replace the religious administrators of those schools, was embryonic. The structural changes within Catholic education in Victoria, along with government funding and the insertion of policies and processes into education, have seen processes implemented securing the place of lay principals within the Catholic secondary school system.

I am very conscious of the need for recounting a segment of history, of 'creating' a faithful reconstruction of the past, of allowing the characters to 'live'. Starratt (1996: p. xxiv) provides a reflective perception for the background of this research:

Educational administration is, like teaching, autobiographical. That is, we work as we live, and have lived; we are the primary tool in the crafting of our administrative work ... We may adopt a particular strategy ... that strategy will be coloured by our personality, by our personal history of dealing with conflict, by our cultural roots, by our feelings towards other people involved in the conflict, by our class, gender, and ethical biases, and so on.

R.J.W. Selleck (in Theobald, 1978: p. i) reminds us that 'they (schools) are frequently treated as lonely and isolated institutions protected from the social, political and economic gales which buffet the rest of society.' The social, economic, political and cultural factors which caused, affected and directed the change of administration will be examined in the historical context of the change. Thus the paper will identify three main developments which fall along a time-line; (i) schools in post World War II Victoria; (ii) government intervention; and (iii) changes within the Catholic Church .

Terminology

In order to understand the terminology of a defined ideology within an educational system, some definitions are hereby given.

A parish is a community of families from close suburbs centred around the parish church, normally with a parish primary school attached. A parish priest is the minister in charge of the parish. It is expected that the children of parents within the parish will attend the parish primary school. A diocese is the many parishes within a specified region of the state under the direction of a Bishop, except in Melbourne, where the Archdiocese is under the direction of the current Archbishop, George Pell. The State of Victoria has 4 Dioceses: the Archdiocese of Melbourne and the Dioceses of Ballarat, Sale and Sandhurst. Sandhurst is the founding name of Bendigo. The name of the diocese indicates the centre of administration of that diocese.

Within each diocese, the administrative body of education, including primary, secondary, tertiary, adult and special education, is the Catholic Education Office. There are different types of Catholic secondary schools. This paper will not deal with the special schools offering Catholic secondary education, e.g. schools for deaf and blind students. Apart from the type of student intake (single-sex or coeducational), Catholic secondary schools differ in ownership and administration, and consequently in financial and government funding arrangements.

There are basically two types of schools with subdivisions within each of the types. The two main classifications are systemic and non-systemic. As the classification suggests, systemic schools are owned and administered by the Catholic Education Office, even though there may religious orders in positions of administration within the schools. Non-systemic schools would include order-owned schools, parish-owned schools, and some regional colleges. Further definitions are contained later in the paper.

A 'lay teacher' within Catholic secondary schools is not a member of any religious order. A 'religious teacher' (normally referred to as Brother or Sister, reflecting the communal nature of the Catholic doctrine) is a teacher who is also a member of a particular religious order.

Writings and Stories

The story of change from religious administration to lay administration of Catholic secondary schools is not unique to Victoria, nor even within other parts of Australia. Bryk *et al.* (1993) identified the same process in the American situation. Within the Australian scene, the history of this period has been the playground of many authors. Fogarty (1959) detailed the development of Catholic education, from the arrival of the religious orders from overseas to the growth of secondary education. It would appear that no historian has successfully attempted to detail the continued growth and progress in Catholic education since 1950. Praetz (1982) situated her research in the development of Catholic schools embedded in political structures and policies, a task that won her some admirers and some critics. The research by Praetz was 'unsympathetic and even slightly angry because it seems her concepts and models of power, authority, bureaucracy and ideology too easily, in themselves, provide the conclusion for her analysis.'

There have also been relevant to this study unpublished histories of education written by students for higher degrees. These writings provide fresh insight by their authors' interpretation and the use of different methodologies. Primary and secondary documentation is paramount in the telling of the story, for, as Windshuttle (1994: p. 219) reminds us, these documents 'retain an objectivity of their own, as they were not constructed for the benefit of future historians, but for contemporary consumption.' In her 1988 Ph. D. thesis, *Provision for the Education of Catholic Women in Australia since 1840*, C. Lewis utilised the archives of many religious female orders to gain primary documentation support for her thematic study.

I am reminded of a salient point, relevant to the Catholic educational community in particular. In the hey-day of the religious orders' domination of administration of Catholic secondary schools, the staff in some schools was predominantly if not totally religious. Many of the decisions regarding school policy and even appointments within the schools were made around the dinner table in religious communities. Any record of such discussions was often not made. This vital unrecorded information makes the job of an historian of Catholic education a difficult one.

Worse still has been the more-widespread practice of thorough cleansing - the total annihilation of contents of superiors' and principals' offices, storerooms and similar places of collection of historical matter. This is allied to the destructive techniques employed in the disposal of possessions of the key players within the area of research - correspondence, notes, memorabilia - not considered relevant to the contemporary person cleaning up or moving in. Those lost insights, interactions and history are never to be reclaimed. Many of these players have by natural attrition gone to their eternal reward, taking with them valuable experiences, factual encounters, memories and a mixture of personal feelings.

Pinar (1994: p. 2) challenges the real value of autobiography when searching for 'an authentic educational experience in a thoroughly bureaucratized school establishment.' C. Cunningham-Jack, in her paper *School History: reconstructing the lived experience*, noted that the recollections of past students (and staff) have been employed anecdotally to provide the human element to writings about the public face of schools. Denzin (1989: p. 188) would argue that the marriage of life history (comprehensive) and oral history (topical) will shed a greater understanding of the past. He further argues that there are three common elements to the various forms of living history interviews: the person's own story of his/her life; the social and cultural situation to which the subject and others see the subject responding; and the sequence of past experiences and situations in the subject's life. Bogdan (1974: p. 2) argues that the type of research undertaken in this paper provides opportunities:

to see an individual in relation to the history of his/her time, and how he/she is influenced by the various religious, social, psychological and economic currents present in his/her world. It permits us to view the intersection of the life history of men (*sic*) with the history of society, thereby enabling us to understand better the choices, contingencies and options open to the individual.

Schools in Post World War II Victoria

Life in Victoria following World War II looked promising. The access of daily-living materials banned or rationed due to the war effort, the advancements in technology and the development of the nation's natural resources engendered 'a spirit of idealism and a desire for the construction of a better social order.' Parents believed that a sound education was a means to create social uplift and forge a better society for their children.

The post-war baby boom and the government immigration scheme had direct impact on the state of education, especially Catholic education, in Victoria. Melbourne's growth of 889,198 persons between 1946 and 1966 was due to 41 per cent natural increase and 58.7 per cent from overseas immigration. While 1,746,017 of the 2,473,825 permanent and long-term arrivals landing in Australia from 1946 to 1969 were British, over 700,000 were from

European countries. From 1950 to 1959, 16,300 new Australian children, comprising 2,000 Austrian children, 3,700 Dutch, 10,700 German, 12,000 Italian, and 726 Yugoslav children, entered classrooms within Victoria. Of this number, at least 60 per cent were Catholic.

Catholic secondary schools, like their government counterparts, had not felt the brunt of the immigration scheme and the so-called baby-boom until the mid-1950s through to the early 1960s. In 1950, there were 63,495 children attending Catholic schools in Victoria, of which 12,059 were enrolled in Catholic secondary schools. Within ten years, the secondary number has escalated to 22,778 students. Overcrowding, large class sizes, the increase in the retention rates of students, and lack of places within Catholic secondary schools typified the educational experience. Most schools in the 1950s and early 1960s, administered mainly by the Christian Brothers, Marist Brothers, Sisters of Mercy and the Sisters of Saint Joseph, had to handle the crisis in their own way, owing to the absence of central administration and structures. Some secondary schools such as the Christian Brothers Colleges at St. Kilda and North Melbourne trebled in size, similarly as did the Catholic secondary girls' schools such as the Academy of Mary Immaculate in Fitzroy. Other schools e.g. Parade and Marcellin, divided into two campuses in order to have smaller numbers.

In response to the exponential increase in technological development, subjects such as mathematics and science were seen as vital to a 'successful' course of study, especially for the boys. Girls still prevailed under the "Victorian" model of limited career choice and suppressed potential. Conditions within Catholic secondary schools were far from a satisfactory standard for an academic environment. One religious recounted teaching science to a Year 10 class in the following manner: 'Take the pipette which we do not have, and apply the acid which we do not have to the metal which we do not have.' Classes were often conducted in corridors and halls in an effort to accommodate students seeking a Catholic secondary education. Curricula were selective and limited, and teachers in general were under great stress to produce results. Cuskelly (1969) saw the emergence of the middle-class as a bonus and as a burden for the Catholic secondary system: students were destined for white-collar jobs through the acquisition of scholarships to the Public Service, while the select few went onto tertiary studies.

It went with being Irish; for most of the Australian Catholics were Irish. The Irish knew that life was tough and you had to make the best you could of it. So they built schools where their Catholic and Irish identity could be preserved and where their children could be given the chances denied themselves. At the lowest, it could help a labourer's son get into the Public Service. (Campion: 1976)

The 1950s saw banks restrict credit to schools and made it impossible for schools to expand. The problems of overcrowding, numerous cultural traditions and language

backgrounds from migrant students, and the increasing numbers of lay staff brought the Catholic secondary school system to almost extinction. Selleck (1985; p.104) noted that 'a collection of schools and children, as large numerically as the state system in Western Australia, was floundering as the arrangement which had served it well for three-quarters of a century began to collapse.' The enormous expansion of Catholic secondary schools, in number and in size, placed severe burdens on the religious orders in the schools.

Up to the 1940s, religious teachers comprised 80 per cent of teaching staff in secondary schools in the Melbourne Archdiocese. The remainder were lay staff, hired individually by each school. Griffin (1966) noted that lay staff, regarded only as 'visiting teachers', were employed on the condition that they be replaced by religious teachers as soon as possible. Many of these lay teachers were recruited from the Department of Education, and many were not Catholic. These teachers were therefore unfamiliar with the Catholic philosophy of education. While the lay teachers, like the religious teachers, could take the mainstream academic subjects, it was often left solely to the religious members of staff to teach Religious Education. There were no training facilities for secondary teachers to be placed in Catholic schools. Registered programs of training secondary teachers for Catholic schools only began in 1977, when Mercy College, Ascot Vale, under the direction of the Sisters of Mercy, implemented a Diploma of Education course. Apart from the lack of training of lay teachers especially in Religious Education, there was also the unspoken expectation of parents that religious teachers should and would take the classes in faith education. As one mother commented:

I wanted my children to have a good education in the faith. If the Nuns and Brothers weren't going to teach Religious Education, why was I paying schools fees? That's what they (religious) had given their lives to. I might as well have kept the children at home for that period and done it myself. (Laughter)

McCarthy (1985: p. 45) noted that an increase in lay staff would not correct the dilemma in respect to administration of the schools, as religious teachers had traditionally held all positions of administration. In 1945, there were 59 secondary colleges in the Melbourne Archdiocese. By 1962, there were 70 schools comprising 472 religious teachers in the Archdiocese, and 58 schools with 267 religious teachers in the other three dioceses. Country schools were always strongly supported by religious orders, as finding lay teachers to enter country service was difficult. The involvement of lay staff across the state is shown in Table 1. These figures belie the real situation as the increase, though remarkable, was inadequate to meet the expansion experienced within the Catholic primary and secondary school systems.

Table 1: Teachers in Victorian Catholic Schools

<u>YEAR</u>	<u>RELIGIOUS</u>	<u>LAY</u>
1950	1333	263
1955	1659	388
1960	1935	784
1963	2054	1095

Source: Catholic Education Office of Victoria, Melbourne.

Report to the Bishops of Victoria on the Staffing of Catholic Secondary Schools, 1978.

By 1961, the Catholic regional secondary school plan, envisaged as a saving measure for the ailing secondary system, had become a reality. Based on an American model, Catholic secondary schools were built within a circle of regional parishes, found in the rapidly sprawling suburbs of eastern and western Melbourne. These parishes would supply the funding for the construction and maintenance of the school, and the children of the parishes would become the student body of the school. Though these schools did save the system and ensured its existence to the modern time, religious teachers were taken out of already established schools to become the administrators of these new schools.

Catholic authorities recognised that one way out of the crises facing their schools was for federal government intervention.

Their (Catholic children) parents knew that their faith made them different from other Australians. The extraordinary sacrificing of time and energy was something bred into them by their school system. To build those schools and keep them open, the Catholic working class had to scrape every penny from its own resources. Every one of them believed that the community should help them support their schools; and every one of them resented with a sullen, deep, unnoticed anger the refusal of the community to help. they did not enjoy the alienation of being second-class citizens.

At state premiers' conferences for ten years since 1954 had discussed the problem of education and schooling. Education was still a matter for the individual states. Menzies, whose government had been in power since 1949, made his party's stance on education quite clear in 1960 where he said that education was 'outside the jurisdiction of this government.'

Government Intervention

The pre-Menzies' federal governments had not been as isolationist. In 1938, the federal government established the Lady Gowrie Child Centres in capital cities, to assist in early childhood education for parents (mainly mothers); in 1939, the Council for National Fitness, which saw callisthenics introduced nationally into every school system; and in 1942, the Universities Commission, to provide for each of the then six developing universities throughout Australia. By the 1950s, the Australian Labor Party could offer little assistance, as it was having problems of its own. In 1951, forty-five of the eighty-one members of the federal Labor caucus were Catholics. Many Catholic politicians believed that religion should stay out of politics. As the Australian Labor Party reflected the nature of the industrial movement, tensions within the Party were present and growing.

On 5 October 1954, Dr. H. Evatt, parliamentary leader of the federal Labor Party, declared that a large number of party members in Victoria were 'disloyal to the Labor movement and to Labor leadership. It seems certain that the activities of this small group are largely directed from outside the Labor movement.' This was a direct attack upon the 'Movement' and the Catholic hierarchy in Melbourne, led by the Irish-born Archbishop, Daniel Mannix. The Movement was an organisation formed by Catholic unionists in an attempt to curb the rising power of the communist element within the unions. Its mouthpiece was a Catholic newspaper, the *Catholic Worker*. However, the fear of sectarian division within the Catholic community of Melbourne led the Archbishop in 1955 to ban the sale of the paper at Catholic churches. The years from 1954 to 1957 were years of struggle and conflict for the Labor Party. The Democratic Labor Party formed out of this discontent and lack of consolidation, based mostly on the Labor Party's anti-communist policies. Though not strong enough to hold power in its own right, the breakaway party gained representation in the Senate to hold the balance of power there several times from the 1950s to 1975.

By 1957, the Catholic community within Australia was divided on political grounds. The Cardinal of Sydney, Thomas Gilroy, feared repercussions through the Movement's policies. He wanted to protect the state Labor government in New South Wales, in the hope of securing state aid for Catholic schools there. Division over political matters had divided the Catholic community in earlier years of Australia's development. The *Advocate*, another Melbourne Catholic newspaper, on the issue of government-funded Catholic schools, stated after Scullin (a Catholic) was elected Prime Minister:

There is no reason why Catholics should not take pride in the fact that the new Federal Government has seven Catholic members ... In doing this it has not been swayed by our religious affiliation, and has often, in the past, assisted the candidacy of non-Catholics against Catholics, on the very ground that it considered the policy of the former better worth support than that of the latter. Nevertheless, it welcomes the presence in the new Cabinet of the Catholic members in it, and, on behalf of its thousands of readers, offers them cordial congratulations.

The matter regarding the Movement was forwarded to Rome for a decision. In May 1957, Rome ordered that the Movement was to withdraw itself from political parties, though the laity as individuals were still encouraged to be active in trade unions, in order to promote Catholic social ideals. In December 1957, the National Civic Council, under B. Santamaria, continued the work of the now defunct Movement. Such division within the adults of the Catholic community resulted in children being withdrawn from Catholic schools on political grounds, despite the ideological compliance of Catholic children attending Catholic schools. By 1963, 30 per cent of Australian Catholic children were in government schools.

These matters and the Goulburn Incident of 1962 brought much pressure to bear on the federal government to act. The devastating electoral results of 1961, in which Menzies' majority was reduced to one seat, had made the Liberals realise that they needed the vote of the Catholic-dominated Democratic Labor Party in order to keep power. In the words of a then Labor politician, the Prime Minister had to 'get every vote that was possible.' The 1964 electors had returned the Liberal rule under Menzies, despite the Labor Party actually winning the majority of first-preference votes nation-wide. All secondary schools, regardless of administration or ideology, were granted monies from the federal government with the introduction of the States Grants (Science Laboratories and Technical Planning) Act No. 50 of 1964. This Act meant that struggling Catholic secondary schools could develop science programs with facilities in the post-Sputnik era.

In 1967, on-going pressure from school groups such as the Parents' and Friends' Federation manipulated the Victorian Premier, Sir Henry Bolte, to introduce per capita grants of \$20 to secondary students of non-government secondary schools. Archbishop Knox, the successor to Mannix, recognised 'the gesture of the Victorian Government in recognising the independent schools' system of this State ushers in a new era of State/Church co-operation in the vital domain of education.' The following year, the federal government passed the State Grants (Libraries) Act, providing for the construction of libraries, the training of staff, and the furnishing of equipment. By now, both state and federal governments had come to realise that, as Neal (1972) described as *le fait catholique*, Catholics had created a complex of schools which could not be ignored.

This system of education came under attack from its government school opponents, who formed a Council for the Defence of Government Schools (DOGS) in 1969. Their claim was that state aid for non-government schools was unconstitutional, challenging Sections 116

and 96 of the Constitution. On 11 February 1981, the Full High Court determined that state aid was legal. Sir H. Gibbs, then Chief Justice of the High Court, explained the situation which exists to the current day:

No doubt members of the public hold strong and sincere views on the question whether any government should provide aid to church schools, but the resolution of the differences that exist must be left to the democratic processes which exist under the Constitution; Section 116 does not resolve them.

Four years after the formation of DOGS, the Schools Commission Bill and the State Grants (Schools) Bill were passed on 19 December 1973. The programs coming out of the Australian Schools Commission (ASC) were far-reaching, and not merely from a financial perspective: it was to increase resources and make the schools more equal overall while encouraging special measures for the disadvantaged. The Commission's effect on Catholic schooling was considerably encompassing. Not only did funding allow for the schools with low enrolments and located in poorer areas to maintain their existence, but also the schools, which had high religious staff numbers, were able to plan building extensions and enlarge the student population through acceptance of new enrolments.

Relationships between schools and their local communities was referred to by the Commission; one of the aims of the Special Projects Program was to create 'an increase in the diversity of educational provision, a devolution of responsibility to those directly involved in teaching, and, among other things, a strengthening of community involvement in schools.' Within many Catholic secondary schools, this community involvement was realised in the on-going formation of school boards, which were established in 1969 by Archbishop Knox, four years before the Report was formulated.

Many Catholic secondary schools found themselves under the umbrella of the Disadvantaged Schools Program. Such schools were defined as schools having one or more incidence of the following: unskilled low-income parents, migrants, Aboriginal children, children with lower than average literacy/numeracy skills, and dilapidated buildings. Campion (1976) recalls that the Catholic secondary schools were 'rickety, unpainted, crowded buildings.' Without the assistance of financial help from the Commission, the system of Catholic secondary schools in Victoria was doomed. The then federal Treasurer, W. Hayden, announced in August of 1975, that all ASC funding had been cancelled, and all applications for funding were put on hold.

The eleventh of November is a day of special memories for the people of Victoria. Ned Kelly was executed on this day; Remembrance Day; and the dismissal of the Whitlam government all occurred on this date. The newly-elected Coalition government on this day in 1975 stated that its policy on educational matters was to develop harmonious working relationships with the states, the independent schools, and the wider educational community. The Catholic Education Commission (CECV), formed in 1973 in response to federal government demands for accountability and the concern over loss of control of schools within the Catholic system, recommended that 'disbursement of funds should be on a state rather than diocesan basis.' In a letter to principals of Catholic secondary schools in Victoria in 1975, the CECV requested:

If all Catholic secondary schools in Victoria elected to work as a group for the purpose of subsidy by the Australian Government then there would be a substantial increase in the amount of money available to the total group. In such a case all schools might receive at least their currently calculated level of subsidy.

This co-operation did not eventuate, with only 60 per cent of Catholic secondary schools in the four dioceses agreeing in principle. The CECV claimed in a submission to the Federal Administrative Review Committee in 1976 that one of the problems currently facing the Catholic secondary school system was:

to retain the traditional benefits of decentralisation and strength at the local level while developing stronger regional and central levels in order to maximise resource usage and distribution, assist needy areas and develop support services for individual schools and groups of schools.

Order-owned Catholic secondary schools fell into Categories A to H, and applied for grants through the Orders' governing councils. The block grants from the Commission allowed for Catholic secondary schools to remain a strong force in education through the purchase of demountable classrooms; a replacement fund for teachers on in-service courses; and recruitment of overseas teachers to improve the teacher/student ratio. There was realised that an urgency for formal structures within Catholic education administration was needed. The time was right for the laity to take their rightful place within the makeup of Catholic secondary education in Victoria.

Changes within the Catholic Church

The changes affecting Catholic education in Victoria came mostly out of Vatican Council II, a meeting of bishops in Rome starting in 1962 and finishing in 1965. The documents on how Catholics viewed themselves and the place of the Church in society allowed for greater involvement by the laity in religious matters which flowed into the educational arena. The Council urged all Catholics to recognise the need for and a commitment to education through the Catholic school system.

In terms of religious orders, there was a call to renewal: firstly, a conscious effort to go back to the original call and founding of the order; and secondly, to adjust to the contemporary times and happenings in the secular world. This call to renewal created division within religious orders, especially the female orders, allowing for greater freedom, more contact with the secular world, and providing new challenges for the convents and monasteries. New educational processes challenged many of the established orders' philosophy of teaching and formation.

The different model of church put forward by the Council also created change and division, particularly through the document *Gaudium et spes - the pastoral constitution of the Church in the modern world*, a document calling all Catholics to put themselves as servants of each other. The laity were now no longer seen at the bottom of the Church's structure of power and position. Men and women not in religious orders were now seen as being integral to the Church's mission on earth, with a role and function to perform.

The overall effect on the religious orders within Victoria was a decrease in the numbers entering the orders, and in the numbers of religious who remained within their orders and congregations. In the ten year period from 1966 to 1976, there was 13.1 per cent drop in the overall number of religious within Australia, which included those religious recruited from overseas, especially to administer the growing regional school network.

Table 2: Entry Rates for Religious Orders

1966 - 1970 and 1971 - 1975.

	Sisters	Brothers	Clerical Priests	Clerical Brothers	Total
1966 - 1970	282	132	106	28	548
1971 - 1975	131	85	77	13	311
% Change	- 51	-36	-27	-53	-43

There was, in the case of the female orders, a decrease in the numbers of those members who chose to remain teaching in schools. The social-work ethic saw many sisters change career orientations with many opting for humane apostolates and leaving the school area to the laity.

In Victoria, the changes within the wider Church were reflected in 1973 in the formation of a professional body to accommodate the administrators of the Catholic secondary schools, and the appointment of the first lay principal of a Catholic secondary school. These events occurred only ten years after the Melbourne Catholic Education Board was formed, involving the laity in decision-making processes concerning education, formerly the domain of the priests and religious. The Principal's Association of Victorian Catholic Secondary Schools (PAVCSS) was formed in 1973 after meetings dominated by religious. Apart from a CEO representative as secretary, it took another four years before a lay principal made the Executive, following his appointment as the first lay Catholic secondary school principal in Victoria.

But the times were times of change. Between 1973 and 1976, there were 26 appointments of Catholic lay persons as principals of Catholic secondary schools, while there were five schools totally staffed by the laity. The following table gives an outline of the position of lay and religious principals in the State of Victoria for the four dioceses.

Table 3: Lay and Religious Principals 1972 - 1978.

	Melbourne		Ballarat		Sandhurst		Sale	
	Lay	Rel.	Lay	Rel.	Lay	Rel.	Lay	Rel.
1972	-	92	-	21	-	15	-	8
1974	3	86	2	18	-	13	1	7
1976	7	82	4	16	1	15	2	5
1978	10	78	3	13	2	13	3	4

By now the Catholic education system was well and truly enhanced by the position of the lay principal. Without the foresight and implementation of Vatican Council II philosophies and directives, the system of Catholic secondary schools may have demised. The role of the laity sadly came about through the need for more administrators due to the decline of the religious orders, whose history is one of hard work and determination to create a system of schools for Catholic children.