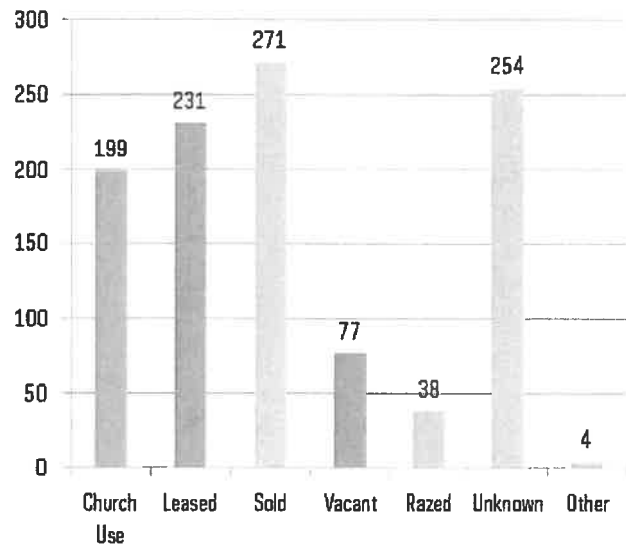
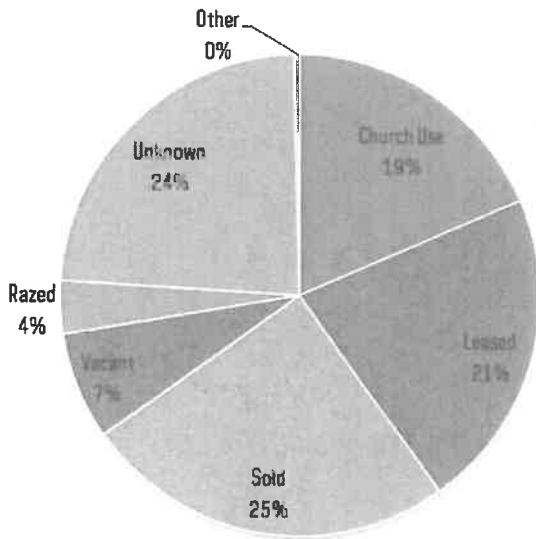


APPENDIX A1

Data on Current Catholic School Facility Usage

SCHOOL FACILITY USAGE STUDY

Total School Closures: 1,047



FIGURES D1 and D2. Total Closed Catholic School Facility Use by Percentage and by Frequency Count

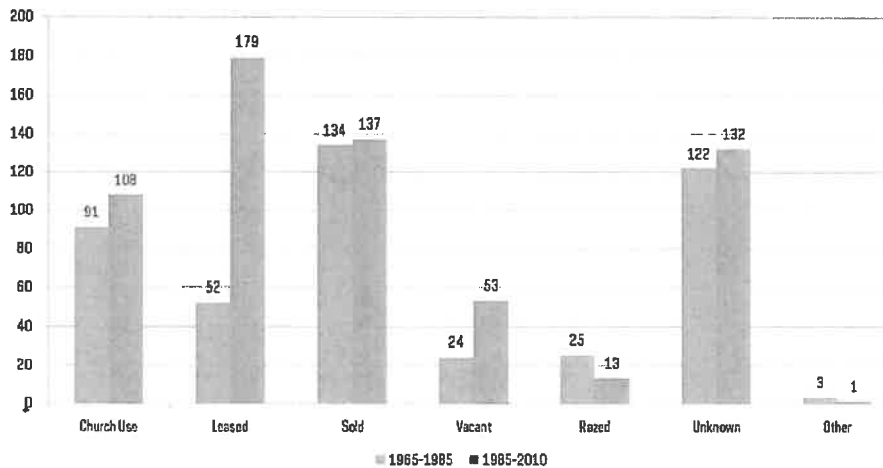


FIGURE D3. Total Catholic School Closures by Decade Window

Foundation of the Vision – Three Legs of the Stool

The foundation for our vision is based on the Bishop's three key priorities. These have often been described metaphorically as the three legs of the stool that will support our vision.

1. Catholic Identity and Catholic Pride – By confidently promoting and integrating Catholicism into all we do, we will provide a living witness to our faith that is the bedrock of our Church.
2. Catholic Formation – Strong, consistent and lifelong formation is a key underpinning for building our lives in Christ. Strong formation encourages and deepens evangelization and contributes toward an improved appreciation and experience of:
 - a. A personal encounter and relationship with Jesus Christ as our Lord and Savior
 - b. The Eucharist as the source and summit of our Christian lives
 - c. The intimate connection between faith and life
 - d. The dignity of the human person and the gift of human relationships
 - e. The social teachings of the Church
 - f. The role of the Church in continuing the ministry of Jesus
3. Catholic Development – it is critical that we have sufficient financial resources to carry out the mission of the Church. This priority is especially important given that many of our parishes, schools, and other organizations are struggling financially or lack adequate funds to achieve their full potential.

Vision

Our vision is a declaration of our aspirations and our guide for the future of the Catholic Church in New Hampshire. It is built on the Bishop's three key priorities discussed above and is composed of our mission, guiding principles, and picture of the future. Additionally, we have established five strategic priorities to address key issues and support the implementation of the vision.

Mission

***To bring a New Hope and the Good News of Jesus Christ
through our Catholic faith
to all in New Hampshire***

Our mission is the purpose, the goal, and the essential reason for our existence and serves to focus our efforts. All our actions should contribute toward this mission.

At its very core, our mission is one of evangelization: to bring the Good News of Jesus into every human situation.

The "*New Hope*" reflects our desire to help everyone, regardless of their status or situation, to realize that Jesus Christ is the only true way to peace and that His love for them is without limit – no matter their circumstances. This "*Hope*" is Christ, and heaven is our ultimate goal for all! The term "*New*" reflects the Bishop's desire to rededicate ourselves and renew our energies on this essential work.

With this "*Hope*," we will be able to understand and digest "*the Good News of Jesus Christ*" and all that this encompasses. We know that "the Paschal mystery of Christ's cross and Resurrection stands at the center of the Good News..." (CCC 571).

"*Through our Catholic Faith*" demonstrates that our mission will always be directed by the one true Church as founded by Jesus Christ – by Holy Scripture, Tradition and the Magisterium.

Lastly, our audience is "*all in New Hampshire*." We are called to evangelize and make disciples of all people. Accordingly, our emphasis is to invite and encourage every person within our state to be transformed by the saving power of Jesus Christ, irrespective of their socio-economic situation, wealth, cultural background, religion or status – everyone! We accomplish this through formation, sharing our faith, invitation, service, and promoting Gospel values.

Guiding Principles

Our four guiding principles represent the standards and values that dictate how we will operate throughout the Catholic Church in New Hampshire. These principles apply to all individuals and organizations, including the Chancery, parishes, schools, and other Catholic organizations. They are the unwavering and unchanging norms meant to guide our behaviors, actions, and decisions.

1. *We will be guided by the Gospel values and the teachings of the Catholic Church*

To be successful, we must be authentically Catholic. Accordingly, it stands to reason that everything we do will be based on Jesus Christ and the teachings of the Church without deviation.

2. *We will instill a strong sense of Catholic identity and Catholic pride in all our work*

We know that our most successful parishes, schools, and other organizations have a strong Catholic identity woven into the fabric of how they function. They provide an excellent example for us all.

3. *We will deliver our mission with a spirit of love, compassion, respect, joy, and collaboration*

The love of Christ is at the heart of this guiding principle as we are called to love each other as He has loved us. With His life as our example, we can truly have the love and respect for one another that will allow us to deliver our mission together, as a team, with collaboration and joy.

4. *We will operate with uncompromising integrity and the highest moral, ethical, and professional standards*

As followers of Jesus Christ, this is expected from everyone. Furthermore, living these principles on a daily basis will go a long way toward building the trust, confidence, and support of the people of New Hampshire – both Catholics and non-Catholics alike.

Picture of the Future

A thriving, vibrant Catholic Community in New Hampshire

As we put our mission and guiding principles into action, we are dedicated to creating an exciting future for our Diocese.

Strategic Priorities and Action Teams

We have established five strategic priorities designed to help deliver the mission over the coming years as we build toward our picture of the future. For each priority, an action team has been formed to develop recommendations and spearhead the implementation of initiatives to achieve our objectives.

1. Develop strong and consistent Catholic formation in our parishes, schools, and home schools

As discussed above, one of the Bishop's key priorities is strong, consistent and lifelong formation. Strong formation is a necessary foundation to achieve our mission and gives us the background, knowledge and grace to bring the *New Hope and the Good News of Jesus Christ through our Catholic Faith to all in New Hampshire*.

The Faith Formation Action Team is charged with delivering this goal and is led by Mary Ellen Mahon, Cabinet Secretary for Faith Formation. The cross-functional team consists of pastors, lay religious leaders, representatives from Schools and home schools, and Diocesan staff. Included in the scope of the team's responsibilities are to evaluate opportunities to share resources among our schools and parishes, engage home school families, and support Hispanic and other multicultural communities.

The role of this team was recently bolstered on May 8, 2017 by Bishop Libasci's announcement of the "*Restore•Renew•Proclaim the Hope that is Christ*" initiative to strengthen lifelong faith formation and to renew sacramental preparation.

2. Provide our parishes and schools with a stable financial foundation

Consistent with our Bishop's key priorities, it is critical that we have sufficient financial resources to carry out the mission of the Church in New Hampshire.

To deliver this goal, the Finance Process Improvement Team has been formed, led by Mac Bryant, our Finance Officer and Cabinet Secretary for Temporalities. Members include pastors, school representatives, cemetery personnel, community financial leaders, and Diocesan staff.

The team will be evaluating current parish, school, and cemetery business models, identifying best practices, and determining capital and other funding needs. Development will be an important part of this initiative, as we work to expand our fundraising capabilities in support of our parishes and schools.

3. Address the priest shortage issue

Currently, we have approximately 80 active diocesan priests. Assuming our priests retire at age 72, we will require 60 new ordinations over the next 20 years to maintain the current number of priests (or about 3 per year). To address this critical issue, a Priest Shortage Action team has been formed under the leadership of Father Gary Belliveau, Pastor of Corpus Christi Parish in Portsmouth. The team, consisting of 10 pastors, is focused on significantly increasing the number of active diocesan priests on a long-term basis, as well as recommending short-term measures that can help increase or maintain the number of priests in our diocese.

Strategic Priorities and Action Teams (continued)

4. Develop leaders and build capacity in our parishes, schools and administration

We know that great parishes and great schools have great leaders. In support of this priority, an action team has been established to provide the infrastructure to help form strong leaders and expand our leadership capabilities. The team is led by Diane Quinlan, Chancellor, and its members include clergy, school personnel, a representative of Catholic Charities, and Diocesan staff. The members are currently developing a comprehensive roadmap, tailored to our needs, that will not only provide training, but also include on-going mentoring, support, and implementation assistance.

5. Renew and reinvigorate our Catholic schools

Despite the steady and significant decline in both enrollment and the number of our Catholic schools, we know our schools are vital to the mission of the Church and our community. Our Catholic schools have always been places of hope, inspiration and success. Catholic education promotes lifelong commitment to faith, prayer and virtue, a strong understanding of social justice, and a greater numbers of religious vocations. They develop our future Catholic leaders through strong formation, a robust academic foundation, service to others, and a solid infusion of joy and the good news of Jesus Christ!

In line with this priority, Dave Thibault, superintendent, and our Catholic Schools Office is developing a new five-year strategic plan. Their mission is

To live out the Bishop's mission of bringing hope and the good news of Jesus Christ to all by making Catholic schools accessible, available, and affordable to any family that desires it.

Actions already underway include:

- Increased emphasis on Catholic identity
- Expanded enrollment initiatives in each of our schools
- Streamlined and seamless matriculation from PreK to high school graduation
- New schools in underserved areas (e.g. the North country)
- Leadership training and support for our school principals and other leaders (working with our Leadership Development Action Team)
- Manchester area initiatives that include the formation of Cardinal Lacroix Academy and focus on making Trinity a flagship school for the diocese
- New advancement models and other actions to deliver financial viability for our schools (working with the Financial Success Action Team)

It is imperative that we all work together, across the diocese, to renew and reinvigorate Catholic education in New Hampshire – in so many ways, it is our future!

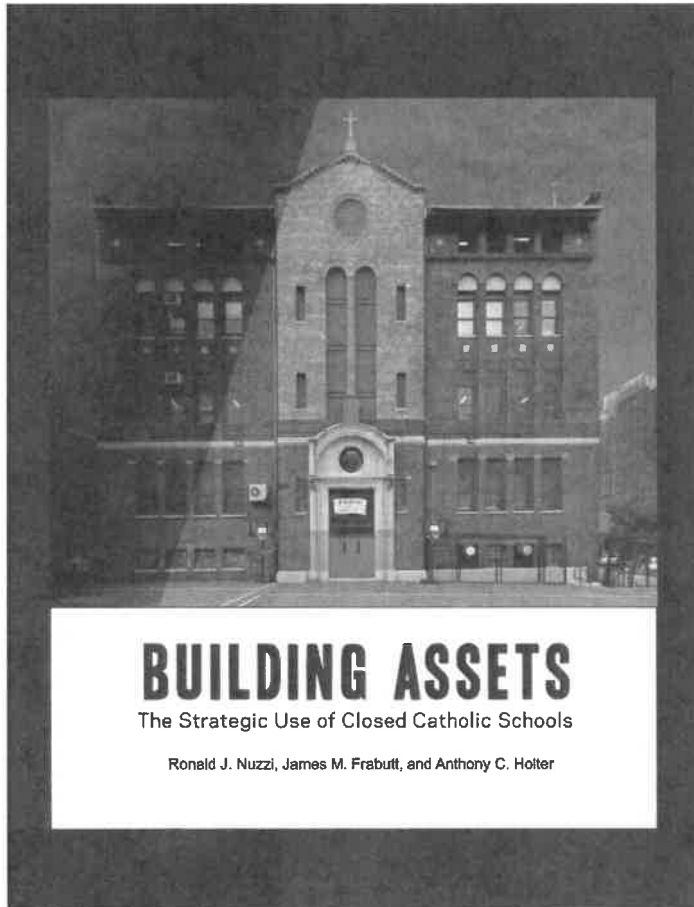
We entrust our vision to our Lord and Savior Jesus Christ and pray that through His grace and the wisdom of the Holy Spirit we will achieve our goal of building a thriving, vibrant Catholic Community in New Hampshire according to His will.

Catholic
Philly.com

CatholicPhilly
.com

Local News

Study shows challenge of Church holding or selling vacant Catholic schools



The cover of "Building Assets," a new study on the use of closed Catholic schools by an organization at Notre Dame University.

By Lou Baldwin • Posted April 11, 2013

As they say, when life deals you lemons you make lemonade.

All over America Catholic school systems are imploding, especially because of rising costs but also in many cases the rise of free charter schools.

What do you do with all those empty school buildings? If you do nothing they are an expensive liability to hold.

The number of Catholic schools in the United States peaked at 13,292 in 1965-66. That number is now down 47 percent to 7,094. What happened or is happening to the buildings?

The Alliance for Catholic Education at Notre Dame University has just released a study titled “Building Assets: The Strategic Use of Closed Catholic Schools.”

The Alliance examined nine dioceses and archdioceses that had experienced a total of 1,047 school closings — Brooklyn, Buffalo, Cleveland, Louisville, Milwaukee, Newark, Philadelphia and Springfield, Mass., and an unnamed diocese that did not complete the study.

Of the 1,047 schools 199 were reported converted to other church use, 231 were leased, 271 were sold outright, 77 were vacant, 38 were razed, four were “other,” and 254 were unknown, that is, not reported to the survey.

“Caring for closed Catholic schools is one way that contemporary Church leaders and diocesan officials can help advance the spiritual mission of the Church by increased attention to the resources these closed buildings represent.”

Philadelphia, which had one of the largest Catholic school systems in the country, had the most closures in the studied group, 187, but it only reported on 83 of them. There were five converted to church use, 28 leased, 39 sold, 10 vacant and one razed.

In South Philadelphia, the former Our Lady of Mount Carmel School is now St. Monica Manor, an archdiocesan nursing home, with the gym beautifully transformed into a chapel.

Also in South Philadelphia, the former St. John Neumann High School, which was consolidated with St. Maria Goretti High School, was converted into senior housing.

An interesting aside: the long central corridor, which was lined with student lockers, still is. The builders simply covered the lockers over with new walls. One hopes the lockers were empty and there are no old gym socks fermenting back behind the walls.

Nativity of the Blessed Virgin Mary School in Port Richmond is also in the process of conversion to senior housing. In other instances former Philadelphia Catholic schools now house people with disabilities.

In Brooklyn, St. Charles Borromeo School is now Mary McDowell Friends School. Brooklyn Dreams Charter School is in the former St. Rose of Lima School, Brooklyn.

In Milwaukee, the House of the Good Shepherd School is now an administration building for Wisconsin Lutheran College. Hmong American Academy occupies the space of St. Lawrence Church and School in Milwaukee. Another Milwaukee school is now a butcher shop.

In the town of St. Mary, Kentucky, a former Catholic school building now houses a juvenile correctional facility. The Diocese of Buffalo temporarily rented a number of schools to the Buffalo Public Schools.

Of all the uses that are applied to former Catholic schools, conversion into charter schools causes the most contention. Independent charter schools are publicly funded just like regular public schools but have some similarities to private schools.

There is a fear that the charter school will siphon off pupils from surrounding parish or diocesan schools. This does not appear to be a problem if the building is sold or leased to the public school system.

“As free alternatives to public schools, charter schools can constitute a serious threat to Catholic schools, especially in the urban core,” the study states. But as in other instances there is no uniform nationwide policy to address the program.

Of the systems examined, most did have some leasing (or sale) to charter schools. The exceptions were Louisville, where there are no charter schools and Buffalo, where unwritten policy prevented the leasing to charter schools.

Of the dioceses sampled, only Detroit and Brooklyn have set written policies for the sale or lease of school property. In Brooklyn 40 percent of the rental income in a charter lease is shared with Catholic schools and academies in the area. In Detroit a similar agreement sees 15 percent going to the archdiocese for distribution to special projects of Catholic schools in existence.

Whatever the policy of the individual dioceses regarding closed schools, “the Church’s spiritual mission and goals can best be realized when adequately supported by her resources,” the study states. “Caring for closed Catholic schools is one way that contemporary Church leaders and diocesan officials can help advance the spiritual mission of the Church by increased attention to the resources these closed buildings represent.”

Overall in the sale or lease of buildings, the study advocates such practices as uniform policies, consultation with all parties that may be affected and assurance there will be no conflict with Church teachings and practice.

For more information see the website of the [Alliance for Catholic Education Press](#).

Lou Baldwin is a freelance writer and a member of St. Leo Parish, Philadelphia.

© 2018 [Catholic Philly](#)

Appendix A4

BEST PRACTICES

According to canon law and established church practices, dioceses are relatively free within certain parameters to organize themselves for operation in a manner that best suits their particular circumstances. While such practices celebrate the Catholic principle of subsidiarity and honor the wisdom found at the local level as being the best situated to address local concerns, it can often lead to isolation in decision making, with one diocese remaining fairly uninformed about developments in another nearby diocese, even when the sharing of pertinent issues, practices, and concerns could be mutually beneficial. We have seen such isolation in practice: in the current study, not a single (arch)diocese had consulted with another diocese regarding the various property questions that were posed. If any diocese had accumulated experiences, insights, mistakes, failures, successes, and wisdom, these lessons remained unshared. This is regrettable.

While the church has a clearly stated spiritual mission that has endured for centuries, that mission is supported by its resources and can be advanced or inhibited by the thoughtful and strategic deployment of those goods. The land, buildings, and their contents constitute real property that can support the overall mission of the church and help provide the resources necessary to sponsor and direct the myriad ministries now common in contemporary Catholicism. Closed Catholic school buildings currently constitute a significant part of the church's patrimony in this regard.

We recommend that diocesan central office staff exercise an expanded leadership role in responding to this national need for better management of closed Catholic school facilities. Specifically, diocesan central office staff exercise leadership by:

- caring for the resources of the church by managing and closely monitoring the disposition of parish assets such as closed schools, convents, and other buildings;
- actively marketing idle properties, seeking out partners for sales or rental agreements that are mutually beneficial;
- evincing a primary and overriding concern for the mission of the Catholic Church;
- giving priority to Catholic education and by implementing policies that advance the overall educational mission of the church.

Two immediate steps are most pressing if this expanded leadership function of the central office is to materialize. First, dioceses need to develop and establish formal policy statements and diocesan structures regarding the care, maintenance, and disposition of all closed school facilities. Because of the way (arch)dioceses organize themselves with structures similar to departments and department heads, there is usually no

clear administrative jurisdiction over a building that once housed a parish school. A parish school naturally falls under the jurisdiction of the parish and its pastor with appropriate connections to the diocesan schools' office and its superintendent, vicar, or secretary, all of whom serve at the discretion of the Ordinary. Once closed, however, such buildings tend to fall into a type of administrative limbo; the schools' office is busy dealing with schools that are operating and the parish may or may not be inclined to investigate potential uses of the facility or even to maintain it or upgrade it in such a way as to make the property appealing.

The central services function of diocesan offices ought to be conceived in such a way as to include this new property cataloging and maintenance responsibility. In

larger dioceses and archdioceses, this could expand into a real estate-like office, but in most dioceses it would simply include a database of properties along with a relevant description of the facilities, a plan for its maintenance, contact information for the onsite manager, and some photographic records. In general, diocesan offices could provide better oversight of the church's resources if some centralized record keeping were initiated regarding

"Leasing the building which once housed a Catholic school can translate into a regular source of revenue for the parish and diocese, revenue that can be directed to further the church's mission, even its educational goals."

closed schools. Once collected, such information can be updated annually, and can serve as a critical resource for determining whether or not such properties can or should be remodeled, razed, leased, sold, or repurposed for some other church use. Dioceses should also consider such properties in any diocesan-wide strategic planning processes, examining current physical assets and their status as a prelude to any other planned consolidation, construction, or demolitions.

Second, dioceses need to develop and promulgate specific diocesan legislation regarding the short- and long-term use of closed school facilities, including the best conditions for various types of repurposing such as leasing, selling, modified church or civic use, and the conditions necessitating razing. Unused buildings easily and quickly fall into disrepair, often making any repurposing a prohibitively expensive venture. Utility costs alone in some climates make winter maintenance a major expense, whether or not the building is even in use. Over time, unoccupied and unused buildings turn assets into liabilities, requiring a non-trivial outlay of resources for little in return. For these reasons, it would be beneficial for dioceses to delineate the specific conditions for various forms of repurposing.

Leasing the building that once housed a Catholic school can translate into a regular source of revenue for the parish and diocese, revenue that can be directed to further the church's mission, even its educational goals. However, such leasing ought to be done with a view to the church's overall mission and in conversation with other leaders in the local area, particularly neighboring pastors. The church is wise to resist leasing arrangements with those whose work or mission is contrary to church teaching and practice. This practice and policy is already common but is worth stating clearly: no leases, rental agreements, or even *gratis* usage arrangements would be entered into with

any organization or person whose public position on matters of faith and/or morals is contrary to the teaching of the Catholic Church. Furthermore, the Code of Canon Law indicates that the final arbiter of official church teaching is the local Ordinary.

Leasing to other educational initiatives such as public schools, charter schools, schools for students with special needs, pre-schools, and day care facilities poses unique challenges. A primary concern of the diocese and parish in this situation should be the anticipated effect, if any, on the currently operating Catholic schools and other educational ministries provided by the Catholic Church. Leasing arrangements of any kind should, at a minimum, not have a deleterious effect on the ministry of Catholic education, Catholic school enrollment, or the potential therein. They should also offer some clear and compelling public good by serving the community and providing welcomed and needed services. Because of the way in which dioceses are organized into parishes, most of which are defined as geographical territories, closing a school building and then leasing it to an external educational provider can impact several parish communities, multiple schools, and several public school jurisdictions. Therefore, such leasing arrangements should be preceded by a diocesan-mandated consultation, including the pastors and parish councils of all involved parishes. Such a consultation should be more than a listening session; it should be informed by demographic and financial data and driven by the overall educational and evangelical mission of the church. While such consultations do not guarantee unanimity on every leasing agreement, they do constitute a vehicle within which concerns and ideas can be expressed, heard, evaluated, and balanced with competing views.

Innovative and strategic leasing opportunities should be fully vetted as a way to protect the church's interest into the future while still creating an attractive leasing situation to potential clients. For example, ground leases, in which tenants sign an extended lease to develop a property during the lease period, are a potential option. Triple net leases are another viable consideration. In these lease agreements, the tenant assumes the costs of the asset, such as building maintenance, taxes, and insurance, during the lease period. These two lease examples demonstrate vehicles for protecting the church's long-term interest while providing a win-win situation in a business context.

The policy of requiring rental income received by a parish to be applied first to any outstanding diocesan debt seems reasonable and just. The policy of levying a diocesan assessment on such rental income to go towards supporting scholarships for students to attend Catholic schools or for supporting Catholic schools in general appears to be a new and somewhat felicitous source of revenue for Catholic education. Individual dioceses, in consultation with their respective priests' councils and diocesan finance commissions, should consider a diocesan policy that directs a specified percentage of rental income, after the retiring of any outstanding diocesan debt, to a central

"The policy of levying a diocesan assessment on such rental income to go towards supporting scholarships for students to attend Catholic schools . . . appears to be a new and somewhat felicitous source of revenue for Catholic education."

scholarship fund for tuition assistance for students with demonstrated need to attend Catholic schools.

Sale of church property, because it is irreversible, ought to be done with great deliberation, respecting the various provisions of local and universal church law regarding its disposition. Dioceses are wise to issue strong and clear directives to pastors and parish councils regarding selling church property, especially in those circumstances where titles and deeds no longer include any diocesan officials. Deed restrictions

TABLE 4. Summary of Key Action Steps

<p>1. Develop and establish diocesan policies and structures for the care, maintenance, and disposition of all closed schools</p>	<ul style="list-style-type: none"> ▪ Appoint central office staff to be the primary resource for gathering, organizing, and maintaining all building-specific information for closed school buildings ▪ Create a database of property-related information for all closed facilities, including detailed descriptions and architectural plans; a current, professional physical plant assessment detailing strengths and weaknesses; a maintenance plan with estimated costs; onsite manager contact information; and a photographic record ▪ Make database available for decision-making processes and strategic planning when considering selling, leasing, razing, or otherwise repurposing the building
<p>2. Develop and promulgate diocesan legislation regarding the short- and long-term use of closed school facilities, including conditions for various types of repurposing such as leasing, selling, modified church or civic use, and the conditions necessitating razing</p>	<p>Leasing</p> <ul style="list-style-type: none"> ▪ Assure there is no conflict with church teaching and practice ▪ For a school or other educational enterprise, gauge the likely effects on local Catholic schools via a broad consultation with pastors and parish representatives ▪ Pay any and all outstanding debts to the diocese first with any revenue generated from the lease ▪ Consider levying a special assessment on rental income to support scholarship funds for students in need to attend Catholic schools ▪ Consider ground leases, triple net leases, or other strategic leasing arrangements as a way to protect the church's long-term interests <p>Selling</p> <ul style="list-style-type: none"> ▪ Assure there is no conflict with church teaching and practice ▪ Abide by the provisions of canon law and local diocesan policy ▪ Consult broadly with stakeholders, including pastors and parish representatives ▪ Consider deed restrictions to protect future interests ▪ Fully disclose terms of the sale <p>Repurposing to an External Agent</p> <ul style="list-style-type: none"> ▪ Assure there is no conflict with church teaching and practice ▪ If intermittent usage becomes regular, consider leasing <p>Razing</p> <ul style="list-style-type: none"> ▪ Attend to environmental and safety concerns, especially those related to asbestos abatement ▪ Consult a diocesan-approved list of service providers for expert special services in the areas of structural engineering, risk management, demolition, safety, and insurance

TABLE 5. Summary of (Arch)Diocesan Best Practices for Management of Closed Catholic School Facilities

1. Designate staff with specific responsibilities for the collection and maintenance of building records and relevant, building-specific information for all closed schools.
2. Organize and make accessible a database or website of these data to all decision-makers with responsibility for strategic planning, diocesan planning, and school reorganizations and consolidations.
3. Actively pursue leasing arrangements and rental income through the services of a licensed real estate broker or other qualified agent. Consider ground leases, triple net leases, or other strategic leasing arrangements when feasible.
4. Steadfastly refuse leasing arrangements when they pose a threat to existing Catholic schools or other church sponsored educational programs.
5. Communicate frequently with the office of the bishop or his vicar regarding the suitability of potential renters.
6. Consult broadly with all involved stakeholders, including pastors and parishioners, prior to the execution of any lease or sale of church property. Consider deed restrictions as a part of any sale of church property.
7. Levy an assessment, agreed to by the presbyteral council or similar body, upon rental income from closed Catholic schools, to finance scholarships to Catholic schools for students with manifest financial need.

should also be considered as a way to protect the church's interest in future or repeated sales of the property. Required notifications of various stakeholders, consultations with neighboring pastors and parishes, and full disclosure of terms to the diocese should be standard operating procedures.

Repurposing a closed school building for other use by the parish should normally be a parish decision. Intermittent usage for civic or social purposes, too, remains a parish concern, but sustained usage in such an effort could be a sufficient reason to pursue other leasing arrangements that might prove mutually beneficial for the parish and the civic community.

Razing any building necessitates multiple conversations including real estate specialists, structural engineers, demolition experts, and environmental inspectors, to name but a few. Dioceses can help facilitate needed demolitions by having pre-approved service providers in each area and by defining the steps of a decision-making process that results in specified modifications and upgrades to support further internal usage or leasing, sale, or demolition.

In order to assist parishes and dioceses in their long-range planning and out of respect and solicitude for the important mission of the church and her many valuable ministries, Table 4 provides a summary of the key actions steps to be taken at the diocesan level. Table 5 summarizes the best practices discovered during the course of the study and Appendix I provides a checklist for (arch)diocesan self-assessment in regard to key best practices.

Missed Opportunities

The pervading sentiment was that once Catholic schools closed, diocesan schools officials considered them “off their books” and the facility reverted to a diocesan property manager or to the upkeep of the parish. The lack of a system for maintaining current and accurate information on the condition and status of these buildings results in missed revenue opportunities. Rather than developing a proactive marketing strategy, most dioceses were passive about the sale or lease of facilities and waited to be approached by interested buyers.

CONCLUSION

This study has adopted a best practices view to the management of church property, investigating the current state of affairs relative to the thousands of closed Catholic school buildings in the United States. In this effort, the study is similar both in focus and purpose to many other initiatives currently underway in American Catholicism. The National Leadership Roundtable on Church Management (www.nlrcm.org) has conducted similar studies for dioceses focused on business operations such as human resource management and financial management, knowing that the quality of the church's temporal and business operations is directly related to her ability to accomplish her spiritual goals. In a similar manner, The Krusinski Organization, an architectural firm in Chicago, has undertaken a comprehensive facility assessment of all school properties in the Archdiocese of Milwaukee. The Mid-Atlantic Consortium, a group of dioceses on the East Coast, is engaged in a series of best practices efforts to enhance business operations. The professional services of such colleagues and others across the United States demonstrate a clear and growing trend that improvement in church management in every area is a broadly shared concern.

Despite increased focus on professional services to improve management practices in the church broadly, the current state of limited diocesan knowledge about closed schools is a missed opportunity. Organizing and publicizing currently available space and facilities proactively can be a new and welcome source of revenue for the church, even for her educational ministries.

The question of leasing closed Catholic schools to charter operators is a divisive question today, often producing visceral responses. Many veteran Catholic educators and church leaders consider charter schools competition and free competition at that. As tuition-free alternatives to Catholic and other private schools, charter schools have a decided advantage in attracting those who are interested in an education different from what is provided in the local public school.

Blanket refusal of all leasing to charter schools, however, does not serve the overall mission of the church, and may very well leave idle precious resources that could be used to support all of the church's ministries, including schools. Thus, a strategic, thoughtful, and well-executed leasing arrangement could help ameliorate social conditions in a neighborhood, provide a modest source of revenue to a parish, help fund a diocesan tuition assistance scholarship program for students with demonstrated need, retire diocesan debt, and all the while not negatively impact Catholic school

"Organizing and publicizing currently available space and facilities proactively can be a new and welcome source of revenue for the church, even for her educational ministries."

enrollment. On the contrary, some such arrangement can actually benefit the church and her educational ministries if done with proper consultation and planning.

On the other hand, as free alternatives to public schools, charter schools can constitute a serious threat to Catholic schools, especially in the urban core. Absent strong, state-wide voucher programs, tuition tax credits, or other legislative vehicles financially supporting parental choice in education, Catholic schools have experienced difficulty competing with charter schools. It is hard to imagine a scenario where it would be helpful to the church's overall mission for a diocese to wholesale or without due process lease closed Catholic schools to charter operators when there were Catholic schools operating nearby. At the same time, it is also hard to imagine a scenario where it would be helpful to wholesale or without due process decide not to lease Catholic schools to charter operators if revenue generated from such a lease could advance the overall educational mission of the Church and help revitalize existing Catholic schools.

The church's spiritual mission and goals can best be realized when adequately supported by her resources. Caring for closed Catholic schools is one way that contemporary church leaders and diocesan officials can help advance the spiritual mission of the church by increased attention to the resource these closed buildings represent.

Appendix A6

Why is preserving historical resources so important?

- Historical places are irreplaceable, finite resources, and regret only goes one way, no chance to renovate or to save a historic place once it's gone.
- Reading about history in books is very enjoyable, but nothing brings history to life as much as walking through an old building. They create a special and unique sense of the place – a community needs old buildings to maintain a sense of permanency and heritage.
- People seem to enjoy old buildings and downtowns and villages, their interesting layers and reminders of a different time. They're not like everything else. Preserving New Hampshire's historic places – downtowns, villages, neighborhoods – keep New Hampshire looking like New Hampshire.
- Old buildings are great incubators for new and small businesses and a draw for creative businesses and tourism, an important economic niche in a community's mix of real estate.
- Heritage tourism, tourists who visit historic and cultural places typically stay longer and spend more. More than 33 million people visited NH in 2010.
- Economic – properties within historic districts have higher values, are better maintained and see lower foreclosure rates. Historic districts also see more construction, both for new and older properties.
- Rehabilitation projects creates jobs that are more labor intensive and higher skilled than other types of construction jobs and more often use local materials and labor. Permitting and public approval processes may be easier if a developer is saving a community landmark.
- The federal preservation tax incentive program pays for itself, returning more federal tax revenue than it costs. Other preservation incentives and programs see similar results.
- Grant programs such as LCHIP leverage private investment, for every \$1 invested by LCHIP, more than \$5 in other types of investment are invested in the state's communities.
- When the private sector rehabilitates a building utilizing preservation tax incentives, positive benefits ripple throughout the community – Newmarket is a recent example.
- Contribute cost-savings to broader economic and environmental goals, such as infrastructure costs savings, preserved embodied energy, less waste and more walkable communities. The ultimate in recycling.

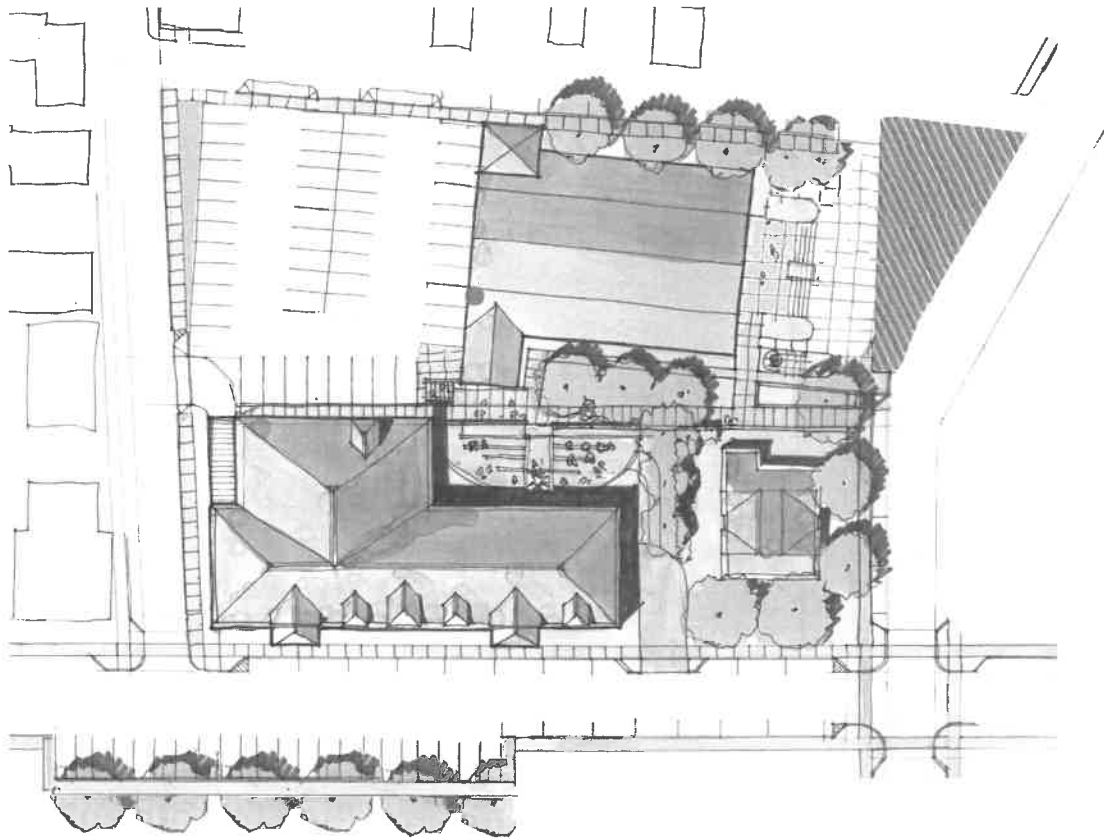
Another useful source of information – if you can find it online or in a local archive – is Donovan D. Rypkema's "The Economics of Historic Preservation: A Community Leader's Guide." Rypkema is both an economist and a historic preservationists, and he often makes commonsense arguments regarding the value of preserving historical places that appeal to non-preservationists. His website is <http://www.placeeconomics.com/>.

Another helpful source is the website of the National Trust for Historic Preservation, <https://savingplaces.org/>, particularly its pages on advocacy such as this one: https://savingplaces.org/stories/six-reasons-save-old-buildings#.XD9P1_6WzIU.

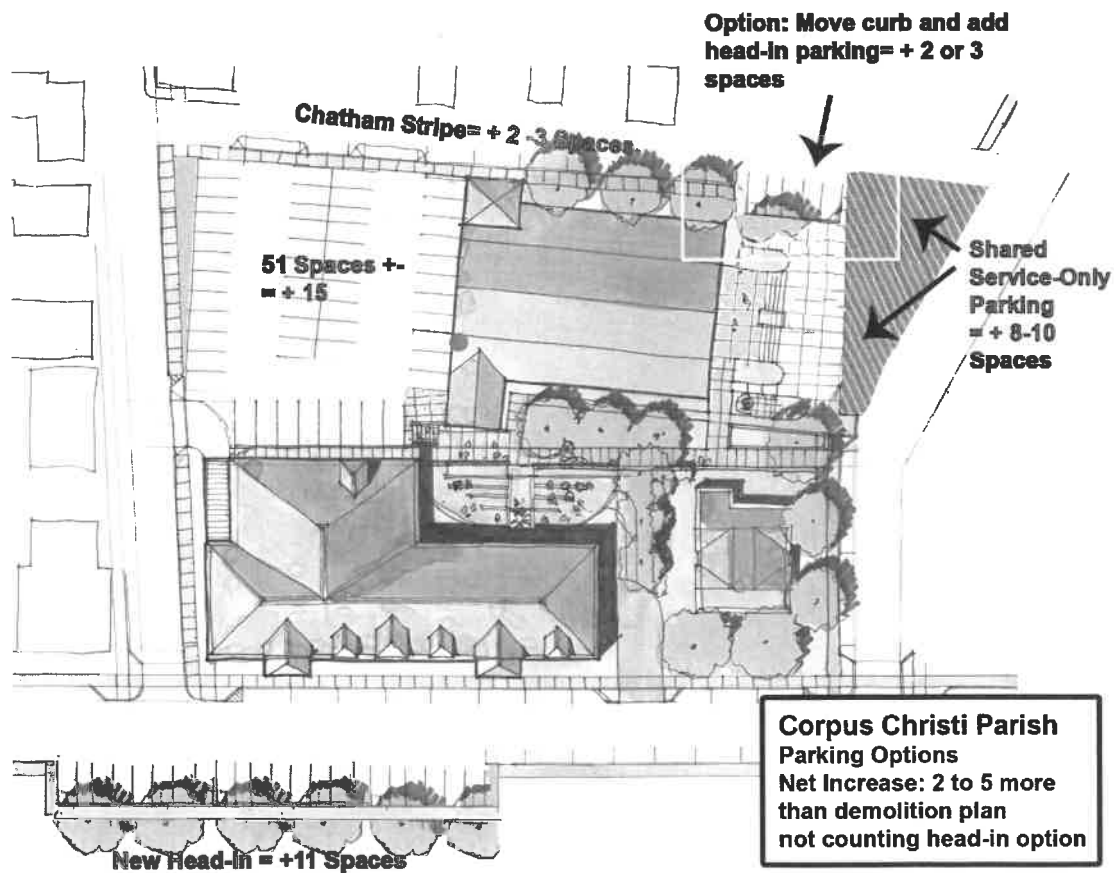
Submitted by Elizabeth Muzzey, Director or NH Department of Historic Resources

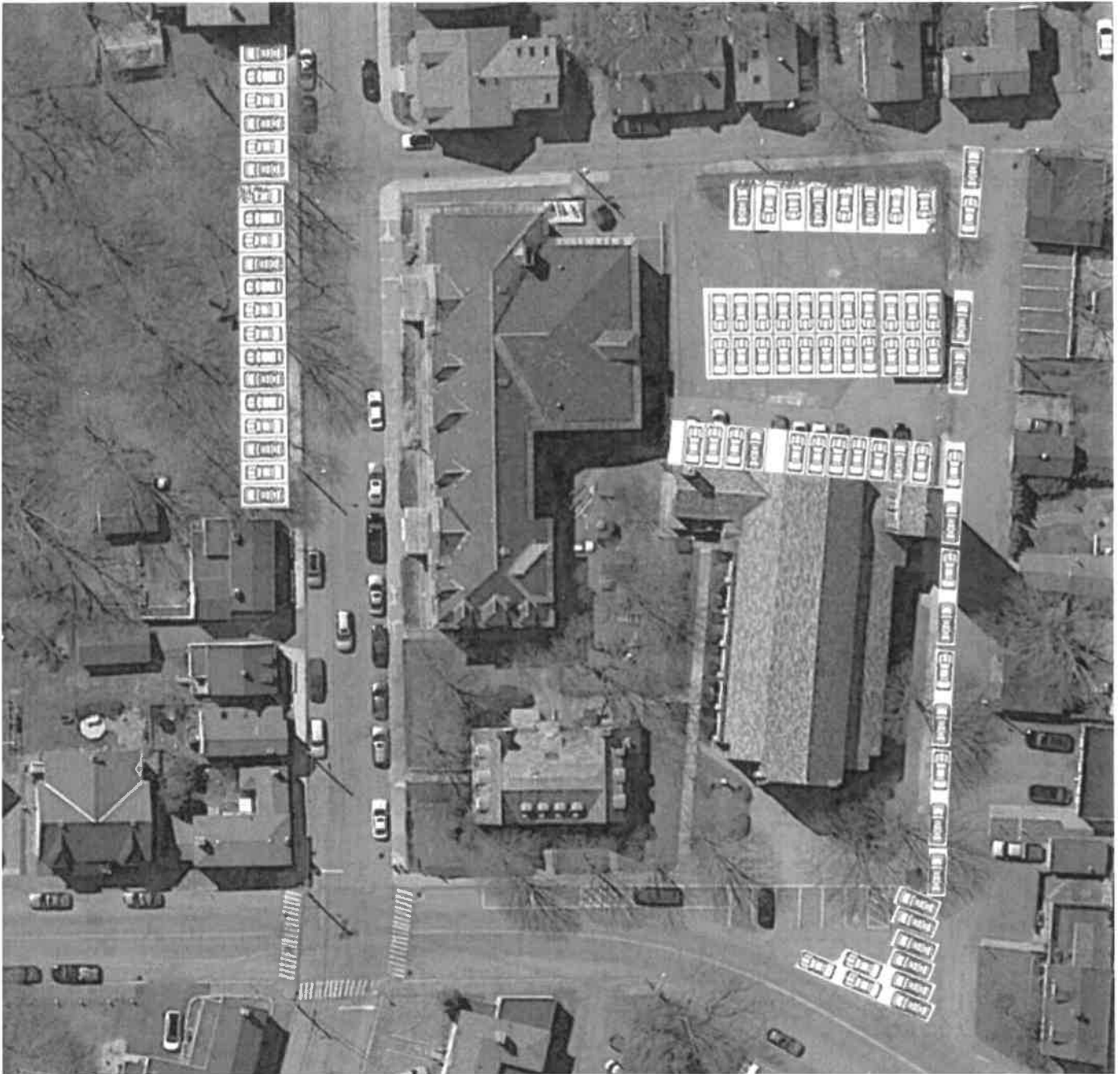
Appendix 7

Campus and Surrounding Area Parking



Potential to add 28 to 32 with parking area changes, and 36 to 42 with stacked/coordinated parking out front in hashed area.



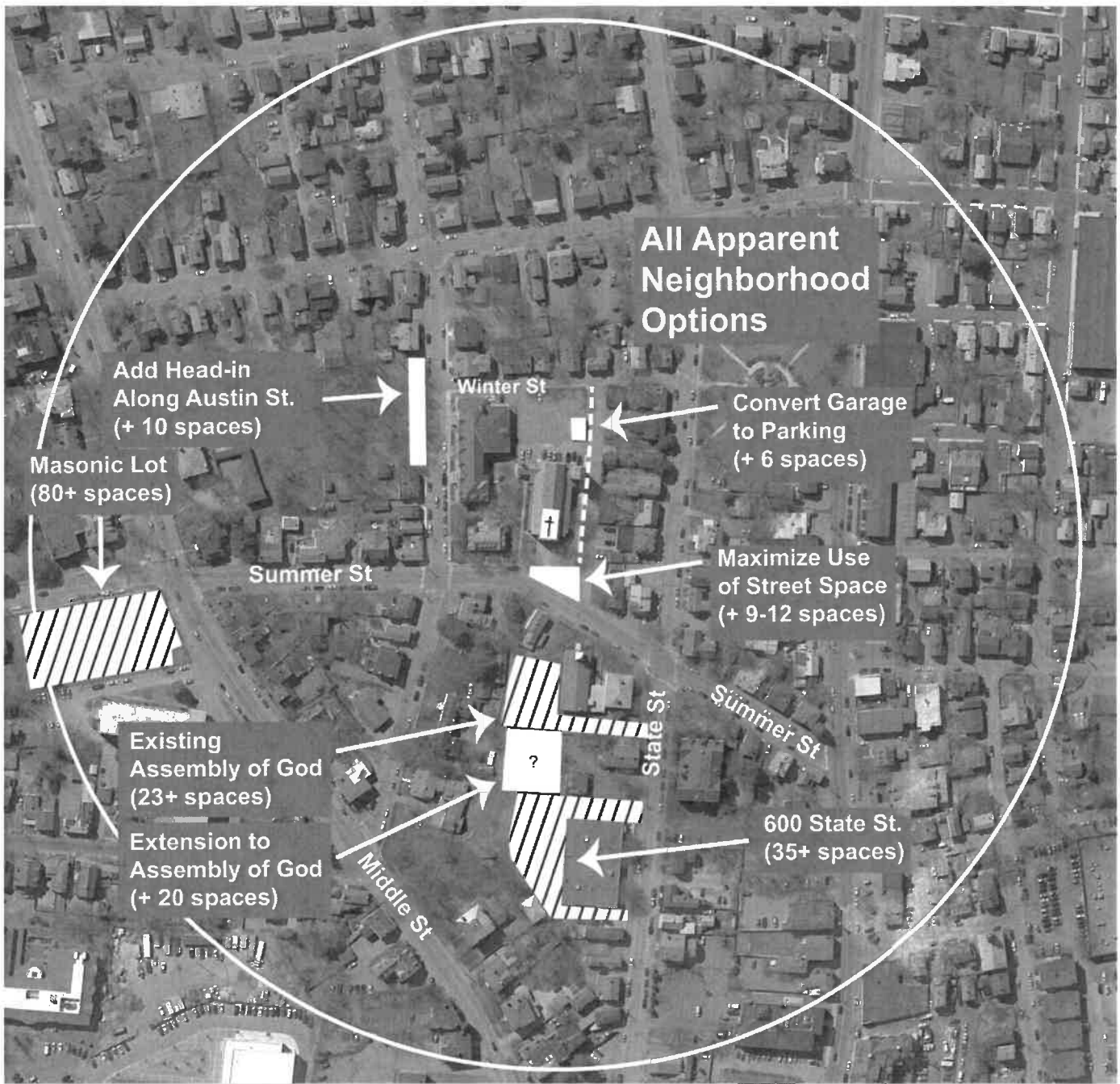


Examples above and below showing coordinated parking in open area of street in front of church. This open street area could be marked with hash lines and occupied during Church services. The stacked parking can be made in several different manners. The parallel-parked cars on Summer Street can be shifted slightly and other cars can be diagonally fit. See next page.

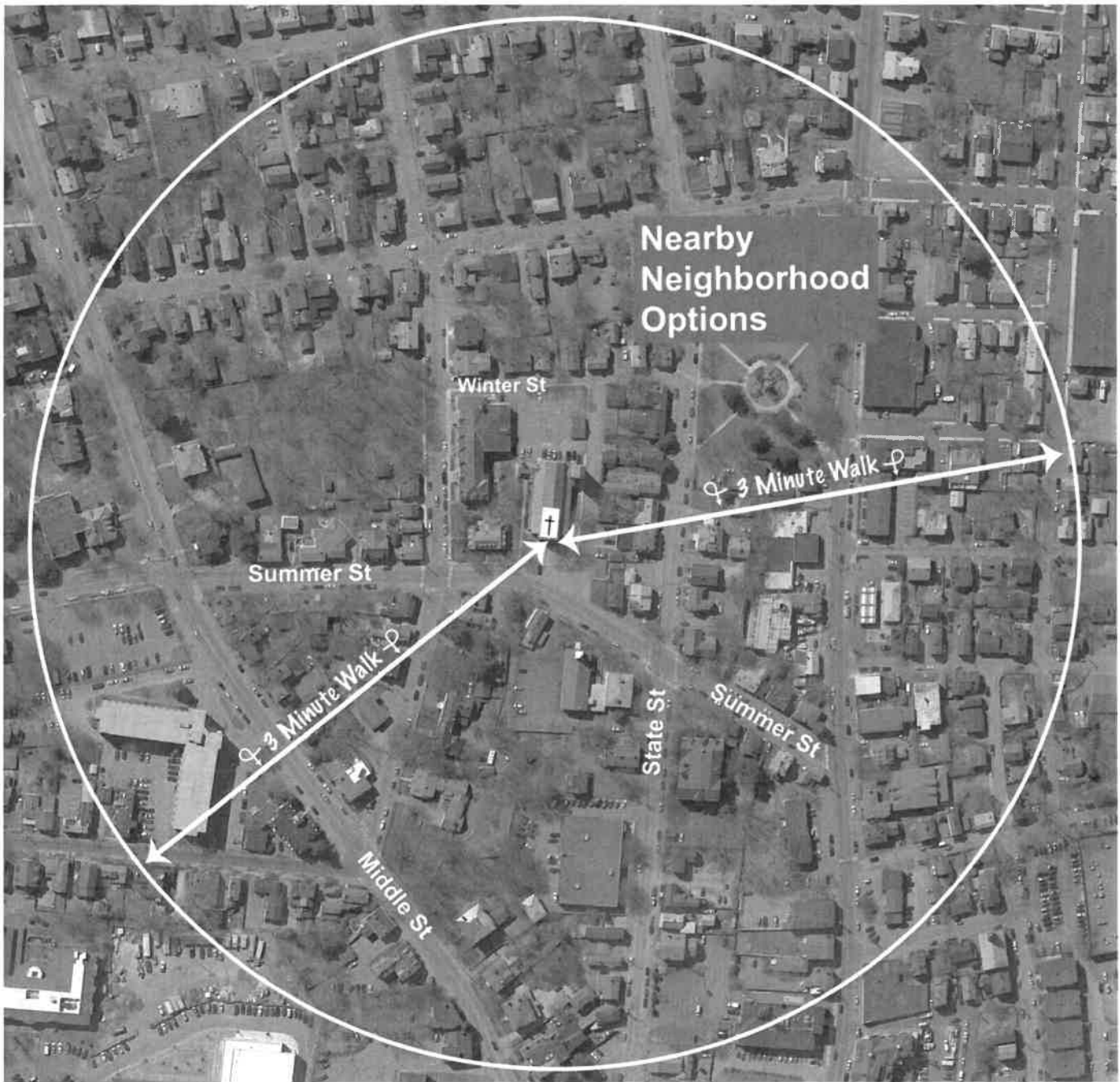
Corpus Christi Parish Parking Discussion

Option: 10 +/- spaces
for Summer St:
NOTE these would
be short-term only,
and require
coordinated use by
parishioners





Aerial View Showing All Apparent Neighborhood Parking Lot Options



Aerial View showing quick three minute walking radius to parking options shown on the previous page.

Appendix A8 Parking Lot Designs for Under the Existing School Building

Option 1 shows potential parking for 28 to 29 spaces. 20 full size and 8 to 9 Compact spaces full size spaces and W compact spaces.

Option 2 shows potential parking for 26+ spaces. There are 24 full size spaces and 1 to 3 compact spaces.

Option 3 shows potential parking for 29 Full Size spaces. Additional Structural Engineering will add to the cost numbers provided for the Options.

Another Option not shown uses the tandem entrance for two-way traffic.

Under Building Parking for 28 to 29 Spaces

