

# ***Women Religious in a Changing Urban Landscape: The Work of Catholic Sisters in Metropolitan Cleveland***



Rob Fischer & Jenni Bartholomew <sup>1</sup>

Center on Urban Poverty & Community Development  
Mandel School of Applied Social Sciences  
Case Western Reserve University

*Women religious play a vital role in many communities in addressing the needs of the poor, neglected, and vulnerable members of society. In the history of northeast Ohio, Catholic nuns have been instrumental in the arenas of education, healthcare, outreach and advocacy. In high poverty cities such as Cleveland, women religious continue to provide essential services, supports, and spiritual guidance in many venues. The experience in Cleveland is relevant to cities with an urban core where the population has shifted to suburban areas, leaving inner-city churches with declining membership and support. In addition, this case example will show how proactive and collaborative efforts on the part of women religious can enhance the likelihood of effectively addressing community needs presently and in the future.*

*“The greatest challenge is to maintain groundedness in the face of overwhelming injustice.”*

## **Research Purpose**

Between 2006 and 2010, the Catholic Diocese of Cleveland has engaged in a process to adapt the number and distribution of parishes to changing demographics in the 8-county region. With the announcements in early 2009, this will ultimately result in a reduction of parishes by approximately one-quarter, many in the inner city, by June 2010. In urban neighborhoods where the churches are anchor institutions and providers of critical services, the loss of these entities could lead to a potentially serious gap in services to maintain the well-being of residents.

This research was sponsored by the Sisters of Charity Foundation of Cleveland, specifically its Collaboration for Ministry Initiative (CMI). With research, communications, convenings, and grants, CMI engages in collaborative efforts that strengthen and sustain the ministries of Catholic women religious, or Sisters, in Northeast Ohio. Some background and explanation of terms are provided in Appendix A.

<sup>1</sup> Rob Fischer, Ph.D. is Research Associate Professor and Co-Director, Center on Urban Poverty & Community Development, and Jenni Bartholomew, M.S.W., is a doctoral student in social welfare at the Mandel School of Applied Social Sciences, Case Western Reserve University. Inquiries may be directed to [fischer@case.edu](mailto:fischer@case.edu)

In anticipation of the impact of this wave of parish closures and consolidations, many women religious began to consider how they should respond to the needs of the communities affected by these changes. While they generally knew many Sisters working in the areas most affected, data was needed to get a collective sense of where Sisters currently work, which ministries might be at risk, and where they should focus their attention.

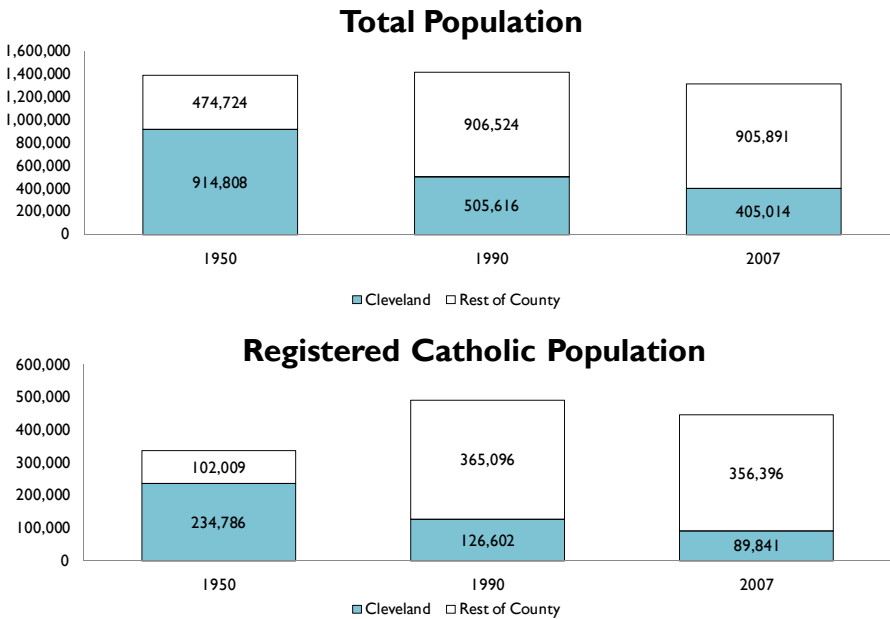
As part of this work two data collection strategies were undertaken: (1) an inventory of the assignments and ministries of women religious was completed to assess the geographic dispersion of sisters, and (2) a survey was conducted of approximately 300 women religious in active ministry in the Cleveland region about the nature of their work and the impact of the forthcoming parish closures. This work is relevant to women religious and others looking for effective responses to shifting community realities.

The major objectives of the research were to (a) develop a baseline assessment of the work of women religious in a changing environment, (b) solicit views from women religious themselves about their challenges, needs, and vision, (c) assess the strengths and opportunities for collaboration, (d) inform the strategies of the Sisters of Charity Foundation's work to sustain needed ministries, and (e) compile data that illuminates the unique approach and spirit of women religious.

### **Research Context**

The focus of the study in the Cleveland, Ohio area brings with it the economic and social realities of a region that has experienced decades of population loss and economic decline. In the latter half of the 20<sup>th</sup> century, the concentration of poverty in Cleveland grew and spread out from the center city. As the population migrated to the inner and outer-ring suburbs, an increasing share of poor families was left in the center city. In recent years poverty has also increased in inner ring suburbs. Figure 1 shows that the change in Catholic population mirrors the trend in the total population over this period – most of the population now lives outside the City of Cleveland. The Cleveland metropolitan area also continues to be one of the most racially segregated cities in the U.S., and the segregation and sprawl particularly disadvantage African American residents.

Driven by population and fiscal realities, in 2006 the Catholic Diocese of Cleveland convened a process of parish clustering among its 224 parishes, in which groups of parishes would collaboratively develop recommendations to the Diocese. The Diocese announced a plan in March 2009 whereby 29 parishes would close and 41 parishes would be involved in 18 mergers. By June 30, 2010, the end result of this would be 52 fewer parishes operating in the Diocese.



**Figure 1 Population Trends in Cuyahoga County**

### Methodology

This study develops an inventory, and conducts a survey, of Sisters in ministry in Cuyahoga County. The survey combined a series of closed-ended and open-ended items and was adapted in part from a survey used in a key study conducted in South Carolina.<sup>2</sup> Given the multitude of Orders active in the Cleveland region, a crucial step was in seeking and receiving an endorsement of the study from Conference of Religious Leadership (CORL), a collaborative organization with representatives of the leadership of the majority of Orders. The study was approved in August 2009 by the Case Western Reserve University Institutional Review Board.

In order to assess the impact of church closings and mergers, the Sisters sought for participation in the survey were those currently in ministry out in the community in Cuyahoga County. Among approximately 1,100 Sisters residing in the eight counties of the Cleveland Diocese,<sup>3</sup> some groups of Sisters were not included in the survey effort – retired (397), administration/leadership and support staff of the Order (141), and contemplative (58). Among the remaining 514 Sisters an estimated 70% or 360 reside in Cuyahoga County.

Using congregational listings and public records, a listing of Sisters was compiled along with their ministry site.<sup>4</sup> The listings were reviewed for accuracy by congregational leadership from

<sup>2</sup> Small, M, Csank, K., Ott, J., & Wills, R. (2007). *Ministries of Catholic Women Religious in South Carolina: A Report on the Collaboration in Ministry Initiative*. Sisters of Charity Foundation of South Carolina. October.

<sup>3</sup> Data as of July 1, 2008 from *Communities of Women Religious – Statistical Data for 2007-2008*. Diocese of Cleveland.

<sup>4</sup> The inventory of Sisters in current ministry was compiled by Sister Mary Ann Murphy, OSU, through a preliminary research project funded by the Ursuline Sisters of Cleveland and the Sisters of Charity Foundation of Cleveland.

each Order. Surveys were distributed to approximately 288 Sisters with a stamped return envelope in early September 2009. In total, 164 usable surveys were returned (57%).<sup>5</sup>

### Findings

Among the respondents, women from 15 religious Orders participated. Over one-half of the respondents were either Ursuline Sisters or Sisters of Notre Dame, reflecting the prevalence of these Sisters in the population surveyed. See Table 1. Among respondents, the median age was 64 years of age, and 16% were 75 or older; the median age for all Sisters in the Diocese is 72.5, so this somewhat younger group of respondents reflects their engagement in active ministry. Nearly one-half of respondents (46%) began their career in ministry in northeast Ohio in the decade 1964-74 and overall, the median years of experience in current ministry was nearly two decades. Over 80% of respondents hold a graduate degree of some type, reflecting an highly educated group of professional women.

**Table 1 Sisters From Many Religious Orders**

Order of Women Religious	Survey Population	Total Responses
Ursuline Sisters (OSU)	88	49
Sisters of Notre Dame (SND)	71	44
Congregation of Saint Joseph (CSJ)	25	14
Sisters of St. Joseph of the Third Order of St. Francis (SSJ-TOSF)	24	12
Sisters of the Humility of Mary (HM)	15	10
Sisters of the Most Holy Trinity (OSST)	12	3
Sisters of Charity of Cincinnati (SC)	12	10
Sisters of the Incarnate Word and Blessed Sacrament (SIW)	11	6
Sisters of Charity of St. Augustine (CSA)	10	5
Sisters of the Holy Spirit (CSSp)	7	5
Orders with smaller numbers of Sisters serving in the county*	13	6
<b>Total</b>	<b>288</b>	<b>164</b>

\*Other Orders include Dominican Sisters of Peace (OP), Sisters Servants of Mary Immaculate (SSMI), Mercedarian Sisters of the Blessed Sacrament (HMSS), Society of the Precious Blood (CPPS), Sisters of the Holy Family of Nazareth (CSFN), Sisters, Servants of the Immaculate Heart of Mary (IHM) and Sisters of Providence (SP).

**Presence in the community.** Nearly 60% of respondents reside in the same geographic area where their primary ministry is located, and 88% of these Sisters believe that their physical presence in the geographic area is either extremely important or very important to their effectiveness in ministry. Figure 2 shows the geographic spread of Sisters across the county. See Appendix B for a reference listing of parishes that corresponds to the map. In general, Sisters' ministries are concentrated in areas of higher poverty, particularly within the City of

<sup>5</sup> It should be noted that in December 2008, the Vatican initiated an Apostolic Visitation of Institutes of Women Religious in the United States, involving nearly 400 U.S. religious congregations and approximately 59,000 practicing Catholic Sisters. This visitation included a survey of Major Superiors of congregations which commenced in May 2009.

Cleveland. In addition, there are many neighborhoods that have several different ministries operating in close proximity to one another.

Diversity of ministries. The ministries reported by respondents reflect the diversity of the work Sisters do and the charism that they and their Order bring to ministry. When asked about their “primary” ministry, nearly half (42%) identified an educational setting and role. Religious education in the parish setting represents an additional 16% of the Sisters responding. Besides this majority in the area of education, Sisters are spread out over many fields, see Table 2. This is, at best, a crude characterization of the ministry of Sisters in part because many Sisters found the notion of identifying a “primary” ministry as foreign to their way of working.

**Table 2 Ministries of Women Religious**

Ministry Type	Respondent %
Education (preschool to post-secondary)	42%
Religious education (i.e., RCIA, DRE, liturgy)	16%
Social services	10%
Administrative duties (i.e. Diocesan)	7%
Hospice and healthcare	6%
Congregational support*	5%
Counseling, family services, adult education	4%
Retreat, spirituality, and intercessions	4%
Other	5%

\*Defined as service to the religious Order as in caring for other Sisters, duties at the motherhouse, etc. There was some overlap of responsibilities in this group and the group that was not surveyed due to working on internal congregational administration.

Involvement in multiple ministries. While the sample of Sisters was identified to encompass employed Sisters, the survey did ask how many ministries a Sister worked in beyond her primary ministry, typically in a volunteer capacity. Importantly, 99% of Sisters reported being involved in more than one ministry. More than one-half reported involvement in two ministries, one-quarter reported three ministries, and 13% reported four ministries. Sisters report working an average of 41 hours per week but range from 7-80 hours of work weekly; 21% work less than 30 hours per week, 43% work 30-40 hours per week and over one-third (37%) work more than 40 hours per week.

## Distribution of Women Religious and Selected Parish Locations in Cuyahoga County

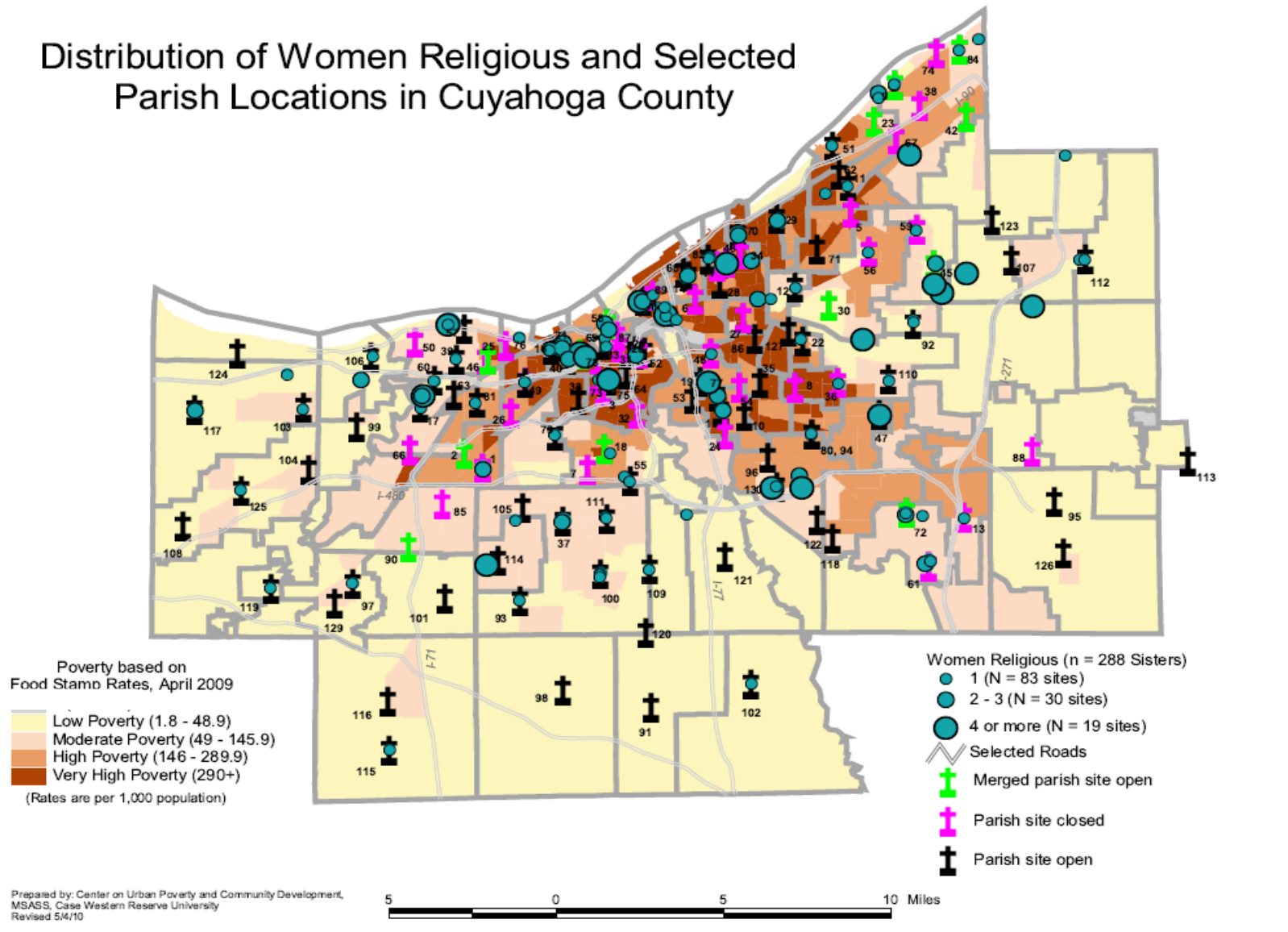


Figure 2 Women Religious in Cuyahoga County

Site of ministries. Sisters report that their ministries are housed at a diverse set of community sites, including parishes, churches, or schools (44%), sites operated by their Order (17%), independent 501(c)(3) agency sites (12%), hospital or healthcare facilities (10%), college campuses (7%),<sup>6</sup> Diocesan offices (4%), or other sites (6%).

Ministry size. The ministries also vary substantially in regard to the numbers of persons served annually - 19% serve less than 100, 44% serve 100 to 499, 12% serve 500 to 999, and 25% serve 1,000 or more. Nearly one-half the Sisters reported that in the preceding 12 months their program had experienced an expansion (46%) and a similar number reported that the programs were about the same size (44%). Only five percent reported that their program had been reduced.

**Table 3 Size and scope of ministries**

	Median Number	Smallest	Largest
Full-time paid staff	8.5	63% fewer than 20	8% more than 100
Part-time paid staff	3.0	88% fewer than 10	2% more than 100
Volunteers	7.0	57% fewer than 10	4% more than 100

Funding of ministries. Sisters' ministries receive their funding from a great variety of sources. Financial data was provided by 59% of respondents (97). One-half of Sisters are in a ministry that receives 90% or more of its funding from a single source and 88% are in a ministry that receives 50% or more of its funding from a single source. The Diocese or host parish/school and the Sisters' Order are the two largest sources of funding identified.

Just over one-third reported that their ministry had sought funding from a new source (39%) and approximately one-quarter obtained funding from new source (26%). Forty-three percent had not yet sought funding from new sources. Over half of new funding sought is from charitable foundations.

People served by these ministries. As to the characteristics of their targeted service population, respondents reported on the presence of general populations and special populations in the focus of their ministry. See Table 4. What is abundantly clear from these data is that, regardless of the population sought by a particular ministry effort, the population served routinely shows a greater degree of needs than anticipated. For example, though just over one-quarter of Sisters reported that low-income families were their primary target population, 44% reported that low-income families are served by their ministry.

<sup>6</sup> Many hospitals, senior care facilities, and colleges are sponsored by Women Religious Orders (and one college is sponsored by Men Religious, the Jesuits), although they maintain separate 501(c)(3) status.

**Table 4 Focal populations of ministries**

<b>Service Population</b>	<b>% Identifying as their primary population</b>	<b>% Reporting that ministry serves this population</b>
<b>General Populations</b>		
Youth – grades k-8	35.4%	47.0%
Families	34.2%	61.6%
Seniors – general pop	20.7%	37.2%
Single adults	20.1%	35.4%
Youth – grades 9-12	18.3%	33.5%
Infants/toddlers/ preschoolers	15.9%	29.9%
Youth – college age 20s and 30s	14.0%	23.2%
<b>Special Populations</b>		
Low-income families	27.4%	44.5%
Ill and the dying	15.2%	26.2%
Homeless or at-risk	12.8%	26.8%
Developmentally disabled	11.6%	22.6%
Drug/alcohol users	8.5%	19.5%
Victims of domestic violence	7.9%	18.9%
Former prisoners	7.3%	14.6%
Immigrants/refugees	6.1%	13.4%
Incarcerated	3.7%	7.3%

The beneficiaries of Sisters’ ministries live across the county, but among the top 15 identified Zip Codes served by ministries, nine are located in the City of Cleveland. These ministries serve people from many faith traditions – 47% serve mostly Catholics, 38% serve mostly non-Catholics, 2% serve those with no faith tradition, 6% did not know, and 7% did not respond.

Use of collaboration. The survey asked Sisters about their ministry’s collaboration with other entities and 72% reported being engaged in collaboration of some kind. Collaboration has a range of meanings but fundamentally reflects the act of working together. At a minimum, collaboration may reflect such activities as information sharing, referral of clients, and cooperative planning. Collaboration may also be much more substantive including joint programs, or shared staffing.

Nearly one-half of Sisters’ ministries were engaged with Sisters from other Orders (45%) and with Diocesan organizations (48%). To some extent, ministries were collaborating with nonprofit or governmental organizations (41%) and faith-based organizations (34%). Among Sisters who reported collaboration, over two-thirds reported collaboration across two or more domains. This might reflect the multiple ministries, many in a volunteer capacity, which Sisters are engaged in beyond their primary ministry.

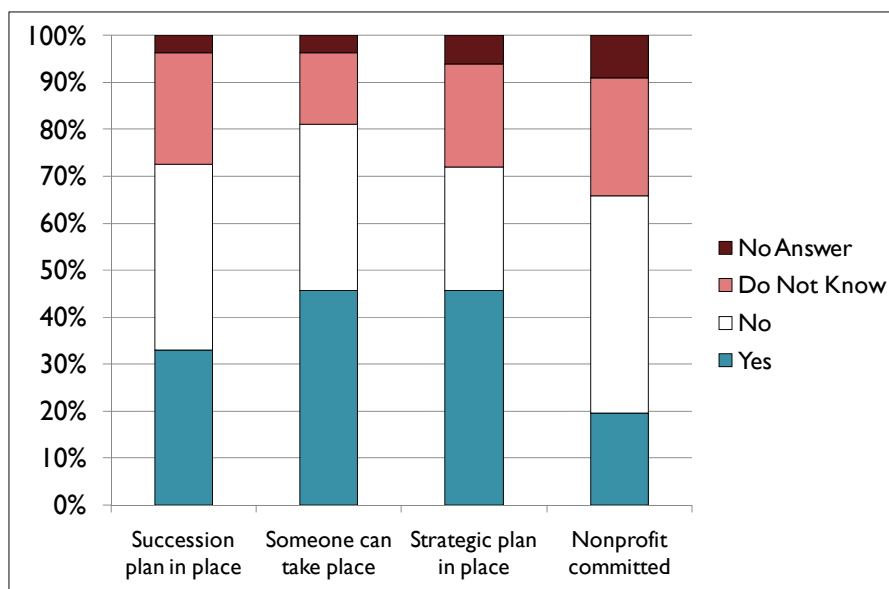
Sisters see many benefits to collaboration (see Table 5) and most frequently cite increased ability to serve clients better, to participate in advocacy, awareness, and education, and to develop and operate joint programming, as benefits.

**Table 5 Potential benefits of collaboration**

Benefit Type	% Seeing as a benefit
Serve clients better	66%
Participate in advocacy, awareness, and education	54%
Develop and operate joint programming	53%
Assess community needs	40%
Access new funding sources	38%
Receive and make service referrals	36%
Leverage resources	34%
Recruit volunteers	33%
Access complementary skills/knowledge	30%
Engage in peer learning	28%
Obtain in-kind donations	21%

A third or fewer Sisters reported seeing benefits from collaboration in the areas of leveraging resources, recruiting volunteers, accessing complementary skills/knowledge, peer learning, and obtaining in-kind donations.

Long-term Ministry Planning. Sisters were asked about the plans for sustaining their primary ministry and their own personal ministry plans. While less than one-third reported having a succession plan in place, nearly one-half reported that there was someone to take the Sister’s place should she be absent from ministry. See Figure 3. In addition, nearly one-half reported having a strategic plan for the ministry. Approximately 20% reported having a nonprofit in the community committed to sustaining the ministry, though many of these were specific funders that were willing to fund the activities.



**Figure 3 Ministries with Succession/Strategic Plans**

Individual concerns and plans for the future. When asked if they were worried about future of their primary ministry more than one-third responded “not at all” (38%), one-half “somewhat worried” (46%), 13% were “very worried,” and 3% did not answer. Sisters who reported not being worried were disproportionately in ministries located at sites operated by religious Orders or healthcare facilities. Conversely, Sisters who were most worried were located at parish, church, or school sites.

In regard to their own ministry plans, one-third of Sisters reported that they planned to continue for up to three years in their current ministry, 25% reported planning to continue for 4-6 years, and 37% were planning to continue for 7 years or longer. One Sister’s sentiment reflected that of many: “as long as able, healthy, God permits.” If the Sister was to leave her current ministry, nearly one-half (46%) would seek another ministry in the region, 18% would not, and 34% were unsure.

### **Additional Observations & Recommendations**

The Sisters who participated in the survey effort provided detailed information about their ministries and experiences. Sisters were also asked to provide comments and reflections which yield a number of observations about the current environment for these ministries.

Ministries need resources. A clear tension is evident due to balancing the desire to serve those in need with the financial needs of the ministry (and the Order), given that the income of Sisters supports the overall needs of the Order. The primary identified needs relate to financial stability, as well as the tension and time associated with the *process* of seeking/securing funding. As stated in the findings, less than 40% had sought new funding, though the majority of those that did, received it.

*“Balancing the need to bring in income as a member of a congregation with call to work with low income folks who cannot afford to pay full fee for service.”*

*Recommendation:* When asked how the Sisters of Charity Foundation can help ministries, the number one answer was funding – 60 of 122 responding to the question. In addition to funding, respondents suggested that networking and connecting with other funding sources would be helpful, including corporate, individual, and foundation opportunities (28 individuals indicated this type of training/assistance as important).

Managing within a shifting environment. Looking to the future, respondents indicated a continuing commitment to their neighborhood or community unity, service, and social justice; however, almost an equal number of respondents indicate that they envision substantive changes in their particular ministry arenas (i.e., liturgical, pastoral, parish, or vocational ministries). The shifting environment is the second greatest concern of respondents, second only to funding. Naturally, those with concerns for their ministries (close to 59%) are more commonly in parish and school sites where the greatest changes are expected due to the parish configuration within the Diocese.

At the same time, 64% of respondents were between 60-74 years old and many respondents have been active in ministry for over 40 years. Long-term planning for the stability of current ministries related to staff transitions is appropriate. This is particularly challenging in the context of declining vocations to religious life, where lay individuals may need to transition into a role formerly held by a Sister. The comments suggest, though, that Sisters are still very future-oriented as suggested in one Sister's reminder that "the harvest will be great, though the laborers are few."

*Recommendation:* Approximately 45% of respondents indicated that there would be someone in line to take their place if they were absent from their primary ministry, but less than one-third of Sisters report that a more formal succession plan is in place for their ministry. The Foundation can support various types of succession planning, i.e. mentoring/leadership development, readiness for change, or formal succession plans.

Collaboration as a vehicle to enhance ministries. Over 118 survey respondents (72%) indicated that their primary ministry engaged in joint programming or some other type of collaboration. Collaboration was noted to be a valuable resource for ministry, with 100 respondents indicating that it leads to better services.

*Recommendation:* While collaboration already is embraced by the majority of respondents, the high value placed on collaboration indicates that more work could be done. Such efforts could be directed especially to areas of shared organizational needs among ministries (i.e. fundraising or communications) and/or connecting ministries in a particular neighborhood. Continued support by the Foundation also can increase the depth of collaborations.

Support for specific groups or ministry types:

Throughout the survey, several groupings of primary ministries surfaced as perhaps warranting special attention. These ministries are highlighted either due to their predominance (such as education) or because of an elevated level of need: seniors (especially the homebound), young adults, individuals who have lost faith during the process of reconfiguration, families with school-age kids, and immigrants.

*"Greater training and outreach programs for the parishes, especially since most cluster plans have a commitment to greater outreach to the poor. More events, activities that address systemic change."*

Education, both inside and outside the classroom, emerged as an important substantive domain: specifically, at least 69 respondents indicated a primary ministry in K-12, post secondary, or out-of-school-time fields. Additionally, 7 respondents indicated that they primarily work with daycare, early childhood or early intervention initiatives. Also, when selecting ministry target groups, the categories of families, infants/toddlers/preschoolers, youth K-8, youth 9-12, and youth college age were selected 193 times. Many of these are also in areas hit hardest by the Diocesan reconfiguration.

*Recommendation:* Collaborative efforts could address specific at-risk groups (homebound seniors, immigrants, young adults, etc.) or at-risk ministries in the education field (i.e., schools in or near clustered parishes).

The challenge of the smaller ministry. Small ministries, with 19 or fewer full-time employees, accounted for almost 63% of respondents (83 of 132 individuals responding). Furthermore, 38% of respondents with knowledge of budgets/operating costs indicated that their primary ministry’s budget was under \$250,000 – interestingly, this is almost an equal number of respondents to those indicating an annual budget of \$1 million or more. These ministries are more likely to need capacity in many areas, such as succession and strategic planning and fund development. However, they also enable Sisters to work with the clients in a special way: holistically, present, and with time for listening and reflection.

*Recommendation:* As Sisters are drawn to smaller scale ministries, some capacity building could be specifically geared to the needs of the smaller organization.

The needs by geography. Ministries are heavily targeted to poor neighborhoods and 9 of the top 15 client Zip Codes served by ministries were located in the City of Cleveland, where poverty rates are highest and most concentrated.

*Recommendation:* Sisters have considerable experience and commitment to neighborhoods within the City of Cleveland. Technical assistance may be offered in the area of monitoring and sharing changes in community demographics and needs, particularly in neighborhoods where many Sisters are working in different, though related fields (i.e. education and social services). Convenings could assist in connecting women religious to other nonprofits, stakeholders, and neighborhood representatives in these neighborhoods.

Faith is core to ministry. Ninety percent of Sisters believe that faith plays a significant role in the effectiveness of their work. The few who did not generally cited legal restrictions on the expression of faith in their work as the reason.

The comments reveal different ways in which faith plays a role in the effectiveness of their programming. For most, their life choice to serve as a religious woman makes self-evident the role of faith in their work. One Sister commented “For most of my clients, God is with them by the mere fact that ‘Sister’ is there.” Other Sisters distinguish between their personal ministry and the program ministry in which they have a role. In this case, though faith may be at the core of all they do, Sisters see a less overt role of faith in some service settings.

“Faith is at the core of what we do.”

*Recommendation:* Sisters’ ministries are clearly infused with faith. How does that affect their approach to service in education, health, social service or other areas? How does it affect their adaptability to change, or personal sustainability in a given ministry? How do you secure funding for spiritually-based ministries? The role of faith in service deserves further attention.



SISTERS of CHARITY FOUNDATION  
OF CLEVELAND

Prepared by Sister Rosemarie Carfagna, OSU,  
Vice President for Mission & Ministry  
Sisters of Charity Health System

## Appendix A: Background & Terms

### ***Women Religious***

The term women religious refers to a group of Catholic women who have taken vows of poverty, chastity, and obedience. These women live in community, belonging to the same spiritual family, sharing possessions, having communal prayer, and living other aspects of community. **In this report, they are referred to as either “Sisters” or “women religious.”**

### ***Congregation/Order***

Women religious belong to “congregations” or “Orders,” under the authority of the Catholic Church. They are responsible to the local bishops in the dioceses in which they serve, and ultimately to the pope. Each congregation or Order has its own rule of life and constitutions. **In this report, congregations and Orders will be referred to as Orders.**

### ***Charism***

Each congregation has its own unique charism or spirit. The charism expresses the particular purpose or mission of the congregation, as well as its preferred form of ministry. The charism usually relates to the circumstances out of which the congregation arose, and to the person or group who founded it. For example, Franciscans are characterized by their love for the poor modeled by St. Francis of Assisi, Dominicans have a commitment to the ministry of preaching and teaching modeled by St. Dominic.

### ***Ministry***

Among Catholic women religious, “ministry” may describe an individual or collective effort that implements the values of Jesus Christ and Catholic social teaching. It is their dedicated work. Ministries include institutions or programs focused on health, education, social service, advocacy, or spirituality. They may consist either of employment or volunteer work. Though it may be specifically for Catholics (such as Parish School of Religion), ministries more commonly serve people of all faiths. **In this report, “ministry” or “primary ministry” refers to the employed work of a Sister.**

### ***Active/Contemplative***

Communities may be either active or contemplative. Active communities minister in society in the same way that lay people do, as teachers, nurses, lawyers, and even executives. Contemplative communities devote themselves mainly to the ministry of prayer. For the most part, they remain within their monasteries and have somewhat limited contact with society. They are sometimes referred to as “cloistered” or “enclosed” communities. **This report studies the work of active communities.**

## APPENDIX B: Parish Listing by Cluster

Parish Name	Parish ID
Cathedral of Saint John the Evangelist	4
Conversion of St. Paul	6
St. Peter	89
Immaculate Conception	14
St. Francis	43
St. George	44
St. Paul	68
St. Vitus	82
St. Adalbert	27
St. Agnes-Our Lady of Fatima	28
St. Aloysius-St. Agatha	29
St. Phillip Neri	70
Holy Redeemer	11
Our Lady of Perpetual Help	23
St. Jerome	51
St. Mary (Slovenian)	62
La Sagrada Familia	16
Our Lady of Mount Carmel (West)	21
St. Colman	40
St. Procop	73
St. Stephen	78
St. Malachi	58
St. Patrick (Bridge Avenue)	65
St. Wendelin	83
Our Lady of Mercy	20
St. Augustine	31
St. John Cantius	52
Blessed Sacrament	3
St. Barbara	32
St. Boniface	33
St. Michael the Archangel	64
St. Rocco	75
Annunciation	1
Ascension	2
Our Lady of Angels	17
St. Patrick (Rocky River)	66
SS Philip and James	26
St. Ignatius of Antioch	49
St. Mark	60
St. Mel	63
St. Vincent de Paul	81
Corpus Christi	7
Our Lady of Good Counsel	18
St. Charles Borromeo	37
St. Leo the Great	55
St. Thomas More	79
Our Lady of Lourdes	19
St. Casimir	34
St. Hyacinth	48
St. Stanislaus	77

Parish Name	Parish ID
Holy Name	10
Immaculate Heart of Mary	15
Sacred Heart of Jesus	24
St. John the Nepomucene	53
St. Lawrence	54
St. Catherine	35
St. Henry	47
Holy Spirit	n/a
St. Timothy	80
Epiphany	8
Our Lady of Peace	22
St. Cecilia	36
Holy Cross	9
St. Christine	38
St. Felicitas	42
St. Paul (Euclid)	67
St. Robert Bellarmine	74
St. William	84
Holy Rosary	12
St. Gregory the Great	45
St. Margaret Mary	59
Christ the King	5
St. Ann	30
St. Louis	56
St. Philomena	71
Holy Trinity	13
St. Mary (Bedford)	61
St. Pius X	72
SS Cyril and Methodius	25
St. Clement	39
St. Hedwig	46
St. James	50
St. Luke	57
St. Rose of Lima	76
St. Elizabeth of Hungary	86
St. Emeric	87
St. Margaret of Hungary	88
Assumption of St. Mary	85
St. Peter the Apostle	90