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Comparing Predominant Spiritual Approaches in a Chicago Archdiocese Vicariate Using the Spirituality Opionnaire and Assessing Its Reliability

John Peter Segvich
Loyola University Chicago

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LOYOLA UNIVERSITY CHICAGO

COMPARING PREDOMINANT SPIRITUAL APPROACHES IN A CHICAGO
ARCHDIOCESE VICARIATE USING THE SPIRITUALITY OPIONNAIRE AND
ASSESSING ITS RELIABILITY

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

PROGRAM IN RESEARCH METHODOLOGY

BY

JOHN P. SEGVICH

CHICAGO, IL

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ABSTRACT

This study determined the predominant spiritual approach among the principals and teachers of each school and deanery within Vicariate 5 of the Archdiocese of Chicago, Office of Catholic Schools. This study examined the reliability of a spirituality opionnaire and the status of adopting a spiritual approach at the Vicariate level, school level, and deanery level, for Vicariate 5 of the Archdiocese of Chicago, Office of Catholic Schools.

This study used the spirituality opionnaire developed by John Haughey, SJ, and Fr. Anthony Ciorra. The spirituality opionnaire was derived from John Haughey's (1976) book *The Conspiracy of God, the Holy Spirit within Us*. The spirituality opionnaire through a series of thirty questions identifies an individual's predominant spiritual approach consisting of either programmatic, autogenous, or pneumatic.

Tests of reliability were conducted on the spirituality opionnaire of Haughey and Ciorra. These tests indicated that there was high reliability among the three constructs. Repeated measures ANOVA and a paired sample t-test were also conducted. Results of this study indicate that the predominant spiritual approach at the Vicariate level, school level, and deanery level of Vicariate 5 was the pneumatic spiritual approach.

Suggestions for future research using HLM models and the implications for the teaching authority of the Roman Catholic Church in providing professional development

were discussed. The implications addressed the three levels of vicariate, school, and deanery of Vicariate 5 of the Archdiocese of Chicago.

CHAPTER ONE
INTRODUCTION

Background

As the principals of the Catholic schools of Vicariate 5 of the Archdiocese of Chicago initiate policy and programs mandated by the Office of Catholic Schools (OCS), these principals are experiencing conflict among themselves and their teaching staffs (AdvancED, 2015). Haughey (1976) described this conflict as emerging from the three different spiritual approaches that influence decision-making.

In *The Conspiracy of God*, Haughey (1976) identified three spiritualities by which contemporary Christians imagine God, relate to God, and perceive themselves and others. Haughey describes these three spiritualities as programmatic, autogenous, and pneumatic. The programmatic response is one of obedience to the church because it is founded and led by Christ. The autogenous response is one of obedience to one's own reason and conscience; the individual has the responsibility to form one's own conscience properly. The pneumatic response is one that entails direct experience of the Holy Spirit. With the assistance of Anthony Ciorra, Haughey developed a spirituality opionnaire to measure the predominant spirituality through which an individual conducts a faith-filled life. In my research, I will use the spirituality opionnaire to evaluate the three spiritual approaches in the Catholic school communities of Vicariate 5. The predominant spirituality is what forms the basis for the principals and faculty to imagine God.

The influence of the Spirit on a person's internal awareness of their relation to Christ is defined as a spiritual approach (Cooke, 2004). As a researcher my goal will be to determine which of the three spiritual approaches defined and described by Haughey (1976) predominates in the schools, the deaneries, and in the totality of Vicariate 5 of the Archdiocese of Chicago.

One of the reasons that teaching and learning from the enlightenment of evangelization might be inhibited in Chicago Catholic Schools is that the Office of Catholic Schools (OCS) of the Archdiocese of Chicago is conflicted. The conflict for the Office of Catholic Schools is between developing a school system and remaining a system of schools that approaches decision making from a vision of church rooted back to the various apostles.

The distinction is that a Catholic school system would be schools that are maintained at the expense of the Archdiocese for the education of the children of the Archdiocese and that constitutes a part of a system of Catholic education commonly including primary and secondary schools (Public Schools, retrieved from the web: <http://dictionary.reference.com/browse/public-school>). While a Catholic system of schools consists of individual parish schools maintained at the expense of the individual Catholic parish for the education of the children of that individual parish commonly only including primary schools (Public Schools, retrieved from the web: <http://dictionary.reference.com/browse/public-school>).

The principals of the schools in Vicariate 5 perceive that OCS desires to manage their positions (The Archdiocese of Chicago, 2014). The principals expect to be treated as members of a community of faith in which the process of discernment determines

goals and objectives (Carlson & Beasley, n.d.). The principals expect that Church leaders will empower them to reach their full potential: beloved of God, a free people who are not the property of any system (Carlson & Beasley, n.d.).

This difference in perspective has caused a conflict of trust between the governance of OCS and the principals (AdvancEd, 2015). The context of the problem includes the discontent that exists between the local principals and the office of OCS. The discontent is demonstrated in the principals' mistrust of policy and program initiatives mandated by OCS.

Purpose of the Study

By virtue of their baptism, Catholics as an Easter people are committed to spiritual transformation (*Catechism of the Catholic Church*, n.d.). Catholics have assumed the mission of prophet, priest and king and through the mission Catholics grow to transformation (Jesus: Prophet, Priest, and King, n.d.). The principal function of a leader is to help the members of a community grow to become the living presence of God in the world (Nicolás, 2013).

The ultimate objective of a school is an individual's transformation and, through individuals, the transformation of society (Nicolás, 2013). A comparison of the elements in each of the three spiritual approaches of Haughey (1976) demonstrates that there is the possibility that every school community of Vicariate 5 could demonstrate a different spiritual approach (see Appendix A). The possibility exists that the principals and teachers of the schools of Vicariate 5 do not know what spiritual approach predominates in their school. The school community may not be aligned with the elements of its vertical mission, which is its communion with the Father, Son and the Holy Spirit, and

the horizontal mission, which is its communion with its companion Christians within an ecclesial community (Krieg, 2000).

The agent of change in a specific school is the principal and the faculty. This study is intended to determine the predominant spiritual approach in the schools of Vicariate 5, in the deaneries of Vicariate 5, and finally in Vicariate 5. Knowing the predominant spiritual approaches for principals and teachers may allow a principal of a Catholic school to adjust pastoral approaches in school communities; may allow one of the five deans of the five deaneries to adjust pastoral approaches to the principals of the schools in the deaneries; and finally may allow the Bishop of Vicariate 5 to adjust pastoral approaches to the deans and priests of parish schools in Vicariate 5. The predominant spiritual approach has not been investigated within the Catholic schools of the Archdiocese of Chicago.

AdvancEd (2015) conducted an external review of the Catholic Schools in the Archdiocese of Chicago. This review found that Catholic identity was lacking or non-existent in 50% of 40 randomly selected schools reviewed. AdvancEd thus charged the OCS with the task of ensuring the pervasiveness of Catholic identity and Catholic culture throughout the system of schools. The introduction and implementation of AdvancEd and the adoption of aspects of Common Core rubrics served to fuel the conflicts related to the religious mission of the system of schools within individual school communities.

The reliability of the spirituality opionnaire that will measure the three spiritual approaches has not been assessed. The reliability analysis demonstrates that a scale consistently reflects the construct it is meaning. Reliability refers to the accuracy and precision of a measurement procedure (Thorndike, Cunningham, Thorndike, & Hagen,

1991). Reliability answers the question, how well does the instrument measure what it purports to measure? Reliability may be viewed as an instrument's relative lack of error. In addition, reliability is a function of properties of the underlying construct being measured, the test itself, the groups being assessed, the testing environment, and the purpose of assessment.

Research Questions

1. Which spiritual approach predominates in Vicariate 5?

H₀: There are no significant differences at the teacher and principal level between the predominant spiritual approach in Vicariate 5.

2. Which spiritual approach predominates among the teachers and principals at the school level within each of the five deaneries of Vicariate 5?

H₀: There are no significant differences in the spiritual approaches among the teachers and principals at the school level within each of the five deaneries of Vicariate 5.

3. Which spiritual approach predominates among the teachers and principals of each deanery of Vicariate 5?

H₀: There are no significant differences in the spiritual approaches among the teachers and principals of each deanery of Vicariate 5.

Significance of the Study

In 2007, representatives from Creighton University proposed a framework for effective Catholic school leaders. According to the Creighton University Education Department Taskforce (2007), an effective Catholic school principal exhibits strong faith and morals, awareness of ministry, vision for Catholic schools, entrepreneurial spirit,

passionate commitment, ability to inspire, servant leadership, commitment to social justice, patience and flexibility, lifelong learning, empowerment/delegation, and valuing of persons and relationships (Creighton University Education Department, 2007). An effective Catholic school leader demonstrates the capability in each of these six specialized domains: faith leadership, mission leadership, organizational leadership, educational leadership, community and political leadership, and strategic leadership. During his visit to the Philippines Pope Francis offered a vision for Catholic education to connect the elements of the proposed Creighton framework by telling young people “that the most important subject they must learn in life is to love” (“Leadership,” 2015). “To love like Jesus,” Archbishop Eamon Martin reported,

We need three languages: the language of the mind, the language of the heart and the language of the hands. These three languages, he said, must be spoken together in harmony, so that what we think harmonizes with what we feel and what we do. (“Leadership,” 2015)

The connector between the three languages of mind, heart, and hands is harmony.

The influence of these three spiritual approaches on the decision making process may explain the conflicts that emerge in the decision making process in initiating educational policy and programs from the OCS (AdvancED, 2015). The Creighton University framework for Catholic School leadership, which outlines the personal attributes and leadership capabilities of effective Catholic school leaders, may reveal the source of the conflict. The elements of an effective Catholic school leader may be viewed from one perspective by the principal and another perspective by the faculty. This difference in perspective could possibly lead to conflict. The texture that a principal frames the individual attributes of Catholic leadership framework may differ from the

texture that a faculty uses to frame their perceptions of the substance of the Catholic leadership framework. This difference in texture could possibly lead to conflict.

Organization of the Study

Chapter One has presented the introduction, statement of the problem, research questions and significance of the study. Chapter Two contains the review of related literature and research related to Catholic identity promoted through spirituality. The methodology and procedures used to gather data for the study are presented in Chapter Three.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The literature review addressed the influence of spirituality on Catholic education. In the literature review the current state of research discussed both the relevance and the framework of spirituality in providing a foundation for transforming society. This is related to the research question of determining the predominant spiritual approach in Vicariate 5 of the Archdiocese of Chicago. The research indicated that the Vision and Mission frames the value system that allows an individual to live out their spirituality in a cultural context. Some research has suggested that what is Spirituality cannot be defined. Haughey (1976) offers a development of spirituality from salvation history that can be measured through his spirituality opionnaire. Current research trends indicated that Communities of Faith are linked to the level of individual member's spirituality.

For the purpose of this study these were the variables that were studied and have been defined within the context of the Archdiocese:

Archdiocese is defined as the Archdiocese of Chicago for this study. It is an ecclesiastical entity defined by canon law.

Vicariate is defined for this study as Vicariate 5. The Archdiocese of Chicago is divided into six regions known as vicariates. Each vicariate has an episcopal vicar.

Deanery is defined for this study as either Deanery A, B, C, D, or E of Vicariate 5. The vicariates in the Archdiocese of Chicago are divided into deaneries. Vicariate 5 of the Archdiocese of Chicago has five deaneries. A dean appointed by the Episcopal vicar heads each deanery.

School is defined for this study as including the parish church that supports the school both fiscally and legally.

Vision and Mission

Catholic principals not only desire an articulated vision for Catholic schools but they also want advocacy from the diocesan central office (Frabutt, Holter, Nuzzi, Rocha, & Cassel, 2013). The purpose of the OCS of the Archdiocese of Chicago is stated in the Mission and Vision statement that is posted on the OCS web site. The mission and vision statement of the OCS is as follows:

Archdiocese of Chicago Catholic Schools exist primarily to evangelize and to educate students for the Church's mission in the world.

The Catholic school educated graduate, a disciple of Christ, is a leader and community builder in church and society. As a life-long learner, the graduate acts with faith, integrity, and competency in the pursuit of truth to contribute to a better world. The graduate lives and works as a responsible global citizen, seeking justice to create unity of all persons with God, each other, and all of creation.

Catholic school principals and teachers as leaders, give witness to Gospel living, spiritual and intellectual development, and justice for all persons, and a quest for educational excellence. These educators provide a curriculum that supports, challenges, and prepares students for their future. Catholic school educators continuously deepen their faith-life and strengthen their leadership to build a faith-learning community with a visible Catholic identity.

All Catholic School communities evangelize and educate students and families with the support, guidance, and spiritual leadership of bishops and pastors. In the spirit of inclusiveness, Catholic schools involve parents and other persons as partners to advance the mission of Catholic schools. These partners collaborate and make decisions that actively strengthen the long-term viability of

Catholic schools in Lake and Cook Counties.

Archdiocesan schools admit students of any race, color, national and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students in these schools. Archdiocesan schools do not discriminate on the basis of gender, race, color, or national and ethnic origin in administration of educational policies, loan programs, athletic or other school-administered programs. (The mission and vision of Archdiocese of Chicago Catholic Schools, n.d.)

The Catholic context influences Catholic education. In Catholic schools spirituality has the charisma to influence principals and teachers. According to Johnson and Castelli (2000), the Catholic context consists of five particular influences on Catholic education:

- A positive anthropology of the person where a student's basic goodness is affirmed and dignity and fundamental rights are honoured and protected and the reflection of the divine is recognized in each person.
- A sacramentality of life where the presence of God is recognized and sought in the everyday things of life.
- Communal emphasis regarding human and Christian existence where the fullness of life is developed for self and others in a responsible partnership and with God's help.
- A commitment to tradition as a source of story and vision where each individual has a unique historical significance and where, through every good effort, history is made and shaped and life is worthwhile.
- An appreciation of rationality and learning epitomized in a historic commitment to education. (p. 75)

Johnson and Castelli (2000) identify spirituality for those with religious beliefs and those without religious beliefs as predicated on some sort of distinct culture and special context. How an individual lives out this spirituality in a contextual culture depends upon the individual's value system. Spirituality and values are intertwined (Johnson & Castelli, 2000).

Catholic education is more than the transmission of knowledge. It is concerned with the development of the whole child. Catholic education must promote the spiritual,

moral, cultural, mental, and physical development of school children at school and of society (Johnson & Castelli, 2000). For believers spirituality has to do with relationships with other people and with God. For Catholics the human and the divine are inseparable. Principal and teachers must align their Catholic schools into a synthesis of culture and faith. The starting point for the development of the whole child in Catholic schools has to be the spiritual understanding of their teachers. An assessment of the understanding of the spirituality knowledge of the faculty is a first step in the process of promoting the synthesis of Catholic culture and faith.

Morris (1997) framed his case study of the academic and religious outcomes from different models of Catholic schooling by starting with the mission of Catholic schools. Morris found that the principals and teachers of Catholic schools have very different values, attitudes, and practices. The principal and faculty have individual understandings of the religious purpose of Catholic education and their chosen educational aims.

These understandings affect the patterns of religious affiliation within the school community. These patterns reinforce the necessity of determining the spiritual understanding of the faculty to align the mission and the model of the educational program (Johnson & Castelli, 2000). This alignment gives structure to a Catholic school to provide a supportive environment to enable children to become effectively functioning members of any particular cultural or religious group and to develop a specific religious cultural identity (Morris, 1997).

Relationship Frameworks as Vehicles for Development

The relationship framework has been successful in building organizational principles in Catholic schools that can promote the mission of the schools infused with

the Holy Spirit (Gautier, 2011). OCS possible use of the relationship framework would communicate to the schools of Vicariate 5 or its own office that it has entered into a loving relationship with self, God, and others (Gautier, 2011). The deans of Vicariate 5 would have then be provided tangible evidence that OCS leadership had or had not embraced the concept of relationship building as a key organizing principle for Catholic schools (Commonweal & Hidy, 1998). The relationship framework has the potential of offering the opportunity to the deans of Vicariate 5 to renew Catholic schools through personal development (Cook & Simonds, 2011).

Local parish school communities and OCS leadership had divergent opinions on personal development and the policy of managing principals (AdvancED, 2015). According to local parish school communities, OCS leadership had developed a set of protocols that was divorced from the principle of subsidiarity (Cook & Simonds, 2011). In order to lay the foundation for Catholic school renewal, these principals were adamant that principals and central staff of the OCS must pursue similar transformations and develop relationships that emphasized the growth and formation of the whole person (Cook & Simonds, 2011).

Empowerment and Management and Effects on Religiosity

The view from the OCS that principals should be managed was a further widening of the distance of the Office of Catholic Schools from the Catholic social principle of subsidiarity (Archdiocese of Chicago, 2014). The principals perceived the emphasis on management as evidence of a decline in religiosity in OCS leaders (Sander, 2005). The principals of Vicariate 5 as leaders of specific communities of faith perceived being managed as the antithesis of empowerment. Empowerment for the principals, who were

the ministerial leaders of the parish school, assumes that God has empowered them with the gift of the Holy Spirit. Empowerment assumes that freedom is a gift of all (“Leadership – A Catholic Perspective,” 2015).

In an open letter on the state of the Catholic school system, Cardinal Francis George wrote,

For other schools, low enrollment is the result of inadequate implementation of best practices in academics, marketing and tuition management, and we have begun a long-term effort to work with schools to improve their operations. Improved management will lead to stronger programs, healthier enrollment and more stable financial results. (Catholic New World, 2015)

Cardinal George’s emphasis on improved or increased management of schools by OCS was in contradiction to the principals’ expectation that they would be treated as members of a community of faith (Catholic New World, 2015). The principals had an expectation that OCS leaders would empower them to be who they were: beloved of God and a free people who are not the property of any system (Catholic New World, 2015; Frabutt, 2013). Principals serve in the capacity of the educational and ministerial leader of schools because they discern that God has called them to serve. The fulfillment of principals comes from them using their gifts and skills that God has blessed them with for His glory (Carlson & Beasley, n.d.).

OCS has the perception that a successful Catholic school can be created and managed from their office at the diocesan level (Archdiocese of Chicago Board of Schools, 2013). Employing the principle of subsidiarity, the principals of Vicariate 5 hold the position that the principal is the only credible level that can effectively create and manage successful Catholic schools. This difference in emphasis has resulted in

OCS and the principals to measure Catholic schools differently (James, 2007; Pollock, 2013).

Management and religiosity are representative of two competing interests for the control of the operation of the individual parish schools. Morrison (1971) studied the effectiveness of these two competing interests. How individuals collectively behave in a manner consistent with the ends of society demonstrates that the effectiveness of the Catholic school system is not determined only by academic performance. The competing interests of management and religiosity exacerbate the lack of affirmation from the OCS for the efforts of the Catholic principals to maintain Catholic identity in their schools (Sander, 2005). The competing interests provide context to the 38.6% of Catholic teachers that need direction to see a better way of dealing personally with differing interests (Kushner & Helbling, 1995; Sander, 2005).

Spirituality

What is Spirituality?

Shahabi et al. (2002) studied self-perceptions of spirituality. In this study Shahabi et al. stated that there is little agreement on what spirituality is, how to measure it, or the extent of its overlap with religiousness. By contrast, Haughey (1976) defined spirituality from a Catholic perspective and developed a spirituality questionnaire to measure it. From his perspective spirituality is intertwined with religion. Haughey is more compelling because his spiritual approaches are historically developed from salvation history.

Evaluating Spirituality

As Rossiter (2010) sought to understand the whys of contemporary spirituality, my study concentrated on determining and evaluating the predominant spiritual approach

in each educational unit of Vicariate 5. Haughey (1976) provides consistency that can withstand contemporary mores by focusing spiritual approaches on a process rather than on a framework of cultural-religious meanings which Rossiter (2010) used to understand the why's of contemporary spirituality. Haughey (1976) centers spiritual approaches in the process of hierarchy proclamations, conscience development, and discernment. Rossiter's (2010) framework may change because of cultural-religious meanings, but the process is rooted in Catholic absolutism of tradition. Rossiter's process allows the framework to disseminate new cultural meanings. Rossiter's framework has not significantly influenced modern American Catholicism because American Catholics have not accepted that the spiritual moral authority of the church is the Authority of God.

Fisher (2006) measured four key domains of spiritual well-being that measured four sets of relationship that people have with self, others, nature, and/or God. Fisher measured these domains in which a student perceives spiritual well being in the four areas of home, school, community, and church. In my study, I used the categories of principal, teacher, schools, and deaneries within Vicariate 5. Haughey (1976), with the assistance of Ciorra, developed a spirituality opionnaire that measured three domains of spiritual approaches consisting of programmatic, autogenous, and pneumatic. To the best of my knowledge, a study on the work of Haughey and Ciorra has not been done. I administered this same spirituality opionniare to the teachers and principals of Vicariate 5.

My study on the predominance of spiritual approaches is a quantitative study evaluating three spiritual approaches that imagine God measured from a spiritual opionnaire. In his case study using secondary students' views about influences on their

spiritual well being to inform pastoral care, Fisher (2006) utilized a spiritual well-being questionnaire. His study revealed that there were significant differences in the perceptions students held about influences on their spiritual well being. My study will analyze if there are significant differences among teachers of deaneries and among deaneries of Vicariate 5. Fisher analyzed the data of this study with SPSS. My data was analyzed with the latest version of SPSS as well.

Catholic Identity

The AdvancEd (2015) external review of the Catholic Schools in the Archdiocese of Chicago, conducted in April 2015, found that Catholic identity was lacking or non-existent in 50% of 40 randomly selected schools reviewed. AdvancEd has charged the OCS with the task of ensuring the pervasiveness of Catholic identity and Catholic culture throughout the system of schools. Establishing and maintaining a Catholic identity and culture would involve demonstrating to the student community how to filter the curriculum through the prism of the Catholic faith. Effective ways to demonstrate and ensure the pervasiveness of a school's Catholic identity and culture include beginning and ending the day with a community prayer, placing symbols of the Catholic faith prominently throughout the school building, and scheduling sacramental activities.

Catholic identity can be nurtured among Catholic school students in Vicariate 5 by promoting the spiritual development of their principals and faculty. Spiritual development involves prayer and reflection. For spiritual development to be most effective, the predominant spirituality that forms the basis for the principals and faculty of Vicariate 5 to imagine God must be determined. Determining the predominant spirituality in a school, deanery, or vicariate assists professional development in

preparing those prayers and reflections that are appropriate for a specific school or deanery in Vicariate 5.

Catholic Education

The importance of spirituality and Catholic education has been the context of recent studies (D'Souza, 2012). In his work D'Souza has attempted to broaden Catholic educators' understanding of spirituality from one that is confined to the reception of the sacraments to a spirituality that is embedded in all of life's experiences. The spiritual formation of Catholic educators is comprised of theological, scriptural, and ecclesial elements. Spirituality is the glue that connects the Catholic faith community. The substance of this spirituality is what the Church teaches and is the domain of Catholic parish schools.

D'Souza (2012) has called for an acknowledgment that the Catholic teacher is a causal agent of change. D'Souza has developed four principles that are essential to provide the spiritual dimension of education. These four principles are the teacher's love and devotion to truth, the teacher's knowledge of the subject matter and discipline, the teacher's method of imparting knowledge, and the teacher's vision of Christian existence. "These four principles are based upon the conviction that the teacher is integral to the teaching, learning, knowing, choosing and doing process" (p. 101). With the teacher integral to the teaching, learning, knowing, choosing, and doing process, these four principles inspired my work on the importance of determining the predominate spiritual approach of a school's teaching community. Just as D'Souza's study shaped the context of formative spirituality, my study evaluated the three spiritual approaches of Haughey (1976) in the school communities of Vicariate 5.

As now, the issue of spirituality in the context of Catholic education was a concern 75 years ago. Novak (1949) addressed the issue in his study of intercultural education. Novak's survey was sent to every diocese in the United States as a short, five response, yes-or-no inquiry. Novak's study was significant in the comments that he received concerning the term intercultural. There were respondents who considered the term synonymous with interracial. There were also respondents who considered the religion and social science courses, which at that time emphasized the Mystical Body of Christ, as sufficient intercultural education. My experience and observations in Catholic education, from 2011 to 2015 while chairing 36 council meetings, demonstrate that this perception has changed significantly. Few Catholics of the millennial generation would understand the term Mystical Body of Christ. Catholics have replaced the Mystical Body of Christ with the term faith community.

Novak (1949) indicated much about the influence of spirituality by not stating anything at all about spirituality. The era of spirituality that is present in the Catholic Church today is the result of Vatican II. It has been a 50-year journey that has found a charismatic leader in Pope Francis. Novak specifically discusses spirituality prophetically by stating: "In a field that involves the deepest emotions and the highest aspirations of the human soul, a deeper and more solid, a spiritual foundation is essential if the best and most effective intergroup harmony is to prevail" (p. 170). Ironically, while spiritual roots have grown deeper in the younger generations in the Catholic Church, religiosity among these younger generations has experienced a steep decline (Wittberg, 2012). The conflict of alienated Catholics is an issue that Novak (1949) did not address.

In their study written almost 65 years after Novak's (1949) study, Dobmeier and Reiner (2012) concluded that students were not exposed to content that prepares them to describe beliefs and practices in a cultural context. Novak (1949) addresses the importance of a spiritual foundation for successful cultural contact with his reference to intergroup harmony. Content and curriculum protocols must be designed to engage students in learning about spirituality for intergroup harmony. Standards encompassing spiritual competencies must be established to allow students to evaluate their own readiness to use spirituality in their work (Dobmeier & Reiner, 2012). The principals and teachers who complete the spirituality opionnaire may provide the information to determine the predominance of individual spiritual approaches that raises the awareness of spiritual foundations in intergroup relations.

The attitudes of 24% of primary teachers in a 2002 survey that investigated the attitudes about teaching religion demonstrated that many teachers had ambivalent feelings about teaching religion education (McCreery, 2005). Teachers' attitudes and beliefs about religion had a direct effect on how religious education was taught to children. The teachers' attitude and beliefs could range from disinterest to the sharing of personal commitments those teachers had with their spiritual faith and which they channeled into a specific religious tradition. Spirituality provides a framework of knowledge and imagery that can be imparted to children (McCreery, 2005).

There is a difference between teaching and developing curriculum. What teachers bring to the teaching of religious education can be used for the development of a religious education curriculum (McCreery, 2005). The present spiritual approach of Catholic teachers can assist in determining the professional development that can support,

develop, and challenge their understanding of spirituality and to increase their confidence in developing the religious education curriculum (McCreery, 2005).

Principal Leadership and Catholic Education

The study that I conducted measured Haughey's (1976) definition of spirituality using Haughey's questionnaire in the Vicariate 5 Catholic schools of the Archdiocese of Chicago. It determined which of Haughey's three spiritualities predominate in the schools, deaneries, and in Vicariate 5.

In her mixed methods study about the development of faith leadership in novice principals, Rieckhoff (2014) described four themes that emerged from the study: community and culture building, modeling of faith and nurturing faith's development in others, the Catholic mission, and leading learning. According to Rieckhoff, the United States Catholic conference defined three major role areas for today's Catholic principal: educational leader, spiritual/faith leader, and managerial leader. Promoting spiritual leadership in Rieckhoff's study focused on faith development and the building of the Christian community. In the school community the principal as a spiritual leader must focus on the facilitation of developing moral character and ethical values in students, staff, and faculty.

Rieckhoff (2014) addressed adjustments to current policy from data analysis by referring to this as changing the culture. As Rieckhoff stated, changing the culture involves building community across various stakeholder groups. Rieckhoff demonstrated that principals' confidence in their role provided them with their own definitions and conceptualizations of faith leadership as well as a definition of the Catholic mission to bring to their roles. Rieckhoff further stated that spiritual and cultural capital was critical

to maintaining the faith life of the school in areas such as the prayer life of the school community. Spiritual and cultural capital will lead to a properly constructed vision of the school for all the stakeholders.

The National Catholic Education Association (NCEA) further defined the role of the Catholic school principal to include Catholic identity (Rieckhoff, 2014). As Rieckhoff demonstrated, while it is expected that the objective of successful spiritual leadership will be achieved, there are no guidelines describing the specific behaviors that must be accomplished by a Catholic school principal for the achievement of this objective. Rieckhoff sought to understand how faith leadership and its development impacted decisions made by novice principals. In my study, I sought to understand which spirituality predominated in a school, deanery, or vicariate. My study will not attempt to determine the impact of spirituality on the decisions of principals.

Spiritual Influences on Catholic Education

In their pilot survey of spirituality in rehabilitation counselor education, Green, Benschhoff, and Harris-Gorbes (2001) examined the context of spirituality, as a required part of a counseling curriculum. In this study, the researchers critiqued the universality of a living spiritualism both in and out of a religion context. This study, which was conducted outside of a Catholic educational setting, identified four types of helping orientations to spiritual and religious natures: rejectionism, exclusivism, constructivism, and pluralism. Rejectionism denies the existence of God or heaven and spiritual supporters; exclusivism is a belief in the proof of religious or spiritual aspects of existence; constructivism denies absolute religious or spiritual reality but believes individuals construct their own reality; and pluralism affirms absolute religious or

spiritual reality. While each of these four methods differ in their approach, they all combine spirituality with religion. My study had three different spiritual approaches that were combined with the religion of the Roman Catholic Church (Haughey, 1976). I conducted my study to determine which of the three spiritual approaches predominated in order to provide the spiritual development necessary to promote spiritual growth that will foster Catholic identity. Similarly, Green et al.'s (2001) study called for further research regarding student and faculty knowledge of and belief in spirituality as a construct.

Spiritual Capital and Catholic Education

French social theorists introduced the concept of human capital and more specifically religious capital into Catholic education (Grace, 2010). These theorists referred to four forms of capital: economic capital, social capital, cultural capital, and religious capital. Using the French theorists' framework, Grace wanted to describe a symbolic power instantiated in individual school leaders who were possessed not by a religious power but by an individual spiritual power that was a source of personal power. Grace described this source of power capital as located in the people as spiritual power.

Grace's (2010) explanation of spiritual capital is that it draws upon theological literacy as well as a personal witness to faith in practice, action, and relationships. Spiritual capital is a sustaining resource while a spiritual approach is a vehicle to an individual believer's perception of reality. Grace argued that spiritual capital was the animating force and dynamic motive power of Catholic schooling. Haughey's (1976) three spiritual approaches have provided the framework for understanding spiritual capital in Catholic schools.

In April 2015, an AdvancEd accreditation panel found that the school communities in Vicariate 5 were lacking in Catholic identity. My study attempted to define which spiritual approach predominated in Vicariate 5 to assist in planning for the promotion of Catholic identity. Rieckhoff (2014) described that spiritual capital as a prerequisite for a successful principal to promote Catholic identity. Spiritual capital is what a principal brings to the role. “Spiritual capital is a concept that involves the quantification of the value to individuals, groups, and society of spiritual, moral, or psychological beliefs and practices” (p. 30). Reickhoff suggested, “Spiritual capital can be operationalized and can be measured through an individual’s religious and spiritual inclination such as church attendance and prayer” (p. 30). Reickhoff’s study suggested that future studies could focus on the three spiritual approaches of my study to determine if one approach is better suited for the development of spiritual capital.

Decision Making Influenced by Spirituality

While Haughey (1976) approached the conduct of life through the prism of Catholic Christian beliefs and values, others have studied the mystery of the interaction of faith and work for its influence on decision-making (Lynn, Naughton, & VanderVeen, 2010). Lynn et al. surveyed Christian workers utilizing the faith at work scale. Their research suggested that religion is likely to affect perceptions and behavior as well as the ability and motivation to perform work. This research further suggested that work-faith integration affects individuals interiorly.

Strategic decision-making is influenced by spiritual beliefs (Phipps, 2012). Decision-making is processed through the filters and frameworks of an individual’s spiritual beliefs. In his study, Phipps demonstrates the context of filters and frameworks

through which decision-making passes can differ and emphasizes meta-belief. Meta-belief is the self-awareness of belief that an individual has about his or her own belief structure. Haughey (1976) and Phipps (2012) emphasized the influence of spirituality on decision-making. Haughey's (1976) study filtered decision making through one of three predominant spiritual approaches whose source is the Holy Spirit within the members of communities of faith. Phipps' (2012) study discussed the effect of moderating variables on a leader's spiritual belief. Phipps defined the moderating variables of personal traits, interpersonal patterns, positional influences, and social methods as a framework to understand the influence of a strategic leader's personal spiritual belief on strategic decision-making. Haughey (1976) and Ciorra created a spirituality opinionnaire to measure which spiritual approach predominates in an individual while Lynn et al. (2010) established a faith and work scale to demonstrate which mediating and moderating variables influence decision making.

Communities of Faith

Every school in the Archdiocese is a community of faith (Convey, 2013). As a post-Pentecost people, the school community of faith must discern this promise of the Messiah who will inaugurate a new age in which Yahweh Himself promises: "I will give them a single heart and I will put a new Spirit in them" (New International Version, Ezekiel 11:19). Pentecost was an epiphany for the Spirit (Haughey, 1976). Pentecost changed the people of God from being informed about the historical facts of Jesus' life to being inspired. Prior to Pentecost the disciples of Jesus had faith in him and love in him. After Pentecost, love had captured Jesus' disciples; their lives were bolstered by trust. After Pentecost, truth would give the disciples courage to speak out and teach them what

to say. The disciples “were now in on the conspiracy between Jesus and the Spirit, and Jesus and his Father, because the spirit has been sent into their hearts” (p. 69). Haughey reminded us that Pentecost is not just an historical incident. It is repeatable. It is repeatable even now.

The failure to determine which spiritual response predominates the schools and the deaneries of Vicariate 5 impoverished the faith communities of Vicariate 5. This failure of determination makes the school communities less effective in emphasizing those spiritualities that have been neglected in promoting Catholic identity. The determination of which spirituality predominates allows the principal leadership of the school communities to adjust their implementation plans for addressing Catholic identity, which was a recommendation of AdvancEd (2015). If the autogenous spirituality approach predominates in a particular school, with its response to obedience to reason and conscience, then the principal and the faculty of each school may conclude that they do not have to concretely engage in activities that symbolically proclaim the school’s Catholic identity. In order to demonstrate that a school community is a Eucharistic people, a school faith community taking a programmatic approach would demand a proclamation while another school faith community taking a pneumatic approach would insist on a liturgical celebration of the community.

Conflicts within Communities of Faith

In the environment of the faculty and principal of a Catholic elementary school in Vicariate 5 of the Archdiocese of Chicago, there are conflicts within the faculty and between the faculty and the principal. During the four years that I served as the Assistant Superintendent/RD of Vicariate 5, conflicts emerged within the schools of Vicariate 5 as

the OCS introduced and implemented new policy initiatives. Specifically, with the introduction and implementation of AdvancEd and the adaption of aspects of Common Core rubrics, conflicts related to the religious mission of the system of schools emerged within the individual school communities (AdvancEd, 2015).

The conflict among faculty, principles, and OCS leadership may be traced to contradictions that faculty and principal have in their image of God, in their relation to God, and in their perceptions of themselves and others. The three areas of conflict (image of God, relation to God, and perception of self/others) are the three spiritualities of programmatic, autogenous, and pneumatic response (Haughey, 1976). The school community consisting of faculty and principal has an obligation to know which of the three spiritualities predominate in each specific school and in each school's principal, in each deanery and the principals within the deanery, and finally in all the schools and the principals in the entire composite of Vicariate 5 (Advanced Ed, 2015).

Catholic teachers and secular teachers work in an interconnected world of teaching and learning collaboration, a process sometimes marked with conflict. However, Catholic teachers have the added challenge of centering their collaborations in a community of faith illuminated by scripture and tradition. Conflict in the minds of Catholic elementary teachers elicits the response that there must be a lack of agreement on the perspective of how to achieve overall goals of the organization (Kushner & Helbling, 1995). A lack of harmony can initiate cracks in the wall of the community of faith (Kushner & Helbling, 1995). Therefore, Catholic teachers would benefit from an understanding of the value of conflict. Understanding of the value of conflict begins with the knowledge of which spirituality predominates in the school's teacher community

(Haughey, 1976). A realization that their colleagues are not all experiencing the same spiritual approach becomes the starting point for understanding conflict that is colored by Catholic faith perceptions (Haughey, 1976).

The differences in spiritual approaches can lead to conflict in school communities that enact collaborative reforms (Achinstein, 2002). Achinstein's study found that emerging conflict is central to a community's collaborative efforts. Collaboration and consensus generate conflict while negotiating the bounds of membership and beliefs. Conflict is necessary for learning and for change. Social capital is the result of the intention of principals and teachers who work together to create a community of faith with its components of mutual respect and participation in decision making (Kushner & Helbling, 1995). Spiritual capital has been described as an urgent priority for the future of Catholic education internationally (Grace, 2010). It was identified as a resource that can be drawn upon and can empower teachers. Spiritual capital is a resource that could provide teachers with a sustaining sense of mission, purpose, and hope.

The members of communities of faith demonstrate in their relationships that their faith commitments are inseparable from their most significant human relationships (Haughey, 1976). Since conflicts may arise in the relationships of the members in a faith community that are experience both between and within ourselves, these conflicts do not present a picture of a community of faith that is of one mind in the spirit. These conflicts are routinely described to be the result of the competing interest of progressive and liberal members of the Catholic faith community. However, as Haughey has shown, the labels of progressive and liberal are superfluous to the real symptom of the conflicts among members of the faith community. As Haughey showed, one possible explanation for

assigning the labels of progressive and liberal as the source of conflict is an attempt to fit realities to these labels when in fact these labels are symptomatic of other realities that must be observed.

Conflicts in the Church vis-à-vis faith communities are linked to the level of individual member's spirituality. The realities that must be traced from conflicts among members of the Church are at a different level of life than labels (Haughey, 1976).

Conflicts among faith communities in the Church are not the result of labels but the result of each individual member's image of God, and how they approach, experience, and articulate this experience of God to themselves and others in their faith communities (Haughey, 1976).

From Haughey's (1976) perspective, every Christian conducts a faith-filled life from one of three spiritualities. One of these spiritualities is more predominant in one's faith life than the others. However, this does not mean that a Christian's faith-filled life could not experience the other two. The experience of Christianity has elements of all three. All three have value. Each one enriches the other. Each of these three spiritualities is subject to tensions from one another.

I could not find literature that explored specific strategies or resources that principals could share with teachers to provide a vehicle for discussing the implications of the predominance of one spiritual practice on the decision making of the school. A study on Haughey's (1976) spiritual approaches has not yet been published. This lack of literature on spiritual approaches reveals a gap that my study aims to address.

CHAPTER THREE
RESEARCH DESIGN AND METHODOLOGY

Problem and Purposes Overview

This study is intended to determine the predominant spiritual approach adopted in the schools of Vicariate 5, in the deaneries of Vicariate 5, and finally in Vicariate 5. The predominant spiritual approach has not been investigated within the Catholic schools of the Archdiocese of Chicago. Knowing the predominant spiritual approaches for principals and teachers is the first step to allow a principal of a Catholic school to adjust pastoral approaches in school communities if needed. In addition, it may allow one of the five deans of the five deaneries to adjust pastoral approaches to the principals of the schools in the deaneries. Furthermore, it may allow the Bishop of Vicariate 5 to adjust pastoral approaches to the deans and priests of parish schools in Vicariate 5.

Research Questions

The following research questions have been investigated:

1. Which spiritual approach predominates in Vicariate 5?

H₀: There are no significant differences at the teacher and principal level between the predominant spiritual approach in Vicariate 5.

2. Which spiritual approach predominates among the teachers and principals at the school level within each of the five deaneries of Vicariate 5?

H₀: There are no significant differences in the spiritual approaches among the teachers and principals at the school level within each of the five deaneries of Vicariate 5.

3. Which spiritual approach predominates among the teachers and principals of each deanery of Vicariate 5?

H₀: There are no significant differences in the spiritual approaches among the teachers and principals of each deanery of Vicariate 5.

This study is a quantitative study evaluating three spiritual approaches that imagine God measured from a spiritual opinionnaire (Ciorra & Haughey, 1976). It has examined if there are significant differences among the teachers and the principals of the deaneries, the schools, and the vicariate. The design was a non-experimental survey design. The spirituality opinionnaire of Haughey and Ciorra was used to determine the predominant spiritual approach of John Haughey's, *The Conspiracy of God* (1976). The data was analyzed with the latest version of SPSS.

Population and Sample

A convenient sample of the population of the principals and teachers of Vicariate 5 was collected. The purpose of the study was to provide a method of determining which spirituality predominated in Vicariate 5 that could have heuristic value in the remaining Vicariates of the Archdiocese of Chicago. In Vicariate 5 at the time of the study, there were 38 principals and 594 classroom teachers.

The student demographics from the Office of Catholic Schools for Vicariate 5 of 12,790 were students from the academic year of 2014-2015. The most recent demographics available from the OCS were from 2012-2013 (see Figure 1). The race

and ethnicity totals for Native American students in percent were less than 1. Asian students represented 2%; Black or African American students comprised 5%; Hispanic or Latino students contributed 25%; White students were the majority at 64%; Native Hawaiian added 1%; and Multi-Racial students augmented an additional 4% to the racial and ethnicity composition of these students. The total student population in 2012-2013 from which these percentages were derived was 13,173.

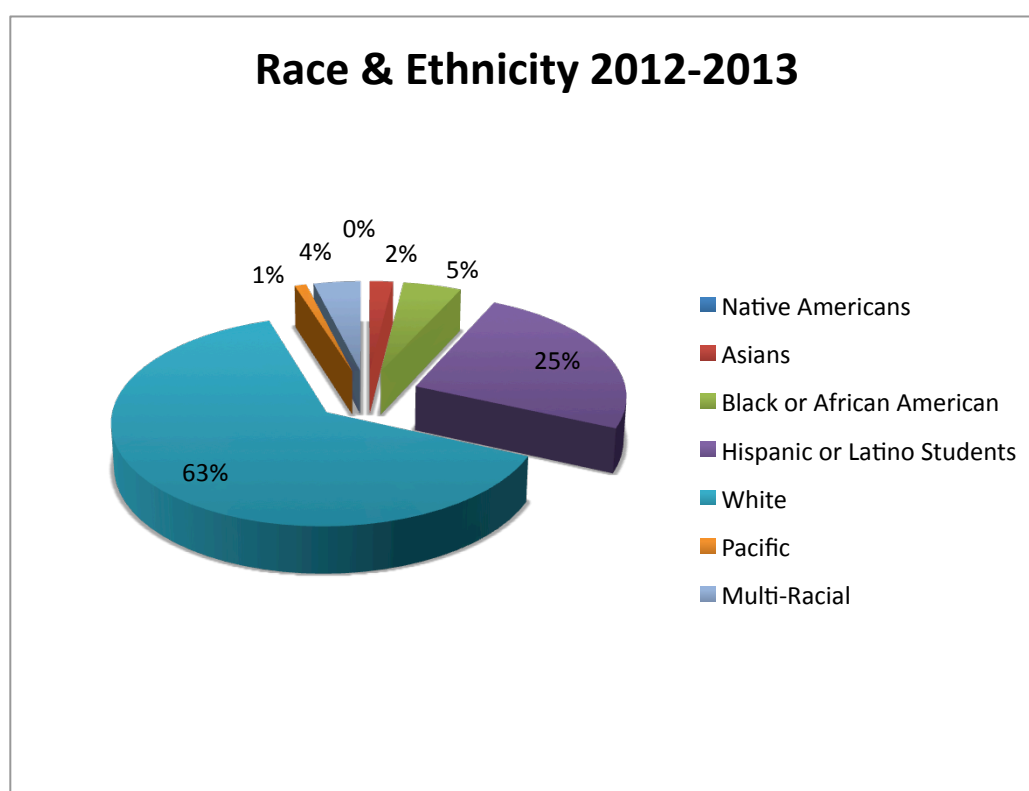


Figure 1. Race and ethnicity demographic breakdown for Vicariate 5 for academic year 2012-2013

Adapted from “Data Composite: Facts and Figures for Year Ending 2013” by the Office of Research and Planning, Archdiocese of Chicago, 2014. Retrieved from <https://www.archchicago.org/departments/strategic-planning/pdf/Data%20Comp%202013.pdf>

Participation in this study was voluntary. If a teacher or principal did not want to be in this study, they did not have to participate. Teachers and principals who decided to

participate were free not to answer any question or to withdraw from participation at any time without penalty. If teachers or principals currently had a relationship with the researcher or were receiving services from the cooperating research institution, their decision to participate or not had no affect on their current relationship or the services they received.

The teacher's score on the spirituality opionnaire for each of the three spiritual approaches was collected. The only information of the teachers that was available was their individual schools. From the principals, their gender, age, experience, degree, certification, salary, deanery, enrollment, and their score on the spirituality opionnaire for each of three spiritual approaches was collected.

Instrument

The reliability and validity of the spirituality opionnaire used in this study had not been assessed. The reliability analysis demonstrated that a scale consistently reflected the meaning of its construct. Reliability referred to the accuracy and precision of a measurement procedure (Thorndike et al., 1991). Reliability answered the question, how well does the instrument measure what it purports to measure? Reliability may be viewed as an instrument's relative lack of error. In addition, reliability is a function of properties of the underlying construct being measured, the test itself, the groups being assessed, the testing environment, and the purpose of assessment.

The validity analysis demonstrates the degree to which an instrument's scores provide information that is relevant to the inferences that are to be made from them (Thorndike & Thorndike-Christ, 2010). How valid a measurement instrument is

demonstrates whether the test measures what we want to measure, all of what we want to measure, and nothing but what we want to measure (Thorndike & Thorndike-Christ, 2010). A judgment of validity is always done in relation to a specific decision or use. Evidence that an instrument's score is appropriate for one purpose does not mean it is appropriate for another.

Reliability

The simplest statistical technique for ensuring reliability is the split-half method in which the questionnaire items are randomly split into two groups (Field & Hole, 2003). From each half of the scale, a score for each subject is calculated. A person's score can be expected to be the same on one half of the scale as the other if a scale is very reliable. The two halves should correlate perfectly. A large correlation between the two halves in the split half method demonstrates a sign of reliability. There are a number of ways in which a set of data can be split into two. The results might be the way in which the data were split.

To overcome this problem, Cronbach suggested splitting the data in two in every conceivable way and computing the correlation coefficient for each split (Field & Hole, 2003). The average of these values is known as Cronbach's alpha, which is the most common measure of scale reliability. As a rough guide, a value of 0.8 is seen as an acceptable value for Cronbach's alpha; values substantially lower indicate an unreliable scale. Cronbach's alpha should be 0.8 or more and the deletion of an item should not affect this value too much.

The 30 items on the spirituality questionnaire were checked for reliability after the factor structure had been examined (Field, 2013). The Item Reliability Index (IRI),

which is the correlation between the score on the item and the score on the test as a whole multiplied by the standard deviation of that item, was examined (called the corrected item-total correlation in SPSS). SPSS calculated the corrected item-total correlation to determine the items having correlations less than 0.3. Those items with a correlation of less than 0.3 may be a source of a problem.

Validity

Validation is the process by which a test developer or test user collects evidence to support the types of inferences that are to be drawn from test scores (Crocker & Algina, 1986). Crocker and Algina discussed three major types of validation studies. Crocker and Algina emphasized that content validation, criterion-related validation, and construct validation are designed to gather evidence of the usefulness of test scores for the desired inference.

Content validation is an assessment to determine whether the questions of a performance instrument represented the construct that was to be measured (Crocker & Algina, 1986). The questions on the spirituality opionnaire were written to relate to the three spiritual approaches of programmatic, pneumatic, and autogenous. Each question was designed to measure the opinions of the participants on one of the three specific spiritual approaches.

As Crocker and Algina (1986) have discussed, content validation involves at least four practical considerations in assessing whether the items of the instrument represent the construct to be measured. First, the weighting of items to reflect that all items are not equal in value should be discussed. The discussion of weighting items or not weighting items must be discussed among the user of the items of the instrument. The judges of the

value of the individual items should be provided a common definition from the designer of the instrument. Second, the structuring of the item-matching task to the objectives of the construct must be accomplished in a systematic manner. While there has been agreement among many authors that item matching is dichotomous, there has been a discussion that a five-point scale could be matched to a specific objective. Third, aspects of the item should be examined has to be clearly communicated. The item demands an examination of its performance domain and an evaluation that determines if the item relates to the objective of the construct. Fourth, the presentation of the summary of the results, which approach qualitative decision-making, can be summarized using quantitative indices.

In relating the practical considerations of weighting to measure the content validation of the spirituality opionnaire, there is no evidence that this has been attempted. There is no evidence that item matching was used to measure the items of spirituality opionnaire to the three spiritual approaches of programmatic, autogenous, and pneumatic. An examination of the reading of the items of the spirituality opionnaire for understanding and an evaluation of the items relation to the objectives of the spirituality opionnaire to the best of the researcher's knowledge has not been undertaken.

The criterion-related validation is a measure of the performance indices of a measuring instrument that determines the relationship with an external measure referred to as a criterion (Ravid, 2015). The spirituality opionnaire could be correlated with the Sunday Mass attendance of Vicariate 5 report from the yearly October count of Mass attendees. The correlation coefficient from the resulting correlation could be used as the validity coefficient.

There are two types of criterion-related validity: concurrent validity and predictive validity (Ravid, 2015). Concurrent validity correlates with a well-established instrument, the criterion that measures the same objectives as the instrument that we wish to validate. The correlation coefficient serves as an index of concurrent validity (Ravid, 2015, p. 207). At the present time there is no known long-standing instrument that measures the same objectives as the spirituality opionnaire.

Predictive validity measured how well an instrument can predict future performance (Ravid, 2015). The spirituality opionnaire that measured the predominance of one of three spiritual approaches had not been validated for predicting the criterion of future performances.

Construct validation was the extant to which an instrument measured and provided accurate information about a theoretical trait or characteristic (Ravid, 2015). Evidence of construct validity involved the collecting of many samples of data. A series of studies and multiple sources provided the framework for accumulating supporting evidence of construct validity that generally follows prescribed steps as discussed by Crocker and Algina (1986). First, individuals who differ on a specific construct may also differ on socioeconomic status, performance criteria, and on other validated constructs. How these individuals are expected to differ on the specific construct to be validated must be formulated with one or more hypotheses. Second, an instrument must be either selected or developed that consists of items that are specific manifestations of the construct. Third, data has to be gathered to test the relationships of the hypotheses. Fourth, the observed findings of the study must be evaluated by its consistency with the hypotheses and possible alternative explanations. There is no evidence that the

spirituality opionnaire has been evaluated through the measure of the construct validation as discussed by Crocker and Algina (1986).

Formally examining the validity of the spirituality opionnaire will be a future task. The researcher of this study has not measured the validity of the spirituality opionnaire.

Spirituality Feedback Opionnaire

The spirituality opionnaire (see Appendix B) created by Haughey and Ciorra from John Haughey's book, *The Conspiracy of God* (1976) was used. Data collection and subsequent analysis can identify the predominant spiritual approach that may affect strategic decision-making process of a school community (Haughey, 1972; Lynn et al., 2010).

The data from the spirituality opionnaire can indicate what spiritual approach predominates in the faculty of a Catholic school, and measures the magnitude of that approach. The connection between spirituality and the method of teaching religious education in a Catholic school is a starting point for channeling this spirituality into the Catholic religious tradition. It is important to know what teachers bring to the teaching of religious education. The predispositions that teachers bring to their classroom are a more powerful socializing influence than either pre-service education or later socialization in the work place (McCreery, 2005).

Data Collection

A single survey of 30 questions (see Appendix B) estimated to take 20 minutes with no future contact was administered to the teachers and principals of Vicariate 5 of the Archdiocese of Chicago Office of Catholic Schools. The teachers in the 41 schools of

Vicariate 5 of the Archdiocese of Chicago had been asked to rank spirituality questions on a 3-point Likert Scale. The principals in the 41 schools of Vicariate 5 of the Archdiocese of Chicago had been asked to rank spirituality questions on a 3-point Likert Scale. This scale determined if the teachers' and principals' spirituality is more programmatic, autogenous, or pneumatic. The survey had a total of 30 questions with 10 questions of each of the aforementioned categories mixed throughout the survey. The ranking of each response ranged from -3, -2, -1, 0, +1, +2, +3. The maximum number of points each category of programmatic, autogenous, or pneumatic could receive was a +/-30. There was no right or wrong answer to each question.

There were no foreseeable risks involved in participating in this research beyond those experienced in everyday life. There were no direct benefits to a teacher or principal for their participation.

The individual responses of the teacher or principal have not been shared with the general public. The responses have been aggregated into a total number for each individual school. The school aggregate number has been aggregated into a total number for the deanery. The deanery aggregate number has been aggregated into a total number for Vicariate 5.

Data Analysis

Data was reviewed over the three levels of unit leadership of school, deanery, and vicariate. The spiritual approach was compared at the level of the school, the deanery, and finally the vicariate. This process demonstrated which spiritual group predominated both in Vicariate 5 and which if any of the three spiritual approaches predominated over the other two spiritual approaches. Due to the lack of information on the reliability

spirituality opionnaire, a factor analysis was performed first to know how the scale worked to identify the three component approaches of programmatic, autogenous, and pneumatic.

Limitations

The data that the researcher analyzed was from the Catholic schools in Vicariate 5 of the Archdiocese of Chicago. This researcher did not generalize the results to the Catholic schools in the remaining five Vicariates in the Archdiocese.

The characteristics of the teachers in Vicariate 5 were not available. The lack of information of the characteristics of the teachers limited this study to describing how selected teachers in Vicariate 5 responded to the spirituality opionnaire. Additionally, the lack of teacher characteristics did not allow for the exploration of the relationship between teachers' characteristics and their responses on the spirituality opionnaire.

The teachers and principals, who participated in the spirituality opionnaire survey, individually and among their specific groups may not have been able to provide the level of detail or understanding to the concepts in the items of the instrument (Barker, Pistrang, & Elliot, 2002). The researcher was not able to ensure that the teachers and principals, who completed the spirituality opionnaire, would not be self-deceptive in interpreting question(s).

The participants in responding to the questions in the spirituality opionnaire may not always have been truthful. As participants answered survey questions, feelings and experiences were unconscious and controlled by defenses from being made conscious. These feelings and experiences may have influenced responses to the opionnaire. There was nothing to prevent a participant from deceiving themselves or the researcher from

refusing to reveal socially undesirable thoughts or behaviors in responding to questions on a self-report (Barker et al., 2002).

There are pervasive biases in the way participants respond to self-reports. Teachers and/or principals may have rated a question on the spirituality opinionnaire with a numerical value that is different from another teacher or principal with the same opinion. Teachers and/or principals with the same opinion on an item may have understood the question(s) differently because of influences of pervasive biases (Barker et al., 2002). There is no opportunity in closed-end questions on an opinionnaire for respondents to qualify their answers.

This study was not able to demonstrate the results of the study in the practice of teachers. The results of this study, with its impact on the creation of professional development that effect teacher practices, were not known.

CHAPTER FOUR

RESULTS

Introduction

The purpose of this study was to determine the predominant spiritual approach among the principals and teachers of each school and deanery within Vicariate 5 of the Archdiocese of Chicago, Office of Catholic Schools. The research questions that were examined for this study were:

1. Which spiritual approach predominates in Vicariate 5?

H₀: There are no significant differences at the teacher and principal level between the predominant spiritual approach in Vicariate 5.

2. Which spiritual approach predominates among the teachers and principals at the school level within each of the five deaneries of Vicariate 5?

H₀: There are no significant differences in the spiritual approaches among the teachers and principals at the school level within each of the five deaneries of Vicariate 5.

3. Which spiritual approach predominates among the teachers and principals of each deanery of Vicariate 5?

H₀: There are no significant differences in the spiritual approaches among the teachers and principals of each deanery of Vicariate 5.

Factor analysis and Cronbach's alpha were first conducted to examine the reliability of the instrument. Descriptive statistics were utilized to describe the spiritual

approaches adopted by the schools in Vicariate 5. In order to examine Research Questions 1, 2, and 3, a series of ANOVAs and paired sample t-tests were conducted.

Presentation of Results

Tests of Reliability

Tests of reliability for the spirituality opionnaire included a factor analysis. Factor analysis was performed to determine if items loaded into theoretical constructs. In this study, items were expected to load into three constructs: programmatic, autogenous, or the pneumatic spiritual approach.

Table 1 showed that loading items 1, 9, 16 and 17 overlapped; they did not load entirely into a specific factor. Results showed that the remaining items loaded into three distinct factors as highlighted in Table 1. Three factors could be clearly defined as programmatic, autogenous or pneumatic for the remaining items.

In addition to factor analysis the spirituality opionnaire underwent calculations of Cronbach's alpha values. The subscales of the spirituality opionnaire demonstrated statistical reliability. The overall α for the items related to the programmatic spirituality is .846 (shown in Table 2). The programmatic values in the column labeled *Cronbach's Alpha if Item Deleted* in the output of Item-Total Statistics (shown in Table 3) are values of the overall α if that item isn't included in the calculation. Evidence indicates that if the items were deleted the Alpha range is above .8.

The overall α for the autogenous spirituality was .638 (shown in Table 4). The autogenous values in the column labeled *Cronbach's Alpha if Item Deleted* in the output of Item-Total Statistics (shown in Table 5) are values of the overall α if that item isn't

included in the calculation. The autogenous Alpha range of .593 to .648 is lower than the programmatic range.

The overall α for the pneumatic spirituality was .755 (shown in Table 6). The pneumatic values in the column labeled *Cronbach's Alpha if Item Deleted* in the output of Item-Total Statistics (shown in Table 7) are values of the overall α if that item isn't included in the calculation. The pneumatic Alpha range of .706 to .744 is in the middle range between the programmatic and autogenous spiritual approaches.

Field (2013) describes alpha values of .7 or .8 as an acceptable value for Cronbach's α . The Cronbach α values for the programmatic and pneumatic factors were greater than .8 and .7. These suggest that the programmatic and pneumatic factors have relatively high internal consistency. The Cronbach α value for the autogenous factor was .638. The α value of .638 suggests medium magnitude of internal consistency. George and Mallery (2003) indicate that a Cronbach α above .7 is considered acceptable. The ten factors of the subscale autogenous may be artificially deflating the Cronbach α figure (Field, 2013). Field suggests that when dealing with constructs, values below .7 can be expected.

Table 1. Rotated Component Matrix: Loadings of Each Item for Each Construct

Items	Programmatic	Pneumatic	Autogenous
I make decisions with a great deal of prayer. #10	0.172090633	0.805057363	-0.070420126
My spiritual life is based on a personal relationship with Jesus. #15	0.13875159	0.747023162	0.005651441
My Christian Vocation (i.e. parent, single, priest, religious, etc.) is a personal call from God. #30	0.112839518	0.686338244	-0.046038996
Without an inner relationship with God, good works, no matter how great, simply do not provide an adequate expression of faith. #21	0.04611457	0.583135423	0.209789916
My preferred way to glorify God is with prayer of praise. #20	0.376033529	0.557594384	0.066498599
I especially enjoy praying spontaneously with prayer groups. #28	0.029725478	0.53246726	0.213134836
Reading the scriptures leads me to social action. #9	0.114678133	0.526374639	0.476019135
The official prayers of the Church (Sacraments, Office, Eucharist) are important values for me. #17	0.462505979	0.493718341	-0.292273084
Am important foundation for my faith is my belief that ultimately, God will save us. I, therefore, frequently approach my prayer and ministry focusing on the God who will one day bring all to a happy completion. #25	0.378551399	0.472403084	-0.057813352
I am the most responsible agent for my spiritual life. #29	0.123040551	0.368113192	0.163104838
It is more important for me to feel the truth of the gospel than it is to understand it intellectually. #5	0.44786531	0.318438669	0.089002125
I make personal choices primarily by discerning the Spirit in the origins of my ideas and the moods that I am experiencing. #3	0.471920917	0.306485761	0.16273596
My prayer life frequently includes traditional prayers of the Church. #24	0.50504052	0.298825481	-0.298421073
My enthusiasm for the teachings of the Church depends on my degree of spiritual insight. #8	0.224371003	0.295375005	0.386634215
I believe that a more traditional style of leadership calling for greater obedience to the official teachings of the Church deserves careful consideration and implementation. #11	0.488806625	0.265189802	0.340728057
My primary spiritual goal is to enter into the tradition and meaning of the Church. #6	0.711545249	0.246885565	0.168453049
In these transitional times, I find strength in the stability of the Church's tradition. #2	0.698316271	0.229545265	0.02520119
Choices I make rely on responding to statements and expressed needs of bishops and provincials. #16	0.437999002	0.207055388	0.439160749
The tradition of the Church is the primary formulator of my spiritual life. #23	0.681586775	0.163930796	0.223720162
My preferred way to glorify God is with my talents. #18	0.032727044	0.133026739	0.534699918

I find myself frequently focusing on the past, rooting myself in our spiritual heritage. #14	0.585837207	0.106099813	0.364749416
The most important time frame in my religious experience is what's going on right now in me and in the world. #19	0.107545033	0.08029371	0.423917221
My primary spiritual goal is to find meaning in my life and actions. #1	0.290207508	0.080241508	0.251831784
My current faith continues to be strongly influenced by the experience of my parent's faith. #27	0.652963829	0.030884277	-0.026982192
I find myself focusing more on the needs of the world than on my own sinfulness. #22	-0.05121561	0.023253914	0.497946154
The way I live Catholic Life is significantly influenced by what was passed on to me in my early experience...home, school, etc. #4	0.658961159	0.008726239	-0.057409967
Both prayer and action are important to me. However, I find myself more fully immersed in action. #26	0.134545403	0.073301476	0.537931573
I find that there is a difference between the faith horizon that I have been taught and the one that I operate on. #12	-0.246943316	0.090255156	0.466507894
My personal choices are made in the context of discussion with others followed by conclusions based on my reasoning ability. #7	0.358476958	0.106658586	0.403526266
In my ministry I place a real priority on the building of interpersonal relationships in community. #13	-0.096238614	0.234253765	-0.383888022
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. ^a			

^aRotation converged in 6 iterations.

Note. Highlighted items indicate the factor loadings.

Table 2. Cronbach's Alpha for the Programmatic Construct

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.846	.848	10

Table 3. Item-Total Statistics for Each Item of the Programmatic Approach

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
In these transitional times, I find strength in the stability of the Church's tradition. #2	9.72	59.132	.656	.501	.822
The way I live Catholic Life is significantly influenced by what was passed on to me in my early experience...home, school, etc. #4	8.96	63.915	.471	.403	.838
My primary spiritual goal is to enter into the tradition and meaning of the Church. #6	10.07	57.448	.659	.489	.821
I believe that a more traditional style of leadership calling for greater obedience to the official teachings of the Church deserves careful consideration and implementation. #11	10.69	57.334	.551	.448	.832
I find myself frequently focusing on the past, rooting myself in our spiritual heritage. #14	10.70	58.379	.583	.440	.828

Choices I make rely on responding to statements and expressed needs of bishops and provincials. #16	11.64	59.622	.519	.382	.834
The official prayers of the Church (Sacraments, Office, Eucharist) are important values for me. #17	9.13	64.082	.457	.404	.839
The tradition of the Church is the primary formulator of my spiritual life. #23	10.43	57.341	.659	.482	.821
My prayer life frequently includes traditional prayers of the Church. #24	9.38	62.342	.435	.384	.841
My current faith continues to be strongly influenced by the experience of my parent's faith. #27	9.62	59.453	.482	.413	.839

Table 4. Cronbach's Alpha for the Autogenous Construct

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.638	.650	10

Table 5. Item-Total Statistics for Each Item of the Autogenous Approach

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
My primary spiritual goal is to find meaning in my life and actions. #1	10.05	32.039	.254	.083	.623
My personal choices are made in the context of discussion with others followed by conclusions based on my reasoning ability. #7	10.80	29.515	.324	.157	.608
My enthusiasm for the teachings of the Church depends on my degree of spiritual insight. #8	10.83	29.536	.358	.228	.601
Reading the scriptures leads me to social action. #9	11.33	28.039	.385	.215	.593
I find that there is a difference between the faith horizon that I have been taught and the one that I operate on. #12	11.58	30.206	.182	.063	.648
My preferred way to glorify God is with my talents. #18	10.31	30.825	.380	.215	.602
The most important time frame in my religious experience is what's going on right now in me and in the world. #19	11.06	29.160	.335	.130	.606
I find myself focusing more on the needs of the world than on my own sinfulness. #22	11.58	29.842	.279	.126	.619
Both prayer and action are important to me. However, I find myself more fully immersed in action. #26	10.79	29.453	.353	.181	.602
I am the most responsible agent for my spiritual life. #29	9.74	32.998	.260	.143	.624

Table 6. Cronbach's Alpha for the Pneumatic Construct

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.755	.758	10

Table 7. Item-Total Statistics for Each Item of the Pneumatic Approach

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
I make personal choices primarily by discerning the Spirit in the origins of my ideas and the moods that I am experiencing. #3	13.59	37.292	.413	.252	.739
It is more important for me to feel the truth of the gospel than it is to understand it intellectually. #5	13.18	38.367	.459	.246	.729
I make decisions with a great deal of prayer. #10	12.66	37.677	.645	.534	.706
In my ministry I place a real priority on the building of interpersonal relationships in community. #13	12.33	49.452	-.207	.078	.798
My spiritual life is based on a personal relationship with Jesus. #15	12.36	40.002	.575	.433	.721
My preferred way to glorify God is with prayer of praise. #20	12.82	38.225	.590	.394	.713
Without an inner relationship with God, good works, no matter how great, simply do not provide an adequate expression of faith. #21	13.18	37.926	.445	.257	.732

Am important foundation for my faith is my belief that ultimately, God will save us. I, therefore, frequently approach my prayer and ministry focusing on the God who will one day bring all to a happy completion . #25	12.54	39.200	.485	.333	.726
I especially enjoy praying spontaneously with prayer groups. #28	14.42	37.386	.388	.206	.744
My Christian Vocation (i.e. parent, single, priest, religious, etc.) is a personal call from God. #30	12.27	40.532	.490	.362	.729

Results of Research Questions

Table 8 displays the basic statistics that were collected in examining the three research questions. The basic statistics as displayed in Table 8 indicates that the predominant spiritual approach across teachers and principals at Vicariate 5 was the pneumatic spiritual approach with a mean score of 14.37 ($SD = 6.89$). At the vicariate level, St. Cajetan had the highest pneumatic mean score ($M = 20.00$).

Table 8. Comparisons of the Means of the Three Approaches for each School by Deanery

SCHOOL ID	DEANERY	N	PROGRAMMATIC	AUTOGENOUS	PNEUMATIC
ST. BRUNO	A	3	7.0000	11.0000	12.3333
ST. GALL	A	1	10.0000	10.0000	14.0000
ST. MARY STAR OF THE SEA	A	3	21.0000	9.6667	16.0000
ST. NICHOLAS OF TOLENTINE	A	10	-0.1000	14.1000	10.8000
QUEEN OF THE UNIVERSE	A	7	12.2857	9.0000	13.0000
ST. RICHARD	A	6	4.6667	9.5000	8.3333
DEANERY A		30	6.9000	11.1000	11.6000
ST. DANIEL THE PROPHET	B	14	10.6429	10.8571	11.7857
OUR LADY OF SNOWS	B	2	5.5000	16.0000	18.5000
ST. RENE	B	1	5.0000	-6.0000	18.0000
ST. SYMPHOROSA	B	7	12.2857	11.0000	15.5714
DEANERY B		24	10.4583	10.6250	13.7083
ST. BARNABAS	C	12	14.2500	12.3333	15.5833
ST. BEDE THE VENERABLE	C	10	8.7000	13.6000	16.1000
ST. CAJETAN	C	1	8.0000	8.0000	20.0000
CHRIST THE KING	C	7	11.7143	11.8571	15.1429
ST. CHRISTINA	C	8	18.2500	13.2500	19.6250
ST. JOHN FISHER	C	13	7.5385	11.6154	13.1538
MOST HOLY REDEEMER	C	12	9.4167	10.6667	14.1667
QUEEN OF MARTYRS	C	4	13.7500	11.2500	15.7500
ST. WALTER	C	4	9.0000	11.0000	8.0000
DEANERY C		71	11.2113	11.9577	15.0282
ST. ALBERT THE GREAT	D	4	10.2500	13.7500	10.0000
ST. GERALD	D	3	15.0000	12.6667	14.0000
ST. GERMAINE	D	15	9.6000	12.2667	12.4667
ST. LINUS	D	9	10.3333	11.6667	15.1111
ST. LOUISE DE MONTFORT	D	11	14.6364	13.2727	13.1818

OUR LADY OF THE RIDGE	D	11	15.2727	15.7273	18.7273
DEANERY D		53	12.3019	13.2264	14.2642
ST. ALEXANDER	E	10	10.3000	13.0000	15.8000
ST. ALPHONSUS/ST. PATRICK	E	6	10.6667	16.5000	17.3333
CARDINAL JOSEPH BERNARDIN	E	14	11.5714	13.2857	14.7857
ST. CYRIL & METHODIUS	E	23	10.4348	7.8261	12.2609
ST. DAMIAN	E	19	13.7368	12.0000	17.2105
ST. GEORGE	E	6	15.6667	14.3333	13.5000
INCARNATION	E	8	14.1250	15.3750	16.8750
DEANERY E		86	12.0581	12.0000	15.0465
TOTAL		264	11.1477	12.0076	14.3712

Results of Research Question One

In order to examine Research Question 1, which spiritual approach predominates in Vicariate 5, the repeated measures ANOVA followed up by paired sample *t*-tests were conducted. The within subjects variable was the spiritual approaches, and the dependent variables were the responses.

A repeated measures ANOVA was conducted for research question 1. Mauchly's test indicated that the assumption of sphericity had been violated, $\chi^2(2) = 10.98, p = .004$. The variances of the differences between the different spiritual approaches were significantly different. A violation of the sphericity assumption makes the *F*-test inaccurate. SPSS can correct the degrees of freedom in such a way that it is accurate when sphericity is violated. When the estimate of sphericity (ϵ) $\epsilon < .75$, then the

Greenhouse-Geisser correction is used. Using this correction, F is still significant ($F = 24.200, p < .001$).

When sphericity has been established, the F -ratio is valid and therefore interpretable. However, if Mauchly's test is significant then the F -ratios produced must be interpreted with caution as the violations of this assumption can result in an increase in the Type 1 error rate, and influence the conclusions drawn from the analysis.

The difference in the group means as displayed in Table 9 indicates that the only significant difference in group means was between the programmatic spiritual approach and the pneumatic spiritual approach, and the autogenous spiritual approach and the pneumatic spiritual approach. The plot in Figure 2 demonstrates that the pneumatic spiritual approach has the highest mean average in the vicariate.

A series of paired sample t -tests were conducted to compare the means of the spiritual approaches for each of the 264 participants. The procedure compares the means of the spiritual approaches for each case and tests whether the average differs from 0. The reason that paired samples are used is because the same data are being compared to each other. The assumptions are that the observations for each pair have been made under the same conditions and that the mean differences should be normally distributed. Variances of each variable can be equal or unequal. The paired sample statistics from Research Question 1 as displayed in Table 10 indicate that the predominant spiritual approach at the Vicariate 5 level was the pneumatic approach with a mean score of 14.37 ($SD = 6.89$). The pneumatic spiritual approach mean score of 14.37 was the average of all 264 participants. The plot in Figure 2 demonstrates that the pneumatic spiritual approach has the highest mean average in Vicariate 5.

Table 9 shows whether the difference between the means of the three spiritual approaches are large enough not to be a chance result. The mean difference between the mean score of the programmatic spiritual approach and the autogenous spiritual approach was $-.85985$. The two tailed probability for these two spiritual approaches was $p = .103$. This indicates that there is no significant difference between the programmatic spiritual approach and the autogenous spiritual approach.

The mean difference between the mean scores of the programmatic spiritual approach and the pneumatic spiritual approach was -3.22348 . The two-tailed probability for these two spiritual approaches was $p < .001$. This indicates that there is a significant difference between the programmatic spiritual approach and the pneumatic spiritual approach. The mean difference between the mean scores of the pneumatic spiritual approach and the autogenous spiritual approach was 2.36364 . The two tailed probability for the two spiritual approaches was $p < .001$. This indicates that there is a significant difference between the pneumatic spiritual approach and the autogenous spiritual approach.

Table 9. Differences in the Means of the Three Approaches at the Vicariate 5 Level

Paired Samples Test									
		Paired Differences					<i>t</i>	<i>df</i>	Sig. (2-tailed)
		<i>Mean</i>	<i>Std. Dev.</i>	<i>Std. Error Mean</i>	<i>95% Confidence Interval of the Difference</i>				
					<i>Lower</i>	<i>Upper</i>			
Pair 1	Programmatic - Autogenous	-.85985	8.53127	.52506	-1.89371	.17401	-1.638	263	.103
Pair 2	Programmatic - Pneumatic	-3.22348	7.23632	.44536	-4.10042	-2.34655	-7.238	263	< .001
Pair 3	Pneumatic - Autogenous	2.36364	7.56445	.46556	1.44694	3.28033	5.077	263	< .001

Table 10. Comparisons of the Means of the Three Approaches at the Vicariate Level

Paired Samples Statistics					
		<i>Mean</i>	<i>N</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>
Pair 1	Programmatic	11.1477	264	8.52713	.52481
	Autogenous	12.0076	264	5.98286	.36822
Pair 2	Programmatic	11.1477	264	8.52713	.52481
	Pneumatic	14.3712	264	6.89950	.42463
Pair 3	Pneumatic	14.3712	264	6.89950	.42463
	Autogenous	12.0076	264	5.98286	.36822

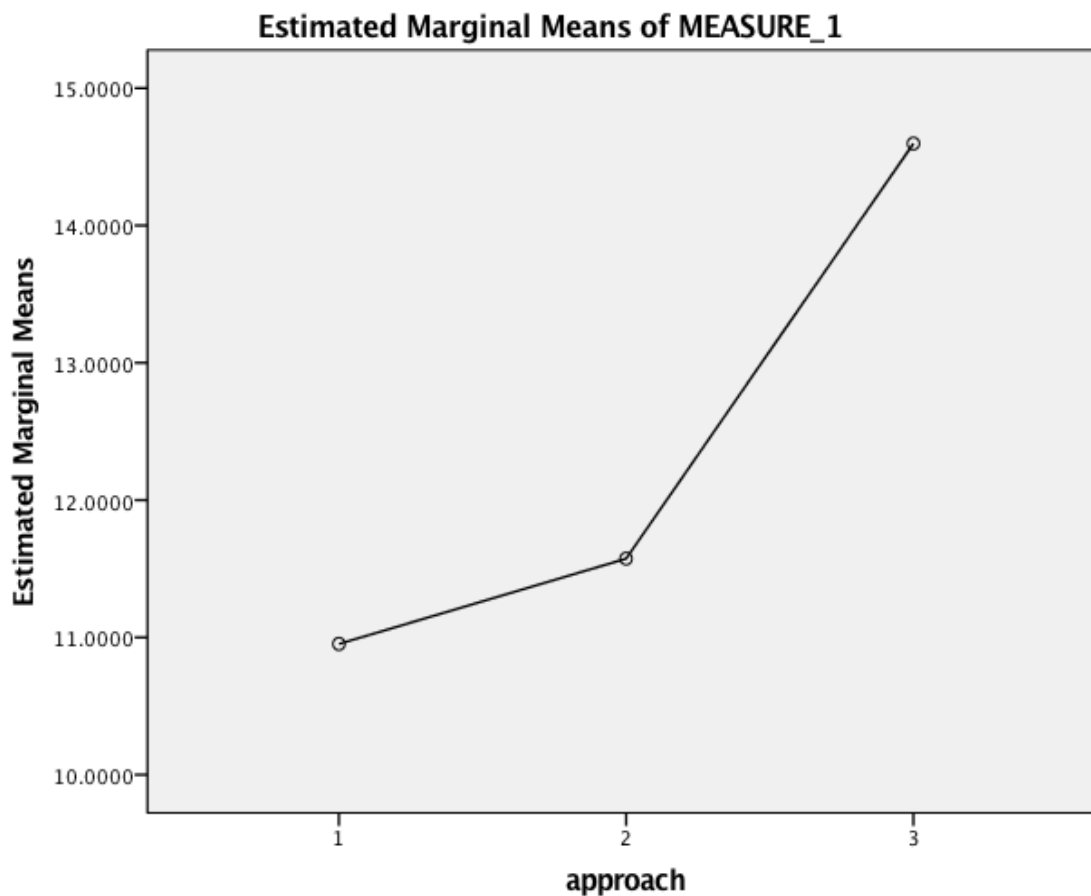


Figure 2. Means for the three spiritual approaches for Vicariate 5 (1: programmatic approach; 2: autogenous approach; 3: pneumatic approach)

Results of Research Question Two

In order to examine Research Question 2, which spiritual approach predominates among the teachers and principals at the school level within each of the five deaneries of Vicariate 5, a repeated measure ANOVA was conducted to evaluate the differences in the thirty-two schools as related to the spiritual programmatic approach at the school level. The descriptive data (shown in Table 8) showed that St. Mary Star of the Sea had the highest individual school mean score ($M = 21.00$, $SD = 1.00$) than the other thirty-two schools in Vicariate 5. The range of the school mean scores (with standard deviations in parentheses) for the 32 schools was St. Nickolas of Tolentine -.10 (7.27) to St. Mary Star of the Sea 21.00 (1.00).

Mauchly's test indicated that the assumption of sphericity had not been violated, $\chi^2(2) = 1.139$, $p = .566$. Since Mauchly's test is not significant, it is reasonable to conclude that the variances of differences are not significantly different.

The difference in the group means as displayed in Table 11 indicates that the only significant difference in group means was between the programmatic spiritual approach and the pneumatic spiritual approach, and the autogenous spiritual approach and the pneumatic spiritual approach. The plot in Figure 3 demonstrates that the pneumatic spiritual approach has the highest mean average at the school level. The results of the repeated ANOVA are that F is significant ($F = 10.881$, $p < .001$).

Table 11. Comparisons of the Means of the Three Approaches at the School Level

Pairwise Comparisons						
Measure: MEASURE_1						
(I) approach	(J) approach	Mean Difference (I-J)	Std. Error	Sig. ^b	95% Confidence Interval for Difference ^b	
					Lower Bound	Upper Bound
1	2	-.621	.880	.486	-2.416	1.174
	3	-3.644*	.751	<.001	-5.176	-2.112
2	1	.621	.880	.486	-1.174	2.416
	3	-3.023*	.870	.002	-4.798	-1.248
3	1	3.644*	.751	<.001	2.112	5.176
	2	3.023*	.870	.002	1.248	4.798

Note. Based on estimated marginal means

*. The mean difference is significant at the

^b. Adjustment for multiple comparisons: Least Significant Difference (equivalent to no adjustments).

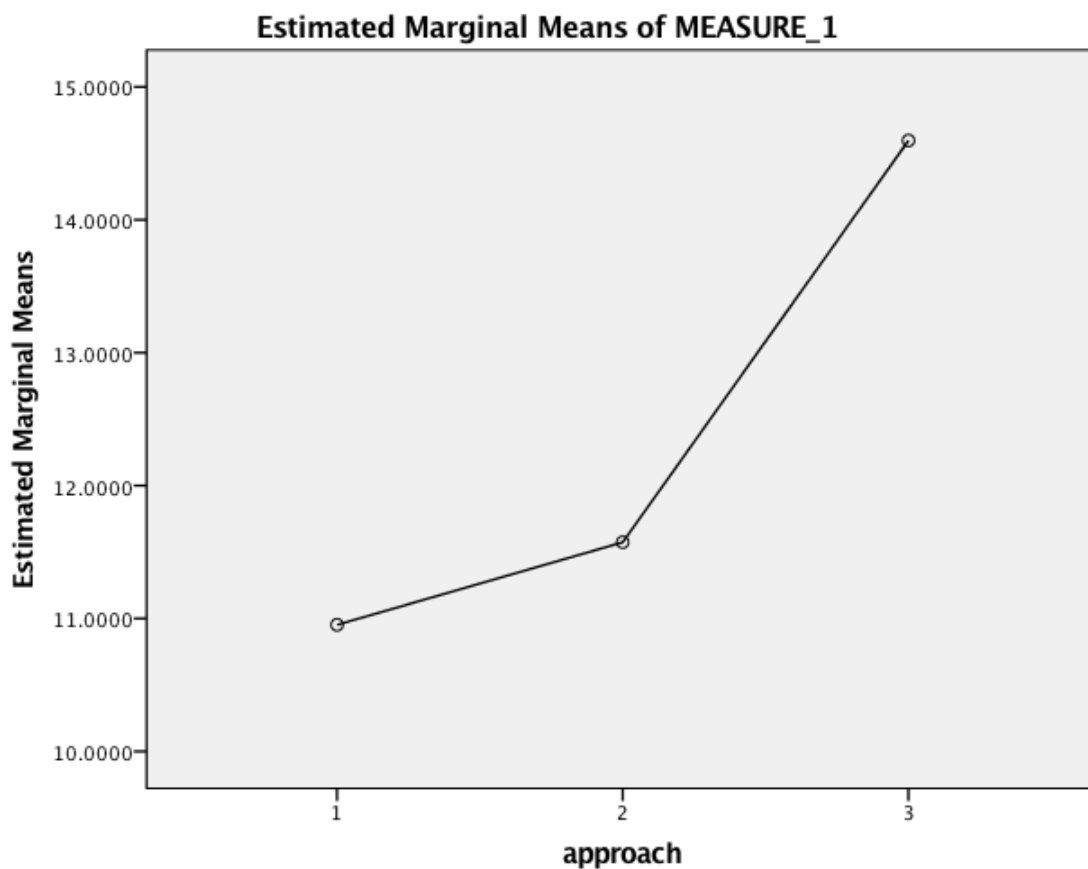


Figure 3. Means for the three spiritual approaches for the school level (1: programmatic approach; 2: autogenous approach; 3: pneumatic approach)

Results of Research Question Three

In order to examine Research Question 3, which spiritual approach predominates among the teachers and principals of each deanery of Vicariate 5, a one-way Repeated Measures ANOVA was conducted to evaluate the differences in the five deaneries as related to the spiritual programmatic approach. The descriptive statistics in Table 8 indicate that the predominant spiritual approach at the deanery level was the pneumatic approach with a mean score of 14.37 ($SD = 6.89$). At the deanery level, Deanery E had the highest pneumatic mean score ($M = 15.04$, $SD = 5.8$).

Mauchly's test indicated that the assumption of sphericity had been violated, $\chi^2(2) = 10.29$, $p = .006$. The variances of the differences between the different spiritual approaches were significantly different. A violation of the sphericity assumption makes the F -test inaccurate. SPSS can correct the degrees of freedom in such a way that it is accurate when sphericity is violated. When the estimate of sphericity (ϵ) $\epsilon < .75$, then the Greenhouse-Geisser correction is used. Using this correction, F is still significant ($F = 19.808$, $p < .001$).

When sphericity has been established, the F -ratio is valid and therefore interpretable. However, if Mauchly's test is significant then the F -ratios produced must be interpreted with caution as the violations of this assumption can result in an increase in the Type 1 error rate, and influence the conclusions drawn from the analysis.

The difference in the group means as displayed in Table 12 indicates that the only significant difference in the group mean averages of the deaneries for each spiritual approach was between the programmatic spiritual approach and the pneumatic spiritual

approach, and the autogenous spiritual approach and the pneumatic spiritual approach.

Table 13 demonstrates the difference of each deanery's across the three spiritual approaches group mean between the deaneries. The significant differences in the group means was between Deanery A and Deaneries C, D, and E.

The plot in Figure 4 demonstrates the average of the deaneries across the three spiritual approaches. Deanery D was the highest with the mean average of 13.264. The plot in Figure 5 demonstrates each deanery's data point for each of the three spiritual approaches. Each deanery highest average was the pneumatic spiritual approach.

Table 12. Comparisons of the Group Means of the Three Approaches at the Deanery Level

Pairwise Comparisons						
Measure: MEASURE_1						
(I) approach	(J) approach	Mean Difference (I-J)	Std. Error	Sig. ^b	95% Confidence Interval for Difference ^b	
					Lower Bound	Upper Bound
1	2	-1.196*	.588	.043	-2.354	-.038
	3	-3.344*	.501	< .001	-4.330	-2.357
2	1	1.196*	.588	.043	.038	2.354
	3	-2.148*	.522	< .001	-3.176	-1.119
3	1	3.344*	.501	< .001	2.357	4.330
	2	2.148*	.522	< .001	1.119	3.176

Note. Based on estimated marginal means

*. The mean difference is significant at the

^b. Adjustment for multiple comparisons: Least Significant Difference (equivalent to no adjustments).

Table 13. Comparisons of the Group Means Across the Three Approaches at the Deanery Level

Pairwise Comparisons						
Measure: MEASURE 1						
(I) deanery	(J) deanery	Mean Difference (I-J)	Std. Error	Sig. ^b	95% Confidence Interval for Difference ^b	
					Lower Bound	Upper Bound
Deanery A	Deanery B	-1.731	1.529	.259	-4.741	1.280
	Deanery C	-2.866*	1.215	.019	-5.259	-.472
	Deanery D	-3.397*	1.275	.008	-5.909	-.886
	Deanery E	-3.168*	1.184	.008	-5.499	-.838
Deanery B	Deanery A	1.731	1.529	.259	-1.280	4.741
	Deanery C	-1.135	1.318	.390	-3.730	1.460
	Deanery D	-1.667	1.373	.226	-4.371	1.037
	Deanery E	-1.438	1.289	.266	-3.975	1.100
Deanery C	Deanery A	2.866*	1.215	.019	.472	5.259
	Deanery B	1.135	1.318	.390	-1.460	3.730
	Deanery D	-.532	1.013	.600	-2.527	1.463
	Deanery E	-.302	.895	.736	-2.065	1.460
Deanery D	Deanery A	3.397*	1.275	.008	.886	5.909
	Deanery B	1.667	1.373	.226	-1.037	4.371
	Deanery C	.532	1.013	.600	-1.463	2.527
	Deanery E	.229	.975	.814	-1.690	2.149
Deanery E	Deanery A	3.168*	1.184	.008	.838	5.499
	Deanery B	1.438	1.289	.266	-1.100	3.975
	Deanery C	.302	.895	.736	-1.460	2.065
	Deanery D	-.229	.975	.814	-2.149	1.690

Note. Based on estimated marginal means

*. The mean difference is significant at the

^b. Adjustment for multiple comparisons: Least Significant Difference (equivalent to no adjustments).

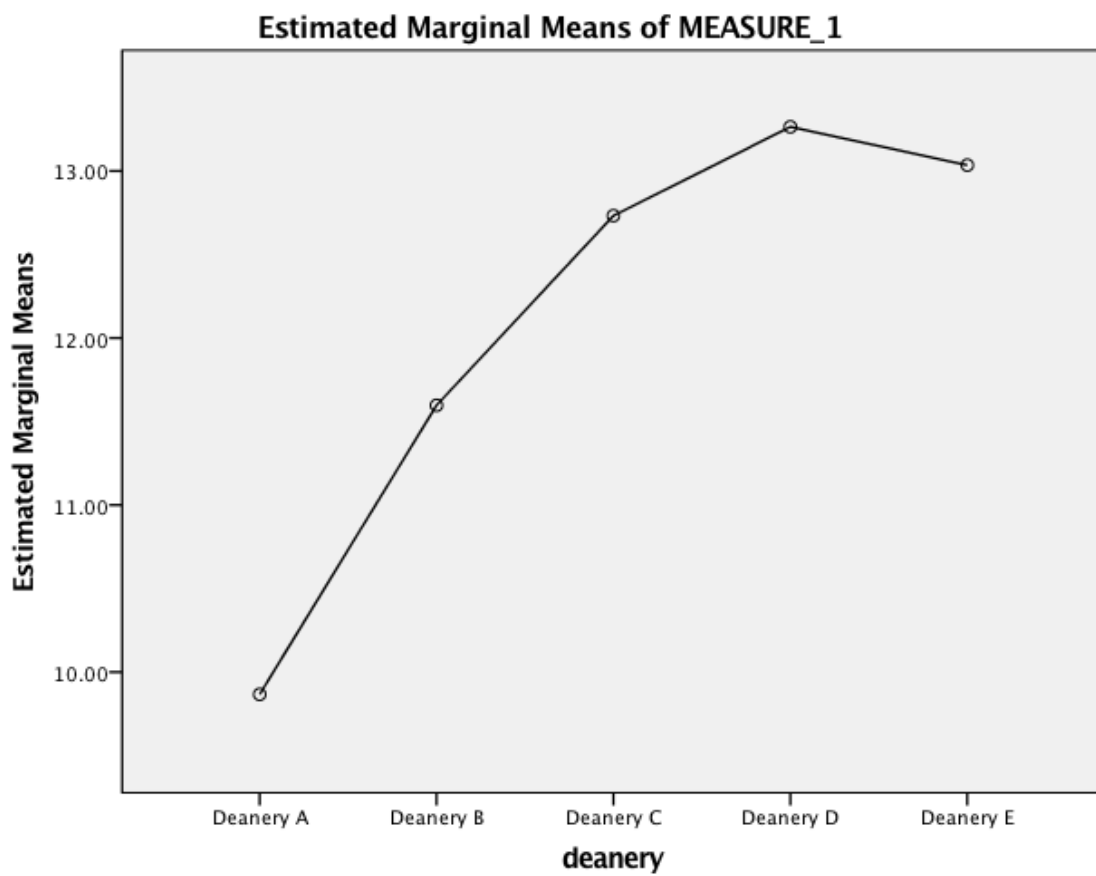


Figure 4. Means across the three spiritual approaches at the deanery level

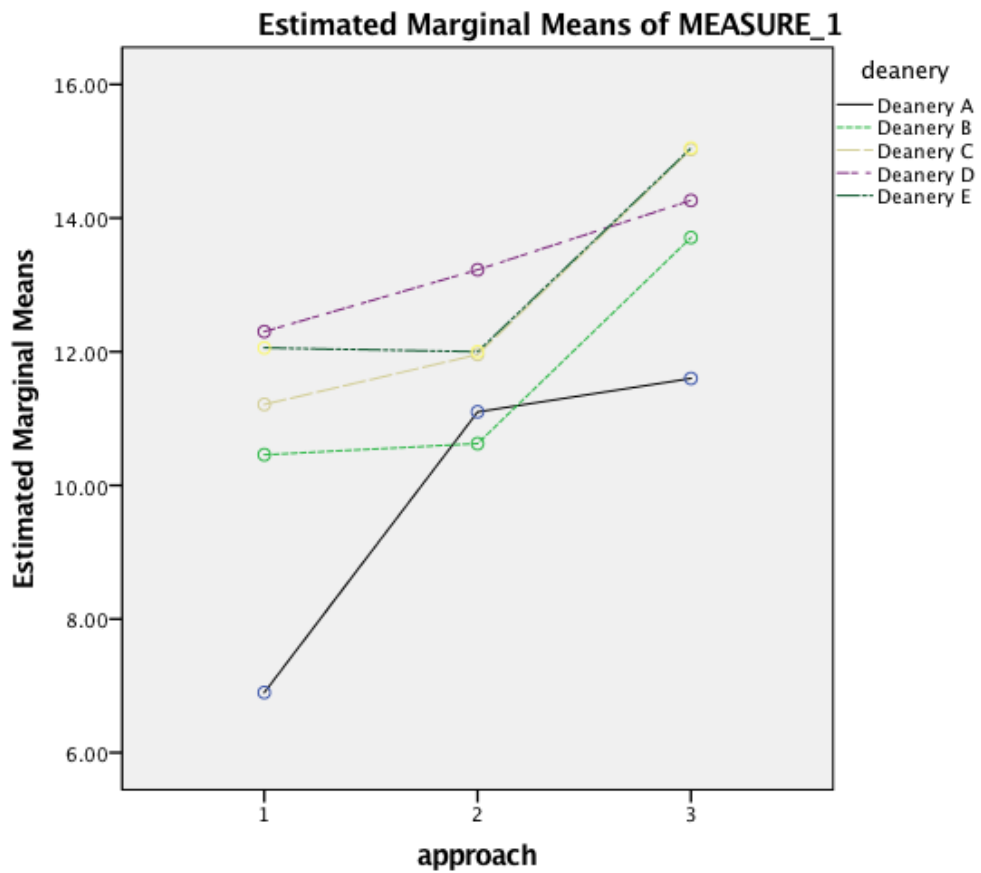


Figure 5. Means across the three spiritual approaches for each deanery

CHAPTER FIVE
DISCUSSION AND CONCLUSION

Introduction

The purpose of this study was to determine the predominant spiritual approach among the teachers and the principals of the schools, deaneries, and Vicariate of Vicariate 5 of the Archdiocese of Chicago, Office of Catholic Schools. This study provided evidence that the Spirituality Opionnaire is a reliable instrument in determining the predominant spiritual approach of the schools, deaneries, and the vicariate of Vicariate 5. This study employed statistical analysis in the form of ANOVA, Factor Analysis, and Cronbach's alpha.

At the core of this study was the question of which spiritual approach predominated in the schools of Vicariate 5. The connection between spirituality and the method of teaching religious education is a starting point for channeling spirituality into the Catholic religious tradition (McCreery, 2005). Knowing what spirituality the teachers bring to their classroom to the teaching of religious education provides another dimension in planning professional development for the teaching of religious education.

Summary

This study added to the literature on religiosity by examining the following research questions:

1. Which spiritual approach predominates in Vicariate 5?

H_0 : There are no significant differences at the teacher and principal level between the predominant spiritual approach in Vicariate 5.

2. Which spiritual approach predominates among the teachers and principals at the school level within each of the five deaneries of Vicariate 5?

H_0 : There are no significant differences in the spiritual approaches among the teachers and principals at the school level within each of the five deaneries of Vicariate 5.

3. Which spiritual approach predominates among the teachers and principals of each deanery of Vicariate 5?

H_0 : There are no significant differences in the spiritual approaches among the teachers and principals of each deanery of Vicariate 5.

This study utilized the spirituality opionniare created by Haughey (1976) and Ciorra to analyze and to identify the predominant spiritual approach in the schools and the deaneries of Vicariate 5. The principals and the teachers of the 41 schools in Vicariate 5 of the Archdiocese of Chicago, Office of Catholic Schools were surveyed. The data from the Spirituality Opionnaire was used to determine the predominant spiritual approach of the teachers and the principals of the school, deaneries, and the vicariate.

Implications and Discussions

The results of the statistical analysis for the first research question, which spiritual approach predominates at the vicariate level, revealed that the pneumatic approach was the predominant spiritual approach at the vicariate level. A paired sample *t*-test was conducted to compare the means of the spiritual approaches of the 264 participants. The

results of the paired sample *t*-test revealed that there was no significant difference at the vicariate level between the programmatic spiritual approach and the autogenous spiritual approach. The results of the paired sample *t*-test revealed that there was significant difference between the programmatic spiritual approach and the pneumatic spiritual approach at the vicariate level. The results of the paired sample *t*-test revealed that there was significant difference between the autogenous spiritual approach and the pneumatic spiritual approach at the vicariate level.

The predominance of the pneumatic spiritual approach over the programmatic and autogenous approaches may be the result of its close association with the Catholic principle of subsidiarity. The principle of subsidiarity is a process for making decisions at the lowest level possible and the highest level necessary. The programmatic approach with the emphasis on direction flowing from the highest level necessary bypasses the lowest level possible. The Pneumatic approach starts at the level of the individual seeking religious values in the church as gifts to the individual. From the individual's perception this is the lowest level possible. The Autogenous approach with its selective practice of applying teachings of the church selectively puts itself in isolation from the lowest level of decision making possible and the highest level necessary.

At the vicariate level the Bishop can provide a balance between the spirit and the teaching authority of the church. The influence the Bishop can have on the deans and the pastors is to enlighten the direction of the school communities predominated by the pneumatic spiritual approach with the teaching authority of the church. The pneumatic spiritual approach, where the school can live according to a felt knowledge from the spirit, can become preoccupied with the drama within the markers of the teaching

authority. With this preoccupation within the pneumatic community, the markers of the teaching authority of the Church are not noticed (Haughey, 1976). The Bishop of the vicariate can insist that discernment from the deans be a priority with the pastors in questioning the spectrum that the school communities are approaching in their pneumatic spiritual approach.

The results of the statistical analysis for the second research question, which spiritual approach predominated among the teachers and the principals at the school level, revealed that the pneumatic spiritual approach was the predominant spiritual approach at the vicariate level. St. Christina had the highest pneumatic mean score. From Haughey (1976) schools with a predominant pneumatic spiritual approach have as their mission a future orientation. Pneumatic schools have a propensity for group decisions formed in an atmosphere of prayer, which can lead to a direction of action after prayerful reflection.

Pneumatic schools presume community in which the members confirm, confront, and affirm one another. At the school level pastors can assist their individual school principals by filtering their professional relationship in a strong Christian community atmosphere that demonstrates the centrality of prayer. The pastor can challenge the principal and the teachers to ask if action from decisions is from the affective experience of companionship with Christ.

The results of the statistical analysis for the third research question, which spiritual approach predominates at the deanery level, revealed that the pneumatic approach was the predominant spiritual approach at the deanery level. At the deanery level, Deanery E had the highest pneumatic spiritual approach mean score. The

implications of this result at the deanery level, with clusters of schools within each deanery, demonstrate the teaching church living according to a felt knowledge from the Spirit. This experience in the deanery manifests the presence of God by affective prayer (Haughey, 1976). At the deanery level the Deans of each of the five deaneries can assist the pastors of the respective deaneries in manifesting the experience of God in the Christ who live and acts through the Spirit. The Deans can play a role as the teaching church in providing the makers between genuine and authentic teaching by discovering with the pastors of the schools the origins of ideas and moods of the experiences of the parish communities. The vehicle to discovering the origins of ideas and moods is discernment, which in prayerful context leads to the direction God, is calling them. The Deans are called by their ministry to discern and to engage their parish communities in discernment.

Study Limitations

The data that was analyzed was only collected from the teachers and principals in Vicariate 5 of the Archdiocese of Chicago. The characteristics of the teachers in Vicariate 5 were not available. Future studies should investigate the collection of teacher characteristics. The lack of information of the characteristics of the teachers limited this study to describing how selected teachers in Vicariate 5 responded to the spirituality opinionnaire. The lack of teacher characteristics did not allow for the exploration of the relationship between the teachers' characteristics and their responses on the spirituality opinionnaire. The results were not generalized to the remaining schools in the remaining five vicariates in the Archdiocese.

Pastors, deans and the bishop of Vicariate 5 were not included in the study. Future studies on the predominant spiritual approaches should include the pastors, deans, and

bishop. The lack of their participation in the study may have impacted the findings. This study was not able to demonstrate the results of the study in the practice of the teachers and the principals. The results of this study with its impact on professional development will not be known.

Future research should collect demographic information from the teachers to allow the development of HLM models. These models should explore what are the significant predictors in determining the predominant spiritual approaches not just in a vicariate but in an entire diocese or archdiocese. Additional research should address if the propensity toward decentralization is a significant predictor of the pneumatic spiritual approach.

Conclusion

The teachers and the principals of Vicariate 5 have predominance for a pneumatic spiritual approach. While this study demonstrates that the teachers and the principals of Vicariate 5 are not devoid of the influences of the programmatic and autogenous spiritual approaches, the primary approach that predominates in the school communities is the pneumatic spiritual approach.

A characteristic of the pneumatic spiritual approach that has implications for the teaching authority of the Church is prayerful discernment. The pneumatic community with its prayerful discernment, which can lead to insulating itself from the Church's teaching authority, must be reminded of the Church's teaching authority and what that authority is teaching. The teaching authority of the Church provides the boundaries within which the pneumatic community can discern their experiences of the Spirit. These boundaries serve as markers to guide the discernment process to experience God in the

Christ who lives now and act through the spirit. The Bishop, deans and pastors must guide the discernment process through the teaching authority of the Church.

Reflection

I am very passionate about theology and how it subtly influences what we think and do, and how it influences our interactions with one another. Theology is the relationship between revelation and experience. More to the point and apropos for this section on reflection, theology is a critical reflection upon the values our faith reveals to us. Theology is an attempt to find meaning in life.

The individuals we attempt to minister to must receive the best advice from us for them to formulate their consciences. I believe that quantitative analysis provides a tool to share the best advice. Every age and every culture needs to access Jesus Christ within its own distinctive language and worldview. My study provided one methodology to find that access to Jesus Christ. Certainly, the results of the methodology must be filtered through the prism of Catholic beliefs and values.

In the end we all have to make a giant leap of faith that our methodology has brought us to the truth of God's destiny for us. As St. Thomas More said at his execution, God will not refuse one who is so blithe to go to him. The conspiracy of God is that all of us baptized with the Holy Spirit are in on the conspiracy.

APPENDIX A
COMPARISON OF SPIRITUAL APPROACHES

	THREE CONTEMPORARY SPIRITUALITIES WITH DESCRIPTIONS	
PROGRAMMATIC	AUTOGENOUS	PNEUMATIC
PAST ORIENTED	PRESENT ORIENTED	FUTURE ORIENTED
IMPLEMENTING DIRECTIVES FROM THE HIGHER UPS	TAKES HIERARCHICAL CHURCH AS STARTING POINT SELF DETERMINATION	SEEKS OUT THE SPECIFICALLY RELIGIOUS VALUE IN THE TEACHINGS OF THE CHURCH AS WELL AS GIFTS TO INDIVIDUALS
GROUP DECISIONS IN AN ATMOSPHERE OF OBEDIENCE	GROUP DECISIONS BY REASON	GROUP DECISIONS IN AN ATMOSPHERE OF PRAYER
COMMUNAL DISCERNMENT	DISCUSSION	INTENTIONS OF MIND AND HIERARCHY
DO NOT EXPERIENCE CHRISTIAN COMMUNITY IN A TANGIBLE SENSE THE CHURCH	THE GROUP IS TOGETHER TO ACCOMPLISH A COMMON TASK RELIGIOUS ORDERS SELF HUNGERS FOR MEANING	OPEN TO BEING LED IN PRAYER AS A GROUP AND THE DIRECTION IT TAKES A SENSE OF THE IMMEDIACY OF THE RISEN LORD THAT ONLY THE SPIRIT CAN PRODUCE
FRAMED BY THE CHURCH	AUTHORITY SHIFTS FROM CHURCH TO SELF	TEACHING CHURCH PROVIDES HIM WITH OUT OF BOUNDS MARKERS, BUT SO TAKEN UP WITH THE DRAMA WITHIN THE MARKERS, THEY DO NOT NOTICE MARKERS

OBEDIENCE	VIEWS PRACTICES AND TEACHINGS OF THE CHURCH SELECTIVELY	LIVE ACCORDING TO A FELT KNOWLEDGE FROM THE SPIRIT; EXPERIENCES GOD BY AFFECTIVE PRAYER
LOYALTY	PERSON BELIEVES IN TRUTHS THAT HE CAN EDUCE MEANING FROM THEM	EXPERIENCE OF GOD IN THE CHRIST WHO LIVES NOW AND ACTS THROUGH THE SPIRIT
SPEAKS ABOUT THE CHURCH, BUT HESITATES ABOUT EXPERIENCE OF GOD	LIVES A LIFE OF FAITH WHILE OUGHTS AND OUGHT NOTS ARE TRANSFORMED, INTERIORIZED, OR DISREGARDED BY HIM	ACTION MUST BE FROM THE AFFECTIVE EXPERIENCE OF COMPANIONSHIP WITH CHRIST
CHURCH IS THE MEDIATOR	HIS MEDIUM IN APPROACHING AND EXPERIENCING GOD IS THE MAKING OF MEANING	DISCOVERING THE ORIGINS OF IDEAS AND MOODS ONE EXPERIENCES IS OF PRIME IMPORTANCE
PERSEVERANCE, DOCILITY, ORDER, AND REVERENCE FOR TRADITION	RESPONSIBLE SOCIAL ACTION IS PUT AHEAD OF TRADITIONAL VIRTUES	DISCERNMENT TO THE DIRECTION GOD IS CALLING THEM
	INSTITUTIONAL CHURCH IS CONSTANTLY JUDGED BY ITS CAPACITY TO ACT MEANINGFUL AND JUSTLY	UNMEDIATED EXPERIENCE OF GOD IN CHRIST OVER A TIME, SO THAT COMPANIONSHIP IS THE METAPHOR
CAUTION: PROGRAMMATIC RESPONSES CAN SUBSTITUTE AND INTERCEPT THE HOLY SPIRIT	GOD AFFIRMS HIM	IT PRESUMES COMMUNITY, CONFIRM, CONFRONT, AND AFFIRM ONE ANOTHER
	GOD IS GLORIFIED BY HOW HE USES HIS TALENTS	CAUTION: PENCHANT FOR SPIRITUALIZING REALITY CAN MAKE IT ANTI-INCARNATIONAL

	CAUTION: PENCHANT FOR MAKING WHAT GOES ON IN ONE'S MIND OR WHAT ONE DOES WITH ONE'S FEET THE TOTALITY THE ONLY THING THAT A LIFE OF FAITH MEANT TO BE.	CENTRALITY OF PRAYER AND STRONG CHRISTIAN COMMUNITIES
	CAUTION: LOVE OF THEOLOGY CAN BECOME A SUBSTITUTE FOR POWERS INFUSED AT BAPTISM	

APPENDIX B
SURVEY QUESTIONS

SPIRITUALITY FEEDBACK OPIONNAIRE

Directions: The following statements have seven possible responses:

	Strongly Agree	Agree	Slightly Agree	Don't Know	Slightly Disagree	Disagree	Strongly Disagree
	+3	+2	+1	0	-1	-2	-3
1. My primary spiritual goal is to find meaning in my life and actions.					+3	+2	+1 0 -1 -2 -3
2. In these transitional times, I find strength in the stability of the Church's tradition.					+3	+2	+1 0 -1 -2 -3
3. I make personal choices primarily by discerning the Spirit in the origins of my ideas and the moods that I am experiencing.					+3	+2	+1 0 -1 -2 -3
4. The way I live Catholic life is significantly influenced by what was passed on to me in my early experience...home, school, etc.					+3	+2	+1 0 -1 -2 -3
5. It is more important for me to feel the truth of the gospel than it is to understand it intellectually.					+3	+2	+1 0 -1 -2 -3
6. My primary spiritual goal is to enter into the tradition and meaning of the Church.					+3	+2	+1 0 -1 -2 -3
7. My personal choices are made in the context of discussion with others followed by conclusions based on my own reasoning ability.					+3	+2	+1 0 -1 -2 -3
8. My enthusiasm for the teachings of the Church depends on my degree of spiritual insight.					+3	+2	+1 0 -1 -2 -3
9. Reading the scriptures leads me to social action.					+3	+2	+1 0 -1 -2 -3

-2-

- | | | | | | | | |
|--|----|----|----|---|----|----|----|
| 10. I make decisions with a great deal of prayer. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 11. I believe that a more traditional style of leadership calling for greater obedience to the official teachings of the Church deserves careful consideration and implementation. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 12. I find that there is a difference between the faith horizon that I have been taught and the one that I operate on. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 13. In my ministry I place a real priority on the building of interpersonal relationships in community. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 14. I find myself frequently focusing on the past, rooting myself in our spiritual heritage. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 15. My spiritual life is based on a personal relationship with Jesus. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 16. Choices I make rely on responding to statements and expressed needs of bishops and provincials. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 17. The official prayers of the Church (sacraments, Office, Eucharist) are important values for me. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 18. My preferred way to glorify God is with my talents. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 19. The most important time frame in my religious experience is what's going on right now in me and in the world. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 20. My preferred way to glorify God is with prayer of praise. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 21. Without an inner relationship with God, good works, no matter how great, simply do not provide an adequate expression of faith. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |

-3-

- | | | | | | | | |
|---|----|----|----|---|----|----|----|
| 22. I find myself focusing more on the needs of the world than on my own sinfulness. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 23. The tradition of the Church is the primary formulator of my spiritual life. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 24. My prayer life frequently includes traditional prayers of the Church. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 25. An important foundation for my faith is my belief that ultimately, God will save us. I, therefore, frequently approach my prayer and ministry focusing on the God who will one day bring all to a happy completion. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 26. Both prayer and action are important to me. However, I find myself more fully immersed in action. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 27. My current faith continues to be strongly influenced by the experience of my parents' faith. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 28. I especially enjoy praying spontaneously with prayer groups. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 29. I am the most responsible agent for my spiritual life. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |
| 30. My Christian Vocation (i.e. parent, single, priest, religious, etc.) is a personal call from God. | +3 | +2 | +1 | 0 | -1 | -2 | -3 |

SPIRITUALITY FEEDBACK QUESTIONNAIRE
Score Sheet

Scoring: Transfer the numbers you circled in the appropriate places below.

Statement No.	Score
2	_____
4	_____
6	_____
11	_____
14	_____
16	_____
17	_____
23	_____
24	_____
27	_____

TOTAL _____
(PROGRAMATIC NEEDS)

Statement No.	Score
1	_____
7	_____
8	_____
9	_____
12	_____
18	_____
19	_____
22	_____
26	_____
29	_____

TOTAL _____
(AUTOGENOUS NEEDS)

Statement No.	Score
3	_____
5	_____
10	_____
13	_____
15	_____
20	_____
21	_____
25	_____
28	_____
30	_____

TOTAL _____
(PNEUMATIC NEEDS)

PNEUMATIC	+30		-30
AUTOGENOUS	+30		-30
PROGRAMATIC	+30		-30
	Possible High	My Score	Possible Low

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VITA

John P. Segvich was born in Evergreen Park and raised in Chicago's Bridgeport neighborhood and Oak Lawn, Illinois. Before attending Loyola University Chicago, he attended Benedictine University, Lisle, Illinois, where he earned a Bachelor of Arts in Economics, with Distinction. He received a Master of Arts in Education from St. Xavier University, a Master of Arts in Religious Studies from Mundelein College, and a Masters in Business Administration from Benedictine University.

Segvich retired as an Assistant Superintendent from LaGrange School District 102 in 2011. He served as an Assistant Superintendent/Regional Director of the Archdiocese of Chicago, Office of Catholic Schools from 2011 to 2015. In December of 2015 he was appointed Principal of St. Jerome Croatian Catholic School in the Bridgeport community of Chicago where Segvich was raised.

